

The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, JUNE 13, 1931

No. 7

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Next Week or Later

Summer Holidays

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Dynamic Anglicanism

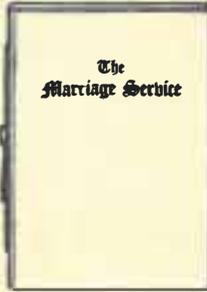
Rev. Richard Flagg Ayres

General Convention and the Negro

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Some Prices Reduced

Two New Bindings*



THE MARRIAGE SERVICE

HOLY WEDLOCK

The Marriage Service

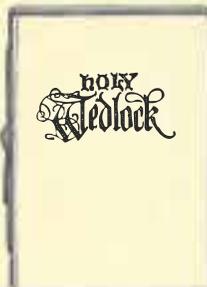
Contains the form of solemnization of matrimony according to the Standard Book of Common Prayer, and includes the Collect, Epistle, and Gospel for use at the Holy Communion. These books are printed in red and black Antique type, with certificate and page for signatures of Bridal party, except No. 47, which is in Old English type.

STYLES AND PRICES

- No. 41—White leatherette, in envelope \$.35
- No. 43—*White moire cloth, in box 1.00*
- No. 45—*White moire padded silk, round corners, gilt edge, in box 2.00*
- No. 47—(Formerly No. 42)—White genuine Morocco, round corners, gilt edge, in box 3.50

DEARLY beloved, w
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the face of this company
and this Woman in holy
is an honourable estate, i
signifying unto us the m
is betwixt Christ and hi
holy estate Christ adorn
with his presence and fir
wrought in Cana of Gal
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Sample of Antique Type

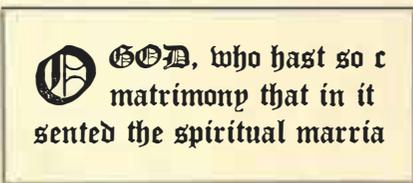


Holy Wedlock

Contains the form of solemnization of matrimony according to the Standard Book of Common Prayer, and includes the Collect, Epistle, and Gospel for use at the Holy Communion. The books are all printed in black, red, and gold, Old English type, with three color certificate, page for signature of Bridal Party, and five decorated pages for Congratulations of Guests.

STYLES AND PRICES

- No. 1—Heavy white paper, embossed in gold, in envelope (formerly \$1.00) \$.75
- No. 2—White watered paper boards, fleur de lis design, gilt edge, in box 1.50
- No. 3—White watered silk, embossed in gold, gilt edge, in box (formerly \$4.00) 3.00
- No. 4—White genuine Morocco, embossed in gold, gilt edge, in box (formerly \$6.00) 4.50



Sample of Old English Type

** New Bindings are in Italic and Underlined*

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee

The Living Church

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VOL. LXXXV

MILWAUKEE, WISCONSIN, JUNE 13, 1931

No. 7

EDITORIALS & COMMENTS

The Passing of "The Young Churchman"

WITH their issues of June 21, 1931, *The Young Churchman* and *The Shepherd's Arms*, weekly periodicals for children of the Church, will cease publication. Information to this effect has already been sent to the subscribers to those publications by their publishers, who are also publishers of THE LIVING CHURCH, and the fact is recorded in a news item elsewhere in this issue.

A little more information than this is due the Church. These papers for children constituted the life work of the senior Linden H. Morehouse and were his pride to the end of his life.

Mr. Morehouse came to Milwaukee from Ohio with his young family in the later eighteen-hundred-sixties. He soon became associated with Bishop William E. Armitage in the work that was being developed at All Saints' Cathedral, then an aggregation of city missions. Mr. Morehouse was an early superintendent of the Sunday school of the young Cathedral, and it was in this capacity that he recognized the need for a weekly Church periodical to be placed in the hands of pupils, and so to carry the teachings of the Sunday school into the home. For this was well before the days of "Christian Nurture"; and the modern Church school, organized as carefully and with courses as adequate as those of secular schools, was still far in the future.

So in 1870 Mr. Morehouse established *The Young Churchman*, at first for his own local Sunday school, providing the material and paying for the publication himself. But so successful was the venture, that, to quote the story of that periodical as told in the editorial columns of THE LIVING CHURCH a dozen years ago:

"First one and then another Sunday school asked for copies for their use, and subscription prices were fixed for it. The work of preparation and mailing was done at Mr. Morehouse's home, with the active assistance of Mrs. Morehouse, proof reader *par excellence*, and rival of any and all professionals in counting the papers for wrapping. The children were brought up to help, and every issue had a personal and family interest all its own. Alas, in these days of professionalism, how has all this changed! But until Mr. Morehouse's final break in health a year before he died, *The Young Churchman* was his par-

ticular child, all his own, and each issue was the result of his personal care. Warm friendships grew up between its writers and the editor and his wife, and the household became a literary family in which writers for *The Young Churchman* were frequent and welcome guests. All were working unselfishly for a cause: the cause of the children in the Sunday schools of the Church. How personal it all was in those days! And what splendid 'pay' *The Young Churchman* gave; the recognition of personal service and the extension of personal friendship. No one thought of asking more—or less."



LINDEN H. MOREHOUSE
Founder of *The Young Churchman* and *The Shepherd's Arms*.

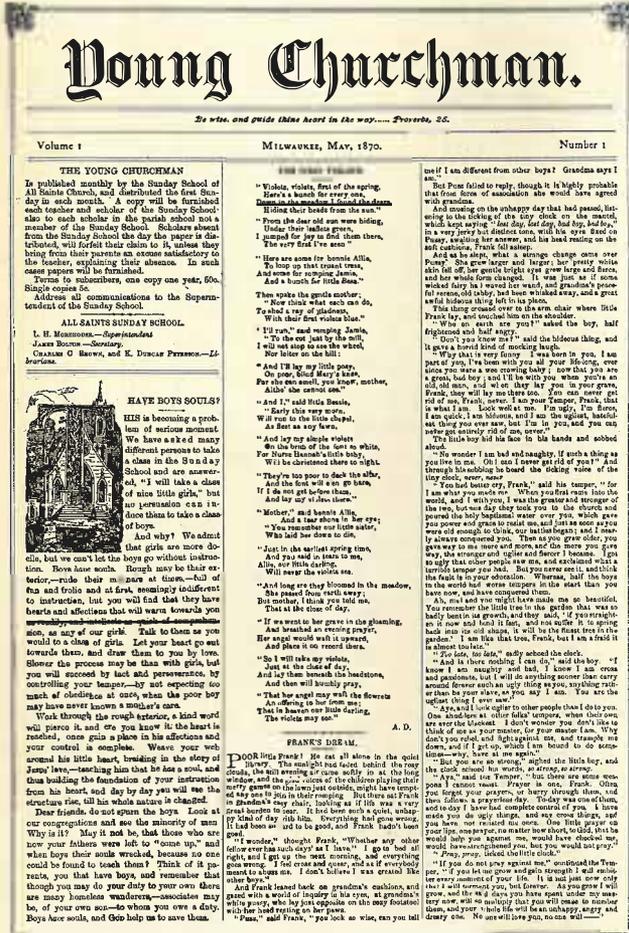
At the time of the founding of *The Young Churchman*, Mr. Morehouse was a commission merchant, and the Church periodical was a "side line," though always one in which his interest was very deep. *The Young Churchman* was supplemented in 1877 by *The Infant Class*, a similar periodical for the younger children of the Church, known since 1881 as *The Shepherd's Arms*. For many years "Jennie Harrison," a well known writer of that generation, was its editor; later Lilla B. N. Weston ably carried on this work. Both periodicals, originally published monthly, soon became weeklies.

IT WAS from these small beginnings that the present Morehouse Publishing Co., one of the largest exclusively religious publishing houses of today, and the chief center of distribution for the literature of the Episcopal Church, grew. By 1884 Linden H. Morehouse's avocation had become too great a responsibility for subordination to the produce business, and he gave up the latter in order to devote himself exclusively to the publication of Church literature. A small "Church Book Store" was opened in downtown Milwaukee, with a small but select array of Church books in the front and a composing room in the back. A year later the Young Churchman Co. was incorporated, with Bishop Edward R. Welles of Milwaukee as president, Bishop J. H. Hobart Brown of Fond du Lac as vice-president, and L. H. Morehouse as secretary-treasurer and general manager. The capital stock was \$10,000 (increased to \$16,000 two months later, to finance the purchase of *The Living Church Annual*), and the purpose of the corporation was declared to be that of

"publishing books, pamphlets, and papers, and maintaining a general book and stationery business." Since that time the company, known since 1918 as Morehouse Publishing Co., has grown to a \$100,000 corporation with nearly one hundred employes.

BUT the expansion of the business, which grew steadily from these small beginnings, did not cause *The Young Churchman* and *The Shepherd's Arms* to be forgotten. The former, especially, continued to be the "first love" of its founder and editor until his last illness and death in 1915. Subsequently its edi-

tunately for the Church—the death knell of periodicals such as these was already sounding. The publication in 1916 of the first titles in the Christian Nurture Series, sponsored by the Church's General Board of Religious Education and financed by the publishers of *The Young Churchman*, marked the beginning of a new era in the field of religious education in the Episcopal Church. The old poorly-organized "Sunday school" of the nineteenth century began to give place to the modern Church school with its trained teachers, graded lesson material, pupils' leaflets, and supervised handwork. All of these necessitated the reorganization



THE FIRST ISSUE

Facsimile of the first issue of *The Young Churchman*, May, 1870.

torship was assumed for a year or two by his son, Frederic C. Morehouse, who also became president of the Young Churchman Co.—later the Morehouse Publishing Co. But Mr. Morehouse was also, then as now, editor of *The Living Church*, and the triple burden was more than one person could well carry.

Since the publishers at that time were so fortunate as to have in their employ an able writer, Miss Pearl H. Campbell, whose stories for children were even then becoming widely known through their publication in various periodicals, the editorship of *The Young Churchman* was entrusted to her in 1917, and shortly afterward she also assumed responsibility for *The Shepherd's Arms*. Quiet and modestly unassuming, Miss Campbell nevertheless soon showed that she had a broad and sympathetic understanding of childhood, and both papers have maintained a high literary and Churchly standard. Shortly after this, the first issue of *The Young Churchman* was placed at the disposal of the Department of Missions and became *The Missionary Magazine*, under the able editorship of Mrs. Kathleen Hore.

Unfortunately, however—though perhaps also for

1 Weekly Magazine



MILWAUKEE, WISCONSIN, JUNE 21, 1931



HARVEST IN THE RYE FIELDS OF CZECHOSLOVAKIA
Copyrighted Publisher Photo Service

THE LAST ISSUE

Facsimile of the final issue of *The Young Churchman*, June 21, 1931.

of schools along totally different lines, and the Sunday school paper no longer seemed a necessary part of the system.

The function of *The Young Churchman* and *The Shepherd's Arms* had been to carry religion into the home, and so to give the Sunday school an influence greater than could be done in a chaotic hour on Sunday morning. In that conception of religious education, these periodicals were in a sense the forerunners of modern ideals of Christian Nurture. But they were unable to compete with the better organized graded courses which now made their appearance. The pupil's leaflet definitely carries the specific message of a given course home as a general periodical could not. As for direct subscriptions, these periodicals, with their definite Church teaching, could not hope to attain the wide general circulation that would command national advertising, without which they could not hope to survive in this modern commercial age. At its height *The Young Churchman* had a circulation of nearly 60,000, of recent years this has gradually dwindled to less than 8,000.

So *The Young Churchman* and *The Shepherd's*

Arms, survivors of a bygone age, pass on. To some, especially to those of us who have been associated with their publication, their passing means a twinge of heartache and a more than passing regret.

Yet the spirit of *The Young Churchman* and *The Shepherd's Arms* continues. They have given way, as the older generation always must, to a new generation. But they have also been the sires of that generation, and were it not for them the foundations of the Church's greatest publishing house might never have been laid, and the history of religious education in the Episcopal Church, whether for better or for worse, would certainly have been different.

REPUBLICAN party managers have suddenly realized that they must "humanize Hoover," if (as seems unquestioned) he is to be the candidate of his party to succeed himself and if he is then to make an effective campaign. Until now the picture of the

Exploiting
Children

President which has been most acceptable as a "vote getter" is that of the engineer whose technical knowledge and large business experience fitted him for the relief work which made him known during the Great War and supposedly would fit him to become a great business executive in the White House, transacting affairs of State with high-powered efficiency.

Now the party managers whose labors have gone into the artistry of this picture suddenly realize that efficient engineers may seem to the voting public a little bit machine-like. Nobody can be devotedly loyal to a machine. Mr. Hoover must therefore be made a man of real flesh and blood. For some months we have been watching the progress of the humanizing propaganda. Gossip says that a Boston newspaper man was engaged nominally for a secretarial position but actually as the chief of these humanizing forces.

As a religious periodical THE LIVING CHURCH avoids political questions save as they involve moral principles. We are not interested as to whether the Republican propagandist or the able Charles Michelson (the Democratic propagandist) is doing the better job. We are equally indifferent to the fame Mr. Smith may get from his achievements with the Empire State Building in New York.

But there is one problem we should like to bring to the attention of the publicity men not only for the national political parties but for any interests whatever. This is the question of using "women and children first" as the strongest sentimental pull in the race for position.

Especially does the whole program touch upon morals when children are used to promote publicity. Why should little Peggy Hoover, the grand-daughter of the President, be made the theme of a column of slushily sentimental description as she enjoys herself at the circus? Will it contribute to her modest usefulness for future years to be pushed into the limelight at the tender age of five? What is the type of mind of the "publicity hound" who will send out descriptions of what clothes Peggy wore to the circus, intimate revelations of her conversations with the little girl who was her companion, and photographs of the "little lady of the White House" who, after all, was only one of several thousand little ones who went to the circus on that day?

Again: a boy caught in a blizzard with his young companions does a brave deed. He deserves recognition as a modest hero. But unless the hero *stays* modest, the time may come when all who meet him will regret that his name ever became known. It may "humanize

Hoover" to have columns of newspaper publicity about the boy's visit for a week at the White House. What does it do for the boy? Fortunately, in this case, the lad seems unspoiled; but the "stunt" can be done too often, and all boys may not be made of the same unspoilable material.

It brings up the whole question as to the American attitude toward children. Is it sane and sensible? Or is it silly and sentimental? Just what is the after-reaction of making a boy mayor of the city for a day? Has the kindly intended courtesy sometimes shown young "hitch-hikers" made them quietly and modestly appreciative?

The Church has followed something of the same foolish method. Plain speaking persons of an older school often find young people's meetings far from engaging and they have begun to express their doubts aloud. Recently some one painted a delightful word picture of the Apostle Paul conducting a meeting of a young people's discussion group. One of the young women asks a question, "Paul, could you put briefly for us what you think are the essential elements of Christian life and practice?" And St. Paul says: "That is a very interesting question indeed; now, instead of answering it, I think I will let you young people give me your ideas; I am sure we shall get something valuable. Please talk out, everybody."

Would St. Paul react in such fashion? Or is his method so old-fashioned and lacking in the "modern psychology" as to be unworthy of consideration?

THE death of James Pott, president of the publishing company which bears his name, brings to a close a life of devoted lay ministry through the medium of the printed page. Publisher for some half a century of Cambridge Bibles and Prayer Books,

Mr. Pott was content to devote his life to the spread of the Christian

Faith through these two important books, which he constantly endeavored to present in as handsome a form as the skill of carefully trained printers and binders would permit.

May he rest in peace.

RELIGIOUS BOOKS

A DEFECT in many popular book lists is the comparative absence of religious literature. The religious interest is too inherent and permanent to be ignored. To overlook religious literature is to leave out the response to the deepest questionings of the spirit of man.

A library without religious books is certainly very imperfect. It has no message and no sustenance for that part of our nature which, however it comes to us, is beyond doubt the most important, because its needs are so vital that to leave them unsatisfied means intellectual and moral starvation.

One reason why some of the younger generation (and quite as many, if not more, of the older generation) seem to have frivolous, restless, and unsatisfied minds today is because so many of our modern homes have no real religious books in them. Old volumes of sermons, perhaps, and records of theological disputes and quarrels may be found in dusty corners of the bookcase or on the top shelves of closets. But these are not referred to as religious books. Books which in any form—fiction, poem, essay, biography, or autobiography—deal with the inmost and ultimate desires of the human spirit and with man's natural longing for a better understanding of, and a more perfect harmony with, the great Source of life and its final goal are truly religious. Books of this type are of the deepest interest and of the highest value. Some of them are ancient, and of these the Bible is incomparably the best, not only for its literary excellence in the English version, but also for its indubitable and inexplicable power of inspiration.

—*Christian Advocate.*

DAILY BIBLE STUDIES

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

PERPETUAL FEAR AND LOVE

Sunday, June 14th: Second Sunday after Trinity

READ Jeremiah 32:37-41.

THE Collect for today is very old, though somewhat modified in its present form. The petition finds its central appeal in the words: "Make us to have a perpetual fear and love of Thy holy Name." Our faith and our love are so apt to be fitful and inconstant. At one moment we are deeply devotional, and at another we are almost rebellious. In our human associations we dislike shifting and unreliable emotions. Surely we should be equally critical of a faith and love which are wavering. Our comfort in God's love is that it never fails. Jesus Christ is the same yesterday and today and forever (Hebrews 13:8), and we should try to be like Him in our unflinching devotion which cloud or sunshine, sickness or health, cannot change. God asks for constancy in our Christianity.

Hymn 228

Monday, June 15

READ Habakkuk 3:17-19.

THIS is an expression of beautiful faith. It is not easy to hold to our reverence for God and to love Him "when all things seem against us to drive us to despair," yet there is just the test. A fair-weather Christianity is of little avail to please God or to give us comfort and help. Again we can draw upon our human experience. If my friend trusts me even when there are obstacles in the way, he is my friend indeed, for love and confidence must be rooted deep enough to stand the stress of circumstance. How blessed, then, is he whose belief in God's wisdom and love can endure privation, suffering, loneliness, and even death itself! For him there is always a rainbow in the cloud. He hears a voice above the wind and storm: "Be not afraid; only believe" (St. Mark 5:36). Perpetual love is a living and enduring love. It cries from the heart, "Have Thine own way, Lord," and the answer comes, "Peace I give unto thee."

Hymn 403

Tuesday, June 16

READ St. Matthew 15:21-28.

SOMETIMES Christ tests us for our own good as He did this woman of Canaan. All the time His loving heart was longing to bless her, but the three tests brought forth such faith that He praised it in words which we long to hear Him speak to us: "Great is thy faith!" Some people are perplexed by what they call "unanswered prayer." But there is no such thing as unanswered prayer. What seems so is the dear Lord's training of our love and trust while He plans a greater blessing than that for which we asked. When we pray we think we know what we want, but Christ in His wisdom sees beneath the surface and wishes to give us the best, which is really what we desire. In His love He cannot give us a lesser blessing when He longs to give us the greater. "Do not be content with believing in God's ways of action. Insist on believing in God." And faith in Him never fails to bring His benediction.

Hymn 404

Wednesday, June 17

READ St. Mark 4:14-20.

HOW clearly our Lord pictures human life! He speaks to us, and at first it seems so natural to answer His call. "Of course I am a believer," the youth cries. And then come the difficulties. Satan contradicts the message. Affliction or persecution causes the love to grow cold. Cares and riches paralyze the heart. Where is the enthusiastic faith of youth? Where is the courage which holds fast? Where is the

endurance which will not yield? On the other hand, how beautiful is the faith of an old Christian who has weathered many a storm and faced many a black hour, and still has reverence and love as pure and fine as those of a little child! Perpetual Christianity is one that holds through the years, crying with David: "Surely goodness and mercy shall follow me all the days of my life." We shall see clearly at the last. Here we must hold with tight grasp to the Hand which leads, and not doubt or fear.

Hymn 149

Thursday, June 18

READ Daniel 12:8-13.

IT IS good to find Daniel, the hero of the Old Testament, keeping his faith and love all through his life in exile. It is a fine plan for us to read through, from time to time, the book of Daniel. We cry in times of stress—many are crying now: "O my Lord, what shall be the end of these things?" Our love and trust hold, but we grow a little weary and our longing is for the new Jerusalem. And God answers: "Go thy way," and that means go on working and striving, holding up the banner of righteousness, telling the story of Christ's redemption, the very delay of His second coming causing our reverence for His wisdom and our love for His mercy to grow deeper because we know He has overcome the world. The years are flying, but with Him they are as a day, and He bids us prove our loyalty by service. "Blessed is he that waiteth."

Hymn 68

Friday, June 19

READ St. Matthew 26:38-41.

IT WAS a telling rebuke to Simon who had cried so boldly: "Though I should die with Thee, yet will I not deny Thee." And it is a rebuke to us who so often grow weary of worship and neglect our devotions. "One hour"—and compare the time we give to business, to meals, to sleep, with the time given to prayer and meditation. And the dear Lord in His love waits for some expression of our faith and love, calling, as He called on the shore of the Sea of Galilee: "Lovest thou Me?" Love unceasing, love which holds us, love which receives its blessedness from the Eternal God who is Love—this is what our Christ asks us for. We can speak it, we can live it, we can show it as we enter into the wonderful mystery of His Presence who died and rose again to redeem us.

Hymn 128

Saturday, June 20

READ Revelation 2:1-3.

HAST not fainted—the words fairly thrill with significance! Watching for the morning, catching a vision of the "Land which is very far off," heart throbbing for the Life which shall be abundant, crying, "How long, O Lord," and with joy telling the story again and again and leading men and women and children to Him—there lies the interpretation. Isaiah speaks of it and describes it as the "Gospel of the Plodders!" "They shall walk and not faint" (Isaiah 40:31). The blessedness of our faith lies in its persistent holding to and resting upon the foundation, once laid, even Jesus Christ. The joy of Christianity lies in its reality always and everywhere, an ever-present fellowship and communion. God with us. We must keep our faith and love constant, for Christ's love never fails.

Hymn 232

Dear Lord, make my faith and love constant by Thine own blessed love. May trouble bring me nearer to Thee, and may the shadows make Thy care better known than the clear shining which may blind mine eyes. Even here on earth let my love endure as it will endure in Heaven. Amen.

Humanism: A Desperate Expedient

By the Rev. Watkins Leigh Ribble

Rector, Neve Parish, Greene Co., Va.

THESE is a very general supposition that a definite and close connection exists between modern Humanism and historic Humanism; that the former is a revival of the latter, which has lain dormant, lo, these many centuries; that the exponents of the present day Humanism are the successors of Sir Thomas More, Petrarch, Colet, Lorenzo the Magnificent, Leonardo da Vinci, and other great figures of the Renaissance. This supposition appears to be based on nothing more concrete and tangible than that the two groups are known by the same name. It is to be seriously doubted that the modern humanists can in any sense, save the vaguest, be considered the legitimate philosophical offspring of the ancient. The modern humanist himself seems wary of making such a claim, and the best that he can safely say in this connection is that there is nothing in the principles for which he stands to which the humanists of the Renaissance could take exception.

It is doubtful that the historic humanists knew themselves by such a name. It is improbable that they recognized themselves as a special group. At best they only possessed a very loose community of ideals. They were men who sought a rich personal culture not overly straightened by social, political, and ecclesiastical authority. They hoped to attain the best possible life by a close study of man and sought spiritual sustenance from the literature of ancient Greece and Rome. They all went on record as favoring the moderate life, whether they pursued it or not. Their attitude, on the whole, was not essentially irreligious, for in their ranks were to be found many mystics and men distinguished for their thoroughgoing piety.

The general point of view, for which these men stood, was dubbed "Humanism" for want of a better name. This term through sheer lack of definiteness and content soon fell into the discard.

In the early years of the present century, Irving Babbitt, after having outlined a simple set of principles which he hoped would help cure a few of the woes of mankind, sought a name for them, by which, no doubt, they could be conveniently looked up in some index. One day he dug up out of the garbage heap of philosophy the term "Humanism" and, charmed with his find, scraped off the rust and tacked it up over the door of his little ethical structure, where it remains today in all of its pristine vagueness.

One of the curses which afflict man intellectually is his tendency to be satisfied with a synopsis of knowledge, rather than knowledge itself. Too often, when some matter piques his curiosity—be it the Theory of Evolution, the Doctrine of the Incarnation, Einstein's Theory, or some other question of weight and moment—and being desirous of avoiding the mental labor and anguish attendant upon the personal satisfaction thereof, he is prone to request someone "to sum it up in a few words." Frequently, when he comes face to face with this or that truth and wishes to comprehend them as fully as possible with the least possible expenditure of intellectual effort, he asks for and remains content with definitions.

Those who want to ram Humanism into a capsule define it as "the religion of humanity." Only by violence, however, can Humanism be defined as a religion. The two terms in their practical applications are mutually exclusive. The word "religion," however we define it, involves some idea of a supernatural being and some sort of a relation between man and that being. The humanist is frankly—nay blatantly—agnostic, if not atheistic. He feels that, if there be a God, we cannot know Him well enough to be on speaking terms with Him. He, like Confucius, desires no traffic with the supernatural. To him, man is the sole repository of wisdom and truth. He is the final authority. His will-to-goodness is the divinest thing in life. His happiness is the end of life. The person who de-

finer Humanism as "the religion of humanity" probably refers to the exceedingly high esteem in which it holds mankind.

It is almost impossible to define Humanism, so vague is it. The humanist himself scarcely knows whether it represents an attitude or pose, or whether it embodies a definite creed. He does not want to define it anyhow, for definitions are rigid and tend to be restrictive. They are satisfactory today and highly inadequate tomorrow. He who would understand and appreciate Humanism must apprehend its spirit instead of trying to cage it in a phrase.

If one insists upon defining Humanism as a religion, he may seek to justify himself by pointing out certain seeming resemblances between it and religion. It professes to recognize a divine principle in man—his will-to-goodness. It recognizes the problem of evil and offers a solution. It presents a way of life which issues in salvation, *i.e.*, the rescue of man from a "lost condition" to a "found condition" which results from the attainment of virtue and consequently of happiness. It is highly interested in the good life and its realization. It proclaims a gospel—the gospel of the self-sufficiency of man; a belief which religion, by the way, seeks to confound. These features of Humanism furnish a clue to its purpose and reveal some of its hopes.

Humanism is a modern phenomenon, called into being by man's moral and intellectual bewilderment. It seeks to set up markers by which those who feel lost in the modern world may be enabled to make their way through life with a certain degree of safety and success. It is a desperate expedient to save man from complete moral disintegration when all other means appear to be failing.

FOR the past two centuries, mankind has been developing materially at an undreamed of rate. His spiritual and ethical progress has been unable to keep pace. Epoch making inventions and discoveries have turned his life topsy-turvy. More and more he is leaving the country and is taking up his abode in cities where his complex needs are catered to and satisfied in a thousand different ways. Through mechanical progress, he feels more self-reliant and less dependent upon a power above himself. The closer he lived to the soil, the more he felt the need of a God. Now that he lives in cities, man does not feel quite so helpless. He realizes that his social life is changing and becoming complex. He tends to feel that the old moral and social principles and regulations no longer have the same force, seeing that the conditions which called them forth no longer exist. All this has caused him to become restless and dissatisfied. He is no longer as sure as he once was of what he considered eternal verities.

All this, which is in some measure true, the humanist points out with a great deal of emphasis and glee. Not only that but he magnifies and universalizes it. Blandly he sets to work to prove that popular religion has completely broken down.

Turning his guns on popular religion, he proceeds to carry his point in the following manner: Popular religion rests on the assumption that behind this world of visible objects and human institutions, there is an invisible, supernatural kingdom ruled by God, who looks on all men as His abject vassals. The humanist insists that this belief is merely an attempt to picture the superhuman in terms which the common man could understand and that it is a metaphor taken from a world which is passing away. This is highly unsatisfactory in that it presents God in a figure altogether anachronistic. The attempt some make to modernize the language of popular theology and convert the "Kingdom of God" into the "Democracy of God" is regarded as alien to the teachings of Jesus and is at best a silly compromise.

The humanist finds fault with that beautiful and most familiar of Gospel metaphors—the idea of God as Father. To him the metaphor does not mean what it once did, for

Jesus had in mind the patriarchal society in which the father governed the destiny of his children and expected from them unquestioning filial devotion and obedience. Hence, the conception of God as Father is as unsatisfactory as the idea of God as King.

When man lived close to the soil, he gained the conception of God as Creator. He came to see Him as that from which proceeded all of the phenomena of nature. The humanist insists, however, that science leaves man now only the husks of such beliefs which will soon be discarded by all. The idea of God as Creator disappears with the clearer emergence of the belief that the history of Creation is one of whirling nebulae, of condensing and of disintegrating stars, of cooling planets, of primitive life spewed up on the beaches of warm seas. The physicist, the geologist, and the meteorologist have revealed that the phenomena of nature are the results of blind, purposeless, and clashing physical forces.

MANY see in the harmony and orderliness of the universe evidences of God. Not so the humanist, who counters that the universe is really more of a chaos than a cosmos and, if there is a music of the spheres, it is more of a strident cacophony than a soul-pleasing melody. Many think that they see the hand of God in human history, which is the dramatic unfolding of a wonderful plan. The humanist professes to see no "increasing purpose" running throughout the ages. It only tells of man's increasing misery, loss of peace, his inability to live in harmony with his fellows or with his universe. It is a dreary tale of continuous defeat.

Not content with this line of attack, the humanist proceeds to show that not even the exponents of religion have any definite belief to offer in a definite God, which can serve as a basis for the good life. He turns first of all to the modernists, only to find that they reject Revelation and the authority of any Church to speak for God. They reject many sections of the Bible as false and misleading and so destroy the authority of the Book. They attempt to define God and succeed in making Him indefinite, vague, and powerless while seeking to strip Him of all anthropomorphism. Dr. Kirsopp Lake's handling of the matter is pointed out as typical. He appeals to Origen, who redefined the word "God" to mean, not the Father and King of all Creation, but the sum of all ideal values. Dr. Lake concludes that the modernist must use the word in his own sense "endeavoring partly to preserve Origen's meaning and partly shrinking from any other policy as open to misconstruction."

Turning to the fundamentalists, the humanist concedes that they endeavor to propagate a definite belief in a very definite God, which they offer as a guiding principle. But then he drives them from the field by a flank and rear attack. He feels that the fundamentalists do not represent the best element of Protestantism. They are by far the less respectable part of the group. That this is true is abundantly proven by their extravagant alliance with fanatical prohibitionists; by their association with the Ku Klux Klan; by their ardent desire to legislate morals; by their efforts to pass ridiculous anti-evolution and blue laws; by their indulgence in much barbarous persecution and intolerance. Thus Fundamentalism does not appeal to right thinking men and women.

Again, the fundamentalists appeal to tradition but in this respect they cannot compete with the Roman Catholic Church nor with the Eastern Orthodox. Shall one turn to them for a living authority which will furnish him the certainty for a vital and dynamic belief in God? No; for not even they can help him. St. Chrysostom, for example, is described by the Catholic Encyclopedia as the most prominent doctor of the Greek Church and the greatest preacher ever heard in a Christian pulpit. What did he have to say of God? "He insults God who seeks to apprehend His essential being. A comprehended God is no God. God is incomprehensible because He is blessed and blessed because He is incomprehensible." Thus it is impossible, concludes the humanist, to arrive at a knowledge of God within or without the religious systems which can afford a basis for belief and a resulting way to the good life.

Thousands are therefore abandoning the religion of their fathers. Of these many are indifferent. Increasing numbers, on the other hand, feel a vacancy in their lives. The old landmarks are gone. They are miserable, bewildered, distressed,

and lost in a strange world. For them life has lost definiteness and purpose. There is nothing on which they can lay hold and nothing to guide them. They mill about like stray sheep and fall an easy prey to the evil so easily besetting them. The situation is desperate. Prompt measures must be taken for their rescue. It is to this problem that Humanism addresses itself and offers a solution.

THERE are times in the lives of us all when the struggle between the high and the low in us, between good and evil desires, between those benign impulses that make for happiness and that internal malignity which makes for misery, grows so intense that we are harried, as it were, to the brink of some chasm, where we must either fall or fly. Those who are unable to take wing, but shrink from the edge, Humanism seeks to rescue by throwing a bridge across the abyss by which they can be conducted to safety. To use another figure, Humanism is the life-boat by which those who must abandon the sinking ship of religion can be saved from perishing. Or again, religion was once a noble and imposing edifice which served as an asylum to those seeking refuge from the ills of existence. But now it is decayed, disreputable, and all but abandoned. Humanism offers itself as a modest and unpretentious shelter to which one may fly from the stress of life and in which one may find peace.

The Kingdom of God, says the humanist, is a creation of man's imagination, called into being by his consciousness of a deep-seated need. As Omar Khayyam says:

"Heaven but the Vision of fulfilled desire,
And Hell the Shadow from a Soul on fire,
Cast on the Darkness into which ourselves,
So late emerged from, shall so soon expire."

The problem is to come to terms with the needs and desires creating this ancient and slow-dying fiction, since the fiction can no longer serve its purpose. A study of psychology shows that man's happiness, or unhappiness, hinges upon the extent to which his desires are fulfilled or are frustrated. The problem of good and evil is therefore reduced to the terms of happiness or unhappiness. The sense of evil is born of unfulfilled desire; that of good results from wish fulfilment. Conceding that now the ethical problem of the human race has been reduced to its simplest terms, the question arises: "Which way does happiness lie?" Shall we say with Aristippus of Cyrene that all desires are legitimate and that happiness depends upon their complete satisfaction, or shall we say with Buddha that all desires are evil and that the best life involves their complete extinction?

Happiness lies in neither direction, according to the humanist. True it is that all ethical systems vacillate between these two poles and for that reason all moralities have been unsatisfactory. All are rebounds from one extreme or the other. The position of the hedonist is untenable. In the first place, there are not enough things in heaven or in earth to satisfy all of man's desires. Then, too, nature cares nothing for man and his happiness: It does not lend itself to his purposes and constantly thwarts his desires. If we seek the best life in this direction, we court insanity. If, on the other hand, we are going to distrust all of our desires and suppress them ruthlessly, there is no course of action open save suicide.

The true way of life is the middle position: Desire only that happiness which is possible.

The humanist assures us at once that this is not a leaning toward the ascetic principle as it seems. Many humanists feel that this involves the adoption of Aristotle's Golden Mean. Only a few skilled men can walk a tight rope; does it not seem ridiculous to expect all men to walk the ethical tight rope of the *via media*? Not necessarily. First of all, man is unhampered. He has complete freedom of the will, which should make him self-reliant. To aid him further, he has an innate will-to-goodness by which he will walk straight, and an intuition of the high and the low which will save him from extremes and enable him to preserve his balance.

RIGHT here dissension breaks out in the ranks of the humanists. Walter Lippmann insists that the doctrine of the Golden Mean is as false as any other attempt to formulate ethical principles. In the first place, it is seldom possible to know where the mean in any case lies. It is difficult to find any two men who will agree on the mean between

any two given extremes. Then again, there are two deep-rooted fallacies on which Aristotle's system, and in fact all moral codes, are shipwrecked. The first is that all moralists set about classifying desires, appetites, and actions as good or bad, as though there exist in the universe certain eternal and immutable principles of right and wrong, in much the same way as there exists the principle of gravity or any proven law of physics. This is absurd because categories of good and evil apply only to the human race and are variable. Our desires change and the desirability of objects change. The attempt to catalogue impulses as good and bad is silly when any knowledge of psychology will show that impulses do not affect all people in the same way, nor even the same person in all circumstances. Then, too, impulses are variable and cannot afford any basis for a fixed code of behavior.

This will go far toward explaining why Humanism hesitates to lay down rules of conduct and is in no way a code. But "what must we do to be saved?" Mr. Lippmann seems to offer the most definite suggestion. The advice is that we grow up. The salvation of man depends upon a process of maturation. This does not mean to grow older in years but that we must set ourselves to maturing psychologically or spiritually. The process of maturing consists in the gradual acquisition of knowledge and wisdom until we understand all things and in understanding are at peace.

The human being begins his existence as a parasite. Before birth, all that he needs for protection, warmth, and nourishment is assured him. All of his limited desires are completely satisfied. Then comes birth and the trouble of living. He begins to have new desires and new needs. His nurse and parents bend their energies to satisfy them and with much success, for they are still simple. As he grows older, his needs become more complex, and since those caring for him find it increasingly impossible to discover them all he must try to make them known by gestures and later by words. He is quite justified in thinking that the whole universe is run solely for him and that all must heed his infantile will. It is not long before he begins to discover that he is being denied the fulfillment of many of his wishes, and then begin his woes, disappointments, and unhappiness. He reaches out for the moon but it is not placed into his tiny hands. He reaches for the hatchet so that he can bang sister Beatrice over the head but it is put up on a shelf out of his reach. He begins to experience frustration and to learn that there are others who have desires, that they must be duly considered, and that frequently when his will clashes with theirs he must often yield. Later, he discovers also that envying nature not only ignores him but often defeats his wishes. There isn't always snow for Christmas and not seldom does it rain in torrents on the day set for a picnic. As he grows older, it is to be hoped that he grows wiser in that he increasingly recognizes that his will is less and less sovereign and that he must more and more adapt himself to the universe and to his fellows. He reaches full maturity when his original feeling of omnipotence has given way to a full appreciation of the force of circumstances and he has recovered that harmony between himself and his environment, which he lost in infancy. He has learned that the world is not adjusted to his wishes and has learned at the same time how to keep his desires within the range of probable satisfaction by adjusting them completely to the world as he has come to understand it. He has thus reached the goal of all moral effort. He is mature. He has virtue, and all passions become innocent in that he understands them, for he knows how much to yield to them and how much to check them. He is happy, for he has desired and obtained the only kind of happiness possible. He is saved. He is now the ideal man; the superman; the sage.

THERE is evil; there is unhappiness in life as long as a man remains wholly or partially infantile. The position of the hedonist is that of the infant—the desire for the satisfaction of all desire. All too commonly the childish disposition is carried over into adulthood and this accounts for the thousands of petulant, cynical, defeated, miserable men and women. These are "the lost." These are those whose lives are in disarray; who are without purpose and victims of a hopeless bewilderment. They need to grow up. The ability to have what the heart desires without coming into conflict

with the stubbornly hostile facts of life is the privilege of the absolutely innocent and the absolutely wise: the infant and the sage. Confucius' summary of his life is pointed out as particularly instructive in this respect:

"The Master said:
'At fifteen I had my mind bent on learning.
At thirty I stood firm.
At forty I had no doubts.
At fifty I knew the decrees of Heaven.
At sixty my ear was an obedient organ for the reception of truth.
At seventy I could follow what my heart desired, without transgressing what was right.'"

Why, then, aren't all men saved? They are not because one cannot desire what he does not know. Here is apparent the function of what Mr. Lippmann calls "high religion." This "high religion" has nothing to do with the theocracies of popular religions which are too much concerned with codes to be effective. "High religion" is defined as the art and theory of the internal life of man. It places emphasis on the conversion, education, and discipline of the human will. Its function is to reveal to men the quality of mature experience; that "high religion" is a prophecy and an anticipation of what life can be when desire is in perfect harmony with reality. It announces the discovery that men and women can enter into the realm of the spirit when they have outgrown all childishness. Such a religion was once the possession of only the few of the aristocracy of the spirit but now it is the only possible religion for men in a modern world. It is asserted with a delightfully naïve confidence that as soon as men have this dinned into their consciousness and be made to realize that virtue is its own reward there will soon be a bumper crop of candidates for sagehood.

So much for the salient features of Humanism. A brief glance at a few of the major criticisms to which it has been subjected will serve to bring out its most serious weaknesses and reveal some of the difficulties with which Humanism finds itself sorely beset.

Many feel that Humanism is too vague and indefinite to fulfil the high destiny for which it is intended. The humanist feels, on the other hand, that this apparent weakness constitutes its real strength. The fewer and the simpler the principles the better. The oldest forms of life on our planet are the simplest. Their very simplicity guarantees their survival in making possible a constant adaptation to an ever-changing environment. In the case of Humanism, its simplicity will make possible its survival long after the present period for this quality enables it to fit into any period. Any effort to make it more positive will cause it to fall into the same error which has wrecked many an ethical code. Most humanists appear content regarding it as an attitude, rather than a code or definite system of belief.

Humanism is a gospel of selfishness and as such many find it unattractive. It is primarily concerned with individual salvation. It sees happiness as dependent upon a simple personal culture made possible by a certain detachment of ourselves from the world about us, a point of view highly reminiscent of that of the Epicureans. The humanist does not appear to regard this as a very serious objection. To obtain true happiness the mature man or woman has to break his or her attachment to persons and things. They do not obey our wishes and therefore we cannot afford to let our desires become too deeply involved in them.

Humanism has been criticized for belittling science. Such antagonism as the humanist may feel is partly due to the habit that many scientists have of setting themselves up as authorities in the field of ethics. An expert scientist is by no means a first-class moralist. Then, too, science keeps changing things in the world and brings forth facts continually which change our conceptions of the universe. This complicates matters for the humanist and he, being thoroughly human, does not like to have his thinking complicated.

It is thought that Humanism is an excellent thing but cannot function by itself. It needs to hook up with some power outside of itself to start the wheels turning, as it were. The problem is whether or not Humanism can be energized and start operating without calling on religion for aid. But a religion which serves merely as an auxiliary to Humanism amounts to little as a religion. Some humanists assert that

Humanism might be used as an auxiliary to religion in order to correct superstition and counteract the fanaticism manifested by those who devote themselves to the moralization of the race through the multiplication of laws. But in this case there will not be much left of Humanism. The humanist cannot logically have any traffic with religion, for he is at the least agnostic, human-minded, and world-minded. At the same time, however, it is difficult to see how Humanism is going to survive without it. Already Paul Elmer More has created a sensation by becoming a liberal Anglican and by accepting a Christ who is a Humanitarian in addition to being the founder of a popular religion. Even Irving Babbitt has been caught fraternizing with the enemy. Perhaps it is in recognition of this keenly-felt need that Mr. Lippmann found a place for "high religion," but it is to be doubted that he has accomplished anything thereby save to emphasize the fact that the fatal weakness of Humanism lies in its endeavor to separate man from what he most needs—God.

PASTORAL PREACHING

BY THE REV. H. ROBERT SMITH
RECTOR OF ST. PAUL'S CHURCH, MALDEN, MASS.

THE value of preaching is a perennial subject for discussion. Some would give it the foremost place in the work of the Church, others would rank it fairly important, while still others would subordinate it. But the value of preaching keeps coming back to us again and again as a foremost tool in the work of the Church. Perhaps it is the radio that has achieved this emphasis in these latter days. Perhaps it is the hunger that is felt for another Phillips Brooks.

In many quarters of the Church today men are asking us to subordinate preaching to a certain type of pastoral work. An influential group among the clergy would have us believe that the work of personal contacts is the chief thing in the ministry, and that the major part of a clergyman's time is to be devoted to the meeting of individuals one by one in the study or elsewhere. Prominent in this group are many of the younger, vigorous clergy. They have it that it is no longer necessary to spend weary hours in study and preparation of sermons. For if one is having "contacts" all the week there will be enough material walking through the parson's study for many a sermon and any occasion. Perhaps that is so.

Nobody would underestimate for a moment the value of the clergy's pastoral relation. Nobody would find fault with the emphasis upon individual contacts in any parish. The more of this that goes on (everything being equal) the better. But when one hears in commendatory tones that the clergy of some of our large parishes rarely sit down to their sermon before 11 o'clock Saturday evening, as a result of their extraordinary business with people one by one, an observer wonders whether the thing is not a little out of balance. All honor to this full week of the pastoral relation; but after all, Sunday morning will bring a congregation of people to church waiting to be fed. What will such an one feed them? Observation has shown that such preachers take the line of least resistance. They will string together some of the more interesting "cases" of the week, attach a text somewhere, and call it a day. A parishioner does not have to be very clever to recognize his own "case," although disguised by the preacher. And if he could hear his pastor preaching in some other pulpit, he might hear his "case" without any disguise whatsoever.

Another line of less resistance which the unstudied preacher is likely to take is the power of the unctuous personality. And this sort of thing is in many an important pulpit today. Its chief doctrine is the bigger and better smile, and its attributes are best described as pleasing, jaunty, and fascinating, soothing, poetical, and winsome. Indeed, there is a fashion prevailing for the moment that a pleasing personality and a fascinating smile should be the chief accessories of the clergy.

There seems to be a subtle danger in these growing fashions. Congregations are finding themselves sitting before a pleasant, conversationally-styled preacher who has never thought through and through a single Christian doctrine. For collecting parochial "cases" and shuffling them well before dealing is not preaching. It is not even pastoral preaching. People want something more than pious gossip; they want something more than titbits of poetry rendered with one's most unctuous expression. A congregation soon gets tired of the-other-day-a-

young-woman-said-to-me type of sermon. What people in the pews want is truth carefully and thoroughly thought through, amicably applied to modern life; not given to them pedantically, to be sure, but fired with sincerity and materialized with experience. A congregation needs something more than much of it falls for. There must be something else besides an ever-so-pleasing personality. A preacher must have something more than an ability to recite the minor poets and to lisp soothing sayings limpidly. And yet much of this sort of thing, strung together on Saturday nights, is being ladled out in many an important pulpit. And it goes by the name of Pastoral Preaching.

BUT there is pastoral preaching of another sort, a preaching much needed everywhere. It is a pastoral preaching which has all the sympathy and compassion of a great love together with the strength of well-weighed learning, truth, and wisdom. The preaching of Brooks and Robertson was of this type. Their words, enthusiastic, warm, glowing, appealed to the everyday needs of their people. You listened to them as though they preached to you alone, as though they knew the very secrets of your heart and had come to help you. The sermons of these men, especially Robertson's, are still readable, still applicable to the pastoral needs of people. For pastoral work does not change very much with the years. Read the Epistles of St. Paul for the pastoral passages, the passages in which he addresses the personal religious needs of a congregation. They are still the problems of people today. They are still the occasions which call for pastoral care from the clergy.

It is the great doctrines of Christianity which are the backbone of real pastoral preaching. They are still the source for the healing of human problems. They are all-sufficient to fill the needs of our people. They can still be translated into the terms of the individual needs and longings of the people in the pews. But they must be studied and lived, preached and practised.

God still reveals His word to the man who broods over the Christian doctrines. Such a man prays as he works. He sees how a doctrine applies to this and that one of his flock, and as he writes the burning words he prays in his heart for those people which the words before him have recalled. If it happens that the persons called to mind in this way are not in the congregation on Sunday, there are others there who have the very same problems. What helps one helps multitudes. And if a preacher has studied and prayed as he prepares for his pulpit, instead of dragging his "cases," the members of his flock, into the sermon, he will be carrying his message into the hearts of the people. Instead of taking the people "that sit in darkness, and in the shadow of death" to enliven his sermon, he will be making the truth of God to shine into the darkness of their hearts.

IN MEMORIAM *

HE HAS gone—beloved!
Soon the soiled clay will dip
Beneath tall grasses on a rood-topped slope,
While yet we pace the sullied avenues
Remembering him who bade us
Hate the earth's dull dress
For fairer fields about a cross.

Gone, he's gone, he's gone—gone—
Slowly the bells toll one—and one—
Know you well that he has done
With all your wilful wiles—
His steadfast soul betook its flight
At close of night into the light.

He has gone, beloved!
But not until an Easter morn and
Pentecost have made their round and found
Us folded in anew—shepherded
By those whose flame, like Holy Fire,
Had given him his heart's desire.

ELIZABETH M. BRYAN.

* In memory of Dr. J. G. H. Barry, late rector emeritus of Church of St. Mary the Virgin, New York City, who died unexpectedly on the fourth morning after Pentecost and whose mantle has fallen upon the Cowley Fathers.

Joseph Gayle Hurd Barry, Priest and Doctor

By the Rev. Gregory Mabry

An Appreciation Preached in St. Paul's Church, Brooklyn, N. Y., on Trinity Sunday, 1931

TRINITY SUNDAY, nineteen years ago, I went to the Church of St. Mary the Virgin, in New York City, to hear Dr. Barry preach. Frankly, I went to hear him preach. Dr. Barry climbed into the pulpit, and, in his characteristic way, said, "You expect me today to preach on the Holy Trinity; I am not going to do it, for if I did preach to you on the Trinity, you would probably not understand it. So I am going to preach to you about a person through whom the Blessed Trinity operated, and you will then understand the doctrine of the Trinity; I am going to preach to you today about our Lady."

Last Thursday morning, just before the 9:30 Mass, I was notified that Joseph Gayle Hurd Barry, priest and doctor, had died in his sleep the night preceding, just exactly the way he had said to me many times that he wished to die.

So today, instead of preaching to you about the Trinity, I am going to lay aside my prepared sermon and say a few words about Dr. Barry, who believed very firmly and very intelligently in the Blessed Trinity, and who allowed the Holy Trinity to use him freely and exclusively.

During the past year Dr. Barry had been in excellent health, and extremely happy, able to say Mass almost daily, and to complete his autobiography along with other writings which he had had in mind. He was living in the atmosphere of a Religious community (the Convent of St. Anne, in Kingston), an atmosphere most congenial to him, and among children—and children were his first consideration and interest for he was primarily a lover of children. He had gone to the home of a devoted friend, Mr. Abram Hatfield, in New Canaan, Connecticut, to make his annual visit; and on Thursday they found that he had passed into that Life Which Is to Come. I did not feel sad when I got the news; I felt happy that the man to whom I owe so much, and to whom our Church in America owes so much, had died in exactly the way he had wished. Many, many times he had expressed his desire to experience the adventure of death, for, he said, "I take it that there will not be as much difference as I have experienced between my state of life before ordination and my priesthood, but it must mean progress, and I want it."

I knew Dr. Barry for many years, somewhere about twenty-five years, although in the earlier years he never knew me outside the confessional. It was Dr. Barry's advice to me as a college student, and particularly during the period when I first brushed against philosophy and science, that saved me insofar as my religion is concerned. It was not until recent years that I knew him with any intimacy, for he permitted but few people to know him with anything approaching intimacy. He had an extraordinary genius for saying, not the thing one wanted him to say, but the thing one needed to hear said. And his counsel to me was of the sort which invariably I wished to avoid; but he was wise, and I knew it, and whenever I followed his wisdom I never made a mistake.

In his later years I have been more intimate with Dr. Barry than was any other priest, so I think I can give with some degree of accuracy his final estimation of Religion and Life.

He was *absolutely Catholic*, Catholic in the true sense, in both his religion and life. There was nothing of pro-Romanism about his Catholicity. He had, if ever a man did, a reason for the faith that was in him; his religion was essentially intellectual in foundation. He, along with Fr. Hughson, knew more definitely where he stood, and why he stood there, than any other person I have ever known. He was completely free of sentimentality and of prejudice. His belief was thoroughly Catholic, essentially sane, and preëminently simple. There was nothing mechanical about his religion; it was absolutely real. His belief was not of the sort which thought it could push

a certain set of buttons and expect God to jump around like a bell-boy and do his bidding. His Catholicism was well thought out, healthy, and wholesome. He made it work in life. He realized that externals in religion have no rightful place unless they are the expression of a deep, internal reality; he realized that the important thing for the Catholic is Catholic discipline. I remember a stenographer who did some work for me, who told me she was going to quit St. Mary's because Dr. Barry had said the Sunday before, "I have been here now for five years, and any of you who do not want the blessing of Absolution had best go elsewhere." So the young lady, not wanting the grace of Absolution, was going to get out. Dr. Barry knew the need for Catholic discipline today, and that the externals of the Catholic religion cannot be acceptable to God unless they are the expression of an austere inner life.

The world will remember him as a preacher. Although he was not considered what is known as a popular preacher, yet, in a finer sense, he *was* a popular preacher. St. Mary's was crowded Sunday after Sunday, and year after year, with people who thought they did not want to hear exactly the type of sermon he preached—doctrinal. He always taught in his sermons, he taught doctrine and he made it attractive. I remember one time I inquired of him how he had learned to preach (his method had been reviewed by one of our magazines as being very unusual, conversational in type), and he replied that as a curate at St. James' Church in Chicago it had been his duty for a number of years to preach to children, and that he had continued to preach to children. Therein he showed his great wisdom.

THE Church will remember him chiefly as a writer, a writer of a type of book not supposed to be popular, but which proved to be enormously popular. He wrote in the form of meditation, and he has written many books on meditation. He was extremely devotional in his writings, and I have seen him on many mornings, at 7:30, with his arms full of books and paper pads, kneel at the altar-rail in the Lady Chapel of St. Mary's and write out his meditation for the day. I rather wondered at him, so I presumed in after years to inquire about his method of mental prayer, and he said, "I have one of those peculiar minds which can only concentrate at the point of a pencil." His Mass, his daily meditation, and his daily recitation of the Prayer Book offices of Morning and Evening Prayer were, and remained to the end, the foundation of his spiritual life. His books will stand as great devotional works. His *Office and Work of the Holy Spirit* is one of the greatest works on the Holy Ghost, and I have read it through once each six months for eighteen years. His *Meditations on the Communion Office* and his sermons preached at Benediction on the Holy Eucharist are incomparable eucharistic teaching. His *Parish Priest* was the first really good book on pastoral theology, and we can put it into the hands of seminarians and tell them, "Follow this, and you will be a good pastor." His writings are uniquely spiritual, simple, and direct.

Christian Unity was of great interest to him. For it he prayed—really prayed—day in and day out, and year in and year out. Despite the interpretation which was given his paper read at the Philadelphia priests' convention in 1924, he did not look for unity to come through Rome. He looked for it to come through the Eastern Church, and his reason was this: That Rome had added too much for the rest of Christianity to accept, although they might accept the supremacy of the Papacy and a limited interpretation of Infallibility. Absorption by Rome was in no sense his idea of obtaining Christian unity. Recent events in the Eastern Church are

bearing out his prediction. On the subject of unity he once said, "Let Christians become Christian, then we shall have one Church again." He held, and rightly so, I think, that the Eastern Church contains and retains the essentials of Catholic Christianity. He did not mean that Christianity will become Eastern Orthodox, but that Christianity can find unity in nothing less than Catholicity; there can be no unity outside the Catholic bond. He held again, and I think rightly, that while we should strive for unity through prayer, that it will not come through conferences (though conferences may help clear the way), but that it will come through some great world catastrophe. Personally, I feel (and this was not his opinion, but my own) that unity is not going to come on agreement on the grounds of faith, though that will result, but on the grounds of Christian morals; that Christian morals will be so attacked—as they are being attacked—that those who wish to retain them will find themselves reunited. The rest will follow.

Dr. Barry's views on education were delightful. The writer in the *Herald Tribune* on the morning following his death gave his ideas accurately when he quoted him as saying, "Why should a professor whose job it is to teach English assume that any one cares whether he believes in God or not?" Though a college graduate himself, he felt the formal college education of today to be very far from educational. He felt that one had to educate himself. Dr. Barry educated himself through constant reading. French, English, and American publishers literally flooded him with books, and he read continuously. His own deep, devotional life and his continued study was the secret of his gripping preaching and edifying writings. He was always interesting because he ever took the pains to add to his knowledge and connect it with living.

But his greatest work was not his preaching, nor his books, nor his interesting views on unity and education, but he has left his memorial graven in the lives of men. Dr. Barry was, I think, beyond dispute, the finest spiritual director the American Church has produced. I have studied the great spiritual directors of other countries and other times, but I have found none more supreme in direction. He was, at times, almost brutal in dealing with a soul, yet he unerringly went to the very heart of the trouble and did a major operation. When a penitent first left his confessional, he probably went away thinking, "What a disagreeable, heartless priest that is." But his operations cured. I remember coming all the way from Camp Grant, in northwestern Illinois, to ask his advice. When I ran across him in the sacristy of St. Mary's, he said, "So you are back from the War, are you? Well, what do you want? Hurry up!" When I was telling him he cut me off by saying, "Oh! I see, you do not want to do the hard thing." That was all; and he was right. He would almost infuriate a penitent into doing his duty. He never gave the salve which most of us want. He was supreme as a spiritual director because he dared to be true rather than tactful. He put into the hands of men and women who sought his guidance the power to heal themselves, and that is the power of the Holy Trinity, that power which is generated in God the Father, is transmitted through God the Son, and is God the Holy Ghost.

Joseph Gayle Hurd Barry was a great apostle of the Most Holy and Ever Blessed Trinity, and to that Unity let us pray for his soul refreshment, growth, and final bliss. He did not want any rest, so I pray that the Blessed Trinity may give him as hard a job as he had on earth, that we sinners who are left behind may continue to benefit from his labors.

A CLERGYMAN had prepared a certain sermon with great care, and had reason to hope that it would be attended with a great blessing; for which he had sought with earnest prayer. The sermon was preached with great effect, and he came down from the pulpit full of hope. A widow stopped him on his way to the vestry, and begged a word. "Ah!" he said to himself, "it is coming, as I expected. I thought it would not be preached in vain." Then to the widow, "What part of the sermon struck you most—the beginning or the ending?" "Well, sir," she replied, "I do not know much about the beginning or the ending; but you said, 'God so loved the world that He gave His only-begotten Son, that whosoever believed in Him should not perish, but have everlasting life.'" The Doctor was struck to the heart. All his fine words forgotten, but one of God's words made effectual!

—Dickinson.

JOINT COMMITTEE ON PROVINCES ANNOUNCES RECOMMENDATIONS

ENCOURAGED by the favorable action taken by the last General Convention on their recommendations, the Joint Committee on Provinces will make further suggestions to the convention at Denver for increasing the usefulness of the provinces. The committee has in mind especially a closer coöperation between the National Council and its departments and the provinces.

When the provinces were organized eighteen years ago it was evident from the canonical provisions that the General Convention had in mind chiefly the relation of the provinces to the national organization of the Church. They were to deal with such matters as might be delegated to them by the General Convention or the National Council. They were to be the agents of the national organization and to assist in promoting the national program. Little was said about the relation of the provinces to the constituent dioceses, or the work that they might do as coöperative agencies of the dioceses.

In the working out of the provincial idea it has, however, been this latter phase of the work that has received the greater emphasis. The provinces have proved their value in dealing

THE JOINT COMMITTEE ON PROVINCES

Rt. Rev. Herman Page, D.D., Bishop of Michigan
Rt. Rev. Edward L. Parsons, D.D., Bishop of California
Rev. Malcolm Taylor, of Boston, Mass.
Rev. Martin Aigner, D.D., of Franklin, Pa.
Rev. G. L. Tucker, D.D., of Houma, La.
Charles L. Dibble, D.C.L., of Kalamazoo, Mich.
Louis F. Montegale, of San Francisco, Calif.

with matters delegated to them by the constituent dioceses, taking over certain kinds of work that could be more effectively handled by a unit larger than the diocese, but not so remote as the national organization. This work for the dioceses has shown encouraging growth, though somewhat unevenly in the various provinces, some being better equipped than others by organization and financial support for such tasks. Especially are the weaker dioceses turning to the provinces for aid, more particularly in those provinces that have paid executives whose services are at the disposal of the dioceses. This has been most noticeable in religious education, which has proved to be the most fruitful field for provincial activity.

It is the belief of the joint committee that the provinces can also function to a greater extent than at present as the agents of the national Church. The failure to develop this side of their work is not wholly the fault of the provinces, for neither the General Convention nor the National Council have delegated any important tasks to the provinces, though the Department of Religious Education of the National Council has from the beginning worked in coöperation with the provincial departments. The committee suggests certain ways in which they believe the provinces can coöperate with the national Church and carry out more effectively the original purpose of the General Convention in creating the provincial system.

THE PRESIDING BISHOP AND PRESIDENTS OF THE PROVINCES

The office of Presiding Bishop has grown in importance and there has been a corresponding increase in the burdens that fall upon the incumbent. So exacting are the duties of the Presiding Bishop and so great the demands upon his time and strength that only a bishop in vigorous health, and one who can be away from his diocese for the larger part of the time, can meet the demands made upon him.

It is the judgment of the committee that some of the duties at present attaching to the office of the Presiding Bishop might well be delegated to the presidents of the provinces. It would, for instance, seem unnecessary that the Presiding Bishop should always be present at the consecration of a bishop and even more so at lesser occasions when a diocese, or some gathering of the clergy or laymen, desire the presence of a representative of the larger organization of the Church. Relief from some of these duties would enhance the dignity of the office of Presiding Bishop and give him more time for

the more important task of directing, in its various departments, the general work of the Church. The committee recommends that some of these duties of the Presiding Bishop therefore be delegated to the presidents of the provinces.

REPRESENTATION OF THE PROVINCES IN THE DEPARTMENTS OF THE NATIONAL COUNCIL

ONE reason why there is not a closer relation and more efficient coöperation between the National Council and the provinces is the lack of any direct representation of the provinces in the departments of the National Council. Department representation that comes up from the field is, in general, more efficient than when the entire membership is appointed by an administration officer. Such department members feel a greater responsibility for promoting in the fields they represent any program agreed upon by the department as a whole. In some of the provinces the provincial departments are composed wholly or in part of persons nominated by the corresponding departments in the constituent dioceses and such an arrangement has worked well. The committee recommends that the National Council be requested to appoint as part of the membership of its Departments of Missions, Religious Education, and Social Service, and of the Field Department, one person in each department from each province, such persons to be nominated by the corresponding departments of the province, or by the Provincial Council, as the synod of each province may direct.

In this connection the committee has noted with interest and approval the opinion expressed in a report rendered to and approved by the synod of the First Province, that "some of the work now being undertaken by certain departments of the National Council could be more effectively handled by the provinces with the same expenditure of money"; and that "there is need for a readjustment of the work now being carried out by the National Council and for a more extensive use of the provincial organization with provision for adequate financial support." They are gratified to find indications that the National Council desires to work in closer coöperation with the provinces.

NUMBER OF PROVINCES

There has been during the past triennium increasing interest in the proposal to change the present division of the dioceses into provinces. Representatives of the Fourth Province have for some time been urging a reduction in the number of provinces from eight to four, and the Second Province, at its last synod, appointed a committee to consider the advisability of some such change. This matter has been considered by the committee, but it is their judgment that the initiative should be taken by the provinces themselves and that it is for them to present any definite proposal, rather than for the General Convention on its own initiative to alter the existing division, while there is the present uncertainty as to what the provinces, or their constituent dioceses, desire. They believe, however, that these suggestions of the Second and Fourth Provinces are worth careful consideration and to that end they recommend the appointment of a joint committee to consider this and other proposals.

RESIGNATION OF BISHOPS TO BE ACTED UPON BY THE HOUSE OF BISHOPS OF THE PROVINCE

The proposal that the resignation of a bishop be accepted by the house of bishops of the province was the only proposal made three years ago that was not accepted by the General Convention. It passed the House of Deputies, but was defeated in the House of Bishops. The committee again makes this recommendation.

Under the present practice the resignation of a bishop must be acted upon by the entire House of Bishops. This requires, either that a special session of the House be called, at great expense of time and money; or else that the resignation remain in abeyance until the House convenes for some other purpose, which often results in great inconvenience to the resigning bishop and serious detriment to the work of his diocese.

Acceptance of a resignation is almost a matter of course; in only a few cases in the history of the American Church has such acceptance been withheld. The advantage of the present plan is, therefore, merely formal and theoretical; its disadvantages have often been very real and very serious.

AS A MATTER of history, resignations of bishops were acted upon by the bishops of provinces in the early Church, and this plan has been obtained in many parts of the Church to this day. An amendment to the constitution to effect this was passed in 1919, was ratified by the House of Deputies in 1922, and failed of ratification in the House of Bishops by a narrow margin. This seems to be evidence that the mind of the Church has been coming to the view that this matter should be entrusted to the bishops of the province. The committee believes that it should now be so determined.

This joint committee of the General Convention has for nine years been studying the work of the provinces and each year its members have been more convinced of the value of provincial organization and the opportunity it presents for promoting the work of the Church. Disparagement of the provincial system, so common a few years ago, is much less in evidence today. The provinces, though hampered by meager support, have proved their usefulness. The Church may well consider how their usefulness may be enlarged. The recommendations of the committee, if favorably received, will be another step towards this desirable end.

WHY THEY STAY AWAY FROM CHURCH

A PARISH VISITOR has tabulated the reasons assigned by persons upon whom she has called, for not attending church. Thirty-one excuses have been given by as many people, as follows:

1. Too deaf to hear the sermon.
2. Too lame to walk up the hill.
3. Cannot get the family up to breakfast; too late when breakfast is over to dress.
4. Clothing too shabby.
5. Cannot get in the way of going—have stayed away so long.
6. Has not been to Church since son died, who was organist; cannot stand it to hear someone else play.
7. "Some way we always have company on Sunday."
8. Do not go because they have windows open; cannot stand the draught.
9. Children too young to leave, and no servant.
10. Clothing so shabby that people look at her.
11. Does not go because they do *not* open the windows.
12. Has to go to New York every Sunday to see the doctor.
13. Lost two children in ten days; does not think it just, so does not come.
14. Choir sings too loud, affects her head.
15. Cannot stand such long sermons as the rector preaches.
16. Lost a child recently, and the rector not being prompt, the funeral was delayed a half hour; gave great offense.
17. Had trouble in the choir.
18. Rector preached on giving one-tenth of your income; cannot go and listen to such things; don't believe in it.
19. Don't believe in the doctrine the rector is preaching at the present time.
20. Don't go to church because the rector does not call on them.
21. Cannot get home from morning service in time to get a warm dinner.
22. Don't like the rector's family.
23. No one in the congregation notices her.
24. Recently buried only daughter; cannot come to church; makes her sad.
25. Rector never gave the children's baptismal certificate as promised.
26. Does not go to church because she always sees a man there who persecuted the former rector.
27. Does not go to church because she is not on good terms with husband.
28. Rector corrected son in Sunday school; cannot forgive it.
29. Rector's family does not call.
30. Rector did not visit member of family who was sick.
31. Don't approve of the rector's sermons.

—Reprinted from THE LIVING CHURCH of May 2, 1908.

TO A PASTOR

THE lofty bridge of your belief,
Girded by your holy life,
Towers above the dark abyss—
Over it, troops of souls
Walk confidently to heaven.

JEANNETTE TOMKINS.

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 AMERICAN MISSAL

To the Editor of *The Living Church*:

IT HAS BEEN brought to my attention that certain individuals are being associated, at least in the minds of some, with the editing and issuing of *The American Missal*. In justice to them, may I state that the responsibility for the *Missal* is entirely my own. I began the work alone and when I found that because of lack of time it was impossible for me to complete it, I associated with myself the Rev. Marshall M. Day and the Rev. Vivian A. Peterson. Later we had the assistance of the Rev. Winfred Douglas on the musical portions of the book.

The publishers in accepting the manuscript were in no way responsible for anything in it, and much of it they did not see except ultimately in proof form.

Milwaukee.

✠ BENJ. F. P. IVINS,
Bishop Coadjutor of Milwaukee.

To the Editor of *The Living Church*:

SOME bishops and priests, mostly associated with me on the Commission for Prayer Book Revision, have assumed, for some reason or other, that I am in some way implicated in and responsible for the publication of *The American Missal*, and the annoyance has become concrete by the statement in the May issue of a Church periodical giving my name as one of the participating editors. I think it necessary to disclaim as definitely as possible any connection in an editorial or consultative capacity with the compilation of the book in question. I have never seen it in manuscript, proof, or printed page, and know no more about its arrangement or contents other than that furnished in the prospective announcements from the publishers. . . .

Nashotah House, (Rev.) HOWARD B. ST. GEORGE.
Nashotah, Wis.

"THE DOCTRINE OF THE TRINITY"

To the Editor of *The Living Church*:

IN READING the article *The Doctrine of the Trinity—A Modern Interpretation*, by the Rev. Gardiner M. Day, in your issue of May 30th, I was rather surprised to find statements which fall short of a real statement of the doctrine of the Holy Trinity as held by the Church. In fact, there are statements in the article which call to mind the Sabellian heresy of the early days of the Church. I refer to three statements, on page 156, as follows:

"Thus God was manifest to them in three ways: as Creator; in the Person of Jesus Christ; and through the Holy Spirit indwelling in the hearts and minds of men."

"God was one Person with three distinct forms or manifestations."

"One Person manifesting Himself in at least three ways."

It is manifest that space does not permit the quoting of the full setting of these statements; a reading of the article will give that.

I also quote from the article:

"The best analogy I know which suggests an explanation of this idea in ordinary language is this: I know a musician. I know him professionally, while his wife knows him as a husband, and his son as a father. In each of the three relations he may be so extremely different that he seems like an entirely different individual, and yet he is actually the same person."

In Dr. Francis J. Hall's work on *The Trinity*, in his series of volumes on *Dogmatic Theology*, in speaking of the Sabellian heresy, he states: "It obliterates the real distinction of Persons in the Godhead, treating Them as *dramatis personae*, as passing modes of the Divine, and as economic manifestations of one and the self-same Person." And according to Sabellianism, "the Father, the Son, and the Holy Spirit are but several names and manifestations of one Person."

In discussing the doctrine of the Holy Trinity, one is reminded of the tradition that St. Augustine was one day walking by the seaside, pondering the mystery of the Holy Trinity,

and came upon a little child digging a hole in the sand. The great saint stopped and asked the child what he was doing. The child answered that he was trying to let the ocean into the hole which he was digging. The saint replied, "Do you not know, my child, that it is impossible to do that?" The child replied, "There is as much possibility of my putting the ocean into this little hole as there is of your explaining fully the doctrine of the Holy Trinity."

I take it, however, that the faith of the Church is very definitely expressed in various places in the Prayer Book, some of which I enumerate. In the *Te Deum* we sing, "The holy Church throughout all the world doth acknowledge thee; the Father, of an infinite Majesty; Thine adorable, true, and only Son; also the Holy Ghost, the Comforter." Then again, in the *Gloria Tibi*, "Glory be to the Father, and to the Son, and to the Holy Ghost." In the first collect of the Communion office, we pray—"Almighty God . . . Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit . . . through Christ our Lord." The proper preface for Trinity Sunday reads: "Who, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality."

Both the Apostles' and the Nicene Creeds express the faith of the Church in the doctrine of the Holy Trinity not as different "manifestations" but as three Divine Persons. Our children are taught in the Catechism, "First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God."

The great Prayer of Consecration in the Liturgy is addressed to "Almighty God, our Heavenly Father," and we pray, "vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine; that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood," and closes with the words, "but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end."

The first Article of Religion, page 591 in the Prayer Book, which Articles some have professed to think lightly of, states, "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost." I quote also, the baptismal formula: "In the Name of the Father, and of the Son, and of the Holy Ghost." Also St. John 14:16-17: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth . . ."; also verse 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"; and verse 26, chapter 15: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

I refer also to St. John 16:13-15; Acts 2:4; 36, 38; 8:14-17; and many others.

We might add to these passages some of the statements of the Athanasian Creed which, while not recognized as an official statement by the American Church, is nevertheless in the English Prayer Book, and expresses, perhaps more fully than any other statement, the doctrines of the Holy Trinity and the Incarnation. . . .

I am constrained to offer these comments on this article because of the very erroneous statement of the doctrine of the Holy Trinity which it sets forth, and also to call attention to the fact that the faith of the Church is quite adequately set forth in our own Prayer Book formularies.

Chicago.

(Rev.) EDWIN J. RANDALL.

To the Editor of The Living Church:

FR. DAY'S article on the Blessed Trinity in the issue of May 30th seems to me most unfortunate in many ways, especially in confusing things which, if not comprehensible, are at least reasonable. Thus his dilemma: "Theologians were saddled with the problem of explaining the perplexing contradiction in the conception of three persons who were nevertheless in some mysterious way but one person." This "problem" does not exist in Catholic theology; and I am persuaded that a fuller acquaintance with Fr. Hall's great work on *Dogmatic Theology*, or any of the standard works, would have set the author right.

In the sentence "I am," *I* represents the person, *am* the being or nature. With men, when we have two persons, we have two natures, but with God it is not so. Men say, "We are," but God says, "We am"; the Persons three, the nature or Being but one. This is a mystery because it belongs to a realm with which we have practically no acquaintance. It is above reason, but not against reason.

The most serious defect of Fr. Day's paper is that he seems to have no idea whatever of revealed religion. The doctrines of the Church did not arise out of the "experience of the disciples," or from any man's ideas. They were revealed by God; our Lord Jesus Christ, the Eternal Son, being the Revealer; and the Holy Ghost being the Perpetuator in the Catholic Church. If religion does not rest upon divine revelation, it is not worth being thrown overboard. When the trials of life come, the "experience of the disciples" and all man's babblings about religion pass away; what man wants to know is what the Catholic knows: "The Eternal God is thy Refuge, and underneath are the everlasting arms."

Duluth, Minn.

(Rev.) EDWIN D. WEED.

"THERE OUGHT TO BE A LAW"

To the Editor of The Living Church:

I AM today chortling with joy over Bishop Fiske's article: There Ought to Be a Law (L. C., May 30th). It is what needed to be said and no one can have said it so well and forcibly as the Bishop of Central New York. There is in America today a philosophy as false as it is materialistic, and this philosophy predicates that life is in all its phases the result of naturalistic forces working upon a man from without, stimulating certain reactions within him. So we have the prevalent opinion that if only these external conditions be made right, moral and spiritual reactions will be produced. If a child does not learn in school, the environments and the teacher are to be blamed, not the child. Of course, real educators know that learning comes from the cooperation of the child's will and the instruction of the teacher, but parents vociferously denounce the school and the teachers if their children do not learn. These parents form the majority of the voters and but apply in politics what they believe about education.

The Bishop is to be thanked, but will people heed? Of this I have great doubts.

(Rev.) H. P. SCRATCHLEY.

Arden, N. C.

"ADULT EDUCATION"

To the Editor of The Living Church:

THE UNDERSIGNED thinks that readers of the article on Solving the Church School Problem will not be sorry he made the statement about "adult religious education" inasmuch as it brought forth the most interesting account from Dr. W. C. Sturges about the week-end conferences for laymen at the College for Preachers at Washington, at which more than two hundred and fifty laymen have gathered during the past three years.

Everyone knows, also, of the splendid conferences which Dr. Sturges has given at summer schools, as well as his numberless addresses at diocesan meetings and other gatherings.

The undersigned did not mean that the efforts we are making are useless. For years he has given courses once or twice each year in his parish, besides a number of Teaching Missions elsewhere, for adults; and those who attended declared that "they learned more about their religion during the one week than they had learned during their former Christian life"!

Why could we not have in every see city, at least, every year such a three-day school as that described by Dr. Sturges—or even in more than one place in each diocese?

There are laymen who want to know what the Christian religion means. It is a work of joy to teach them.

Owen, Wis.

(Rev.) GUY D. CHRISTIAN.

"INDIA AND THE AMERICAN CHURCH"

To the Editor of The Living Church:

THERE ARE fundamental reasons why the proposal that the American Church should take up missionary work in India should be most carefully considered. We have hitherto consistently declined to undertake Church work in territory that was under the English flag. The reasons are manifold. They are political as well as ecclesiastical.

When the Hawaiian Islands came definitely under the American flag during the Spanish war the Church of England most courteously and without bargaining withdrew. The Bishop resigned, and all the valuable property that had accumulated through many years of most successful missionary work was placed in our hands. We immediately elected a missionary bishop for that area. When the United States purchased the Virgin Islands the same steps were again taken. Why?

We surely cannot afford at this time to involve ourselves in India's political and inter-Church problems. Help her? Yes, by all means. Give the Bishop of Dornakal \$15,000 a year, if we are in earnest. But India does not need our amateurish efforts at missions there. India needs most carefully and thoroughly prepared workers. The native Christians are doing a work under Bishop Azariah that puts to blush our Western work. In ten years he has confirmed 150,000 in his diocese. It is native workers among natives that is the great need of India.

I know and love and greatly admire Bishop Azariah. But he cannot realize the problems that an American administrative unit could bring into his diocese. He needs schools and facilities to train native workers. By all means let us help him, but if we truly love him and his cause let us beware of putting him or any portion of his diocese under the management of our Department of Missions. That method is what shattered the English Wesleyan missions, and now seems to have wrecked the American Methodist work. Let us take warning. Why was not this subject on the agenda of the Lambeth Conference?

(Rev.) B. TALBOT ROGERS.

New York City.

DR. POWELL'S BIOGRAPHY

To the Editor of The Living Church:

CONCERNING THE review of my recent book on Mrs. Eddy, THE LIVING CHURCH of May 30th has said so many pleasant things that the author trusts he will be pardoned for venturing to correct one statement for which he has endeavored from the first to give no grounds. The book does not, as the review says, purport to be an official life of Mrs. Eddy. Before ever the book was published, the Macmillan Co. in announcing it stated, after personal observation, that the book was "neither official nor inspired."

In the Prologue, on pages 20 and 21, the author states that "The book was to be his book. If evidently official or inspired, his chief purpose in writing it might be defeated. On these terms the author set about his task; and as he nears its close, he gladly testifies that the faith pledged to him has been kept. He has been permitted to consult everything necessary to the understanding of the subject. Nothing has been withheld to which he sought access. By day as well as night, he has come and gone, as suited his convenience, on these errands of research. Unvarying courtesy has been shown him. There has been no infringement of his personal integrity or of his financial independence."

And since the book appeared nothing has happened to change or qualify the author's statement in the Prologue.

New York City.

(Rev.) LYMAN P. POWELL.

NEGRO REPRESENTATION IN VIRGINIA

To the Editor of The Living Church:

FORTY-TWO YEARS ago two young Virginia clergymen upon the floor of the Virginia diocesan convention made as vigorous and radical a plea on behalf of true Catholicity as has been made anywhere. In company with the minority, which included ten or eleven colored clergymen, they went down to defeat. These two men, the Rev. Dr. Carl Grammer and Bishop Arthur S. Lloyd, have lived to see the triumph of the principle they then advocated. The Church papers inform us that at the recent Virginia diocesan convention, almost unanimously the action taken forty-two years ago was rescinded. At the time of the "disfranchisement" act, the Negro clergy present failed not to have incorporated in the journal their signed "protest" against the action taken.

Verily, God's three faithful witnesses, the cemetery, the seminary, and time, have wrought the happy results. And these same silent but ever faithful witnesses are destined to "solve" many a vexed problem.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

GOOD NEWS FROM GOD. By the Rt. Rev. A. F. Winnington-Ingram, Lord Bishop of London. Longmans, Green and Co., \$1.50.

THIS book is good reading for the spiritual life. It consists of a sequence of very short gospel addresses made by the Bishop semi-weekly in Lent, 1930, in a migratory North London mission. The subjects are the ever-refreshing and soul-stirring topics as preached by the Christian fathers from New Testament times to our own day: Repentance, the Heritage of the Church, the Destruction of Death, the Atonement, and the Good News of the Empty Tomb. Eleven of these brief readings, in the Bishop's simple and lucid style, will undoubtedly prove welcome to the minds of many earnest readers.

W. S. H.

A KINGDOM THAT CANNOT BE SHAKEN. By B. B. Smyth. Skeffington and Son, Ltd. Price 80 cts.

CHRISTIANS will find ably expressed in this little book (80 pages only) some of the feelings that they have long held true but could not utter with regard to the Gospel. A fresh viewpoint is gained and clearer light shed upon the character of Jesus, both with regard to the central focus of His life and with regard to the "unifying principle that governed every thought and action." Much help can be derived in understanding for oneself some of the texts which trouble many a layman, such for example as: "If any man cometh to Me and hateth not his own father . . . cannot be My disciple." Dean Sheppard in the Foreword says: The author "seems to me to have indicated in these pages the lines of approach along which we can best lay the foundations of a deeper and more living understanding of what Jesus is and what He taught. He shows clearly the conditions upon which our Lord's teaching about the kingdom of God can be understood, and the limitations within which His revelation of God was given." This work well repays a careful and repeated study.

W. S. H.

A DIRECTORY OF CEREMONIAL, Part II. Alcuin Club Tracts, XIX: Oxford University Press, 1930. \$1.20.
AN ANGLICAN USE. Horace Spence: S. P. C. K., 1930. \$1.40.

THESE are two useful handbooks of ceremonial. The former, an Alcuin Club Tract, offers "suggestions for the conduct of services on certain of the fasts and festivals of the Church's year." To enrich the ceremonies and, in some degree, the rites of the Book of Common Prayer would seem to be the aim of the authors, while their method is, in their own words, to base directions "upon practices which obtained in some English Cathedrals during the Middle Ages." At the same time they are mindful of the fact that "the altered circumstances of modern life, the existence of the Prayer Book with its own principles of ceremonial, the small staff of the average parish church, are all factors which must tend to modify very considerably the principles and details of medieval worship."

The other book, mentioned above, is by the chamberlain of York Minster, with a foreword by his Grace the Archbishop of York. The author appears to have been moved by the desire to provide a manual containing directions for services for all "sorts and conditions" of Churchmen from the Evangelical to the Anglo-Catholic. Two limitations, however, are mentioned by the writer himself. He does not aim to help "those who feel constrained to celebrate at the north end of the Holy Table," nor does he expect to influence "the most extreme Anglo-Catholic Churches."

The book falls into two divisions, the first concerned with general directions, while the second provides five "schedules" as follows:

1. For one minister with no server.
2. For one minister with one server.

3. For one minister with clerk and two servers.

4. For three ministers with clerk and two servers.

5. For three ministers with clerk, two servers, thurifer and boat-boy, and torchbearers.

H. N. R.

EVEN AT THEIR BEST, books which take the form of a symposium are bound to be a disappointment. So many promises are made of good things to come which the limits of the book make it impossible to fulfill. This is true of *Ventures in Belief* (Scribner's, New York. \$2.50), a collection of essays tempered to modern thought by a series of contributors who have something vital to say, but little room to say it in.

For example, one would be glad to know more of what Dr. McConnell believes "About God"; that "God is as good as the best I can see in the world," and that "the best I can see in the world is Christ," is a good place to begin, but a poor place to stop.

So also with Dr. Coffin, expressing what he believes "About Christ." That "God is like Jesus" who "sums up and completes the highest in religion in the world before His time" is good homiletics but inadequate apologetics.

Similarly Dr. Fosdick is allowed an exceedingly small canvas and a very limited choice of colors to paint "the Church of the Future." Not every reader of this book will be able to visit the Riverside Church in New York to see the embodiment of his high and lofty ideals.

The reviewer was most captivated by what Richard Roberts has to say "About the Cross." "It stands on our skyline as the abiding criterion of character and behavior; it forces men to the supreme moral choice" between a wrong as black as midnight, and a right as clear as midday. "Now," he says, "I cannot undertake here to analyze this antithesis." For which I, and probably most other readers, will be sorry.

Other contributions are made by Rufus Jones, "About Prayer"; Kirby Page, "About Society"; Angus Dun, "About Man"; Leslie Blanchard, "About the Spirit and Life"; Henry N. Wieman, "About the World"; David R. Porter, "About Eternal Life"; and there is an introduction by Reinhold Niebuhr, "Christian Faith in the Modern World," as well as a conclusion by the editor, Henry P. VanDusen, "The Resources of Religion."

The book is worth reading if you are not content to stop considering the problems raised after you have finished these essays. Probably this was the hope of the editor. But inasmuch as this book was produced with the intention of being helpful to the youth of our colleges, hints and suggestions as to where to look for further light on these perplexing problems would have been very helpful.

R. T. FOUST.

GOD AND OURSELVES. By E. J. Bodington. New York: Longmans. Price \$1.00.

THIS pamphlet of less than a hundred pages contains the last writing of the late Archdeacon of Dorset. It treats in helpful manner human freedom, human sin, human life, and human prayer, all in relation to God, as one who is near to us all. There is an abundance of spiritual interpretation of eternal realities, as in the following:

"What we call 'heaven,' from the moral point of view, is the stage in which we have been educated by the grace of God, out of ever choosing bad, into that of always choosing good, while still being perfectly free to choose bad if we will. By 'heaven,' in this sense, we mean that at long last we are sufficiently on the side of God's mind and laws and purpose not to wish to do evil, which is the negation of good, and we have no pleasure in it. This is 'salvation' ethically. Meanwhile, there can be no Christianity, no Christian conduct, without moral freedom either to be bad or good, and we may add no Christian faith without freedom of thought."

F. L. P.

The Living Church

Established 1878

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

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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 Kalendar



JUNE

- 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.

JULY

- 1. Wednesday.
- 4. Saturday. Independence Day.
- 5. Fifth Sunday after Trinity.
- 12. Sixth Sunday after Trinity.
- 19. Seventh Sunday after Trinity.
- 25. Saturday. St. James.
- 26. Eighth Sunday after Trinity.
- 31. Friday.

CALENDAR OF COMING EVENTS

JUNE

- 14. National Conference on Social Work, Minneapolis, Minn.
- 20. Summer Conference of the diocese of Western Michigan at Montague, Mich.
- 21. Peninsular Summer Conference of dioceses of Delaware and Easton at Ocean City, Md. Convocations of Wyoming. Pittsburgh-Erie Summer Conference at Kiskiminetas Springs School, Saltsburg, Pa.
- 22. Conference for Church Work, Wellesley, Mass. Concord Conference, St. Paul's School, Concord, N. H. Cathedral Summer School at St. Agnes' School, Albany, N. Y.
- 28. Second Summer Conference for Young People at Bowdoin College, Brunswick, Me. Conference on Christian Religious Education at Skaneateles, N. Y.
- 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. Fifth Annual Diocesan Camp of Brotherhood of St. Andrew. National Episcopal Conferences on Rural Church Work at Madison, Wis.

JULY

- 6. New Jersey diocesan summer school for Women Church Workers, at St. Mary's Hall, Burlington.
- 23. Young People's Conference, Province of the Southwest, at Winslow, Ark.

- 30. Adult Division, Sewanee Summer Training School, Sewanee, Tenn.
- 31. Training Conference of G. F. S. at Adelynsroad, South Byfield, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

- 15. Holy Cross, Kingston, N. Y.
- 16. All Saints', Fulton, N. Y.
- 17. Advent, Kenmore, N. Y.
- 18. St. Mark's, Clark Mills, N. Y.
- 19. St. John's, Auburn, N. Y.
- 20. St. Luke's, Easthampton, N. Y.

APPOINTMENTS ACCEPTED

BENTLEY, Rev. CYRIL E., rector of Christ Church, Macon, Ga. (At.); to be assistant director of American Church Institute for Negroes. September 1st. Address, 281 Fourth Ave., New York City.

BLEECKER, Rev. LYMAN COX, curate of Trinity Church, Hartford, Conn.; to be rector of St. John's Church, Cold Spring Harbor, L. I., N. Y. August 1st.

BODE, Rev. A. G. H., formerly assistant and organist of St. James' Church, South Pasadena, Calif. (L.A.); to be priest-in-charge of the Church of the Ascension, Sierra Madre, Calif. (L.A.) Address, 45 E. Laurel Ave., Sierra Madre.

COLE, Rev. WILLIAM H., formerly fellow and tutor at General Theological Seminary, New York City; to be vicar of St. Andrew's Church, Turner's Falls; Emmanuel, Shelburne Falls; and St. John's, Ashfield, Mass. (W. Ma.) Address, 15 Chestnut Hill, Greenfield, Mass.

FRAZIER, Rev. ROBERT P., formerly general secretary of Field Department of National Council; to be rector of St. Paul's Church, Duluth, Minn. (D.) August 1st.

HEMINWAY, Rev. TRUMAN, formerly rector of Church of the Epiphany, Winchester, Mass.; has become priest-in-charge of Church of Our Saviour, Sherburne, Vt. Address, The Mission Farm, Sherburne.

HULL, Rev. JOHN D., formerly rector of St. Mark's Church, Leominster, Mass. (W. Ma.); to be rector of Church of St. John the Evangelist, Haverhill, Mass. Address, 16 Sheridan St., Haverhill. July 5th.

MULDER, Rev. JOHN W., formerly rector of St. Clement's Church, Buffalo, N. Y. (W.N.Y.); has become rector of St. John's Church, Lancaster, Pa. (Har.) Address, 321 West Chestnut St., Lancaster, Pa.

REYNOLDS, Rev. FRANCIS C., formerly rector of St. George's Church, Belleville, Ill. (Sp.); has become rector of Church of Redeemer, Cairo, Ill. (Sp.) Address, 606 Washington Ave., Cairo.

STEWART, Rev. W. W., formerly instructor at Holderness School, Plymouth, N. H.; has become rector of St. Michael's Church, Auburn, Maine. Address, St. Michael's Rectory, Auburn.

TAYLOR, Rev. OSCAR C., recently ordained deacon; to be assistant at Emmanuel Church, Newport, R. I.

TRAVERS, Rev. E. S., D.D., rector of St. Peter's Church, St. Louis; to be rector of Church of the Messiah, Rhinebeck, N. Y. October 1st.

VOGT, Rev. EDWARD H., formerly assistant at St. Peter's Church, Germantown, Philadelphia; has become rector of that church, July 31st.

WOOD, Rev. WILLIAM R., rector of Christ Church, Oil City, Pa. (Er.); to be rector of Church of the Messiah, Detroit. Address, 231 E. Grand Blvd., Detroit. September 1st.

RESIGNATION

KEELING, Rev. STEWART P., D.D., as rector of St. Peter's Church, Germantown, Philadelphia; to retire July 31st, as rector emeritus of that church.

SUMMER ACTIVITIES

HUTTON, Rev. S. JANNEY, master at Salisbury School, Salisbury, Conn.; to be in charge of the churches at Marion, Saltville, and Glade Spring, Va. (Sw. V.) during the summer.

NUTTER, Very Rev. E. J. M., D.D., dean of Nashotah House, Nashotah, Wis., may be addressed at Abbey Mead, Tavistock, Devon, England, until July 25th.

WHITE, Rev. EDWIN G., rector of Church of the Redeemer, Chicago, may be addressed 439 Union St., Ionia, Mich.

NEW ADDRESSES

CLARKE, Rev. J. WINSLOW, retired, formerly Waterville, N. Y.; Oxford, N. Y.

THURSTON, Rt. Rev. THEODORE PAYNE, D.D., formerly of Irvington, Mobile Co., Ala.; 3912 St. James Place, San Diego, Calif.

CORRECTION

It was erroneously reported in the June 6th issue of THE LIVING CHURCH that the Rev. Harley G. Smith had accepted the rectorship of St. John's Church, Portage, Wis. (Mil.) Fr. Smith is curate of Church of St. John the Divine, Burlington, Wis. (Mil.)

DEGREES CONFERRED

CHURCH DIVINITY SCHOOL—The Rev. L. S. MAYEKAWA received the honorary degree of Doctor of Divinity, from the Church Divinity School of the Pacific, on June 4th, in Grace Cathedral, San Francisco.

COLUMBIA UNIVERSITY—The degree of Doctor of Philosophy was conferred upon the Rev. EDWARD R. HARDY, Jr., tutor at the General Seminary.

NEW YORK—Doctor of Sacred Theology by the General Theological Seminary, New York, upon the following at the time of its annual commencement exercises, May 27th: The Rt. Rev. CHARLES KENDALL GILBERT, junior Suffragan Bishop of the diocese of New York; the Rev. WILLIAM LEVERING DEVRIES, canon of Washington Cathedral; and the Rev. LEONARD HODGSON, retiring professor of Apologetics at the General Seminary and canon-designate of Winchester Cathedral, England.

The degree of Master of Sacred Theology, in course, was conferred on ELWOOD C. BOGGESS and WILLIAM H. COLE.

PHILADELPHIA DIVINITY SCHOOL—Degree of Doctor of Sacred Theology conferred upon the Rev. EDGAR C. YOUNG, vicar of the Phillips Brooks Memorial Chapel; and upon the Rev. WILLIAM C. EMMHARDT, field director of Work Among the Foreign-Born in Philadelphia. The degree of Master of Sacred Theology was awarded ROBIN T. CHEN, JAMES S. DAUBERTY, ARTHUR HOLMES, RUEEL L. HOWE, and ORRIN F. JUDD.

ORDINATIONS

DEACONS

MASSACHUSETTS—ALFRED L. GRIFFITHS, a candidate for holy orders from Grace Church, Lawrence, was ordained on Friday to the diaconate by the Rt. Rev. Henry St. George Tucker, D.D., of Virginia, at Bishop Sherrill's request. The service was in the chapel of the Theological Seminary, Alexandria, Va. Mr. Griffiths is a member of the graduating class of that seminary and plans to go to the Philippine Islands as a teacher in Brent School for American boys and girls, Baguio, under Bishop Mosher.

SALINA—The Rt. Rev. R. H. MIZE, D.D., Bishop of Salina, ordained ORIN L. GRIESMYER to the diaconate in Christ Cathedral, Salina, on May 31st. The Ven. C. E. E. Coles presented the candidate and the Rev. Dr. C. C. Rollit of Faribault preached the sermon.

The Rev. Mr. Griesmyer is to be in charge of St. Andrew's Mission, Liberal, Kans.

TENNESSEE—The Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, ordained PORTER FRAZIER FLORENCE, formerly a minister in the Methodist Episcopal Church, South, to the diaconate in St. Paul's Church, Chattanooga, on Trinity Sunday, May 31st. The Rev. Dr. Oliver J. Hart presented the candidate and preached the sermon. The Rev. L. G. Kilvington read the litany and the epistle and the Rev. James R. Sharp served as chaplain to the Bishop.

The Rev. Mr. Florence is to be deacon-in-charge of Thankful Memorial Church, Chattanooga, with address at 4115 Alabama Ave.

DEACONS AND PRIESTS

MINNESOTA—On Trinity Sunday, May 31st, in the Cathedral of Our Merciful Saviour, Faribault, the Rt. Rev. Frank A. McElwain, D.D., ordained as deacons WILLIAM L.A. RICE, presented by the Rev. Dr. Houghton; O. H. AANESTAD, presented by Dean Hengen; and JAMES G. MATTI, presented by the Rev. Dr. Palmer. At the same service he advanced to the priesthood the Rev. Dr. T. O. WEDEL, presented by the Rev. V. E. Pinkham. The Bishop preached the sermon.

The Rev. Mr. Rice is assigned to Blue Earth and Wells, and the Rev. Dr. Wedel continues his work as a professor at Carleton College. The other two deacons will be assigned later to work in the diocese.

On June 1st, in the Church of St. John the Evangelist, St. Paul, Bishop McElwain ad-

vanced the Rev. JOSEPH G. MOORE to the priesthood. The sermon was preached by the Rev. Harold L. Bowen, and the ordinand was presented by the Rev. F. D. Butler. Mr. Moore continues as assistant at St. Mark's Church, Evanston.

NEW YORK—On Trinity Sunday in the Cathedral of St. John the Divine, New York, the Rt. Rev. Dr. William T. Manning, Bishop of New York, ordained seven men to the diaconate and advanced six in deacon's orders to the priesthood. The preacher was the Rev. Dr. W. W. Bellinger, vicar of St. Agnes' Chapel, Trinity parish, New York. Following are the names of the ordinands with mention of the places in which they will work: Deacons: CLIFFORD EDWARD BARRY NOBES, to be tutor at the General Seminary; CHARLES ARTHUR ADOLF HOMAN, tutor at the General Seminary; JOHN JACKSON HAWKINS, Christ Church Cathedral, Hartford, Conn.; LEON EMMANUEL CARTMELL, Good Shepherd Chapel, Greenwood Lake, N. Y.; JOSEPH C. PARSELL, Holy Cross Monastery; CHARLES REGINALD HARDCASTLE, M.D., Trinity parish, N. Y. And for the Bishop of Oklahoma, GEORGE HENRY QUARTERMAN, to work in Oklahoma.

Those ordained priests: BYRLE STODDARD APFLEY, assistant at St. Stephen's Church, New York; ARTHUR MCKAY ACKERSON, assistant, Chapel of the Incarnation, New York; HAROLD MERRITT WILSON, assistant, St. Luke's Chapel, Trinity parish; MASON MONTRAVILLE HURD, to work in Western Massachusetts; FRANCIS SIDNEY BANCROFT, Jr., assistant, Church of the Epiphany, New York; LAVERNE JEROME DUNBAR, in charge, Chapel of St. John the Divine, Mt. Vernon, N. Y.

PENNSYLVANIA—On Monday, June 1st, the Rt. Rev. Francis M. Taitt, D.D., Bishop of Pennsylvania, in Old St. Peter's Church, Philadelphia, ordained to the diaconate ALFRED CLARK ARNOLD, PHILIP THATCHER FIFER, WALTER WILLIAM WARE, and WILLIAM ALFRED WILKINS (colored), and advanced to the priesthood the Rev. MESSRS. SPENCE ALEXANDER DUNBAR, WILLIAM PAUL COPPINGER LOANE, and ANDREW WILLIAM MAYER. The Rev. Howard W. Fulweiler of Media preached the sermon.

Mr. Arnold, presented by the Rev. Dr. Francis C. Steinmetz, is to be curate of St. James' Church, Philadelphia, with address at 2210 Sansom St.; Mr. Fifer, presented by the Rev. George Copeland, is to be curate of St. Thomas' Church, Whitmarsh, with address at Bethlehem Pike, Whitmarsh; Mr. Ware, presented by the Rev. Mr. Fulweiler, is to be curate of Christ Church, Media; Mr. Wilkins, presented by the Rev. Edgar C. Young, is to be curate of the Chapel of St. Simon the Cyrenian, Philadelphia, with address at 22d and Reed Sts.; Mr. Dunbar, presented by the Rev. Stanley V. Wilcox, is to be curate of St. Paul's Church, Chester, with address at Broad and Madison Sts; Mr. Loane, presented by the Rev. Dr. Edward M. Jefferys, is to be curate of St. Peter's Church, Philadelphia, with address at 3d and Pine Sts.; and Mr. Mayer, presented by the Rev. Dr. Charles E. Tuke, is to be curate of St. John's Church, Lansdowne, with address at Baltimore and Lansdowne Aves.

PRIESTS

ANKING—On May 10th the Rt. Rev. D. Trumbull Huntington, D.D., Bishop of Anking, advanced the Rev. RALPH H. M. CHANG, the Rev. IRVING I. P. WANG, and the Rev. EDMUND H. C. HSU to the priesthood in St. Lioba's Church, Wuhu. The sermon was preached by the Rev. Hunter Yen.

The Rev. Mr. Chang, presented by the Rev. Graham T. F. Kwel, is to be chaplain of St. James' Hospital, Anking, with address at the American Church Mission, Anking; the Rev. Mr. Wang, presented by the Rev. Mr. Yen, is to be priest-in-charge of St. Lioba's Church, Wuhu; and the Rev. Mr. Hsu, presented by the Rev. Philip H. W. Lee, is to be chaplain of St. James' Church, Wuhu, with address at the American Church Mission, Wuhu.

MARYLAND—On May 30th the Rev. HAROLD HAND DONEGAN was advanced to the priesthood by the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, in the Church of the Resurrection, Baltimore. The candidate was presented by the Rev. Philip J. Jensen and the sermon was preached by the Rev. Horace W. B. Donegan, a brother of the ordinand.

The Rev. Mr. Donegan is to be priest-in-charge of the Church of the Resurrection, with address at 2900 E. Fayette St.

MASSACHUSETTS—The Rev. CHARLES WESLEY LOWRY, Jr., deacon and student at Oxford University, was advanced to the priesthood on May 27th in the American Pro-Cathedral Church of the Holy Trinity, Paris, by the Rt. Rev. Hugh L. Bursleson, D.D., acting at the request of Bishop Sherrill of Massachusetts. Dean Beekman presented the candidate and Canon Belshaw preached the sermon. Canon Gibbs read the litany and the Rev. Everett P.

Smith, D.D., of Geneva, Switzerland, read the epistle. The Rev. Mr. Lowry is a graduate of the Episcopal Theological School, Cambridge, and will continue with his studies at Oxford University after serving at Holy Trinity, Paris, during July and at the American Church in Geneva during August.

MILWAUKEE—The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, advanced the Rev. ERNEST W. S. SCULLY to the priesthood in All Saints' Cathedral, Milwaukee, on May 31st. The Very Rev. A. I. Drake, dean of the Cathedral, presented the candidate, and the Bishop of Milwaukee, the Rt. Rev. W. W. Webb, D.D., preached the sermon.

The Rev. Fr. Scully is to be priest-in-charge of St. James' Church, West Bend, with address at 127 80th Ave.

DIED

BURTON—Entered eternal life, June 4, 1931, MARION TOWNSEND BURTON, wife of Albert J. Burton of Everett, Mass. Funeral services were held in Grace Church, Everett, June 7, 1931, conducted by the rector, the Rev. William H. Pettus. Interment in Woodlawn Cemetery, Everett, Mass.

"Until the day breaks and the shadows flee away."

LEWIS—At Trinity rectory, Plattsburgh, N. Y., on May 13th, ETHEL LYNDE DIGBY, wife of the Rev. CHARLES SMITH LEWIS, and daughter of the late Rev. Prof. Andrew Oliver of the General Theological Seminary. Interment was in the churchyard of St. James the Less at Scarsdale, N. Y.

MINUTES

Rev. Jacob LeRoy

Church of St. Martin-in-the-Fields, Chestnut Hill, Pa.—At a stated meeting of the vestry of the Church, on June 3, 1931, the following minute was adopted:

After several years as rector in the dioceses of New Hampshire and of New York, in June, 1889, the Rev. JACOB LEROY came to the Church of St. Martin-in-the-Fields, shortly after the church was built, as priest-in-charge. In 1895, when the parish was organized, Mr. LeRoy became its rector. For a period of thirty years he served among us.

From 1901 to 1919, Mr. LeRoy was dean of the convocation of Germantown. This added duty did not interfere with his work at St. Martin's, even though much of his time was taken in his devoted and statesmanlike service to the missionary work of our convocation, a large part of the diocese of Pennsylvania.

He was beloved by his parishioners, and by the men in the convocation who served under him, as well as by his brethren of the clergy in the diocese.

In 1919, although we would have been glad to have had him continue his work, he insisted on retiring from the rectorship. He consented to remain as rector emeritus, so the tie which bound him to the parish was not severed until the sixth of January last, when having retired as usual, he passed through a child-like sleep unto the award awaiting good and faithful servants.

May he rest in peace, and may light perpetual shine upon him!

SAMUEL PORCHER,
GEORGE WOODWARD,
S. F. HOUSTON,
Committee.

Rev. Stewart P. Keeling

At a meeting of the vestry of St. Peter's Church, Germantown, held on June 2d, the following minute was unanimously adopted:

Resolved, that commencing on July 31, 1931, the date that his resignation as rector becomes effective, the Rev. STEWART P. KEELING, D.D., be and is hereby elected rector emeritus for life of St. Peter's Church, Germantown.

Minute—The Rev. Stewart P. Keeling came to St. Peter's Church, Germantown, as its curate on July 1, 1901, nearly thirty years ago. His zeal and earnest devotion to his Master's work so endeared him to the congregation that when the health of the Rev. Theodore Sill Rumney, the rector, began to fail, the Rev. Mr. Keeling was appointed minister-in-charge in May, 1903, and after the Rev. Dr. Rumney's death in the late fall of that year, he was unanimously elected rector of the parish, December 14, 1903. At his own request he is retiring on July 31st next, following his 70th birthday. During all these years he has kept the faith undefiled, and the parish has prospered greatly under his leadership.

The vestry record their heartfelt apprecia-

tion of his faithful service and wish him many years of happy retirement enriched by the fellowship of the many devoted friends who love him and serene in the consciousness of work well done for his Lord and Master.

We hope to frequently have the pleasure of welcoming him to the place of honor in the chancel that will always be at his disposal.

Resolved, That a copy of this minute be sent to the Rev. Dr. Keeling, be printed in the Parish Kalendar and published in the *Church News* of the diocese of Pennsylvania, and in *THE LIVING CHURCH* and in *The Churchman*.

SAMUEL B. BOWEN,
J. LEE PATTON,
Wardens,
E. PEROT BISSELL,
Secretary.

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CAPABLE, FAITHFUL CATHOLIC PRIEST, wants Catholic rectorship, vicarship, or curacy. Unmarried, devoted pastor, good preacher, unhappy in Protestant parish. Apply to Box E-594, care *LIVING CHURCH*, Milwaukee, Wis.

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

PRIEST, SINGLE, WANTS PARISH OR curacy. Permanent or temporary. Good pastor and preacher. References. Address, M-500, in care *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.

RECTOR OF MODERATELY SIZED suburban parish (First Province), with best of reasons and references invites correspondence, under similar conditions, with view to arranging permanent exchange. Second or Third Province preferred. Considerations: Age about 40, Catholic-minded, salary between three and four thousand. In replying give reasons and references. Address, Box M. F-100, care of LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST WISHES MONTH'S SUPPLY work. Will take daily or Sunday services. Address, M-588, care of LIVING CHURCH, Milwaukee, Wis.

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CHURCHWOMAN WOULD LIKE POSITION as chaperone or housemother in boys' or girls' school, experience with young people. Knowledge of typewriting. Vicinity New York preferred. References. Box R-570, LIVING CHURCH, Milwaukee, Wis.

DENOMINATIONAL MINISTER WISHES position as teacher of history, English or literature in Church school. Churchman. W-595, care of THE LIVING CHURCH, Milwaukee, Wis.

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.

ORGANIST-CHOIRMASTER OF ABILITY, with highest credentials desires change. L. S-586, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF prominence, exceptional ability and long experience, is in urgent need of position due to unusual conditions beyond his control. Churchman. Highest recommendations. Address: CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

SUPERINTENDENT, at present in charge of congenial work, desires opportunity for change to a milder climate. Successful with children. Church institution preferred. MATERNA, E-593, care LIVING CHURCH, Milwaukee, Wis.

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

YOUNG MAN OF EIGHTEEN, SOME HIGH school education, wishes work on a farm or as a chauffeur. Experience in both lines. References. R. ERHARD, 262 So. Main St., Sayville, N. Y.

NOTICE

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RETREAT

WEEK-END RETREAT FOR LAYMEN AT Holy Cross Monastery, West Park, N. Y., over July 4th. Address, GUESTMASTER.

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
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Matins, 10 A.M.; Sung Mass and Sermon, 10:30 A.M.; Evensong and Sermon, 7 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. Confession: Saturdays, 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.
Week-days: Masses, 7 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

New Jersey

St. Mary's-By-the-Sea
Point Pleasant, N. J.
SUNDAYS:
7:30 A.M., Mass for Communion.
9:30 A.M., Mass for Communion (Sung).
8:00 P.M., Evensong and Benediction.
WEEK-DAYS:
Daily (except Mondays), Mass at 7:30.
The Monday Mass at 9:30.
Holy Days, a Second Mass at 9:30.
Confessions: Saturday, 5:30 and 8:00 P.M.
The Holy Hour: First Friday at 8:00 P.M.

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
Sundays: The Holy Communion, 8:00 A.M.; Children's Services, 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 SERVICES—Continued

New York

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Low Masses, 7:30 and 9:00.
 High Mass and Sermon, 10:45.
 Week-day Masses, 7:00 and 8:00.

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

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 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
 Sundays: 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.
 CONFESIONS:
 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. ARCHIE 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 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain 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 Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (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 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

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

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

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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.

WPBG, 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 the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRVVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTQA, 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.)

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

The National Cork. A Narrative Revue. By Edgar Hart. \$1.25 net.

Method in Dealing in Stocks. A Practical Guide and Handbook for Recording and Interpreting the Daily Action of the Stock Market. (Revised second edition.) By Joseph H. Kerr, Jr. \$2.50 net.

Playing God. A Heroic Comedy in Prologue and Two Acts. By Jack N. Berkman. \$1.50 net.

Silhouettes, or Higher Heartbeats. By Paul Vornholt. \$1.50 net.

The Story of the Pilgrim Fathers. By Albert V. Lally. With Nine Full Page Illustrations after Original Paintings by H. A. Ogden. Frontispiece by A. R. Thayer. \$1.25 net.

A Woman Philosopher Looks at Life. By Dr. Frances Shupper. \$1.25 net.

From the Author. Burlington Hotel, Washington, D. C.

The Gospel Minister. By L. M. Zimmerman. \$1.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
Essays in Order. By Jacques Maritain, Peter Wust, Christopher Dawson. With a General Introduction by Christopher Dawson. General Editors Christopher Dawson, J. F. Burns. \$2.00.

The Macmillan Co. 60 Fifth Ave., New York City.
The Problem of Unemployment. By Paul H. Douglas and Aaron Director. \$3.50.

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

Stresemann. By Antonina Vallentin-Luchaira. Foreword by Albert Einstein. \$4.00.

The Viking Press. 18 East 28th St., New York City.

If, or History Rewritten. By Winston Churchill, Andre Maurois, Hendrik W. Van Loon, Hilaire Belloc, G. K. Chesterton, Emil Ludwig, H. A. L. Fisher, J. C. Squire, Philip Guedalla, Harold Nicolson, Milton Waldman. \$3.00.

PAPER-COVERED BOOKS

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

The Faith and Witness of the Church in This Generation. By Frank Theodore Woods, D.D., Lord Bishop of Winchester. 50 cts.

God in the Modern Mind. By the Ven. V. F. Storr, M.A., Archdeacon of Westminster. 50 cts.

God in Science. By the Most Rev. Charles F. D'Arcy, D.D., F.B.A., Archbishop of Armagh. 50 cts.

God in Worship. By the Rev. Francis Underhill, M.A., Warden of Liddon House. 50 cts.

Looking Forward (Towards 1940). By the Rev. C. E. Raven, D.D., Canon of Liverpool. 50 cts.

Marriage and Birth Control. By the Rt. Rev. A. A. David, D.D., Bishop of Liverpool, and the Rt. Rev. M. B. Furse, D.D., Bishop of St. Albans. 50 cts.

All of the above books are part of the Lambeth Series under the general editorship of the Bishop of Liverpool.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American agents.

"Come Unto Me." Devotional Readings and Pictures. Everyday Counsel Booklets. 60 cts.

CHURCH INSTITUTE ACQUIRES ASSOCIATE DIRECTOR

NEW YORK—The Rev. Cyril E. Bentley, who has been rector of Christ Church, Macon, Ga., since 1926, has accepted his appointment as associate director



REV. CYRIL E. BENTLEY

Whose appointment as Associate Director of the American Church Institute for Negroes takes effect September 1st.

of the American Church Institute for Negroes, and is to begin his new duties on September 1st, working with the Rev. Dr. Robert W. Patton, who has been director of the Institute since January, 1920. Mr. Bentley has held many important positions in the diocese and in the province, and is for a second time a deputy from the diocese of Atlanta to General Convention. He has been keenly interested in social work, serving a number of community organizations.

FOUR NEW JERSEY CHURCHES PARTICIPATE IN AUDITION

PATERSON, N. J.—The Music Contests League of New Jersey, of which Mrs. Hugh C. Colville is executive director, had its Paterson audition for choirs this year on the evening of May 25th, at the Central Reformed Church. As in the past, all choirs were called upon to sing a stated hymn, and an anthem selected by the choirmaster of each. Senior choirs from the Union Avenue Baptist Church and the Central Reformed Church, Paterson, and Trinity M. E. Church, Clifton, and the junior choir of St. Mary's Church, Haledon, took part. The choirmasters were, respectively, Norman W. MacFadden, Neal J. Heines, C. W. Foltz, and Edwin A. Leonhard.

Conventions and Convocations

IDAHO

Pilgrimage Made to Oldest Church in Three Neighboring States

BOISE, IDAHO—"Converting observers into witnesses is the great task before the Church today"; so declared the Rt. Rev. W. P. Remington, Bishop of Eastern Oregon, in his sermon to the 23d annual convocation of the missionary district of Idaho on Whitsunday evening, May 24th, in St. Michael's Cathedral, Boise.

One hundred or more young people attended the corporate Communion at the early celebration of Holy Communion. The second celebration of the Holy Communion was also the baccalaureate service of St. Margaret's School, when Dean Rhea preached the sermon. Bishop Remington's convocation sermon came at Evensong.

Convocation and the Woman's Auxiliary sessions had a better attendance this year than usual. On Monday a pilgrimage was made to old Christ Church, built sixty-five years ago as the original St. Michael's Church, the first church building in Montana, Idaho, and Utah.

At the convocation dinner, speakers included S. G. Moon, of the diocese of Eau Claire; Bishop Barnwell; Bishop Remington; and Mrs. Remington. Miss Ruth Osgood, of the national Woman's Auxiliary, was present. Two anniversaries were marked at this dinner, Bishop Barnwell's fifth, in honor of which he was presented with a Prayer Book by his clergy, and the tenth anniversary of Miss Emily Pine's coming to take charge of St. Luke's Hospital. A gift of table silver was made Miss Pine. Convocation closed with the graduation service of St. Luke's Hospital, held in the Cathedral Tuesday night.

Clerical Deputy to General Convention: The Very Rev. Frank A. Rhea, Boise. *Lay Deputy,* R. S. Butterfield, Moscow.

Alternates: The Ven. M. B. Nash, Coeur d'Alene, and Frank S. Kinyon, Boise.

ERIE

Additional \$1,000 Cut From Bishop Ward's Salary at His Request

SHARON, PA.—Four recommendations of the diocesan committee on the Placement of the Clergy to be submitted to General Convention; amendment of Canon 44 as suggested by the diocese of Tennessee adopted; \$1,908 pledged toward the \$3,000 needed to balance the budget for 1931; continuance of the policy to pay the full apportionment to the National Church first even though so doing may seriously embarrass diocesan work—these were the matters of business at the 21st annual convention of the diocese of Erie, held in St. John's Church, Sharon, May 19th and 20th.

With the Very Rev. Martin Aigner, D.D., presiding, the diocesan treasurer, Turner W. Shacklett, reported the Bishop of the diocese, the Rt. Rev. John Ward, D.D., had relinquished an additional \$1,000 of his salary in order that he might continue to preach sacrifice in his diocese. This occasions a reduction of the assessment on the parishes for the Bishop's salary from three per cent to two per cent.

In his address Bishop Ward expressed confidence that none of the clergy would use any books in public worship other

than those authorized by General Convention, and asked the assistance of a committee to advise in an effort to solve the important problem of the placement of the clergy.

The convention preacher was the Rev. Edwin J. van Etten, D.D., rector of Calvary Church, Pittsburgh, who dealt constructively with some modern problems from the Christian point of view.

Considerable debate among the clergy was precipitated by the report of the committee on areas of responsibility, the Rev. Albert Broadhurst, Titusville, chairman. The plan is an attempt to secure more effective shepherding of the people in smaller places and rural districts.

At the dinner of the laymen's league, the secretary-treasurer, C. F. Mackey, of Franklin, reported \$29,530 had been raised in two years. Other speakers were: the Rev. Messrs. F. B. Atkinson of Sharon and Malcolm deP. Maynard of Ridgway; and Frank B. Mallett, Sharon.

Deputies to the General Convention: *Clerical,* Martin Aigner, D.D., Franklin; Albert Broadhurst, Titusville; Francis B. Blodgett, Erie; Frederic B. Atkinson, Sharon. *Lay,* E. V. D. Selden, Oil City; Turner W. Shacklett, Erie; Cyrus F. Mackey, Franklin; and George H. Murchie, Sharon.

Alternates: *Clerical,* William R. Wood, Oil City; Malcolm deP. Maynard, Ridgway; Philip C. Pearson, New Castle; and William E. Van Dyke, Smethport. *Lay,* Albert Cliffe, Ridgway; Lyle G. Hall, Ridgway; John K. Earp, Oil City; and F. G. Bellamy, Titusville.

Approval was given to the celebration of the tenth anniversary of the consecration of Bishop Ward as second Bishop of Erie, in October, at the Cathedral; and the standing committee and the dean of the Cathedral were appointed as a committee to perfect a program.

WESTERN MASSACHUSETTS

Resolution Providing Pension For Deaconesses Endorsed

SPRINGFIELD, MASS.—At Christ Church Cathedral, Springfield, May 19th and 20th, was held the thirtieth annual convention of the diocese of Western Massachusetts. The convention opened with a service of choral Evensong at which Bishop Thomas F. Davies, D.D., delivered his address, marking his twentieth anniversary as Bishop of the diocese. In his address Bishop Davies mentioned the steady growth of the diocese since its setting apart from the diocese of Massachusetts in 1901, the large increase of parishes, missions, and number of clergy, and the fact that the number of communicants had doubled in a generation. He paid tribute to the Ven. Marshall E. Mott, who has served in the diocese for thirty-seven years, twenty-four of which serving as secretary of convention, and for eleven as archdeacon.

The Rev. Latta Griswold of Lenox presented a resolution to the effect that the diocese respectfully petition the General Convention that in connection with the proposed new canon on Marriage and Divorce, no legislation be passed to permit the clergy of the Church to remarry divorced persons under any circumstances. This resolution was passed, a motion to reconsider being defeated, by a close vote, after a warm debate.

A resolution providing for an adequate pension system for deaconesses of the Church was endorsed.

A committee of five to study the best method of creating a diocesan council was appointed by the Bishop.

A resolution of appreciation for twenty years of devoted service by the Rt. Rev. Thomas F. Davies, D.D., was presented by George A. Gaskill, senior warden of All Saints', Worcester.

A new committee to study religious work among young people was appointed with the Rev. Gardner M. Day as chairman.

A motion, presented by the Rev. A. Vincent Bennett of Fitchburg, to divide the money given for missions on a fifty-fifty basis between the diocese and the general Church was carried.

Deputies to General Convention: *Clerical,* Marshall E. Mott, Springfield; Arthur Murray, North Adams; A. Vincent Bennett, Fitchburg; Leigh R. Urban, Springfield. *Lay,* George A. Gaskill, Frank A. Spaulding, William F. Cole, Philip Simons.

Alternates: *Clerical,* George W. Ferguson, Springfield; Albion C. Ockenden, Northampton; William Smith, Worcester; Frederick H. Sleep, Fitchburg. *Lay,* William M. Whitney, Howard C. Rudderham, Jeffrey W. Kingsbury, Addison L. Green.

WEST TEXAS

The Bishops of Dallas and Texas Assist Bishop Capers

SAN ANTONIO, TEX.—Because of the death of the wife of the Rt. Rev. W. T. Capers, D.D., Bishop of the diocese, her burial having occurred on May 13th, the date previously appointed for the opening of the twenty-seventh annual council of the diocese of West Texas was postponed to May 27th and 28th. The Bishops of Dallas and Texas graciously offered their services to Bishop Capers for any duty they could perform, therefore the Bishop of Dallas gave the inspirational message at the service on the night preceding the council and the Bishop of Texas preached the council sermon at the opening service.

In his address Bishop Capers laid stress on three things. First, strenuous effort for advance work in the rural field, second, the need of greater coöperation to overcome the isolation and sense of weakness caused by the very great distances separating our parishes and missions from each other; and third, the obligation to face and overcome the tendency to subordinate the Church and religion of Christ to other interests.

The most important matter acted upon was in connection with St. Mary's Hall, the diocesan school for girls. Legislation was initiated and favorably acted upon, whereby the board of trustees of this school will become a self-perpetuating body instead of being elected annually by the diocesan council; and, whereas the present canon requires all members of this board to be communicants of the Church, the amended canon will require only a majority of the members of the board to be communicants of the Church. The Bishop of the diocese is always to be president of the board. The title to the property will be held by this board of trustees incorporated for that purpose

and the diocese will be released from all financial responsibility.

The presence of Mrs. J. C. Tolman, provincial representative on the national board of the Woman's Auxiliary, added much to the interest of the meeting of the Woman's Auxiliary held at the same time as the council. Mrs. Willis Johnson of San Antonio was re-elected diocesan president.

Miss Emma Twiggs, general secretary of the Girls' Friendly Society, gave most interesting and helpful addresses both to

the council and the women's organizations on the work of the society.

Deputies to General Convention: *Clerical*, Samuel Capers, San Antonio; John W. Sykes, Corpus Christi; R. O. Mackintosh, Brownsville; and H. N. Herndon, Uvalde. *Lay*, Albert Steves, Jr., San Antonio; E. B. Coopwood, Lockhart; Henry C. Stribling, San Antonio; and Frank B. Glimpse, San Antonio.

Alternates: *Clerical*, C. W. Cook, Laredo; K. L. Houlder, Kingsville; E. M. Pennell, Jr., San Antonio; L. H. Roberts, Victoria. *Lay*, Dr. E. Galbraith, Kerrville; Judge W. F. Boggess, Del Rio; G. H. Smith, San Antonio; and G. T. Canales, Brownsville.

has the Welsh Church had a Bishop who can preach in Welsh with the power and enthusiasm of the great Welsh Non-conformist ministers of the past. This Bishop Rees can do, and it is the earnest prayer of all Churchmen that Wales will be won back to the Catholicism of St. David.

CATHEDRALS MEASURE TO PARLIAMENT EVENTUALLY

The legislative committee of the Church Assembly has decided that in their view the representations made to them by the junior Cathedral clergy afford no sufficient ground for delaying the presentation of the Cathedrals measure to Parliament. The committee of the Junior Cathedral Clergy Association now desires it to be understood that their association deprecates any opposition to the measure in its passage through Parliament. They are taking other steps to secure that the Cathedrals commission shall be afforded an opportunity of taking into account the proposals which they have put forward.

BRENTFORD AND THE BISHOPS

Lord Brentford (better known, before his translation to the House of Lords, as Sir William Joynson-Hicks) cannot rid himself of some strange illusions regarding the bishops. In a message to the National Church League, he says:

"England is still Protestant, but, alas! the episcopal bench is not, and the bishops are gradually permeating the Church with vicars of their own school of thought."

As a matter of fact, of the forty-three English diocesans one only is a member of the English Church Union, and not more than ten can be possibly regarded as Catholic. But though direct Catholic influence in the episcopate is still lamentably small, the influence of the Oxford Movement, which the extreme Protestants are now busily denouncing, has recalled some members of the episcopate to a proper appreciation of sound Anglican principles. GEORGE PARSONS.

WORK BEGUN ON MISSION IN MILWAUKEE SUBURB

MILWAUKEE—Ground was broken this week for Christ Church, the new diocesan mission in Whitefish Bay, a suburb on the lake shore north of this city. As this will be the only Episcopal church in the north shore communities, Christ Church is intended to serve Shorewood, Fox Point, and River Hills, as well as the village in which it is located.

One of the first gifts to the new church is a beautiful Mexican chalice and paten, presented by Mr. and Mrs. Clifford P. Morehouse. Made of solid silver, hand hammered, the chalice is nine and a half inches high, built on a base five and a half inches in diameter. The cup is three inches in diameter and three inches in depth. Half of the gold cup is sunk in the silver shaft. The design of the chalice is unique and gives the idea of strength. It is distinctly Spanish in design.

The base and the shaft are elaborately chased and embossed with symbols of the faith, an anchor, the torch, the olive branch, a shield with the cross, the fruit of the vine, and growing wheat. Running around the base are two tiers of festoons of flowers hanging from four knobs, and the silver at the top of the shaft into which the cup is embedded is also decorated with this festoon work.

Tri-Church Alliance Good for Cause of Christianity, Is Belief of Gloucester

Thinks Church of Rome Perturbed By Prospects of Union—Bishop of Llandaff Enthroned

The Living Church News Bureau
London, May 29, 1931

THE BISHOP OF GLOUCESTER HAS ISSUED a reply to the memorandum of April 28th, signed by forty clerical and lay members of the Church of England, who complained that the presentation of the doctrine of the Church of England in the *résumé* of the Lambeth Conference discussions with the Orthodox and the Old Catholic Churches, on the subject of the unity of the Church, was one-sided.

After pointing out that the agreement made with the Orthodox and the Old Catholic Churches was accepted by the Lambeth Conference, after some discussion, by a very large majority, Dr. Headlam says that it might be suggested to the signatories of this document that the three hundred bishops there assembled had a very real authority in defining the teaching of the Church of England. The Bishop goes on to say:

"The memorandum suggests that the Old Catholic Churches appeal primarily to tradition, and not, as we do, to Scripture. . . . What the Declaration of Utrecht does is to use the Vincentian canon, not against Scripture, but against the infallibility and universal episcopacy of the Bishop of Rome. It considers, as the Anglican Church always has done, that one of the strongest arguments against the position of the Church of Rome is the appeal to the primitive Church and to an undivided Christianity."

In conclusion, Dr. Headlam says that he believes nothing could be more wholesome or better for the Church of England, and for the cause of Christianity, than real unity between the Church of England, the Orthodox, and the Old Catholic Church. He adds:

"First, as regards ourselves. I believe that there is always considerable danger for the Church of England in being attracted too much by what I may call Latinisms. The particular characteristics of the Western Church are exactly what the Reformation condemned.

"Secondly, I think that there is a strong feeling in the Church of England against extra-liturgical devotion to the Sacrament. It is of the greatest importance that we should emphasize the fact that such extra-liturgical devotions do not take place, and never have taken place, in the Eastern Church.

"Thirdly, I do not want to emphasize controversial matters too much, but I think that our position of protest against the undue claims of the Church of Rome will be much strengthened by our alliance with these two bodies, both of which

definitely and decisively reject papal supremacy and infallibility, and I cannot but notice, and many signs support it, how much the Church of Rome, on its controversial side, seems perturbed by the prospects of this closer union. I do not believe that we shall compromise any of the traditional teaching of our Church, I do not think we shall injure our position with regard to the other national Churches of Europe, and I believe that this step towards reuniting the Christian Church will be a great strength to wholesome religion."

LOWER AND UPPER HOUSES TO BE BUSY DURING CONVOCATION

Convocation of Canterbury will meet June 3d in the Church house, Westminster. In the Lower House a motion stands in the name of Prebendary C. Harris that, in view of the Mental Treatment Act (1930), which establishes a new era in medical practice by permitting the treatment of insanity without certification, thereby offering new possibilities of coöperation between parish priests and medical men in the treatment of mental disorders, particularly in their early stages, the President be requested to appoint a joint committee to consider how best the Church may coöperate with the medical profession in the vitally important work of preventing and treating mental and neurotic disease.

The Upper House agenda paper includes the consideration of a report on the appointment and status of suffragan bishops; resolutions on women's work and the Order of Deaconesses; the consideration of the Lower House resolution concerning the Ministry of the Sick; and a petition to the Archbishop to appoint a joint commission to consider the Lambeth Conference marriage resolution.

BISHOP OF LLANDAFF ENTHRONED

The enthronement of the Bishop of Llandaff (Dr. Timothy Rees), which took place on Thursday in last week, marks the beginning of a new epoch in the history of the Church of Wales. The Bishop was enthroned with dignified Catholic ceremonial, taking the oath on a copy of the ancient St. Teilo's Gospels.

The Bishop realizes difficulties. He is intensely sympathetic with the harassed men and women of the mining villages, whose spiritual father he has become, and warmly appreciative of their fine courage. The service was followed by a benediction, at the Cross outside, for those who could not attend the service. Even more remarkable was the great Welsh service in the evening. In recent days, most of the Welsh bishops are acquainted with the Welsh language, and can talk it and preach in it. But never in modern times

Canterbury's Pilgrimage Historic; Predecessor Never Reached Jerusalem

Archbishop Lang's Visit Recalls
Baldwin's Crusade — Russia and
the Divorce Evil

L. C. European Correspondence
Wells, Somerset, England, May 18, 1931

SUCH A FLUTTERING OF THE DOVECOTES was caused by the very simple fact that the Archbishop of Canterbury, when cruising in the Mediterranean on an American friend's yacht, was to pay a visit to Jerusalem, that it may be well to say exactly in what the importance of that episode really lay.

It has a certain historic interest, of course. Cosmo Lang is the holder of one of the most venerable thrones in the world, and there is actually only one precedent for the Archbishop of Canterbury visiting Palestine, and that predecessor of his did not get to Jerusalem.

The circumstances of this previous visit are worthy of record: Baldwin, Archbishop of Canterbury, went on the crusade with Richard Coeur-de-Lion, and he got as far as Acre, with three hundred knights of his own following in his train. He got no further into the country than that point, for the crusading army was then besieging the city of Acre and being itself besieged by the host of Saladin that had gathered to the relief of the place. The Archbishop—who was *plusquam monachos* at home, and a brother of the Cistercian order—was scandalized past expression by what he saw, and speaks of the "envy, strife, famine," and of the total absence of "all sobriety, chastity, faith, and charity" that he found in the crusading host. The presence of many Amazonian ladies among the warriors did not make for discipline, one fears.

Baldwin was one of the fighting prelates of his day, and he, with his dear brother of Salisbury to back him, did excellent service at one of the many battles outside the besieged town; men even say that the Crusaders would have been driven into the sea but for his valor! If a bishop must fight, at least it is well that he should be a "bonny fighter."

Baldwin died in the land, of fever and grief they say, but his bones still rest among his predecessors in Canterbury Cathedral. His successor's visit this spring was at least under more peaceful auspices. It is true that his activity was severely limited by the orders of his doctor, but he was able to get to the Holy City, and to visit the main shrines in and around it, such as the Holy Sepulchre itself, Bethlehem and its church, and the sacred "haram" at Hebron—the last a point which Moslem prejudice makes it very difficult for "unbelievers" to enter.

At Jerusalem the Archbishop of Canterbury was able to attend a solemn service, with special prayers for the restoration of unity to the Church, in the "Greek choir" of the Church of the Resurrection, a portion of that Crusader-built fabric that is now in Orthodox custody. He was able to pay calls upon the leading prelates of the Orthodox, Armenian, and Latin Churches, and also to be present at a Sunday service in the Anglican Cathedral of the place, as well as paying visits to the principal foreign hospitals of Jerusalem. As one of the best of these is the Scotch institution, a brother Scot was naturally not allowed to omit it!

REASONS FOR PILGRIMAGES

Of course, the real reason for this brief visit, rendered by a man in poor health, was no other than the reason that draws Christians in their thousands every year to Jerusalem: the pilgrimage instinct in man, which draws him to

"those holy fields,
Over whose acres walked those blessed feet."

The pilgrimage was intended a year ago, and was only postponed then for reasons of convenience. Yet, when once it had been postponed, the explanations given of the postponement were such as to make the paying of the visit a necessity.

The "Roman underworld" had been good enough to say that the Archbishop of the heretics had been intending to go to Palestine, on some of the obscure political maneuvers that everybody knows the English are always indulging in, but that the Pope had heard of the nefarious design and forbidden it out of hand. Of course the story was ridiculous, and as ridiculous in the eyes of any well-informed and well-disposed Roman as in the eyes of Englishmen. The British are in administration of the land, and do not take orders from the Pope, even if he were *per impossibile* to be so misguided as to give them. Still, as any man who has lived in the East has had occasion to learn, the fact that a wild canard is ridiculous and incredible is no reason whatever why it should not be believed! There in any controversy the throwing of mud is common form and truth is not so much an object as adhesiveness! So it was well that the visit should be paid, though of course the fact did not put an end altogether to the talk of that "underworld," the rather disreputable fringe that hangs about any authority in the East. This time it was said that "Mar Cosmo" had asked the Pope's permission to come and he got it! Of course it was added that there was something political to be done when he was there. The general belief was that there was a plot between the Archbishop of Canterbury and the Orthodox authorities to secure a portion of the Church of the Holy Sepulchre for the Anglican Church!

This was so often repeated, that it was thought needful to deny it by the publication of a statement that the Church of England was not proposing either to secure or to claim any rights of its own in the Church of the Holy Sepulchre, or to make any change in the *status quo* which at present obtains in the building.

IMPORTANCE OF THE VISIT

Questions of controversy and of pious pilgrimage apart, there is a real importance in the fact of the archiepiscopal visit. In the East, personal contact and knowledge goes for very much, particularly when negotiations have to be carried through. Now there is no doubt—no matter how soon or how late the union of Anglicanism and the East that we all hope for may become a reality—that the relations between Canterbury and the various patriarchates of the Orthodox Church are going to become far closer and more habitually important than was the case, say, forty years ago.

Hence the real advantage to be gained, if the man who has to be himself the Foreign Minister of the Church of England

shall have something of the same personal knowledge of the leading personalities of the Orthodox Church, and for that matter of the separated bodies also, as he has of the leading bishops of the Anglican communion. He must, as chance offers, get to know the leading men. Formal courtesy requires that visits of ceremony paid shall be returned, but this is more than formal courtesy. It is a study of the terrain in a diplomatic campaign, where firsthand knowledge of the position may be of the first importance.

THE RUSSIAN CHURCH

That a Church which has to undergo such a course of steady oppression and persecution as the Russian should find order failing and discipline going to the wall in her internal affairs is, of course, only to be expected. It is exactly what her enemies go about to make inevitable, and any body of Christians, tried in a like way, is sure to show the same human failings. In Russia, as all the world knows, the state now permits indiscriminate and habitual divorce. Even the old custom of Islam—now abolished, be it noted—by which mere repetition of the formula, "I divorce thee," was once sufficient to rid the husband of a partner who had grown tedious, was strict compared to modern Bolshevik ideas. When this sort of thing is the legal right of those outside the Church, it is only natural that a desire for something like it should appear among the lax within the fold, and even in the patriarchal Church in Russia divorces are now pronounced for very slender reasons and by very incompetent authorities.

Thus the Acting Patriarch, Sergius, has had to issue a pastoral letter, in which he declares that only the bishop can pronounce judgment, for any reason, in his own diocese. The reasons for which divorce can be pronounced are of course laid down by canonical law, though not detailed in the document itself.

The Church in Russia, as is known, is divided into two parties: the Patriarchists, who follow Sergius of Novgorod, the regularly appointed successor of the sainted Tikon; and the Synodists, who made some sort of attempt to secure a reconciliation with the government, which fact caused the schism in the much-tried body.

The two, however, seem able to exist side by side, without too much friction in matters of daily life, and often have to use the same church, in the village districts at any rate. The order has now been given that, when this is so, they shall at least mark their divisions by not using the same "altar." A movable altar is to be used, which may be either a portable altar, such as we are familiar with, or perhaps merely a silken cloth, of the type often known as *Thusiasterion* among the Orthodox. Where the Church is in the hands of the Synodists, the Patriarchists bring in their own altar. When the Church is Patriarchist, then the Synodist worshippers are expected to do so. Of course, both parties use the same Liturgy.

The absence of any representatives of the Russian Church, which is still by far the largest of all the various autocephalous Churches, from the gathering at Lambeth was naturally noticed and commented on.

While we regret the disappointment of the Russians extremely, it must be said, on behalf of the Archbishop of Canterbury, that at least the omission was no fault of his. All invitations were sent out through the ecumenical patriarchate, and

the hope was especially expressed that Russian representatives should be asked to come. Those in Russia, however, were not able to be invited, because it was feared that even the fact of the invitation being sent would expose them to danger. As for those in Europe, the Church of

England was ready and more than ready to invite representatives of the Church of Russia, but to which of the various bodies, with all of whom we wish to be friendly, and in whose quarrels we do not wish to be entangled, does that description apply?
W. A. WIGRAM.

to the memory of Canon Almond's parents, who died within a few months of each other last year at the family home at Shigawake, province of Quebec.

MISCELLANEOUS NEWS

Following the regular meeting recently of the Society of the Nazarene, in the chapel of the Church of St. John the Evangelist, London, Ont., the rector, the Rev. A. L. G. Clarke, who is leaving shortly to take over his new duties at Grace Church, Brantford, was presented with a sterling silver cross.

The ninety-seventh anniversary of the founding of Christ Church, Delaware, diocese of Huron, was recently observed with special services. The preacher for the day was the Rev. T. D. Painting, rector of Christ Church, Meaford.

Unemployment Situation is Subject of Bishop of Toronto at Synod Meeting

Bishop and Priest of Honan, China, Are Visitors — Group Insurance for Clergy

The Living Church News Bureau
Toronto, June 3, 1931

THE SYNOD OF THE DIOCESE OF TORONTO opened yesterday morning at St. James' Cathedral. In the course of his charge delivered at the afternoon session the Bishop, the Rt. Rev. James Fielding Sweeney, D.D., D.C.L., LL.D., commenting upon the unemployment situation, stated that it would be well if the government of the country or if the Dominion Council for Social Service would collect and collate material from different parts of Canada as proof of the Dominion-wide interest in and activity on behalf of those unfortunate enough to have been out of employment. "I am most thankful," he said, "for the part taken by the Church in helping to meet an almost unprecedented condition of things."

The opening of the new Russian church on November 16, 1930, was an event of great interest to the Russian population of the city, his Lordship said.

An international missionary aspect was given to the synod service at St. Alban's Cathedral last evening by the presence of the Rev. H. F. Wei, a Chinese priest of the diocese of Honan, and the Sadhu John Nelson Christiananda in his saffron robes. The preacher was Bishop White of Honan.

"There is still need of the missionary in China, but as a welcome guest and not as a dictator," stated the Bishop, claiming that the Chinese Church for the Chinese people under Chinese leadership had been recognized. Basing his sermon on the threefold miracle which God has worked in China, Bishop White claimed that he sees the purposes of God working out. God could be seen in the integrity and the continuance of race in China. Another miracle was represented in the past seventy years of missionary endeavor, which had been blessed by God with astonishing results.

ANNUAL MEETING OF ONTARIO WOMAN'S AUXILIARY

At the annual meeting of the Ontario diocesan Woman's Auxiliary held at Trenton, Mrs. C. A. Seager, wife of the Bishop, presented the president, Mrs. H. P. Lowe, with a life membership in the Ontario board, also a Dominion life membership, the pin of which was pinned on by Mrs. Donaldson, Dominion treasurer.

Miss Isaac gave a most illuminating address on Japan, the climate, and her especial work in that country.

GROUP INSURANCE AN ALTERNATIVE TO PENSIONS SCHEME

The diocese of British Columbia has formed the following resolution:

Resolved: "That the Synod being doubtful of the capacity of the Church of England in Canada, at the present juncture, to raise the large initial sum

required by the adoption of the pension scheme of the General Synod as set forth in the report of its committee of October 3, 1929, and being desirous of advancing the cause of clergy pensions throughout the Canadian Church without further delay, requests the beneficiary committee of the General Synod to consider sympathetically a plan for a group insurance of the clergy, in one or more insurance companies, a plan which does not require the raising of any sum of money beyond the annual payments of premiums, whereby a certain sum is assured, payable at the age of 70 or previous death, and an allowance in case of earlier disability, and to make an alternative report in connection therewith at the ensuing meeting of the General Synod, and that the finance committee be charged with the responsibility of bringing the alternative plan effectively before both General Synod and the Church public."

VACATION CONFERENCE FOR QUEBEC AND MONTREAL

The annual conference for Church people of the dioceses of Montreal and Quebec will be held at Knowlton, June 27th to July 4th. The mornings will be devoted to study and there will be a missionary address in the evening, thus leaving the whole afternoon free for recreation. Knowlton is a delightful place for a summer holiday, with its facilities for tennis, bathing, and picnics.

BISHOP RIX AT COLUMBIA WOMAN'S AUXILIARY

The May meeting of the Columbia Woman's Auxiliary was held in Duncan's, which lies forty-two miles north of Victoria. Over fifty officers and members made the trip by stage and private motors, the Bishop of Caledonia and Mrs. Rix going up as guests. This is the first public work Bishop Rix has undertaken since his serious accident in December.

In his address Bishop Rix dwelt on the difficulty found by the great majority of people as to the whereabouts of his great diocese, telling of one gentleman in England who adventured the supposition that it meant "the whole of Scotland." Its Scottish designation was a legacy from the factors of the Hudson Bay *régimé*, nearly all of whom were Scotch, and called their new land "New Caledonia," which name was adopted by the House of Bishops when the diocese was cut off British Columbia, which at one time covered the whole enormous province on the Pacific Coast.

Plans for the erection of six churches are in hand, and caravan and itinerant mission services are being arranged for the summer months.

NEW ORGAN AT TRINITY MEMORIAL CHURCH, MONTREAL

On the evening of Trinity Sunday, May 31st, the new Cassavant organ presented to Trinity Memorial Church by a member of the congregation, who is a close friend of the rector, the Rev. Canon J. M. Almond, was dedicated by Bishop Farthing

TWO CHURCH PERIODICALS TO CEASE PUBLICATION

MILWAUKEE—With their issues of June 21st, *The Young Churchman* and *The Shepherd's Arms*, weekly periodicals of the Church published by Morehouse Publishing Co., will cease publication. *The Missionary Magazine*, as the former periodical's first issue of each month has been known, will also be discontinued.

Steadily diminishing circulation, to a point where they have become a heavier burden than the publishers can assume, is given as the reason for their discontinuation by the publishers, who explain that in the modern Church school the weekly periodical has been supplanted by other materials.

Both periodicals were founded by the late Linden H. Morehouse, Sr., the former in 1870 and the latter in 1877. At one time they had very wide circulations through the Church schools of the entire American Church. Since 1917 they have been edited by Miss Pearl H. Campbell, with the exception of *The Missionary Magazine*, which was edited by Mrs. Kathleen Hore of the national Department of Missions until recently. *The Young Churchman* has been instrumental in introducing many children's writers to the reading public, and has also, in past years, printed the drawings of well known artists.

The last issue of *The Shepherd's Arms* contains a photograph of Marian Sue Morehouse, daughter of Linden H. Morehouse, Jr., and a great-granddaughter of the founder and first editor of the two periodicals.

BERKELEY CELEBRATES 75TH COMMENCEMENT

NEW HAVEN, CONN.—Berkeley Divinity School held its seventy-fifth commencement the past week, June 3d and 4th. It began with a meeting of the trustees in Williams Hall at noon of the first day. The senior class reception was held on the lawn in the afternoon. The Rt. Rev. Charles E. Woodcock, D.D., of the class of 1882, preached the alumni sermon. Bishop Woodcock was rector of Christ Church, Ansonia, for many years and was the inspiration in the building of one of the most beautiful churches in the country. At the alumni dinner the Rev. J. Harry Fitzgerald, rector of Christ Church, Brooklyn, was toastmaster.

On Thursday, Matins was followed by a celebration of Holy Communion in the chapel, the annual alumni association meeting later in the chapel hall. The graduation address was delivered by the Rev. F. R. Barry of St. Mary's Church, Oxford, England, in the hall of the chapel.

Gov. Franklin D. Roosevelt is Flag Day Guest of Honor at Mount Vernon Church

Descendants' Day Also at Old St. Paul's — Dr. Barry's Autobiography to Be Published

The Living Church News Bureau
New York, June 6, 1931

THE HON. FRANKLIN D. ROOSEVELT, Governor of the State of New York and warden of St. James' Church, Hyde Park, will be the guest of honor and give the chief address next Sunday noon, June 14th, at historic St. Paul's Church in Eastchester, Mount Vernon, N. Y. Throughout the nation it will be Flag Day; at old St. Paul's it will be also Descendants' Day.

The rector of the church, the Rev. W. Harold Weigle, will be the officiant at the service beginning at 11 o'clock. At noon the belfry bell, which during the Revolutionary War was hidden in a nearby swamp for safekeeping, will be tolled, and representatives of national and state patriotic organizations will then assemble on the adjacent village green to greet the guest of honor. Governor Roosevelt is a descendant of James N. Roosevelt, one of the original vestrymen of the parish.

St. Paul's, the oldest church in this state and said to be the oldest in the nation, is within convenient distance for visitors from New York City. Eastchester is now a part of the city of Mount Vernon, and the church grounds are on South Third avenue at Columbus avenue.

HISTORIC SHRINE AT ST. ANN'S, NEW YORK

The Rev. Dr. Edward C. Russell, rector of St. Ann's Church, East 140th street at St. Ann's avenue, has secured the coöperation of a group of distinguished people to make a national shrine of a part of the very spacious churchyard surrounding St. Ann's. Within the churchyard are the graves of Capt. Richard Morris, first proprietor of Morrisania, buried there in 1672; of Gouverneur Morris who penned the National Constitution; and of Lewis Morris, the only signer of the Declaration of Independence from New York City. Dr. Russell has inaugurated this project with the aid of Governor Roosevelt, Dr. S. Parkes Cadman, Rabbis Schulman and Enelow, French Ambassador Claudel, and others.

VENERABLE ALTAR IN ST. PETER'S, WESTCHESTER

The May issue of the London publication, *The Mission Field*, mentions the old altar still in use in St. Peter's Church, Westchester avenue, the Rev. Edmund Sills, rector. The magazine states that it was built in the early days of the eighteenth century and mentions it among the gifts presented to that church by Queen Anne. In recent years this Queen Anne altar has been placed in a side chapel and a tabernacle and reredos added. A paragraph in the parish paper of this church states: "In the side chapel were observed two women kneeling in prayer. It was later learned that one was a Baptist and the other of the Salvation Army."

ANNIVERSARIES AT MAMARONECK

Having cited Eastchester and Westchester and Morrisania, here is a trinity of anniversaries to be observed tomorrow by another of our local parishes

DR. NORWOOD UNDERGOES OPERATION

NEW YORK—The Rev. Dr. Robert Norwood, rector of St. Bartholomew's Church, was reported on Monday, June 8th, to be convalescing at the Medical Center after a serious intestinal operation, performed on May 28th. Dr. Allen O. Whipple of the Presbyterian Hospital, who performed the operation, reported that Dr. Norwood was doing very well and would probably be able to leave the hospital in a few days.

possessing marked historic interest. St. Thomas' Church at Mamaroneck, the Rev. Frank D. Gifford, rector, will, after its custom, observe the first Sunday in June as the anniversary of its incorporation. That legal act was effected 114 years ago, June 9, 1817. But in addition to this time being the forty-fifth anniversary of the consecration of the present church, it marks also the end of 227 years in which Christian worship according to the services of the Anglican Prayer Book have been held in Mamaroneck.

DR. TRAVERS COMES TO RHINEBECK PARISH

That the Rev. Dr. Edward S. Travers, D.D., rector since 1922 of St. Peter's Church, St. Louis, has resigned that cure and will come, next autumn, to be rector of the Church of the Messiah at Rhinebeck in this diocese, will be of great interest to his host of acquaintances throughout the country. Dr. Travers is one of the widely known clergymen of our Church in the middle west, and his parish church there is among the most influential in St. Louis. An easterner by birth and training, he returns to the diocese of his early ministry. After service in Grace parish here and in Poughkeepsie, he was chaplain at West Point for eight years, and prior to going to Missouri in 1922 he was rector of Trinity Church (the present Cathedral) in Pittsburgh.

AUTOBIOGRAPHY OF DR. BARRY

It is possible to announce so soon after the death of the Rev. Dr. J. G. H. Barry, rector emeritus of the Church of St. Mary the Virgin, New York, that the autobiography upon which he had been working during the past several years is found to have been brought practically to the stage of completion. The book will be arranged for publication at once and issued as soon as possible. Because of Dr. Barry's position of leadership in the Church as an educator, rector, and writer during the past forty years, the appearance of his autobiography will be awaited with interest.

WHAT \$8.75 WILL PROVIDE

The amount of \$8.75 will change the environment of a mother or child of the land of tenements with its heat and smells, its clamor and traffic congestion, to one of trees and grass where are rivers and lakes, pure air and food, quiet and happiness. It will care for such a mother or child for an entire week in the country and under the expert supervision of our City Mission Society of 38 Bleecker street. This year, because of unemployment, there are not only more children who are pleading to go to the country, but there are

those who need vacations there more than previously.

PERSONAL MENTION

There died in New York on Wednesday of this week, James Pott, for fifty years the well known publisher of Bibles. The funeral was held this morning at Calvary Church.

The Very Rev. Dr. Milo H. Gates, dean of the Cathedral, is to be one of the speakers on June 20th at the alumni dinner at Amherst College.

The Rev. W. H. Owen, rector of Holy Trinity Church, Seaman avenue, is to be absent from his parish from June 5th until September. During the summer months the Rev. Charles W. Nauman will be in charge.

HARRISON ROCKWELL.

FOURTH TRIENNIAL OF THE W. M. S. L. OF CHINA

WUHU, CHINA—The triennial convention of the Women's Missionary Service League was held from April 25th to 30th, in Hangchow, Chekiang, a city famous throughout China for its natural beauty, set as it is on the shores of the lovely West Lake, its temples and hills drawing artists by the score.

One of the many interesting features of this triennial was the fact that they were able to meet at all. In view of the troubled years just passed, and the present unstable conditions, this was an assurance of the guidance of the Holy Spirit. Delegates were from all eleven dioceses, the majority Chinese, with several Englishwomen, two Canadians, and two Americans.

It was a high privilege to join with the delegates to the synod each morning in the celebration of the Eucharist; and in the daily meditations conducted by the Rt. Rev. T. Arnold Scott, Bishop of Shantung.

Important accomplishments were the completion of the pledge of \$4,500 Mex. to the board of missions of the Chung Hua Sheng Kung Hui; for the missionary district of Shenshi; and a new pledge of a like amount to be given in the three years ahead as a memorial to our first Chinese deaconess, Miss Liu, who gave her life several years ago in devoted labor for this missionary district. This memorial is to take the form of a gift to the Episcopal Endowment Fund for a Chinese bishop for Shenshi.

New officers elected for the next three years are:

President, Mrs. Y. K. Woo, Hongkong; vice-president, Mrs. Goh, Shanghai; secretary, Mrs. Lioh, Shanghai; treasurer, Mrs. L. A. Chang, Shanghai.

Executive Board: Mrs. A. A. Gilman, Hankow; Mrs. H. J. Hsu, Hankow; Miss Eunice Sen, Anking.

WORK ON NEW CATHEDRAL FOR MARYLAND TO BEGIN IN FALL

BALTIMORE, Md.—The board of trustees of the Cathedral Foundation, Baltimore, at a recent meeting decided to have the working drawings for the Pro-Cathedral started at once so that construction of the building may begin in the early fall.

The building will be constructed on the present undercroft, and will cost approximately \$250,000. This is a lower figure than was originally planned, but the design of the building in general will not be changed as presented a year ago by the architects, Frohman, Robb, and Little. The plans have been reduced in scale, providing for a seating capacity of 500 instead of 800.

Mothers' Rest House at Revere, Mass., Completes Twenty-five Years of Service

Renovation of Building Now Under Way — Boston and Ashmont Churches Combine Services

The Living Church News Bureau
Boston, June 6, 1931

THE COMPLETION OF TWENTY-FIVE YEARS of service to thousands of mothers by the Mothers' Rest on the ocean front at Revere is being marked by very interesting changes instituted by the Ven. Ernest J. Dennen. First of all, the house



VEN. H. K. BARTOW
Archdeacon of New Bedford. Appointed May 26th. He is also rector of Christ Church, Quincy. [See L. C., June 6th.]

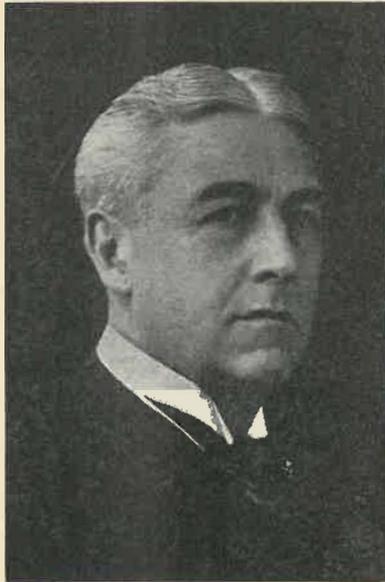
is being redecorated from top to bottom, the electric wiring is being improved, and tables seating smaller groups more intimately than of old are being put in the dining room. These are but a few of the many changes that will make the house more comfortable and more pleasing. Speculation has been rife as to what provision will be made in the attempt to fill the place of Mrs. Frances Groves who was the matron for so many seasons until her death during the past year. The problem has been solved in a thoroughly interesting manner: Miss Helen N. Mower, office executive of the Episcopal City Mission, will be the supervisor in general charge of arrangements from her office at 1 Joy street; Miss Mabel Hicks, known to the mothers of the City Mission parishes through her work for some years as parish visitor, will be the resident hostess; a resident nurse, Mrs. Martha Blood, will look after the health of the mothers and teach them safeguards for both themselves and their children, and she will—above all—hold a nursery school for certain hours of each day for the small children accompanying their mothers to the Mothers' Rest. Miss Margaret Foster will be the business executive and purchasing agent.

Without seeing the Mothers' Rest in action (paradoxical as that may sound), it is impossible to realize the advantages offered for the modest return of \$3 weekly from each mother, with an additional \$1 weekly for each small child accompanying her. In order that mothers may feel free to leave home and yet have their daughters under correct supervision, a camp plan for older girls has been inaugurated in connection with Camp N-A-E-Co (ocean, spelled backwards) which

is an adjunct of the Mothers' Rest. A counselor will be in charge and also a counselor for each of the four cabins; a program essentially like the program followed by the high grade camps everywhere will be followed. The rate for each girl will be \$3 a week so as to enable any girl unable to assume the greater expense of a holiday at the Fleur de Lis Camp to attend. This is but a bare outline of the really wonderful advantages offered by the City Mission to mothers, young children, and girls; it is supplementary to the three diocesan and two school camps available for boys, the diocesan camp for girls, and the holiday houses of the Girls' Friendly Society.

AT ALL SAINTS', ASHMONT

The Feast of Corpus Christi was observed in All Saints' Church, Ashmont, on Thursday by the combined congregations of the Church of the Advent and the Church of St. John the Evangelist, Boston, and All Saints' Church, Ashmont. All Saints' choir of men and boys sang. Included in the solemn procession was the St. Cecilia choir of the Confraternity of the Blessed Sacrament under whose auspices the service was held. In the procession also were the members of the Confraternity as well as all the visiting clergy, each bearing a lighted candle. Four of the lay brothers from St. Francis' House, the headquarters of the Society of St. John the Evangelist, Cambridge, were the canopy bearers. Seated in the chancel were the Rev. Julian D. Hamlin, rector of the Church of the Advent; the Rev. Fr. Spence Burton, superior of the S. S. J. E.; the Rev. Grief Taber, rec-



HON. PHILIP S. PARKER
First chancellor of the diocese of Massachusetts. Appointed to office this spring.

tor of All Saints' Church, Ashmont; and the Rev. Charles Townsend, rector of St. Stephen's Church, Providence, R. I., who preached the sermon. This was the first time that the service in honor of the Feast of Corpus Christi has been held in the Ashmont parish.

MISCELLANEOUS

An organ screen has been given to Christ Church, Hamilton and Wenham,

by Mrs. Bayard Tuckerman, Jr. The screen, designed by Messrs. Smith and Walker, is in process of construction and will be ready for the festival Sunday of the parish, July 12th. A second gift to the same parish and one that was used on Trinity Sunday is a pair of altar vases presented in memory of Priscilla Pollard Woods by her mother, Mrs. A. W. Pollard.

The organ given to Trinity Church, Haverhill, by J. Otis Wardwell in memory of his wife, Mary Porter Wardwell, was dedicated last Sunday afternoon at a special service by the rector, the Rev. Charles O. Brown. The case work is richly carved while the instrument itself is one of the finest of its size in New England.

The observance of the Feast of the Trinity had a special significance for the great church in Copley square whose festival day it is. The Rev. A. L. Kinsolving, rector, preached in the morning and the Rev. Otis R. Rice in the evening, the latter giving an historical summary of Trinity Church and its place in the life of the community.

The boy choir of St. Paul's Cathedral has sung for the last time before reassembling in the autumn. The weeks of the interim will be passed at the choir boys' camp at the Cathedral Farm, Hubbardston. The musical training of the boys continues briskly through the summer under the direction of one of the choir directors at Hubbardston.

Services from St. Paul's Cathedral will be broadcast through the courtesy of Station WMAC every Sunday morning at 11 o'clock from the first Sunday in June until autumn.

ETHEL M. ROBERTS.

ACTIVITIES OF THE CHURCH IN LIBERIA

MONROVIA, LIBERIA—After heroic effort on the part of the Kru congregation in St. Thomas' Church, Monrovia, and with the aid of the American Church Building Fund Commission and of other friends, there was dedicated on Sunday, April 26th, the new parish hall by the Bishop of Liberia, the Rt. Rev. Robert E. Campbell, O.H.C., D.D. After the building, which has living quarters for the rector upstairs, had been solemnly blessed, a program was rendered by the children of the day school.

The Kru people are a seafaring lot, here today and gone tomorrow. But they are always interested in their Church as is evidenced by the sacrifices they have made to erect this substantial concrete building.

On Friday, April 18th, five of the Sisters from Holy Name Convent, Malvern Link (England), arrived in Freetown. Accompanying them was Fr. A. G. Whittemore of the Holy Cross Mission, Pendembu, Sierra Leone. After a brief stay in Fourah-bay College in Freetown, where they were guests of the Bishop of Sierra Leone, they proceeded up-country on the little railway which takes two days to do 227 miles. Thence by motor lorry and hammocks, the Sisters crossed into the Liberian hinterland, and found their new convent ready for occupancy. The Sisters will in the near future open a girls' school as a complement to the boys' school operated by the Holy Cross Fathers. They will also do district visiting and nursing, and will help look after the patients and the mission hospital, where last year no less than 84,000 cases were attended to.

Complete Plans for Summer Conference At Sycamore, Ill.; Leaders Listed

Religion Is Prominent Factor in Answers to Questionnaire— W. T. S. Commencement

The Living Church News Bureau
Chicago, June 6, 1931]

PLANS FOR THE ANNUAL SUMMER CONFERENCE of Church Workers at St. Alban's School, Sycamore, are complete. The conference, continuing from June 29th to July 11th, will provide two weeks of intensive study over a wide range of subjects.

Religious educational classes will be directed by Miss Vera L. Noyes. The Rev. Harold Holt, rector of Grace Church, Oak Park, will have charge of the social service classes. The Rev. Don Frank Fenn of Baltimore will have classes in Bible study and in Devotional Study of the Person of Our Lord. The Rev. Robert S. Flockhart will represent the National Council and conduct classes on the Church's Program, while work of the Woman's Auxiliary will be in charge of Mrs. George Biller. Young people's work will be under supervision of the Rev. LeRoy S. Burroughs of Ames, Ia., and the Rev. Irwin St. John Tucker will have a course in Church pageantry. Supplementing this latter will be a course in religious drama under the Rev. Henry Scott Rubel of Berwyn.

As previously announced, the Rt. Rev. G. C. Stewart, D.D., will be at the conference the first week, with a class in The Art of Preaching, and Dr. Stephen E. Keeler, the second week. The Rev. G. G. Moore is chairman of the committee.

YOUNG PEOPLE ON VITAL TOPICS OF THE DAY

Young people today are thinking religious questions and those of vocations as well as frivolous things in life. This is the verdict of a group of leaders in the young people's movement in the Church, expressed in opinions published in the June *Diocese of Chicago*.

Some of the more prominent questions listed by the young people as uppermost in their minds are: What am I going to be when grown up? Is God real? Is there a hereafter and what is it like? If there is nothing after death, what is nothing? How do you know what is right—who decides? What of prohibition, Sovietism, marriage, and divorce?

"When one gets past the barrier that most young people present to adults, one finds a sincere interest in serious problems," says Miss Virginia Zimmerman of Ohio. "There is a great hunger among young people for leaders who will be honest enough to think about problems but still be advanced enough in their own development to have something to give."

Earle Harrison, president of the Chicago Young People's association and director of the recent Cathedral Ball, comes in contact with hundreds of youth seeking employment in a large Chicago department store. He finds that "getting ahead" is the foremost question in the minds of youth today. "Perhaps the hip flask is in some cases a part of the party equipment today," he comments. "It seems to be the thing to do. Any accusation beyond that seems to be unjustified."

The university student's attitude is expressed by Miss Sally Ewart, Topeka, Kans., another leader in the national young people's movement. She admits there is a great deal of drinking among

university and college students but pointedly adds that many co-eds do not approve of the drinking habit. While religious organizations do not hold a very prominent place in campus life, she believes there is more serious thinking going on among students than is generally believed.

David E. Evans, Chicago, national councilman of the young people's federation, believes young people are thinking about the same social and economic problems as adults—religion, prohibition, Sovietism, marriage, and divorce.

Speaking on behalf of adult leaders, the Rev. F. H. Sill, O.H.C., headmaster of Kent School, expressed satisfaction of the trend of questionings among boys. "I am very hopeful," he says, "for the future as forecast by the thoughts and talks of the boys with whom I am surrounded."

SEMINARY COMMENCEMENT

Bishop Stewart will ordain five students of the Western Theological Seminary to the diaconate in connection with commencement exercises of the seminary next week. They are: Ralph Madson, Evanston; H. Foster Whitney, All Saints', Chicago; John M. Young, Jr., St. Mark's, Glen Ellyn; Devon Ellsworth, Oak Park; and Clyde Wilson, Escanaba, Mich.

Commencement exercises will start Thursday morning with the baccalaureate service, the Rev. Alfred Newbery preaching the sermon. Friday morning commencement exercises proper will occur, the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa, delivering the address.

HONORARY DEGREES

For distinguished service in bringing about improved industrial relations, Richard T. Crane, Jr., prominent Chicago Churchman, will receive the honorary degree of Doctor of Laws from Hobart College next week, it was announced here this week. Mr. Crane is donor of the tower and carillon at St. Chrysostom's Church.

For his work among young men, the Rev. John Crippen Evans, associate at St. Chrysostom's, will receive on Monday the honorary degree of Doctor of Divinity from Cornell College, Mt. Vernon, Iowa. Mr. Evans is delivering the baccalaureate sermon at Cornell Sunday. He is an alumnus of the college.

NEWS NOTES

Miss Ruth Margaret Stevens of Chicago is listed among the honor students at St. Katharine's School, Davenport, at commencement exercises held this week. She is a member of St. Timothy's Church, Chicago.

Bishop Stewart is instituting a new sisterhood, to be known as the Community of the Holy Name, at St. Ann's Church, Chicago, tomorrow afternoon.

The pilgrimage to the Eugene Field Memorial and Palestine Map at the Church of the Holy Comforter, Kenilworth, planned for today by Church schools of the diocese, was postponed.

Bishop Stewart delivered the address at the commencement exercises of St. Luke's Hospital School of Nursing Thursday night at St. James' Church. Sixty-seven nurses were graduated.

Federation of men's activities of the Church of the Redeemer, the Rev. E. S. White, rector, has been effected. Col. Alexander M. Davis is president of the new federation.

A Swedish-American party will be staged at St. Ansgarius' Church, the Jenny Lind Church, Chicago, June 10th. Parishes of the north side have been invited. The famous Jenny Lind chalice will be on display.

The diocesan Church school directors' association Thursday night was entertained at the Shawnee Country Club by the Rev. Dr. Hubert Carleton, chairman of the department of religious education. After dinner, the group was taken in cars to Kenilworth to view the Palestine relief map and then to Winnetka where they went through the new parish buildings of Christ Church.

The Rev. Harold Holt last Sunday celebrated the seventeenth anniversary of his ordination, the first anniversary of his rectorship at Grace Church, and his birthday.

June 1st marked the fiftieth anniversary of communicant life in Grace Church, Oak Park, on the part of F. J. C. Borwell. The connection has been unbroken throughout the half century.

TWENTY-FIFTH ANNIVERSARY OF ST. LOUIS RECTOR

St. Louis—At the 11 o'clock service on Whitsunday, Trinity Church was crowded to the doors in honor of the twenty-fifth anniversary of the ordination of the rector, the Rev. James Boyd Coxe. For twenty-two of the twenty-five years Fr. Coxe has served as rector of Trinity parish.

The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, preached the sermon, which was on the meaning of the priesthood and of the apostolic succession. Bishop Ivins stressed the devotion of Father Coxe to his parish, he having refused many offers from other dioceses as he did not desire to leave his work in St. Louis.

An imposing procession of acolytes, choir singers, and clergy opened the service. Fr. Coxe was the celebrant of the Holy Communion, assisted by the Rev. Charles Parker of East St. Louis as deacon, William Eckman, a member of Trinity parish, as subdeacon, and the Rev. Ernest Scully of Nashotah as master of ceremonies.

Fr. Coxe received his theological training at Nashotah Seminary, and was ordained priest in 1906 by the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac.

TRAINING SCHOOLS FOR CLERGY ARE HELD IN SOUTH

NEW YORK—As the first step in preparation for the fourth Province teaching mission on the Great Commission, to be held in fifteen southern dioceses next fall, three regional training schools for clergy were held in Memphis, Tenn., Decatur, Ga., and Charlotte, N. C., May 20th to 29th. About a hundred clergy of the province attended, men who are to act as missionaries, diocesan leaders of the movement, and representatives of diocesan branches of the Woman's Auxiliary who are to cooperate in execution of the plan.

The schools offered actual demonstration of the proposed mission, morning meditations, afternoon and evening conferences on the Church's program, and clinics to study arrangements, procedure, publicity, and follow-up.

These regional training schools are to be followed by a series of diocesan clergy and lay conferences, and the mission will be held in the parishes and missions throughout the province shortly after the close of General Convention.

Many Attend Corpus Christi Service At St. Alban's Church, Philadelphia

**United Colored Congregations Meet
—Dr. Toop Resigns as Convocation
Dean**

The Living Church News Bureau }
Philadelphia, June 6, 1931 }

CORPUS CHRISTI WAS OBSERVED WITH special services throughout the day in St. Alban's Church, Olney, last Thursday. This has been the custom in this parish for many years.

The evening service of solemn Vespers, procession, and benediction was attended by many people from other parishes. The rector, the Rev. Archibald Campbell Knowles, was the celebrant, and the Rev. William H. Davis, curate, with the Rev. Charles L. Steel, rector of Calvary Church, West Philadelphia, officiated as sacred ministers. The Rev. Alfred M. Smith, rector of St. Elisabeth's Church, preached.

The clergy, acolytes, and members of the Confraternity of the Blessed Sacrament who were present included those from St. Clement's, St. Mark's, St. Elisabeth's, St. John Chrysostom's, and Calvary Church, Philadelphia; St. Luke's and the Chapel of the Nativity, Germantown; St. John's, Norristown; the Church of the Good Shepherd, Rosemont; and St. Timothy's, Roxborough.

This church becomes more crowded at the Corpus Christi service each year, and many who were compelled to stand during the procession had to sit on chairs in the aisles. A lawn party followed the service.

COLORED CONGREGATIONS HOLD COMBINED SERVICE

The first combined service of all the colored congregations in Philadelphia was held on Sunday evening, May 31st, in the Pro-Cathedral of St. Mary.

The Rev. Dr. John Mockridge, rector of St. James' Church, was the preacher. A choir of one hundred voices, including some from each colored parish in the city, led the music, under the direction of William King of the Church of the Crucifixion. The offering, which amounted to over \$100, was given for advance work, especially for the hospital for Negroes at New Bern, N. C. Twelve clergy were in procession, including eight colored priests.

The Very Rev. Henry L. Phillips, D.D., archdeacon for Colored Work, pronounced the benediction. Archdeacon Phillips is the senior colored priest of all colored clergy in the United States, having served fifty-four years in the diocese of Pennsylvania. Other priests who were present included the Rev. E. Sydnor Thomas, rector of St. Barnabas' Church, Germantown; the Rev. Robert H. Tabb of the Church of the Crucifixion; the Rev. John R. Logan, D.D., of St. Simon the Cyrenian; the Rev. Edgar C. Young, D.D., of the Phillips Brooks Memorial Chapel; the Rev. Victor E. J. Holly, of St. Cyprian's; the Rev. J. DaC. Harewood, of St. John the Divine; the Rev. S. N. Craven, of St. Mary's Chapel; the Rev. Richard Bright, of St. Monica's; the Rev. J. A. Howell, of St. Michael's; and the Rev. James N. Deaver, of St. Thomas'.

This was the first service of its kind in Philadelphia, and it is hoped to make the occasion an annual festival service.

DIVINITY SCHOOL COMMENCEMENT

The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, conferred degrees and diplomas upon eighteen graduates of the Philadelphia Divinity School at the sixty-sixth annual commencement exercises, which were held in St. Andrew's Chapel on Thursday, June 4th. The Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, delivered the commencement address.

It is interesting to note that Miss Elizabeth H. Willing is the first woman to graduate from the Philadelphia Divinity School.

DINNER GIVEN FOR BISHOP TAITT

A drive to raise \$70,000 for the forward work of the Church was launched on Thursday, June 4th, at a dinner given for Bishop Taitt at the Bellevue-Stratford. The Rev. Arthur M. Sherman, of the National Council, was the principal speaker. A report on the drive will be made in about ten days. Thomas S. Gates, chairman of the new council of advice of the diocese, presided at the dinner.

TEN GRADUATED AT CHURCH FARM SCHOOL

The Hon. Roland S. Morris, former Ambassador to Japan, delivered the commencement address at the Church Farm School, Glen Loch, when ten boys were graduated. The Rev. Dr. Charles W. Schreiner, headmaster, presented the diplomas to the boys. The exercises were held on Friday, June 5th.

DR. TOOP RESIGNS AS CONVOCATION DEAN

The Rev. Dr. George H. Toop, rector of the Church of the Holy Apostles, has resigned as dean of the South Philadelphia convocation, tendering his resignation at the final meeting of the convocation, which was held this week.

The desire to see a more frequent rotation of the office was given by Dr. Toop as the reason for his action. A new dean will be elected at the fall meeting in St. Paul's Memorial Church.

ELEANOR ROBERTS HOWES.

CHURCH HOSPITAL IN IDAHO GRADUATES FIFTEEN

BOISE, IDAHO—St. Luke's Hospital and Training School, Boise, founded in 1903 by Bishop Funsten, continues to expand and widen its field of usefulness. This year's graduation class numbered fifteen, the largest class yet graduated. Graduation was the closing service of the 23d annual convocation, and was held in St. Michael's Cathedral, Tuesday night, May 26th, with an overflow congregation. Bishop Barnwell delivered the address. Later, several hundred friends attended a reception in the Bishop Tuttle House, honoring the graduates. Two members of the class have volunteered for service in the Orient.

St. Luke's has just been designated as the center for the care of tubercular patients provided for by the recent legislature. A portion of the east wing is being set apart for this service and a number of patients have been admitted.

A trust fund, to be known as the Julia Capwell Fund, has been established under the will of Miss Capwell, a former teacher in the Boise schools. The beneficiaries of this fund will be teachers of the Boise schools.

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WHEN WRITING ADVERTISERS
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THE LIVING CHURCH

Bishop of Long Island Officiates at Ordinations and Laying of Cornerstone

One Deacon and Two Priests Ordained—Clerical Friendships Recalled—News Items

The Living Church News Bureau
Brooklyn, June 4, 1931

TRINITY ORDINATIONS WERE HELD IN St. Paul's Church, Flatbush, this year instead of at the Cathedral in Garden City. The Rt. Rev. Ernest M. Stires, Bishop of Long Island, officiated and preached. One deacon and two priests were ordained. Louis Stephen Luisa, formerly lay-reader in the Italian mission in Brooklyn, was presented for deacon's orders by the Rev. Samuel M. Dorrance, rector of St. Ann's, Brooklyn. Bishop Stires' plans for the Rev. Mr. Luisa's work during his diaconate have not been made known as yet. The Rev. Wallace J. Gardner, D.D., rector of the parish where the ordinations were held, presented the Rev. Robert Denison Smith, deacon, to be ordained priest. The Rev. Mr. Smith is an instructor at the General Theological Seminary, and has Sunday duties in St. Paul's parish; he will continue next year in the same positions. The Rev. J. Clarence Jones, D.D., rector of St. Mary's, Brooklyn, and chairman of the examining chaplains of this diocese, presented the Rev. Harold Pattison, deacon, to be ordained priest. The Rev. Mr. Pattison was formerly a Baptist minister, and resigned the pastorate of the Washington Heights Baptist Church about two years ago. After a few months he was confirmed by Bishop Stires and received as a candidate for holy orders. About a year ago he was ordained deacon by Bishop Mitchell of Arizona in the Cathedral at Phoenix by request of Bishop Stires. He will preach at St. Mary's, Brooklyn, next Sunday morning, after which he will be absent during the summer and expects to take up work under Bishop Stires in the fall.

CORNERSTONE FOR PARISH HOUSE

On Saturday, June 6th, Bishop Stires will lay the cornerstone of the parish house now under construction at Manhasset for Christ Church parish. Ground was broken by the rector, the Rev. Charles H. Ricker on April 19th. The total length of the building is a hundred and ninety-two feet, and the ground plan is somewhat in the shape of the letter E. Construction will be fireproof, with reinforced concrete floors and hollow tile walls and partitions. The exterior will be finished in stucco of a color to match the grey stone of the church. The cost will be between \$150,000 and \$200,000. In a campaign for the purpose about a year ago, \$160,000 was subscribed, and more than half this sum—a larger amount than is due under the terms of the subscription—has now been paid in.

CLERICAL FRIENDSHIPS

Last month a new pastor was installed in the South Third Street Presbyterian Church, in Williamsburgh. To those who knew this part of Brooklyn a generation ago, mere mention of this church recalls the close friendship that existed, and was recognized throughout the city, between Dr. Wells, then pastor of this church, Dr. Haskins, rector of St. Mark's, and Fr. Malone, of the Church of SS. Peter and Paul. The three churches were near together, the three men were leaders in the

community, and worked together in strong and lasting friendship to the permanent good of their neighborhood. The Rev. Dr. Haskins built his church in the green fields on South Sixth street, and was rector there for sixty years until he died. He was remarkable among other things for the number of young men he sent into the ministry. Soon after his death the city claimed the land where his church stood, and it was razed to make room for the Williamsburgh bridge approach. The congregation had to go far from their old site to find a suitable new one, and built the present edifice on Eastern Parkway. Dr. Wells, pastor of the South Third Street Presbyterian Church, was succeeded by his son, their two pastorates covering seventy-nine years. The Wells Memorial Presbyterian Church in Flatbush perpetuates the name. The church of which Fr. Malone was pastor was built in 1825, and still stands near the bridge plaza.

The hearty congratulations offered to the Rev. Dr. Parkes Cadman, on the recent commemoration of his fiftieth anniversary, by many of our own clergy and by Mgr. Belford and other Roman priests, is evidence that the same kind of relation and coöperation is still possible among men of differing conviction.

VARIOUS ITEMS

The Rev. William R. Watson, rector of St. Peter's Church, Bay Shore, recently commemorated his fifteenth anniversary as head of that parish, and his thirty-first anniversary of ordination.

A corporate Communion of the recently organized St. Andrew's Brotherhood Chapter of St. Andrew's Mission, Queens Village, was attended by delegations from several nearby parishes. Twenty-five men from St. Thomas' parish, Brooklyn, attended.

The House of St. Giles the Cripple, our diocesan orthopedic hospital, recently received a legacy of \$10,000 from John Welz, of the once well known firm of Welz and Zerweck.

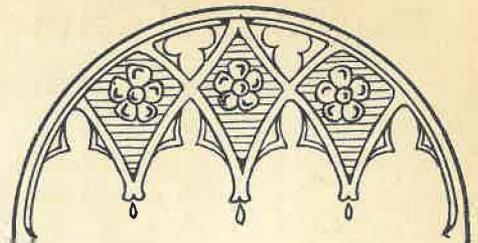
Today was anniversary day in Brooklyn and some parts of Queens. This day, with its parades of Sunday school children, is one of the unique customs of Brooklyn, and one which has its ardent supporters and its bitter critics. Our own churches have always been divided as to participation, some going in and some staying out. It is noticed that this year Christ Church, Bay Ridge, along with one of its large Protestant neighbor churches, withdrew from participation. Perhaps somewhere else some parish for the first time joined in. At any rate there were thousands of children parading in Brooklyn streets and parks, reviewed in various neighborhood centers by prominent citizens.

The date of the afternoon conference of the Brotherhood of St. Andrew, to be held at St. Stephen's, Port Washington, has been changed from June 13th to June 20th.

CHAS. H. WEBB.

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BISHOP WHITAKER MEMORIAL BELL DEDICATED

RENO, NEV.—At an impressive ceremony, the presentation and formal dedication of the first bell of a set of chimes took place at Trinity Cathedral crypt in Reno, on Sunday afternoon, May 10th, being the 101st anniversary of the birth of the Rt. Rev. Ozi William Whitaker, first Bishop of Nevada, in whose honor and memory the chimes are to be given. This first bell was the gift of the San Francisco Bay Chapter of the Whitaker School Alumnae, a school founded by Bishop Whitaker, but which has since been closed. The ceremony took place in front of the temporary tower in which the bell has been placed. For the actual dedication the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, mounted the roof, and as he pronounced the words of blessing, the bell



was rung three times. After the dedication the congregation went into the crypt for a shortened form of Evening prayer with the Bishop as preacher.

The inscription on the bell reads:

A. G. M. G.
et

In Memoriam

OZI WILLIAM WHITAKER

Bishop of Nevada 1869-1886

The gift of this bell was sponsored by the San Francisco Bay Chapter of the Bishop Whitaker School for Girls, Reno 1931

ST. LUKE'S HOSPITAL PONCE, P. R., OPENED

PONCE, P. R.—All who contributed to the Porto Rico Hurricane Fund in 1928 and 1929 will rejoice to learn that the new building for St. Luke's Hospital, Ponce, Porto Rico, opened on May 12th. It is a fine building and the greatest possible credit to the local committee.

St. Luke's was founded in 1906. The old building, it may be remembered, was already patched and propped to the limit after the earthquake of 1918, and then, after ten more years of constant use, was all but demolished in the hurricane of September, 1928. The new hospital is of Spanish architecture, designed by Francisco Doria of Ponce. The contractor, Pedro Diaz, is also a Ponce resident. The hospital has a capacity of seventy beds. It was built and almost completely equipped at a cost of about \$145,000. A chapel is part of a separate building, to be finished later in the summer. St. Luke's is staffed by Porto Rico doctors. Miss Ellen T. Hicks has been superintendent since 1918. The advisory board, of which the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, is chairman *ex officio*, includes six well known professional and business men

of Ponce. The nurses' training school provides an opportunity, much needed, for some of the finest Porto Rican girls from our Church schools to secure training to enter a profession of great usefulness to their own people. Governor Roosevelt, detained in San Juan, sent a cordial letter of good wishes on the opening day.

EPISCOPAL SOCIAL WORKERS ORGANIZE IN CALIFORNIA

BERKELEY, CALIF.—The recent conference of social workers at Berkeley brought into being a new organization known as the Episcopal Social Workers of California. All Church workers attending the state conference of social workers united in the new group which will exchange ideas.

Organization took place at St. Mar-

WHITAKER MEMORIAL BELL DEDICATED

On May 10th, the 101st anniversary of the birth of the first Bishop of Nevada, the Rt. Rev. Thomas Jenkins, D.D., present Bishop, dedicated this bell at Trinity Cathedral, Reno.

garet's Church. The Rt. Rev. Edward L. Parsons, D.D., Bishop of the diocese, and the Rev. George B. Wright, executive secretary, were leaders.

Discussions in various phases of welfare work were led by Mrs. D. R. Covell of Los Angeles, social welfare director of the Midnight Mission there.

NEW JERSEY CHURCH PAYS OFF MORTGAGE

EAST ORANGE, N. J.—The wardens and vestry of St. Agnes' Church, East Orange, N. J., the Rev. Nelson B. Gildersleeve, rector, announce the final payment on the \$20,000 mortgage held against the church property. This is the culmination of a six years' campaign begun in the rectorship of the Rev. W. W. S. Hohenschield. A new rectory and church have been built and the growing work in this thriving suburb fully carries out the vision of those who first instituted this parish. The congregation is looking forward to the consecration of the church next October on a Sunday to be designated by the Bishop.

CHAPEL AND RECTORY DEDICATED AT OVERLAND, MO.

ST. LOUIS—The progress of erecting the new group of buildings for St. Paul's Church at Overland seemed to follow closely the calendar year of the Church, according to the rector, the Rev. Donald E. Veale. Ground was broken on All Saints' Day; the new chapel was used for the first time on Easter Day; on Ascension Day Mr. and Mrs. Veale moved into the new rectory; and on Whitsunday the buildings were dedicated.

The Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri, officiated and preached the sermon at the dedication, the Rt. Rev. Frederick F. Johnson,



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D.D., Bishop of the diocese, giving the benediction.

St. Paul's Mission was founded about twenty-four years ago. The Rev. Mr. Veale has been in charge for two years, and under his direction the building program has been carried forward. A new chapel, parish hall, gymnasium, and rectory have been erected at a cost of \$85,000, the construction being entirely of brick. The parish is building on the unit plan and expects eventually to erect a large church.

CORPUS CHRISTI CELEBRATED AT MILWAUKEE CATHEDRAL

MILWAUKEE—The annual solemn High Mass of the Confraternity of the Blessed Sacrament of the province of the Midwest was celebrated at All Saints' Cathedral on Corpus Christi Day, Thursday, June 4th. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, sang the Mass; the Rev. E. H. Creviston, curate at the Cathedral, was deacon; the Rev. William H. Dunphy, professor of dogmatic theology at Nashotah House, sub-deacon. Russell Walton, of the Cathedral parish, was master of ceremonies. The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, pontificated, and the sermon was preached by the Rev. William B. Stoskopf, vice-superior general of the Confraternity of the Blessed Sacrament and rector of the Church of the Ascension, Chicago.

Following the Mass there was a luncheon and business meeting at the Hotel Astor, at which Bishop Ivins, as provincial superior, presided. He appointed the Very Rev. Archie I. Drake, dean of the Milwaukee Cathedral, as provincial secretary.

The annual Mass on Corpus Christi Day next year will be held at St. Luke's Church, Racine, Wis.

NEW HAVEN RECTOR SERVES PARISH THIRTY-FIVE YEARS

NEW HAVEN, CONN.—The congregation of the Church of St. James the Apostle, Westville, New Haven, united with their rector, the Rev. J. Frederick Sexton, in celebrating his thirty-fifth anniversary as rector of the parish and the forty-fifth anniversary of his ordination, on Sunday, May 31st, and Tuesday, June 2d. On Sunday morning the Rev. Dr. Frederick R. Sanford, formerly rector of St. James', preached the anniversary sermon. A reception was held Tuesday evening in the parish house when the class of 1886 of Berkeley Divinity School attended in a body. On Wednesday morning his class graduates attended a corporate celebration of the Holy Communion. A class dinner was served the same day with Mr. Sexton as guest of honor, after which they attended the graduation exercises at their alma mater.

PREVENTORIUM CORNERSTONE LAID AT MISSION HOME, VA.

MISSION HOME, VA.—The cornerstone to the new building of St. Anne's Preventorium, Mission Home, for tubercular mountain children was laid on Tuesday, May 19th, by the Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor of the diocese of Virginia. Addresses were made by the Ven. Frederick W. Neve, D.D., archdeacon of mountain work, the Ven. W. Roy Mason, associate archdeacon, Miss Annie Park, the head of the Preventorium, the Rev. George P. Mayo, D.D., and the Rev. Robert W. Lewis of St. Michael's, Md., a former rector of this mission field.

The new building for St. Anne's Preventorium, erected to take the place of the old building which burned last December, will be of stone and as nearly fireproof as possible. When completed it will comprise a boys' pavilion and a girls' pavilion with a central administration building and will be able to care for thirty children.

St. Anne's Preventorium is a part of the mountain work of the diocese of Virginia and has done a splendid work in caring for and restoring to health many of the tubercular children of mountain families.

The total cost of the building when completed will amount to about \$20,000.

FIELD HOUSE CORNERSTONE LAID AT CHOATE SCHOOL

WALLINGFORD, CONN.—Another cornerstone was laid on Saturday, May 30th, by the Rev. George C. St. John, headmaster of Choate School for Boys. It was the cornerstone of the Mahlon Thatcher Memorial Field House and Exercise Building, and was part of the spring festivities exercises. In the laying of the stone, the Rev. Mr. St. John was aided by children of the faculty and guests in placing the mortar beneath the stone.

The entire floor space of the building is more than 45,000 square feet. It is built of brick in keeping with the other buildings and cost \$112,000, all of which was raised during the past year. There are about 500 boys at Choate School. Bishop Acheson was unable to be present, the consecration of Kent School Chapel being on the same morning.

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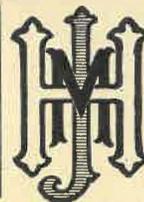
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WASHINGTON CATHEDRAL RECEIVES ANONYMOUS GIFT

WASHINGTON—The gift of \$100,000 from an anonymous donor for construction work at Washington Cathedral was announced on Sunday, June 7th, by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington.

The gift was transmitted through a New York bank, which requested, in behalf of the donor, that it be applied immediately to the building of the south transept so that an increase could be made in the Cathedral's working forces. Bishop Freeman said arrangements would be made at once to comply with the request.

Completion of the transepts will bring the erection of the Cathedral to about the half-way mark, leaving the nave, the central tower and the two west towers to be built.

PATERSON, N. J., CHURCH BENEFITS BY WILL

PATERSON, N. J.—The provisions of the will of Miss Emma Caunce, a parishioner of St. Paul's Church, Paterson, who died on May 16th, were recently made public. On the death of her father, her church will receive, under the designation of "The Emma Caunce Endowment," one-third of the residue of her estate. Among other beneficiaries of the will are the Church Mission of Help, Paterson district, and the Paterson Y. W. C. A., each of which will have one-half of the remainder of a second third of the residue, following the payment of several legacies. It is very probable that the estate in its entirety totals more than \$100,000.

TRADES SCHOOL FOR GIRLS AT VOORHEES TO BE REALITY

NEW YORK—The Rev. William H. Milton, D.D., rector of St. James' Church, Wilmington, N. C., has recently reported to the trustees of the American Church Institute for Negroes as to progress in securing the gift of \$10,000 pledged by his parish for a girls' trades building at Voorhees, the Institute's school in Denmark, S. C. This building is part of the present advance work program. Dr. Milton said that to date more than \$7,000 had been collected in cash and pledges, and that he felt confident that the whole amount would be available when needed. He reported further that approximately 90% of his congregation had made individual pledges or gifts towards this building. No other single parish in the Church, since the Institute was organized, has made itself wholly responsible for an entire building.

ST. JOHN'S, DOVER, N. J., CONSECRATED SIXTY YEARS AGO

DOVER, N. J.—On Whitsunday, parishioners of St. John's Church, Dover, the Rev. Theodore Andrews, rector, celebrated the sixtieth anniversary of the consecration of the church. The services consisted of two celebrations of the Holy Eucharist, of which the second was choral. The actual date of the church's consecration was May 22, 1871, with Bishop Odenheimer officiating. At that time the Rev. John F. Butterworth was rector. The founding of the church goes back many years before this. When the foundation of the building was laid, the Rev. James Upjohn was rector. The architect of the church was his brother Richard.

† Necrology †

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

CLEMENT J. WHIPPLE, PRIEST

LUZERNE, N. Y.—The Rev. Clement J. Whipple, D.D., for forty-one years rector of St. Mary's Church, Luzerne, died Thursday, June 4th, after an illness of five days of pneumonia. Dr. Whipple was 87 years old and had resigned as rector of St. Mary's four years ago. A son, Holland Whipple of New York City, survives him.

Dr. Whipple was born in Albion, Mich., and received his education at Knox College and the General Theological Seminary. He was ordained deacon in 1869 and priest in 1870 by Bishop Horatio Potter. He was assistant at Trinity Church, New York City, 1869; rector of Christ Church, Eastport, Me., 1870 to 1871; rector Emmanuel Church, Manville, R. I., 1871 to 1877; and rector of the Church of the Good Shepherd, Chestertown, N. Y., 1882 to 1887.

MRS. WALTER J. BENTLEY

MILWAUKEE, WIS.—Mrs. Walter J. Bentley, for many years actively identified with Church work in Milwaukee, died at her home at 2921 N. Lake Drive, on Tuesday, June 2d. She had been ill but a short time. Before her marriage Mrs. Bentley was Florence Reynolds. Her husband is a prominent Milwaukee contractor.

Mrs. Bentley was a faithful and active member of St. John's Church. She had been closely connected with Woman's Auxiliary work, both in the city of Milwaukee and in the entire diocese. For a number of years she was on the board of St. John's Home. At the time of her death Mrs. Bentley was serving as supply secretary for the Woman's Auxiliary and Council and as treasurer of the Church school service program.

Funeral services were held at St. John's Church on Wednesday, June 3d, the Rev. L. B. Hastings officiating. Burial was in Forest Home Cemetery. Besides her husband, Mrs. Bentley is survived by a brother, Benjamin S. Reynolds of Madison, Wis.

ANNIE L. HAYNES

MILTON, MASS.—Mrs. Annie L. Haynes, wife of Frederic Marshall Haynes of Milton, died in her seventy-ninth year on May 29th. She was the daughter of Robert and Mary (Ball) Rogerson and had lived for the most part of her life in Hyde Park, Mass., where she was a parishioner of Christ Church for more than sixty years. She took an active interest in all Church activities. Funeral services were conducted in Christ Church, Hyde Park, on June 1st. Surviving Mrs. Haynes are her husband; a daughter, Miss Louise M. Haynes of Milton; two sons, Charles R. Haynes of New York and Winthrop P. Haynes of Paris, France; a brother, Charles E. Rogerson; and two grandchildren.

MRS. CHARLES S. LEWIS

PLATTSBURGH, N. Y.—Following an illness of more than a year, Mrs. Charles S. Lewis died in Plattsburgh, May 13th, at Trinity rectory. The Ven. Guy H. Purdy of Albany said a Requiem for her on Friday morning, May 15th, and in the afternoon, Archdeacon Purdy, together with the



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NEWS IN BRIEF

rural dean, the Rev. S. T. Ruck of Lake Placid, said the burial office. Her body was taken to Scarsdale, where, on Saturday, May 16th, Dean Urban of Trenton said the committal and the Bishop of New Jersey gave the final blessing.

Mrs. Lewis was the youngest daughter of the Rev. Prof. Andrew Oliver, late of the General Theological Seminary, and was married in 1901 to the Rev. Charles S. Lewis, rector of Trinity Church. She is survived by her husband; a son, the Rev. William Fisher Lewis of Jeffers, Mont.; and a daughter, Mrs. Clement C. Sawtell of Boston, Mass.

MRS. J. H. LUCAS

TONKAWA, OKLA.—At Tonkawa, on May 22d, at the age of 73, occurred the death of Mrs. J. H. Lucas, mother of the Ven. Leroy W. Doud, archdeacon of Eastern Oklahoma. The burial service was read on May 24th, at Tonkawa, by the Rev. Harry Lee Virden, vicar of Grace Church, Ponca City. Interment was at Blackwell. Mrs. Lucas is survived by her husband; two sons, Archdeacon Doud and C. E. Doud of Houston, Texas; and a brother, C. E. Mathews of Elkhart, Ind.

ROXANNE SEABURY WRIGHT

CARMEL, CALIF.—Mrs. Roxanne Seabury Wright, widely known for her poems and songs, died here recently. A short time ago she published *A Hymn for Armenians*, which was sung in many churches in the country on Armistice Day last year and on Memorial Day this year.

Mrs. Wright was born in Peoria, Ill., and lived in Oak Park, Ill., for many years before moving to Milwaukee, Wis. She attended Oak Park high school and the University of Wisconsin. She moved to California about fifteen years ago.

Surviving Mrs. Wright are her husband, Dr. Percy Bennett Wright; her mother, Mrs. Charles Seabury, Oak Park; a brother, Charles Ward Seabury; and a sister, Mrs. Albert Cotsworth, both of Oak Park.

Funeral services were held at Grace Church, Oak Park, on Thursday afternoon, June 4th.

THE CHURCH ARMY IN CONNECTICUT

HARTFORD, CONN.—It is more than three years since the first diocesan mission van was dedicated outside the Cathedral at Hartford and every summer since then two evangelists have gone out into the rural parts of the diocese to visit the people and preach the gospel. As a result country churches have been strengthened, people brought to baptism, children linked up with the Church school and the Church, and men's thoughts turned to God—so states Dean Colladay, chairman on evangelism.

This year the Church Army evangelists opened their season on Ascension Day and will continue until the end of September. They will visit Bethany, Canaan, East Berlin, Hadlyme, Hazardville, Hotchkissville, Ivorytown, Middle Hadam, Pine Meadow, and Yalesville.

Two captains are in charge, Capt. Franklin H. Board of Buffalo, N. Y., and Capt. A. Norman Duxbury of Fair Haven, Mass. Besides these two, eighteen others were in training at Providence and are now out in the field. This year the Church Army is beginning to train women workers also.

ALBANY—The annual meeting of the Albany diocesan branch of the Girls' Friendly Society was held at Trinity Church on May 16th. The addresses by Miss Sarah B. Tibbits, president of the diocesan Woman's Auxiliary, and the Rev. A. R. McKinstry, rector of St. Paul's Church, presented the work and needs of the American Church Institute for Negroes.—The G. F. S. made a contribution to the Lawrenceville School, applying on the diocesan apportionment for this school undertaken as advance work.

CENTRAL NEW YORK—A new ornamental window, depicting "Resurrection Lilies," a vast field of lilies against a Bermuda landscape, has been installed in the Lady Chapel of Grace Church, Utica, and was dedicated on Ascension Day.—The annual meeting of the Woman's Auxiliary of the diocese was held in Auburn, May 22d, the guest of the parishes of St. Peter's and St. John's. An address was given by the Ven. Harrison W. Foreman, archdeacon of the diocese of Erie.—Election of officers and addresses by the Rev. Frederick C. Ransier, and Mrs. Frederick Hixon, diocesan president, featured the annual meeting of the Fifth District Woman's Auxiliary in St. Matthew's Church, Moravia, on May 12th.—The fifth annual diocesan camp of the Brotherhood of St. Andrew will open on June 29th under the direction of the Rev. Henry E. Hubbard of Elmira. The chaplain will be the Rev. S. F. Burhans of Hamilton, and the Rev. Glen Walter of Sayre, Pa., will be assistant director. Instructions will be given by Bishop Coley, Archdeacon Jaynes, and others.—At the final meeting for the season of the Men's Club of Calvary Church, McDonough, the Boy Scouts of the village were guests. An address was given by Commandant Quinn, scout executive of Binghamton. The pastors of the Baptist and Methodist bodies were present also.

CENTRAL NEW YORK—St. John's, Auburn, was presented recently with a new carpet for the choir and sanctuary, as well as new kneelers for the servers, through the generosity of a member of the parish.—A program of reconstruction and repair has recently been completed at the Church of the Evangelists in Oswego, including a number of new stained glass windows, and a new altar and reredos.—The Church of the Good Shepherd, Oriskany Falls, will receive \$2,000 from the estate of the late Edward Hamblin of that place.—A vested choir made its first appearance recently at Zion Church, Windsor. The interior of the property has been redecorated and painted throughout.

CONNECTICUT—At the annual memorial service held yearly the Sunday before Decoration Day, in Ansonia, the Rev. T. J. Shannon, rector of Immanuel Church, was honored as the preacher selected. The service was held in the Congregational church.—Three clergymen spoke at the Whittlesay avenue Home and School Association, Wallingford, held on May 20th, on Religious Education in the Public Schools. The Rev. Francis Fim of the Holy Trinity Roman Catholic Church and the Rev. Donald W. Greene, rector of St. Paul's Church, spoke in favor of some religious education for the children. The only speaker who opposed religious education in the public schools was Rabbi Mendel Rosenfeld of the Beth Israel Synagogue. He held that religious training is outside the jurisdiction of the schools.

CONNECTICUT—St. Thomas' Church, New Haven, is making progress with their new venture comprising a new church, parish house, and rectory. When the present property in the center of the city is sold the new church and rectory will be erected. The new parish house is, however, now under construction, the cornerstone of which was laid by Bishop Acheson on May 2d.—The commencement program of St. Margaret's School, Waterbury, began on Sunday afternoon, May 31st, in St. John's Church, Waterbury, the preacher being the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky. At the commencement exercises the address was made by the Rev. Dr. William D. MacKenzie, former president of the Hartford Theological Seminary.

LONG ISLAND—The Rev. Walter E. Bentley, general missionary of Port Washington, L. I., N. Y., having completed his missions at St. George's Church, New Orleans; Covington, La.; Gulfport, Miss.; Jonesboro, Ark.; San Angelo, Tex.; and at St. Thomas' Church, Hollywood, Calif.; has sailed for Japan, China, and Manila to visit the mission stations and will sail from Hongkong on August 8th for London on his way home, thus completing his third trip around the world. He will hold a mission at Saratoga Springs early in October to be followed by one at his brother's parish in the Bronx, the Rev. Albert F. Bentley, rec-

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tor of Grace Church. He can be reached care of the American Express, Haymarket, London, until the end of September.

MARYLAND—The diocesan library, now located in the Johns Hopkins University, will be moved to the Peabody Institute, Baltimore. The Rev. Wyllys Rede, D.D., is librarian.

MARYLAND—The convocation of Annapolis was held on May 19th, in historic St. Anne's Church, Annapolis, with the Rev. Edward D. Johnson, D.D., as dean. The Rev. Philip J. Jensen, rector of St. Thomas' Church, Garrison Forest, preached the sermon. Speakers were: Arthur Boehm; the Rev. F. M. Heil, Glenburnie; the Rev. R. C. Cowling, Anne Arundel county; and Mrs. Hartman K. Harrison.—The Towson convocation was held on May 27th in Sherwood parish, Cockeysville, the Rev. Guy E. Kagey, rector. The new rector of the Church of St. Michael and All Angels, Baltimore, the Rev. Don Frank Fenn, preached the sermon. William Tyler Page, clerk of the House of Representatives, Washington, D. C., made an address.

MINNESOTA—A chancel window, composed of over 3,000 pieces of antique glass painted in vitrifiable glass colors, was dedicated on May 24th at St. Luke's Church, Minneapolis. It is a gift of Mr. and Mrs. C. C. Wagner, communicants of the church. The window is a memorial to Mr. Wagner's mother, Mrs. Rosina F. Wagner; Mrs. Wagner's mother, Mrs. Ellen C. Clifford; and Charles Manning Rollit, Jr., a grandson; and was formally presented to the parish by Mrs. Charles M. Rollit.

MISSOURI—At the meeting of the southern convocation of the diocese, held May 21st at St. Augustine's Church, St. Louis, the Rev. Francis Bloy, rector of Grace Church, Kirkwood, was elected dean, to take the place of the Rev. J. Courtney Jones, D.D., rector of Emmanuel Church, Webster Groves, who had been dean of the convocation for many years. The convocation sermon was preached by the Rev. Karl Morgan Block, D.D., rector of the Church of St. Michael and St. George. The Rev. Frank Maples, minister of St. Augustine's, was host to the convocation.

MISSOURI—The Rt. Rev. A. A. Gilman, S.T.D., Suffragan Bishop of Hankow, Wuchang, China, preached in Christ Church Cathedral Sunday morning, May 17th, at the 11 o'clock service. On Monday afternoon he was the guest of the Woman's Auxiliary at the home of Mrs. C. R. McDonald, Webster Groves, and spoke on his work in China.

NEBRASKA—The forty-fifth annual meeting of the diocesan branch of the Woman's Auxiliary was held in Trinity Cathedral, Omaha, May 19th, with Bishop Moulton of Utah as visiting preacher. Speakers included Bishop Shaylor, Archdeacon Gramly, the Rev. R. H. Thornton, the Rev. Merwin L. Wanner of Fairbanks, Alaska, and Mrs. Philip Potter. Delegates to the triennium at Denver are: Mrs. W. W. Hoagland, Mrs. E. V. Shaylor, Mrs. E. J. Secker, and Miss Elinor Sprague of Omaha; and Mrs. Robin Reed of Lincoln. Alternates: Mrs. J. F. Livingston, Plattsmouth; Mrs. George Thomas, Nebraska City; Mrs. Philip Potter, Omaha; Mrs. W. A. Mulligan, Beatrice; and Mrs. W. J. Woon, Lincoln. The annual church school rally and young people's mass meeting for the Omaha deanery was held in Trinity Cathedral, Sunday, May 17th. The Bishop's banner was awarded to St. Andrew's, Omaha, for having the largest per capita Lenten offering and the best missionary study work. St. Paul's and St. John's were awarded second and third honors respectively. The Rev. Robert Dean Crawford, rector of St. Barnabas', Omaha, who has been ill in Clarkson Hospital, has recovered and resumed his pastoral duties. The Rev. James Noble, a retired priest of the diocese, took the services at St. Barnabas' during Fr. Crawford's illness.—The Rev. William A. Mulligan of Christ Church, Beatrice, was compelled to miss his first diocesan council in thirty-five years because of illness.

NEVADA—Vacation Church schools are being planned for many of the Mission stations in Nevada. The Rev. John Higgins of Western Theological Seminary will be holding such schools in Sparks and at the university chapel. Mr. Ernest Kellett, who has graduated from St. John's College, Greeley, this year and who will be ordained in the fall, will hold similar schools at Winnemucca and Lovelock in the absence of the vicar, the Rev. H. Lascelles, who goes east for two months during the summer. Other schools will be held throughout the state in the hope of increasing attendance at the Church schools during the year, as well as a means of giving some systematic religious training to our children.—As a result of a membership contest in the Church Service League in the little town of Hawthorne, where a church

was erected the past year as an advance work project undertaken by the diocese of Southern Ohio, attendance was increased from 16 to 39—with 23 new members paying dues. This was the result of two weeks' work on the part of the women interested in getting greater interest in the work of the Church in the community. The women bring their children and Miss Charlotte Brown has something prepared to interest and amuse the children while the mothers attend the meeting. Miss Brown who has been doing a fine piece of work but who has been ill for several weeks has now completely recovered, and the work at the mission and in the community is showing a steady growth.

NEW JERSEY—Dr. John W. Wood, executive secretary for Missions of the National Council, was the speaker at St. Paul's Church, Paterson, following the annual diocesan service of presentation of the United Thank Offering, on May 15th. The offering presented on this occasion amounted to \$12,327.71. The clergymen who participated in the celebration of the Holy Eucharist were Bishop Stearly, the Rev. David Stuart Hamilton, D.D., rector of St. Paul's Church, the Rev. Charles J. Child, and the Rev. William L. Griffin. Bishop Stearly was the speaker in the afternoon.—A recent addition to the building fund of All Saints' Church, Glen Rock, the Rev. John E. Bailey, vicar, was the sum of \$327.50 raised by the former Church School League of the parish.—The twenty-fifth anniversary of the rectorship of the Rev. Charles E. Hutchison of Christ Church, East Orange, was celebrated on May 1st.

OHIO—The ninth annual convention and festival service of acolytes in the Cleveland region was held at St. Alban's Church, Cleveland Heights, Thursday evening, May 21st, with 130, including fourteen priests, in attendance. The Rev. Herman S. Sidener, rector of St. Alban's and president-chaplain of the acolytes' organization, officiated at the service following supper and the business meeting, being assisted by the Rev. William B. Sutherland, Jr., rector of St. Andrew's Church, Cleveland, and the Rev. William G. Studwell, rector of Ascension Church, Lakewood. The sermon was preached by the Rev. Eugene S. Pearce, D.D., rector of St. Mark's Church, Toledo.

PENNSYLVANIA—The spring meeting of the archdeaconry of Harrisburg was held in Mount Calvary Church, Camp Hill, May 18th. Two new members were received into the archdeaconry, our new Diocesan, Bishop Wyatt Brown, and the Rev. John W. Mulder, newly-elected rector of St. John's, Lancaster, who came to us from the diocese of Western New York.

PENNSYLVANIA—At the spring meeting of the Woman's Auxiliary, held in Mount Calvary Church, Camp Hill, on Monday, May 18th, the roll call showed that there were 125 delegates present. Two missionary nurses from China, both members of St. John's Church, Lancaster, Miss Anna Groff and Miss Elizabeth Falck, told of their experiences in the missionary field. The offering was presented to the trustees of the Episcopal Home for the Aged, Shippensburg, to be used as they see fit.

PITTSBURGH—Commencement exercises for the graduating class of 1931, St. Margaret's Memorial Hospital, Pittsburgh, were held on May 20th. There were eight graduates. The Young People's League of the diocese of Pittsburgh held a two day conference Saturday and Sunday, May 23d and 24th. On Sunday at the Whitsunday festival service held at Trinity Cathedral, the Very Rev. N. R. High Moor preached the sermon.

SOUTHWESTERN VIRGINIA—The annual historical service at the Old Brick Church (St. Luke's), in Isle of Wight County was well attended this year, about three hundred persons being present. The Rev. John J. Gravatt of Trinity, Staunton, was the preacher for the day. The Bishop of Southern Virginia, the Rt. Rev. A. C. Thomson, D.D., was the celebrant, assisted by the Rev. H. H. Covington, D.D., president of the Old Brick Church Association. It will be remembered that St. Luke's is the oldest Protestant church in America in which services are held.—The Rev. D. W. Howard, D.D., rector of St. Luke's, Norfolk, has been confined to the Protestant Hospital for several weeks suffering from the hemorrhage of a blood vessel in the brain which has impaired his eyesight and affected his general health. The Rev. John Hammond Griffith is supplying at St. Luke's during the illness of Dr. Howard.—A silver alms bason was recently presented to the chapel at Oceana by the Virginia chapter of the Daughters of the Founders and Patriots of America. Mrs. W. E. Callender presented the bason to the Rev. R. W. Eastman, rector, who dedicated it for use in the chapel. The gift is a memorial to William Cornick and Dr. William Hunter.

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