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CATHOLIC LEADER DIES

The Rev. Joseph G. H. Barry, D.D., one of the leaders of the Catholic movement in the American Church, who died last week at New Canaan, Conn.

(Story on page 206)

Believing Youth

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By the Rev. Homer W. Starr, D.D., Ph.D.

Foreword by the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida
Introductory Note by the Rev. John W. Suter, Jr.

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VOL. LXXXV MILWAUKEE, WISCONSIN, JUNE 6, 1931 No. 6

EDITORIALS & COMMENTS

India and the American Church

AN interesting and important article by Dr. John W. Wood entitled "India—A Missionary Call to Our Church" heads the pages of the June *Spirit of Missions*. From it we learn more about the present status of the project to establish missionary work in India, news of which was reported in our account of the April meeting of the National Council [L. C., May 9th].

The proposal that the American Church assume missionary responsibilities in India dates back a good many years, and we have commented on it more than once in these columns. In fact as long ago as 1900 Dr. Eugene Stock, then secretary of the English Church Missionary Society, expressed the hope that the American Church might have a share in the evangelization of India, and the same hope was expressed by Bishop Montgomery, secretary of the Society for the Propagation of the Gospel, on his visits to the United States in 1907 and in 1916.

But the project took more definite form after the war, and resulted, in the winter of 1926-1927, in a definite appeal to the American Church from the Metropolitan of India and the Bishop of Nagpur. The proposal at that time, if we recall correctly, was that the American Church become responsible at once for the support of certain English and Indian workers in a section of the diocese of Nagpur, in central India. No direct offer of territory or jurisdiction was made at that time, as we remember, but there was a general feeling that such a step might lead to the participation of American workers and perhaps eventually the erection of an American bishopric. Our National Council replied that it was impossible for us to accept the proposal at that time.

Since then, however, the appeal has been renewed on a somewhat different basis, and a committee of the National Council has carefully considered the new proposal. This committee, composed of the Bishops of Indianapolis and Virginia, the Rev. A. B. Parson, and Messrs. John W. Wood, William G. Peterkin, and Samuel Thorne, presented its findings at the April meeting of the National Council, and that body adopted certain resolutions of approval on the recommendation of the committee.

Before considering those conclusions, let us see just what the proposal is in its present form.

According to Dr. Wood's article, our help is now asked in the Singareni area of Hyderabad, in the diocese of Dornakal. The Bishop of this diocese is the Rt. Rev. V. S. Azariah, D.D., widely famed as the first native Indian to be consecrated to the Anglican episcopate. The romantic story of this diocese and its Bishop was told in the columns of THE LIVING CHURCH some years ago by Bishop Azariah's chaplain, the Rev. F. F. Gladstone, whose article has since been published as one of the chapters in *The Anglican Communion Throughout the World.** A briefer but more recent account of the diocese forms one of the chapters in the Rev. Dr. Daniel A. McGregor's booklet, *The Anglican Communion in India.*† Of the part of the diocese for which the American Church is now asked to assume responsibility, Dr. Wood writes:

"This area, comprising three *talukas* or counties with a population of about three hundred thousand inhabitants, has a Christian community of about six thousand. 'Part of this field,' writes Bishop Azariah, 'has been handed over to us by the American Methodist Mission whose buildings are available for purchase. They had an evangelistic missionary, a hospital with a doctor, and a boarding school. They have just withdrawn in our favor and the opportunity for taking over this area is urgent. The Singareni collieries are within half an hour of Dornakal. . . . This whole rural area in the Nizam's dominions is full of promise. It should be a separate diocese in a very few years.'

"The diocese of Dornakal is unable to meet this new responsibility without aid both in personnel and money. In addition to the present small staff of Indian workers there should be one or two missionaries from abroad to strengthen and to cooperate with this Indian staff. Bishop Azariah estimates that for the first two or three years an annual maintenance budget of $10,000 would be adequate. In addition a capital expenditure of approximately $7,500 would be needed for buildings to be purchased from the Methodist Mission."

THE proposal, therefore, appears to be twofold: (1) The American Church is to furnish about $7,500 for the purchase of church buildings from the Methodists, who are retiring and handing over their converts and (at a price) equipment to the Anglicans; (2) We are to adopt a budget of approximately $10,000 a year for the support of one or two foreign missionaries—whether English or American, and by whom sent, not specified.

The National Council has now definitely approved

* Milwaukee: Morehouse Publishing Co. $2.50.
† New York: The National Council. 25 cts.

this proposal, and has adopted the following resolutions, designed to direct the favorable attention of General Convention to it:

"*Whereas:* Within the past ten years repeated requests have been received from authorities of the Church in England and in India for the aid of the Church in the United States in making our Lord known in India, and

"*Whereas:* Since the establishment in 1930 of the Church of India, Burma, and Ceylon, that request has been urgently renewed by the Indian Church, and

"*Whereas:* The Archbishop of Calcutta heartily endorses the plea of the Bishop of Dornakal, the Rt. Rev. V. S. Azariah, that the Church in the United States begin work in a section of the diocese of Dornakal:

"*Resolved:* That the National Council believes that this call from the Church of India, Burma, and Ceylon should have an early and favorable response, and will ask that the consent of the General Convention be given to the undertaking of the work outlined by the Archbishop of Calcutta and the Bishop of Dornakal, on condition that sufficient financial support can be secured to carry it on for a trial period of three years at an approximate cost, including capital expenditure, of $15,000 a year.

"*Further Resolved:* That the National Council is authorized to take such steps as may be necessary to bring this call to service in India to the attention of the people of the Church and to secure the offers of service and the funds required for the support of the proposed work."

The project is therefore definitely before the Church, with the approval of the National Council and the specific recommendation that General Convention give its consent and appropriate $15,000 a year ($8,000 more than requested) for the next triennium to carry it into effect.

HAS the National Council acted wisely in giving this project its endorsement? We hope so, but we wish that more information might have been given to the Church than that contained in Dr. Wood's article, which is, frankly, disappointing. Dr. Wood has made out a good case for the diocese of Dornakal and its need of outside assistance, but he has not answered certain questions that naturally arise and that ought to be answered before General Convention acts upon the National Council's recommendation. Indeed they ought to have been answered before the Council voted its endorsement; and perhaps they were, to the satisfaction of that body, but the Church at large is also entitled to the answers.

First of all, what control is the Church to have over the expenditure of the funds it is asked to appropriate? Who will send the missionaries whose salaries it is meant to include? Will they be directly under the control of our Department of Missions, or of one of the English missionary societies, or of the Bishop of Dornakal? What will be their canonical status in the Indian Church? In the American Church?

Second, why has the Methodist Church abandoned this area, and what are the terms under which they have "handed over" this field to the diocese of Dornakal? Are the Methodist converts to become Anglicans? Are they willing to receive confirmation? Are there any native clergy among them? If so, are they in Anglican or Methodist orders, and what is to become of them?

Third—and most important of all—is the diocese of Dornakal, and will it continue to be, a constituent part of the Anglican communion?

For we do not forget that Dornakal is geographically a part of South India, nor that its Bishop has been active in the promotion of the South India Union Scheme. If we are not mistaken, he is a member of the joint committee charged with the duty of carrying that scheme through to execution along the lines presented to the Lambeth Conference. And we recall the statements of the bishops assembled at Lambeth, in their encyclical letter, that "the United Church in South India will not itself be an Anglican Church" and that that fact "will inevitably impose on our brethren a temporary severance of close and treasured relationships" with the Anglican Church in India.

In other words, are we asked to undertake missionary work in India side by side with our brethren of the Church of England and the Anglican Church of India, or are we to contribute funds and perhaps missionaries to further the work of a non-Anglican Indian Church, carrying on and expanding the work begun by the Methodist missionaries?

We suggest that Churchmen withhold their approval or disapproval of this project until its nature is more clearly defined. We understand that the Bishop of Dornakal is coming to this country in August to attend the World Y. M. C. A. Conference, and we hope that his visit may be the occasion for reaching a definite understanding as to just what work the American Church is expected to undertake in his diocese.

ONE of the best commentaries on the present status of the "movie" industry that has come to our attention is the recent address of the Rev. Clifford Gray Twombly, D.D., delivered at the convention dinner of the diocese of Central New York and now reprinted in pamphlet form with the title: *The Moving Picture Smoke-Screen: The Greatest Hypocrisy of This Generation.*

The Movie Interests

Dr. Twombly (like the editor of our revered contemporary, the *Churchman,* who has been so diligent in driving out the false doctrines of Hollywood) does not mince words. He quotes the "New Code" of morality promulgated on March 31, 1930, by the Motion Picture Producers and Distributors of America, Inc., who, he says, control eighty-five to ninety per cent of the total output of films, and also its reiteration in a formal statement of that body under date of February 2, 1931. Then he turns to the record and gives this summary of films released during the six months between October, 1930, and April, 1931—presumably the firstfruits of this high-sounding "New Moral Code." Here are his findings:

"Of approximately 228 feature films released and reviewed during this time,

"41 have been films of gangsters, racketeers, bandits, blackmailers, crooks, and gamblers,

"27 have been films of prostitutes and mistresses,

"65 have been films of illicit relations, marital infidelities, dishonorable proposals, suggestive talk and all kinds of immoral situations, many of them rankly so! and

"3 have been films in which the heroine gave up her virtue to 'save' another!

"136 films out of the total of 228 have been films of the character described above."

Continuing, Dr. Twombly cites "a few typical examples"—pictures that, if one may accept his abstract of them, reek to heaven with sordidness and filth—and compares them each with specific paragraphs in the "New Code" condemning the portrayal of exactly the type of scenes that the examples depict. Advertising statements are also quoted—the type of suggestive advertisements with which we are all too familiar. Finally, Dr. Twombly presents a trenchant picture of how the industry is endeavoring to "serve the vast child audience" and to "debunk the American gangster."

No flights of oratory mark Dr. Twombly's presentation of this important subject. There is no appeal to the emotions of his hearers or readers. None is neces-

sary. The facts are given and examples quoted. Dr. Twombly concludes with the simple statement that "the movies are going steadily downhill in moral character, in spite of all progress in technique and photography, until now fully forty to fifty per cent of them are evil."

IF THIS conclusion of Dr. Twombly's is true it constitutes a damning indictment of one of America's biggest industries. Is it justified?

Simply by way of comparing Dr. Twombly's conclusion with a cross-section of the current movie offerings in one city, we turned to this week's theater guide in a local daily paper. Here are the titles presented for one week in the ten leading "cinema palaces" in one city with a population of half a million:

Laughing Sinners, described in the advertising as "a vivid story of a girl facing life openly and humanly."

A Tailor Made Man. We haven't seen this, but it ought to be on the right side of the scale.

Three Loves, which the advertising describes as "exotic and alluring."

The Millionaire. This is one of the always excellent pictures in which George Arliss is starred. Arliss is one of the greatest actors of the day, and we cannot conceive of him permitting anything "exotic" or "alluring" in his pictures. *The Millionaire* is good clean entertainment for anyone, old or young.

(But the same theater advertises as its attraction for next week *Hell Bound,* "the last word in gang epics" —all about "The Man You Read About on the Front Pages Every Day! A Killer Whom a Woman Married to Repay Her Debt to Him!")

Mr. Lemon of Orange. This is one of the present epidemic of gangster pictures, supposed to tear away "every shred of false heroism that might influence young people," but specifically condemned by Dr. Twombly as having just the opposite effect.

Die Foersterchristl (The Forester's Daughter). Well! Now we've let the cat out of the bag and everybody knows what city we're talking about! This is a German musical comedy, delightful and charming; not produced under the American "New Moral Code."

White Shoulders. Says the advertisement: "A story of the strangest vengeance . . . of a man who tortured his erring wife and her lover by shackling them together for life . . . although they hated each other." It must be delightful! Just the thing for little Willie.

Laugh and Get Rich. We know nothing about this one; let's give it the benefit of the doubt.

Strangers May Kiss. Dr. Twombly characterizes this as "one of the typical 'mistress' and 'marriage-kills-love' films."

Party Husband. We saw this one; it's disgusting.

We are inclined to think that Dr. Twombly may be right; certainly there are not more than three or four of the pictures we have listed that we should want an adolescent child of ours to see and hear.

MOTION Pictures are not the only interests determined to "give the public what they want," regardless of who suffers or whose memory may be trampled in the muck. Our attention has been drawn to a broadsheet mailed to retail booksellers a week or two ago by the Guild Publishing Corporation of New York City. It is headed "More Front Page and Radio Publicity for *The Strange Death of President Harding.*" Then come facsimiles of two newspaper reports announcing that President Hoover and former President Coolidge will be the principal participants at the dedication of the Harding Memorial in Marion, Ohio, June 16th. In the lower center of the page is a picture of the Harding Memorial, while above it, in the central position between the newspaper facsimiles, is this statement:

—and Other Opportunists

"On June 16th every American newspaper will feature on its *front page* President Hoover's address at the dedication rites of the Harding Memorial. Many *millions* will hear this historical address over the radio. This prominent event will certainly renew public interest in all the affairs of the Harding Administration and especially in the dramatic events precipitating *'The Strange Death of President Harding.'* To the entire booktrade, this will positively result in an increased and immediate demand for 'THE STRANGE DEATH OF PRESIDENT HARDING.' "

Perhaps it will result in such a demand. But we leave it to our readers to decide whether or not a solemn commemoration of a late President, participated in by his two successors in that high office, is an appropriate peg on which to hang advertising, especially of a book of this kind.

THE death of the Rev. Dr. Barry, which is reported in this issue, represents, in a way, a milestone in the history of the American Church. His personal characteristics are not what loom largely before us at the present time. His rectorship at St. Mary's is one that showed both his ability and his defects. The Catholic Movement in the American Church is one that no man has controlled. It is still misunderstood, misinterpreted. It almost seems as though Almighty God had despaired of men and was taking personal charge of the Movement. But Dr. Barry was one who helped rather than retarded it. He was a great preacher and his sermon at the Catholic Congress of 1927 was one of the great utterances that the Church has heard. There is a curious tendency to see only a man's faults while he lives and then, when he dies, to veer suddenly to the other side and see only his virtues. Dr. Barry had faults but we need not rehearse them; and he had virtues such as made him an outstanding leader. But his virtues are what is remembered today, for they were the characteristics that made him great in leadership. God grant him light and rest, and may He build on the foundation that His noble priests have reared in His Name.

Death of Dr. Barry

ANSWERS TO CORRESPONDENTS

C. B. W.—(1) The Standard Prayer Book punctuates the Gospel for the Second Sunday after Epiphany as in the King James Version, except that the words "like a dove" (St. Matthew 1:10) are set off by commas. (2) In the rubric quoted from the Confirmation service, the word "hands" was changed to "hand" by constitutional vote in two consecutive General Conventions. (3) It would seem that the distinction of "propers" for Sundays and holy days remain, and that when so appointed the lesson must be read. You might obtain a more authoritative ruling by laying this question before the Liturgical Commission appointed at the last General Convention. The Bishop of California is chairman of this body.

M. M.—There has alway been a "Rogation Sunday" included in the Prayer Book in the Table of Movable Feasts and Holy Days. The title has now been added to the Fifth Sunday after Easter, but there remain only three Rogation Days as heretofore.

FAITH

FAITH IS a strange, elusive quality. A man may consider himself free from the duties of it. He reasons obstinately, who will check him up if he slights it. He does not realize he is the product of countless generations of building upon it. Innumerable predecessors have passed on the flaming torch to him, a beacon which he dare not extinguish. For without faith the world would be an utter failure. If a man does not hold high his faith in his God, in himself, in mankind, he is soulless. Loss of the first brings evil, the second—inferiority, the third —cynic bitterness. Loss of the whole—black, remorseless oblivion. And, so, hold aloft the clear flame of faith and pass it on through the ages, for it leads to immortality.

—*Helen Chapman.*

DAILY BIBLE STUDIES

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

PRACTICAL CHRISTIANITY

Sunday, June 7: The First Sunday after Trinity

READ St. John 15:7-15.

THE Sundays after Trinity may be regarded as a system illustrating the practical life of Christianity, founded on the truths previously represented, and guided by the example of our blessed Lord. "Faith without works is dead" (St. James 2:20). The Church, therefore, divinely guided, has given us our Lord's teachings that we may not only believe but act (St. Matthew 7:24-27). Fittingly these messages begin with "Love"—God's love for us, our love for Him, and our love for others. It was the lack of practical love that brought the rich man, in today's parable, into misery. To apply our Lord's example and His spoken truth to life is to prove our loyalty and our faith. To love Him finds its interpretation in loving service for others.

Hymn 502

Monday, June 8

READ St. Matthew 25:31-40.

VERY definitely Christ makes the life of loving service the measure of final happiness. He set us a holy example in coming to earth to live and die for human redemption, and His joy in bringing salvation (Hebrews 12:2) inspires us to follow Him. The blessed way in which He identifies Himself with those to whom we minister lifts the whole of philanthropy to a place higher than "social service." It is the power of love for others resulting from divine love that leads the effort to make human life happier and better into a realm where Christ Himself is found. While Christianity lies at the root of all social service, it is a pity that sometimes Christ Himself is forgotten and kindly efforts to solve economic and social conditions become national or civic endeavors. "In His Name" should be the banner device as we go forth to minister to the needy and distressed. "Ye did it unto Me" is the message which brings our service into the high realm of divine love.

Hymn 500

Tuesday, June 9

READ St. John 13:12-17.

NO SERVICE was too lowly for the Master, and the fact of His doing it has exalted the simplest deed of love and made all things new. That is the wonder of His incarnation. He took upon Him the form of a servant, and so all service was transfigured. It was love that made the change, and even as human love makes common things beautiful so the love of Christ simply took up life, as it were, and glorified it and all that pertains to it. At once the disciples caught the message; St. Peter calls himself the servant of Jesus Christ (II St. Peter 1:1) and so does St. Jude; and St. Paul having received the message simply gloried in it and used the title as if he were crowned. The Christian counts nothing common which God hath cleansed (Acts 10:15) and so the Christian life is exalted and the "daily routine" is a kind of triumphal procession! Blessed indeed is he who thus finds gold where others find dross! And blessed is he who so loves that he sees in everyone a child of God.

Hymn 1

Wednesday, June 10

READ Galatians 5:22-26.

ST. PAUL preëminently made the Christian life a practical thing. He makes the truth a divine revelation, but he applies it to human activity and service. I Corinthians 13 is an illustration of this, and in his letter to the Galatians the nine fruits of the Spirit touch daily living in a telling way. It is well for us to take the Creed and see how it is related to the life God would have us live, for each article of it becomes a practical force when we interpret it in terms of daily living. That may be one reason why it is a personal declaration which calls for personal consecration—"I believe," and "I live as one who believes." The old world rather rudely but sensibly cries, "Why do you not practise what you preach?" And the dear Lord cries: "If ye know these things, happy are ye if ye do them" (St. John 13:17). So St. James writes: "I will show thee my faith by my works" (St. James 2:18).

Hymn 121

Thursday, June 11: St. Barnabas the Apostle

READ Acts 4:34-37.

THE Son of Consolation—what a blessed title created by the life of him who bears it! St. Paul speaks also of the "God of all comfort who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God" (II Corinthians 1:4). Comfort is not something to keep but to use, and by its use it is enriched, "blessing him who gives and him who takes," as Shakespeare describes mercy. St. Barnabas was St. Paul's companion. They did not always agree, both being human, but they both loved and served. The world needs comfort. Blessed is he who passes on to others the comfort which God grants to him!

Hymn 319

Friday, June 12

READ St. Matthew 5:1-16.

CHRIST'S "Sermon on the Mount" was very definite as to our daily living, so much so that some have taken it as the whole of Christianity, forgetting that Christ's redemption on the Cross is the foundation stone upon which all service is built and assured of worth. When the dear Lord says, "Ye are the light of the world," He places before us a great opportunity. We are to make the world better by our faith and service. We are called to serve with Christ for the world's redemption by proclaiming the gospel story and by the example of our lives. Wonderful indeed is it that we are thus made workers together with God and that we can all do something—many things indeed— to prepare for the second and promised coming of Jesus Christ. It makes Christian living a definite and practical thing to which Christ calls us and in which He is our Helper.

Hymn 497

Saturday, June 13

READ Revelation 3:7-12.

AN OPEN DOOR—that is the door of Opportunity. The world needs Christianity and she needs Christians. The message of salvation must be given and the lives of men must be purified and made useful in meeting the opportunities for service. The dear Lord has given us the program. He has told us what to do and how to do it, and He has promised His aid. As we stand at the open door the cries of men come to us clearly—not cries for food and clothing alone, but for spiritual life and comfort and peace. The world needs Christ and we are to tell how He may be found.

Hymn 493

Dear Lord, help me to make my Christian life real so that the world may be better and happier because I believe on Thee. As Thou lovest me, unworthy though I am, so draw me to Thyself that I may love Thee and love Thy children everywhere. And I thank Thee that Thou honorest me by bidding me work with Thee. Amen.

The Church's Vital Statistics

From the Annual Convention Address

By the Most Rev. James DeWolf Perry, D.D.

Bishop of Rhode Island; Presiding Bishop

I ASK your earnest attention to the report of additions to our membership. Every year it is read and filed and printed among the pages of another journal. The information is received with such kindly patience as is accorded the rehearsal of tabulated figures, tinged perhaps with a feeling of complacence in the signs of growth and therefore of prosperity.

There is another, a more crucial, aspect of the situation thus reviewed. These are "vital statistics," so-called, I believe, because they concern the very life blood of the Church. They have to do ultimately not with numbers but with human souls. The strength of the Church is no more truly found in the size of congregations and in the lengthening roll of membership than is the health of a community guaranteed by the increase of population. Baptism and Confirmation contemplate a relationship between the Church and a professed follower of Christ, involving on the one hand personal instruction and pastoral care; on the other, a conscious and active commitment to Christian faith and life.

It is a fair question to ask whether the teaching and practice of the Christian religion, as received and set forth by this Church, have corresponding effect upon the moral and spiritual ideals of the whole commonwealth, Christian and non-Christian. No less a criterion should be accepted as the test of collective Christian discipleship. Measuring also the contribution of each individual to the strength of our own communion in the same area, how far do the members who are added annually by Confirmation reinforce the material and spiritual power of the diocese in terms of service rendered, of support received, and of corporate worship maintained by their several parishes? These are searching questions seriously affecting the responsibility of the laity, the clergy, and the Bishop. Again, in the more crucial calculation of the forces applied to the essential purpose of the Church, the propagation of the Gospel beyond the borders of our state, what support for Christian missions is added through the addition of new communicants? In the protection of the nation and the world against the organized attacks of unbelief and of the powers of darkness threatening the very foundations of society, how consciously are the newly recruited soldiers and servants of Christ enlisted in the defense of His Kingdom?

Comparisons are inadequate replies to this inquiry. But they are significant. Newly confirmed communicants cause a very slight increase, less than one-third, in the added number of communions. Attendance at the other Church services is augmented in only a slightly greater degree. While the Confirmations in the past five years have numbered 6,240, the increase in the number of active communicants during this period is reported as only 1,000. The total financial support of our parishes has almost steadily increased year by year at a rate of from 2 to 5 per cent, in fair proportion to the numbers of confirmed members. Meanwhile, this development has been attended by no addition to the sum contributed annually for the extension of the Church or the equipment of its missions in Rhode Island or in the domestic and foreign field.

I cite these facts as symptomatic of a condition which, unless watched and corrected, will in time affect the health and normal development of organic Christian life. There are potential spiritual energies moving within the body of the Church. These have been proved repeatedly at certain moments of fervor and of special endeavor. They were manifested in the year of the Bishops' Crusade and in the parochial missions which followed. They find expression in response to occasional appeals for missionary venture. They lead an impressive number every year to the point of self-examination and avowal of their faith and purpose in Confirmation. There is no lack of capacity for pure religion nor for its wholesome exercise. On the other hand, there is no question that this experience fails too often of fulfilment in corporate Christian life. The Church has need, carefully and diligently, to prevent the loss incurred through the arrest of spiritual growth. Aspirations which God has wakened in the hearts of many who have gained the vision of Him must be brought to the point of full consummation. Powers of mind and will which are offered wholeheartedly at the threshold of Christian discipleship must be fulfilled in fellowship and service.

THE PRESIDING BISHOP AS PASTOR

THE demands of the administration of the national Church naturally make it necessary for the Presiding Bishop to issue pronouncements from time to time on weighty subjects of grave import to the entire Church. But the Presiding Bishop is also Bishop of Rhode Island, and in the extract from his annual convention address printed herewith we are happy to find that, despite the cares of his high national office, Bishop Perry has found time to be a true pastor to the clergy and people of his own diocese. His analysis of the need of the Church, as he expresses it, is "to prevent the loss incurred through the arrest of spiritual growth," and his presentation of three definite ways of accomplishing this objective are too valuable to be confined to his own diocese, and are worthy of careful consideration by the clergy and laity of the entire Church.

HOW is this to be accomplished? There are three definite ways which I would suggest:

First is a renewed emphasis in pastoral ministry upon the years succeeding Confirmation. I am not unaware of the failure often incurred in the earlier period of Christian nurture. Yet the mind of the Church is occupied with this under national and local leadership in diocesan and parochial organization. The educational system of the Church is sound. It engages the clergy and laity equally through the family, the sponsorship of godparents, the Church school teacher, and the preparation by the priest for Confirmation. It suffers often from neglect; frequently from unwise and futile experiment which departs from the strict use of the Bible and Prayer Book. The system of education is, however, sound in its conception and it is abundantly effective in the parishes of this diocese. Some 9,277 children in our schools (representing three-fifths of the baptized persons unconfirmed) are being prepared for graduation or for Confirmation. Beyond that moment there is for the most part an absence of organized instruction. At the age when questions are formulating in the mind, when the occupations of business and domestic responsibilities are pressing, when temptations and problems are encountered in unfamiliar and unexpected forms, many a newly professed Christian is left to the mercy of un-Christian or anti-Christian influence, and to the reaction which so often carries a flood of high resolves into an ebb tide of indifference and skepticism. Round about this critical age in each growing generation the educational plans of clergy and laity should be constructed.

The call to be a disciple once answered at the time of Confirmation requires patient subsequent training in discipleship. It was this which made the Church at the beginning. It is only this which will prevent the unmaking of the Church today. All the difficulties which attend adult life, such as questions of sex and family relations, of faith or agnosticism, of financial integrity or carelessness, have their solution here. Legislation on marriage and divorce, on birth control, and on

similar subjects will fail of any corrective effect without personal instruction in moral standards and without pastoral direction. Our young men and women need practical individual guidance more than they need the stimulus of eloquent sermons. There is nothing in the organized life of our Church to take the place of the confessional. The means of individual contact must be planned and provided by parish priests. The Young People's Fellowship has brought within reach of the Church large numbers of the recently confirmed. Bible classes offer personal contacts but under extreme limitations of time and of extent. Communicant guilds are altogether commendable but are all too rare. The parish call, if made with serious intent, is the pastor's opportunity and obligation never to be surrendered to the diversions of the parish house.

My second suggestion concerns rather the content than the occasion of instruction. There is need to clarify the thought of our people regarding the principles and purposes which we have received from Christ. Men's conceptions of religion, even in the Church, are extremely vague. The modern mind in this as in every other respect has been over-stimulated, undernourished. The result is a confusion of spiritual outlook to which the average communicant is not immune. So much the more necessary is it for Christian teaching to be simple, positive, and clear. The Church must speak as one having authority because the spoken word is not of men but of Christ. So also we must lay claim to a people's loyalty demanding it as owed to Christ. In the mass of conflicting opinions which are working to gain the world's attention and approval, while advocates of social and moral experiments of every sort are beckoning this way and that, the summons of our Lord to fellowship with Him can still be clearly heard, "Come ye"; the charge to His world-wide mission is no less plain, "Go ye"; the secret of His will for men and His plan for their redemption is unmistakable, "Do this." These three commandments heard, believed, and loyally obeyed, are the law by which a Christian lives. They are the threefold rule by which the Church achieves His purpose.

My third suggestion has been made already to the clergy. It contemplates the relation which should bind together the parishes through their membership in a single diocese. The convention here assembled is the legal expression of that corporate unity. As a personal record of the same fact and for the closer association in our pastoral ministry, I would ask that the roll of all the communicants in the diocese be kept by the Bishop as well as in the several parishes. Such a list would protect the parochial officers from loss of records in case of accident to the parish registers; it would enable me to keep to review the reports of communicants by names instead of the present method of counting them by numbers only; it would give me what I have greatly desired, a mailing list for communications on special occasions. Messages are now sent by the Bishop through parish officers. A roll in the hands of the Bishop would bring me into direct correspondence with the families of the Church in their own homes.

RELIGIOUS "BEST SELLERS"

May, 1931

General Books

MOREHOUSE PUBLISHING CO. Milwaukee	CHURCH PUBLISHING HOUSE Chicago
1. The Call of Christ—*Stewart.*	People's Life of Christ—*Paterson-Smyth.*
2. The Episcopal Church—*Atwater.*	The Episcopal Church—*Atwater.*
3. Believing Youth—*Starr.*	What a Churchman Ought to Know—*Wilson.*
4. The Faith By Which We Live—*Fiske.*	Believing Youth—*Starr.*
5. Adventure of Paul of Tarsus—*Mackay.*	Romance of the Prayer Book—*Burgess.*

Devotional Manuals

1. God's Board.	God's Board.
2. Manual for the Holy Eucharist—*Mackenzie.*	Pilgrim's Path.
3. Little Color Missal.	Book of Devotions for Men—*Ivins.*

CATHOLICOS FOR ARMENIANS IN SYRIA CONSECRATED

(By Special Correspondence)

THE Rt. Rev. Papken Gulessarian, who became well known to American friends of the Armenian Church during his residence in Boston and New York from 1914 to 1922, was consecrated as Coadjutor Catholicos of Sis, at Aleppo, Syria, on Sunday, April 26th. Seventy thousand Armenian immigrants in Syria are the sole remnant of the old Catholicosate of Sis which from before crusading times was the strong center of Armenian Church life in Cilicia (Turkey). The new Catholicos will assist his Holiness, Sahak Khabayan, who despite his advanced years has struggled to rebuild the religious life of his exiled people now in French mandate.

His Holiness Mgr. Papken was at one time Archbishop of Angora in Turkey. While resident in America he took a deep interest in educational and religious matters, and labored unceasingly to secure adequate means for training new priests for the Armenian Church after the War. As a result of his efforts and those of the late Patriarch Tourian of the Armenian Church in Jerusalem the theological seminary on Mount Zion was reopened and began its successful career. It was Bishop Papken who interested the Episcopal Church in the venture and secured financial aid from Armenians in America. For seven years Bishop Papken taught in the school and edited the religious monthly *Zion*, which he made one of the most influencial Armenian magazines.

The choice of Bishop Papken as assistant and successor to the aged Catholicos is in recognition of his able leadership. The first result of his new endeavors is the establishment at Antilyas, near Beirut, Syria, of another theological seminary. Americans and Churchmen should be especially interested in this school as the buildings which are being used were lent the Armenian Church by the Near East Relief, and the able dean is the Rev. Shahe Vartabed Kasparian, who distinguished himself when a student at the Episcopal Theological School, Cambridge, and later was pastor of the Armenian Gregorian Church in Boston.

Something of the magnitude of the task confronting the new Catholicos can be understood when one realizes that since their flight from Turkey to Syria the Armenians have had to rebuild not only schools and churches but even their own homes and businesses. Church and social life must be started from the ground up, among a people rendered penniless by the War. It is very significant that the Church of the Forty Martyrs, Aleppo, where Mgr. Papken was consecrated, is the only one of all the churches formerly in the jurisdiction of the Catholicos which still remains to him. The rest are in Turkish territory and lie in ruins.

Certain American Episcopal Churchmen are aiding the Armenians in Syria by supporting forty-one children in schools in various communities through a fund administered by Canon Bridgeman of Jerusalem. The cost per child is $10 per annum. Canon Bridgeman has made an appeal recently to increase the number so aided.

The consecration or anointing of a Catholicos is an interesting ceremony. Before his consecration Bishop Papken, the old Catholicos, and six bishops passed a long night vigil in the church. The next morning Bishop Papken celebrated the liturgy. Before the Gospel, hands were laid upon him, and he promised to be faithful to the Church and to the supreme Catholicos at Etchmiadzin. After the kiss of peace he knelt while holy oil was poured upon his head, with prayer for the descent of the Holy Spirit. The newly anointed Catholicos was then covered with a veil, Bishop Torkom of Egypt preached the sermon, and the liturgy was finished. Mgr. Papken, still wearing the veil, left the church and went to the rectory to receive the good wishes of the people. Telegrams from all parts of the East, from government officials, and from representatives of all Churches including the Episcopal Church, attested the deep interest taken in the elevation of Mgr. Papken to the second most important post in the whole Armenian Church.

TO HAVE BEEN soldiers in the wars of God under the leadership of Jesus will be honor enough to redeemed souls.
—*Methodist Protestant-Recorder.*

Reflections of an Unemployed Priest

By the Rev. Edward Nason McKinley

A PAPER on such a subject may appear to some as a bid for a job. Perhaps it is. Yet who but one with experience in the difficulties of finding suitable work can write with conviction about this vital problem?

The ills of our present methods of placing the clergy are many and evident to thinking persons, and much is being said of hopes and plans for the future. At the same time we hear generally of much unemployment among the clergy—whatever the reason; of a great need for more candidates for holy orders; and of the general want of men to do the work of pastors in the American Episcopal Church. But what, in the meantime, of those who want work and cannot get it? Why do our ranks continue to be so well filled? Why is it so difficult for us to obtain the work we desire? Many others have probably wished answers to these questions and longed to set down the very thoughts I am expressing, but shrink from having their names and their circumstances bandied about by thoughtless and unkind critics.

We are, roughly speaking, of three classes: 1. Those who prefer to live easily on sufficient independent income and let their priesthood go unexercised; 2. Those who, by their own fault or misfortune, have lost their jobs and don't know where or how to find others; 3. Those who are permanently, or have been temporarily, disabled by age or sickness, and may perhaps be the recipients of the extraordinary liberality of the Church Pension Fund.

Of the first group one knows a few who have retired from the active ministry and do not care to work at their proper vocations. They may be engaged in some secular endeavor or perhaps not employed at all. In any case they are of the rank of unemployed clergy as a matter of preference, and so we are not especially concerned with them here.

The second group, those who by their own fault or misfortune have lost their jobs and don't know where or how to find others, raise more serious problems. Among these are certain discontented and unsuccessful souls who find whatever work they are doing poorly adapted to themselves, but, never pausing for self-examination to see how poorly adapted they are to the work in hand, are frequently looking for new fields and usually on the verge of change. Their life appears to be hard and their ministry and influence undoubtedly suffers from their instability.

THEN there are those whose history is turbulent with the effects of unwisdom and human frailties in various parishes. Because their records will bear no close scrutiny they hesitate to offer themselves for new work and not infrequently make new trouble for themselves and such parishes as they find. Some bishops seem merely to pass along men of this type, saying or doing nothing that will tend to prevent further blunders. What wonder such as these have a hard time finding work when circumstances have placed them among the unemployed? Yet it is a hard judgment that supposes a man who has once, or even twice, made a fool of himself and havoc of his work to be incapable of better things in the future. Wisdom and charity in dealing with such men would probably, in many cases, find permanent employment and help them to make good.

Among the third group are the superannuated who receive a pension. They are supposed in many instances to be living on it, but where any but savages can live or how maintain themselves on that pittance is not revealed by the Church Pension Fund. The sick and disabled are also in this group and have no easier time, whatever their age. But there are also those who have been disabled in line of duty—subjects for pension—but, who, by the mercy of God, have regained such a measure of health that they are able to work again *if* they can find suitable employment. What are these to do and how find the work they desire? They dare not relinquish their scanty pensions until permanent employment is secured, yet, generally supposed to be ill, they are offered nothing. Clearly, a man however capable, however good his work has been, is as extinct as a dodo if he has been forced to withdraw from his circle and his place in the sun. His personal friends seem to be his only hope.

THE question is: How can an unemployed priest find suitable work?

He may resort to the undignified performance of *advertising* anonymously in the columns of the Church press as though he were a cook or charwoman looking for a situation. What self-respecting man would put his name to such a thing? And to what depths does it degrade his sacred office?

POSITION WANTED

PRIEST: Young, married, four entrancing children, desires parish in city, town, or countryside. Rectory and $10,000 per year. University and seminary graduate; splendid preacher; excellent pastor; experienced go-getter; Churchmanship to suit the occasion. Reply Box Z, Church News, Thundertown, N. M.

Or again, he may *answer* an advertisement stating, as required, his experience, habits, Churchmanship, history, salary desired, and sundry other personal details. These must be addressed to an unknown and unnamed rector or vestry who will probably never regard a courteous acknowledgment necessary. And experiences with parishes and clergy who advertise and answer advertisements often lead to the opinion that neither is especially fascinating, and if at all desirable would not find it necessary to resort to such means.

Still again, there are our bishops. If a man is out of work he still has a bishop to whom he is canonically responsible, to whom he must report at intervals, and whom, it would be pleasant to fancy, is somewhat concerned in his welfare. To his bishop, then, the priest may write and ask assistance. The reply will very likely be a regretful assurance that the diocese or jurisdiction needs none of him, but that should a vacancy come to the knowledge of his Lordship he will be glad to let the Rev. Mr. Smith-Jones-or-Brown know of it. And so it ends. Will the average bishop greatly disturb himself to look for such work anywhere as one of his unemployed clergy can do? Alas! Experience convinces us of the Psalmist's wisdom: "It is better to trust in the Lord, than to put any confidence in princes."

How then, the question remains, is a man, for whatever reason unemployed, to set about finding work? If he be an uncompromising Anglo-Catholic his difficulties are the greater. Yet can it be said that there is no place in the American Church where such a man can exercise his priesthood to the glory of God and the salvation of souls? Or if there be such places, how is he to know of them and what should he do about it? If, on the other hand, a man be a convinced Protestant, his way will probably be somewhat easier; but even then, how is he to discover vacancies and, having discovered them, what should he do?

AND another serious aspect of the thing is found in what we are to say to such lads as come and tell us that they desire to be priests. How truthful and encouraging it would be to answer their enthusiasm in some such way as this: "God bless you, son. There are countless souls who need your ministry and yours is a sweet and powerful call from God. There will have to be work for you when the Bishop ordains you, but after that, God help you if you ever get out of employment—no matter what the reason, or how in the right you may be. You will have to badger the soul out of every clerical friend you have, seeking their interest and aid; and you will probably be humbled to the dust by the necessity of advertising for work as though you were a boot-black, a bell-hop, or butcher boy. No such humility is here involved as will build character, but rather the sort of thing as will degrade your high calling and make you blush for the shame you are forced to heap upon your office as priest. Nor need you look for any special assistance from your Bishop; the concerns of budgets, Cathedrals, and the like are his and the mere needs and wants of unemployed clergy are outside his ken. If your health breaks

under the strain of work you will perhaps have pension enough to live in some howling wilderness where rents are low and food costs nothing. If you marry and ever have to live on a pension you will have the certain happiness of seeing your family but once removed from destitution. If you live and work long enough to get an old age pension you will have just too much to make you a subject for the Town Poor Farm, and not enough to maintain a self-respecting position in any civilized community unless you are fortunate enough to escape being an object of charity by having an independent income." Encouraging such a dissertation would be to a young man! But how true.

Yes, the problem of our unemployed clergy is real; especially to them. It is apparently little regarded by other people, but it affords us food for thought. We are not objects of charity, and many of us refuse to be humiliated by vending our wares through the public press. It is said that the Church needs priests and we reply: "Here are we, send us. Does our experience count for nothing? Our ability and capacity, are these nothing? Must we trim our sails and accept anything that is offered, however impossible it may obviously be, simply in order to have a living?"

The present and contemplated canons on placement of the clergy are vague as touching the unemployed. And I am certain that I voice the conviction of many when I say that we are in a singularly embarrassing position and one which it should be beneath the dignity of the Church to tolerate.

THINGS UNSEEN

AN OLD ADAGE says that the darkest hour is just before the dawn. We have all, no doubt, experienced this truth at some time in our lives. Often, we know, when matters have seemed at their very worst they begin to mend; when discouragements are greatest there comes some ray of hope to hearten us and strengthen.

As rector of a parish I had such an experience a few years ago—a small thing, but significant to me at least. It was at a Saint's Day service. The attendance at Saint's Day services in all our parishes is small. It is one of the discouragements of the clergy that so few of their congregation come to worship on these special days which are a part of the Church's system.

Of course there are many things which seem to stand in the way. Saints' Days come very irregularly and are not, therefore, as easily planned for as if they were on a certain day each week. The hour of Saint's Day services also is usually inconvenient for many. Congregations today are made up of busy people—wage earners, business and salaried men, and house and home keepers. There are almost none of what are called the leisure classes in my own parish. But in spite of these facts one cannot but feel that there are far more who are able, if they choose to plan for it, to come simply to worship, to offer petitions for themselves, the parish, and the Church in the world.

So at the small attendance on this particular Saint's Day I was distinctly depressed and a little discouraged. Then came the ray of light.

What was it? A little thing.

It developed quite accidentally from a conversation afterward—one person had stayed away from work, at the loss of pay for half a day, simply and only to attend that particular Saint's Day service.

Think! One person cared enough; one person was loyal enough to the Church; one person thought a quiet hour before God's altar was of enough value that the material dollar of wages was willingly relinquished in order to come to the temple for worship.

Now perhaps a number within reach of my voice may think that one person was foolish.

Yet was she foolish? I think she was wise.

In one of our most beautiful collects, that for Ascension Day, are the words "like as we do believe Jesus Christ to have ascended into the heavens, so we may in heart and mind thither ascend." In our text today St. Paul says that the things seen are temporal but the things unseen are eternal.

Brethren, if this be true, if the things seen are the temporal and the things (now) unseen are the eternal, and if we really desire to ascend in heart and mind to higher things, the person who sacrifices a material dollar of wages which can be seen for the sake of a very real spiritual blessing which cannot be seen but which will come to anyone who approaches God's altar with humble, earnest heart, that person has far the best of the bargain, to use a very worldly and materialistic expression. For that person has exchanged one of the things which are seen and temporal for one of the things unseen, but eternal. —*The late Rev. Marion Law.*

IMPRESSIONS OF THE GENERAL SYNOD OF THE CHUNG HUA SHENG KUNG HUI

BY THE RT. REV. FRANCIS L. MORRIS
BISHOP OF NORTH CHINA AND PRESIDING BISHOP OF THE CHUNG HUA SHENG KUNG HUI

REALLY most astonishing and yet least remarked was the fact that it was possible to hold a General Synod at all. In view of the state of China, generally disordered and now again torn asunder by civil war; in view of the state of some of the dioceses, such as Kuangsi-Hunan and Szechuan, over-run with communism and banditry; in view of the illness of Bishop Hind of Fukien and the threatened illness of Bishop Graves of Kiangsu and Bishop Holden of Kuangsi-Hunan; and in view of the delay of the Fukien delegates for four or five days in getting a ship to take them to Shanghai—in view of all these obstacles it was truly marvelous that this has been the best attended General Synod ever held by the Chinese Church.

Another most encouraging feature of the General Synod was the attendance at the many voluntary services held in connection with it. At the daily Eucharist there were always at least two-thirds of the members present and perhaps even more at the daily meditation and at Evensong. This was better than ever before and was due only in part to the accessibility of the chapel and by all the delegates being housed comparatively close together.

The third outstanding impression of the General Synod was that of harmony. Feelings ran strong on more than one point and the discussion was frequently frank and vigorous but no soreness resulted. All were convinced of the good faith and good will of those who differed and of the common desire to find out what would be for the welfare of the Chinese Church and Chinese people.

And what was actually accomplished? Two points deserve special mention:

(1) *The Canon on Marriage.* For years this has been a difficulty with the Chinese Church. The bishops wrestled with it for days and were unable to arrive at a satisfactory solution. They sent it to the House of Delegates who insisted on preparing a new canon themselves. To the surprise of the bishops this canon was entirely satisfactory, upholding the Christian ideal of marriage more clearly than what had been originally proposed.

(2) *The National Christian Council.* The Chung Hua Sheng Kung Hui approved the Constitution of the National Christian Council and resolved to enter it for three years on trial. It would seem that God means us to take the opportunity and see what can be done with it to advance the cause of Christian unity in China.

In this synod, out of sixteen bishops present, five were Chinese, and out of seventy-seven delegates fifty-six were Chinese, so that the tone of the synod was distinctly indigenous. Bishop Matsui of the Nippon Sei Kokwai, diocese of Tokyo, was present as a guest and representative of a neighboring sister Church.

ONE WITH GOD

MY QUEST for God is never at an end,
Although with Him I daily live and move
And have my being, His Name, I know, is Love;
The love of father, mother, constant friend.
My life is not a lump of clay; a clod;
For, though my body must return to dust,
I know that I live on, for God is just;
And I am one, forever one, with God.

Each day new revelations come to me
From God's abiding presence in my heart;
And, since He is the Whole and I the part,
I have no fear that I shall cease to be,
When I am called to leave this house of clay;
For I shall live with God through Endless Day.

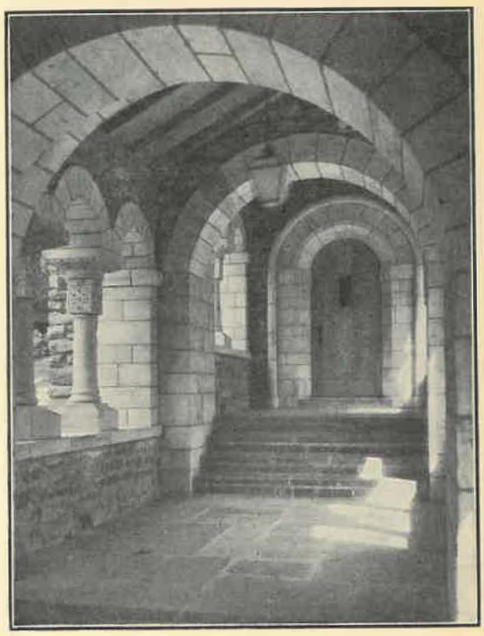
E. GUY TALBOTT.

Chapel at Kent School, Connecticut, Consecrated

(Photographs by George H. van Anda, New York City.)

ON MEMORIAL DAY, Saturday, May 30th, the Rt. Rev. E. C. Acheson, D.D., Bishop of Connecticut, consecrated St. Joseph's Chapel of Kent School, Kent, Conn., as the big event in the twenty-fifth anniversary week of the school.

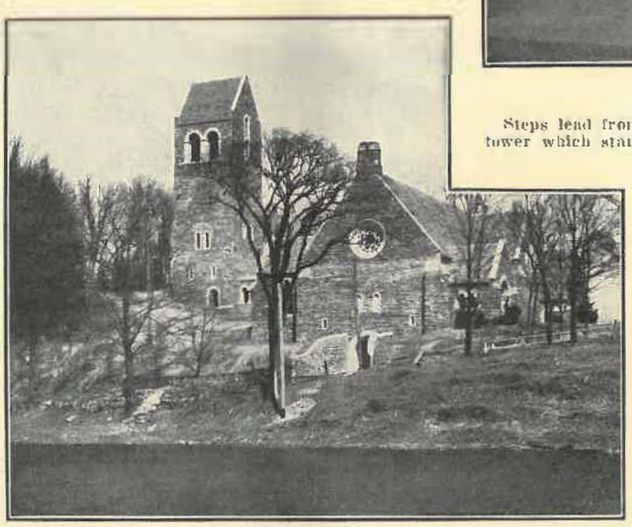
To one who saw Kent School in its early days when it was housed in a simple frame farmhouse, its development in this short space of time appears to be marvelous. Kent School is one of the important works of the Order of the Holy Cross, but according to the statement of the Rev. Fr. S. C. Hughson, present superior of the Order, Kent School represents the life-work of one of its members, the Rev. Frederick H. Sill, O.H.C. In the spring of 1906 he received permission from the superior, Fr. James O. S. Huntington, to organize a school for boys who could not afford the high-priced Church boarding school. Since then, it has been one of the best known schools in the country, and according to the testimony of all who know the school, he has been faithful to the ideals set forth in 1906, *viz.*, that Kent School was to develop in its boys "simplicity of life, self-reliance, and directness of purpose." The school now numbers nearly three hundred boys. It has a plant valued at over a million dollars, a large part of which is of permanent construction. The chapel consecrated last Saturday, along with a new dormitory dedicated on May 3d, is the result of a quietly conducted solicitation for funds carried on during the past year and a half, which has resulted in gifts to Kent School of nearly $450,000.



THE CLOISTER

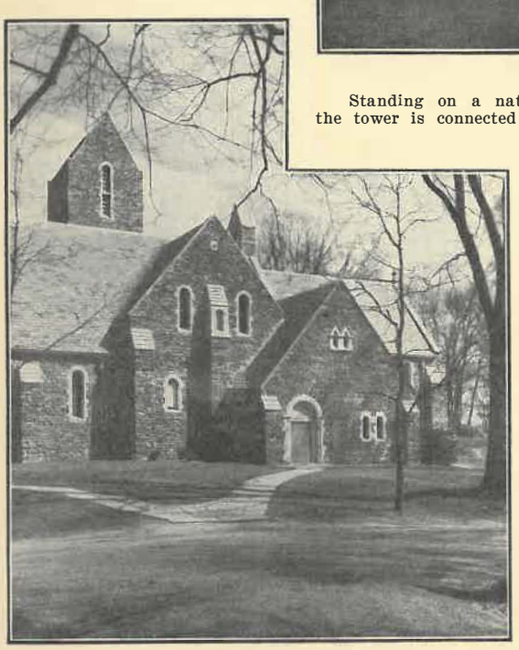
Steps lead from the chapel to the base of the bell tower which stands at outer edge of school grounds.

The largest benefaction at the present time has been a gift of $100,000 by Chauncey D. Stillman, a graduate of Kent School, who, with his sister, Mrs. Elizabeth Stillman Williams, gave this sum in memory of their brother Eliot, who was also a student at Kent School. A tablet in memory of Eliot Stillman is to be found on the gospel side of the chancel, stating that the chancel is in his memory. Alumni and parents and friends to the number of over one thousand have joined in this present demonstration of loyalty to the school and its headmaster.



THE BELL TOWER

Standing on a natural rock foundation at a higher elevation, the tower is connected by steps with the low cloister.



SOUTH SIDE OF CHAPEL

The main entrance is surmounted by a small gabled open porch. Here may be compared the height of the bell tower with the chapel.

THE day of the consecration dawned bright and sunny and the buildings and grounds presented a most attractive appearance. There were four celebrations of the Holy Communion in the course of the morning, at which most of the student body, faculty, and overnight guests received the Blessed Sacrament. Promptly at 11 o'clock the Bishop knocked on the west porch of the church and the door was opened by the sacristan, John W. Perry, son of the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church. There was a group of servers headed by Charles B. Colmore, son of the Bishop of Porto Rico, the Rt. Rev. Charles B. Colmore, D.D., as crucifer. The Rev. Dr. Quaile, headmaster of Salisbury School, and the Rev. A. Coburn, headmaster of Wooster School, acted as Bishop's chaplains. In the procession were Father Huntington, founder of the Order of the Holy Cross, and Father Hughson, its superior. The headmaster of the school, Fr. Sill, was the celebrant at the choral Eucharist which followed the actual consecration.

The church was filled with the school family and visitors, and some guests on arrival found it necessary to remain outside as there were over five hundred in attendance at the service. Fr. Huntington preached the sermon, an inkling of which follows:

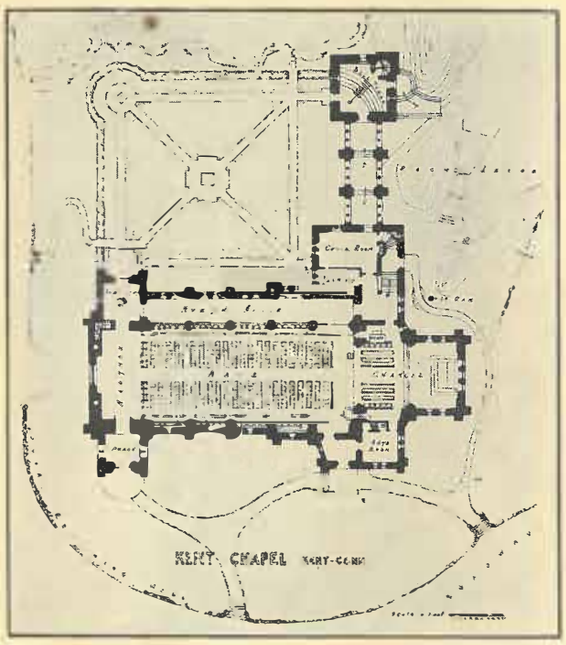
"We have assembled, under the leadership of the Bishop of this ancient diocese, to consecrate this building as the chapel of Kent School. It is the fulfilment of many hopes and prayers, it represents the labor and sacrifice of many who are here today, (above all of Fr. Sill, the founder of this school), and of a much larger number who cannot be present, but whose goodwill and prayers are with us.

"Beyond all debate this chapel is a shrine of the Christian faith. It is a place for prayer, the most normal activity of every human being—for prayer in all its many forms, from a simple recollection of God's Presence to the offering at the altar of the Sacrifice of our Redemption.

. . . It is here, within these walls, that you are to learn the greatness of your vocation as Christians, of your status as sons of God. The Kingdom of God, which functions here and now, has the promise of the future, of an endless future."

Following the service, luncheon was served in the hall of the school, the boys of the school sitting at long tables out on the lawn.

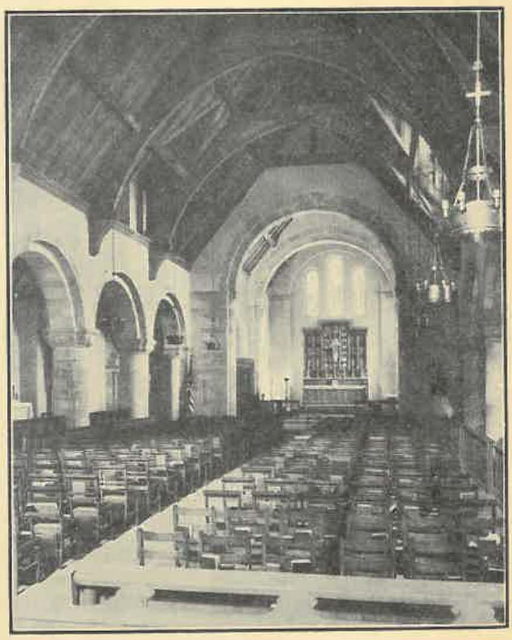
THE chapel is of Norman architecture, designed by Roger H. Bullard with Arthur L. Harmon as associate. Philip H. Frohman, connected with the Washington Cathedral, was the consulting architect. The result of this association along with the efficient work of the Cummings Construction Company of Ware, Mass., is that Kent School has one of the most beautiful school chapels in the country. There is a rugged simplicity and naturalness which impresses one. The building is admirably suited to the surrounding rocks and hills and winding valleys. The stone of the exterior walls is taken from century-old stone walls with Indiana limestone for the trim. A stone bell cote above the roof of slate shelters the sanctus bell. The windows are memorial gifts and are the work of Clement Heaton. They are in the style of the thirteenth century. Most of the windows are what is termed grisaille glass. Above the altar the window has three medallions. In the center is the blessed Mother Mary with the Boy Christ standing before her. On the epistle side is St. Louis, and on the gospel side St. Joseph, these being the patron saints of the school. On inquiry it was learned that St. Louis had been chosen for the simple reason that it was in the city of St. Louis that Fr. Sill, as a result of his importunity, was granted permission by Fr. Huntington to organize the work of the school. There is a small stone side altar with a simple inscription at its base: "Sturges Allen, O.H.C., Priest and Missionary." The boys refer to this altar simply as Fr. Allen's altar. Fr. Allen spent ten years at Kent before going out to Liberia. Above his altar are two patrons of the Order of the Holy Cross, St. Dominic and St. Augustine of Africa. The baptistry is carved in stone stating the fact



A DREAM NOW REALIZED

Ground plan of Kent Chapel, Kent, Conn., which was consecrated Memorial Day. Bullard, Harmon and Frohman are the architects.

that, "This baptistry is in honor of the mothers of the men of Kent." The window in the baptistry is one which was formerly in St. Chrysostom's Chapel, New York City, of which Fr. Sill's father was vicar for forty-four years, and is a copy of the Sistine Madonna. It is given in memory of a brother of Fr. Sill who died in infancy. In the center of the baptistry stands a marble font which also was in St. Chrysostom's Chapel. Other windows in the church appear to be gifts of the various classes now at school. There is a window in memory of John Hazen White, Bishop, given by his grandson; another in honor of Thomas Hooker, founder of the city of Hartford and author of the first written constitution, given by his descendants, boys of the school. Edward Rawson, first treasurer of Harvard College and a noted patriot, is honored by a window presented by his descendant. Five brothers who have been at Kent School presented another window. Two windows in the west wall are in memory, one of Keith Roscoe, lieutenant of aviation, who fell in service, and Edwin Abbey, a master of the school, who was killed at Vimy Ridge. The west rose window is at present filled with clear glass. The altar and reredos are the same as were in use in the old chapel and are in



INTERIOR OF ST. JOSEPH'S CHAPEL

A view of the altar and chancel from the narthex.

memory of Horace E. Schiedt, a master of Kent School for fifteen years. The oak lectern is the gift of the masters and boys of Wooster School. It is hard to realize that the chapel is new because both exteriorly and within it looks as though it had been in use for a long time.

To the north of the chapel from the sacristies is a Norman cloister leading to a tower which can be seen for miles. The tower carries ten bells made by Mears & Stainbank, one of the oldest bell foundries in England. These bells were given by Mr. and Mrs. Frank J. Humphrey in gratitude for the providential grounding of the steamship on which their youngest boy was sailing for France, and because of this fact it was possible to get him back to New York City on a tug when it was evident that an operation for mastoiditis was imminently necessary. Had the boat not grounded this operation would have been impossible. The boys of the school have already organized a guild of bell ringers, and on the arrival of the Bishop and after the consecration the bells rang out their changes with remarkable accuracy for novices. As one saw the reverent attitude of the boys during the service, one could not but come away with a feeling of great hope in the future with such boys coming along to give Christian service for Church and State.

HIS GRACE

"*CHILDREN, have ye any meat?*"
Never spoken words more sweet:
(After night of fruitless toil
Food soothes wracked limbs as does oil.)

Christ, once Man, now Very God,
Had red coals on seashore sod;
With broiled fish and fresh hot bread
His beloved He amply fed.

MARTHA YOUNG.

CORRESPONDENCE

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

"THE PROPOSED MARRIAGE CANON"

To the Editor of The Living Church:

IN YOUR RECENT editorial of May 23d on The Proposed Marriage Canon you ask for definite recommendations of changes in it. May I offer these:

Section III (i). This provision for parish instruction seems superfluous. Such instruction is already part of a minister's duty. More to the point here would be a provision to this effect: "*Before every marriage the Minister shall personally review with the applicants the entire Office for the Solemnization of Matrimony, instructing them carefully in its ideals and obligations.*" That would be a definite duty and would make assurance certain that the expectant couple does at least know beforehand what the Christian ideals of marriage are, whether they "hold" them or not.

Subsection (ii). Such a signed statement seems both unnecessary and futile. Why should a minister exact such an opinion and such a pledge, in view of the declarations and vows of the marriage service itself? Besides, how likely is the average bridal couple, in the excitement of the hour, to understand such a statement or mean it? Far better, for the Church's assurance, to provide that "*No Minister of this Church shall solemnize a marriage, unless he is duly certified that at least one of the parties to it is a baptized Christian.*" Why should the Church give her blessing in Christian marriage to those who (professedly) are *not* Christians? Will the Roman Church do it? Would Masonic or military honors be given one not a Mason or a soldier? I long to see this Church of ours take just such a principled and dignified attitude on this point.

Section V (ii). This provision for Marriage after Nullification is just and right.

Section VII (i). But this provision for remarriage after divorce seems very objectionable. Why involve the Bishop or his marital court in the endless and often unsavory questions arising out of such divorces "for any cause"; or in the almost equally difficult question of mere expediency? Far better retain this part of the old canon, namely: "*No Minister of this Church knowingly after due inquiry shall solemnize the marriage of any person who has been or is the husband or wife of any other person still living*"; and,—as Dr. McConnell suggests—stop right there! That would obviate the question as to the uncertain scriptural exceptional cause for divorce, and place the Church in a perfectly consistent position. The Church did, perhaps, originally marry such persons—once for all. They went to the civil courts to *unmarry* them. Let them go to the civil magistrates, or others who will, to *remarry* them.

But let the Church be spared, too, the appearance of dishonesty in seeming to give her blessing on such a remarriage yet "*not in the Church or by the form in the Book of Common prayer*"!!

Subsection (ii). At any rate, print the Minister's right "to decline to perform" such marriages in large type!

I like Bishop Davis' suggestion, too, of completely relieving the clergy of all their present functions as civil magistrates in this matter of marriage. Let us leave all that to the civil authorities proper, and limit the clergy entirely to their own proper spiritual part in giving the Church's blessing to those entitled to it. (Rt. Rev.) BOYD VINCENT.

To the Editor of The Living Church:

WOULD IT NOT be more to the point, and add weight to the proposed marriage canon, if in place of, or in addition to, a list of reasons for *annulment* of marriage, there were given a list of *impediments* to marriage? All must approve the aim of the commission to put in the front of our law the Church's *positive* requirements for marriage. This has been sadly needed. Why not follow this up by defining the Church's *negative* requirements?

As a matter of fact, mere logic would suggest something of this sort. One reads in the proposed list of reasons for annulment: "One may not marry his ascendant or descendant, etc." Here are impediments specified as such. Should these not appear, with others, in their own proper place?

If there are certain disabilities which in the Church's law make certain marriages unlawful, these should certainly be set forth very definitely *before* any contemplated marriage, and not be reserved, even by implication, as affording, *after* marriage, grounds for possible annulment.

I am no canonist. Perhaps the commission had some good reason which has escaped me for casting the canon in this form. As it stands, however, it strikes me that there is a serious flaw in its structure at this point.

Washington, D. C. (Rt. Rev.) P. M. RHINELANDER.

THE CLERGY

To the Editor of The Living Church:

ONE OF the most interesting and suggestive papers read at the recent Church Congress was that of the Bishop of Lexington on Do We Make the Best Use of Our Clergy? It was, obviously, the result of profound thought and wide experience, and the admirable suggestions which the gifted writer made are worthy of the gravest consideration.

Our system of electing bishops is, undoubtedly, open to criticism. It has worked well in many instances—perhaps in the overwhelming majority of instances—but it has failed lamentably at times. And when it does fail, there is at present no remedy for either the bishop or the diocese, except by the resignation of the bishop. We have all known instances where the bishop was a round peg in a square hole, or a square peg in a round hole, and both bishop and diocese suffered. As a matter of fact, there are dioceses today in which this is known to be true.

Such an unhappy bishop might be placed where his life and work would count for something, where his own life might be enriched, and his splendid ability and consecration bear fruit, were it possible for our diocesan bishops to be translated as they are in other parts of the Anglican communion.

It is singularly refreshing to have this pointed out by Bishop Abbott, and it required the greatest courage. But when we come to reflect upon that part of his paper which deals with the lower clergy we find ourselves a little reluctant to agree with him, and at times we are inclined to contradict. He says: "There are three types of ministers of Christ, even as there are three types of men in every walk of life. There is the man who looks upon his position with sole reference to his personal gain. 'What can I get out of this?' he asks. His position is an orange to be squeezed into his own cup."

Secondly, "There is the man who looks upon his position as a static something to be taken for granted as it is. Such and such are its routine obligations, and he will go through with them, and be done with them."

Thirdly, there is the ideal priest whom he describes accurately, and whom, thank God, we all know. To this class of priests, the Bishop readily agrees, the Church owes a living.

But this is the question that concerns most of us: Is it true that we possess the first two classes in the ranks of the clergy? They are undoubtedly to be found in almost all trades and professions; but do we possess them in the Church? And if we do, how did they get through the gates of candidateship?

It would, frankly, make too big a strain upon one's credulity to believe that such types exist. For what is there to hold such types, and how long could they stay in any parish?

Most of the men I have met have been hard-working, ambitious, consecrated men, who were doing the best they could with the material they had to work upon. The unrest and the unemployment we find today are probably due to the difficult conditions under which we live. These conditions are universal, and our Church is not the only sufferer.

Some day the Church will be wise enough to find the proper niche for such men; but today she hasn't the wisdom to do this. And when we think of the legion of consecrated priests who are toiling everywhere, without thought of material reward or personal aggrandizement—and some of them on less than a decent stipend—we are proud to think that in this age of Christian strain and stress we possess so many heroic souls in the priesthood of the Church.

We are all painfully conscious that we have this treasure in earthen vessels. and that most of us are stained by

blemishes which disfigure us and impair our usefulness; but we will not believe that any of our men are in the ministry for what they can get out of it, or who do their work mechanically, and without the love of souls, and the glory of God as impelling influences. (Rev.) PERCY T. FENN.

Berlin, Md.

"THE DOCTRINE OF THE TRINITY"

To the Editor of The Living Church:

EFFORTS to present the old faith in terms appropriate to modern thought are commendable so long as they do not result in actual misinterpretation, as I fear does the article of the Rev. Gardiner M. Day on The Doctrine of the Trinity in THE LIVING CHURCH for May 30th.

In the first place, it is certainly untrue that "all the phrases" of the creeds are merely symbols. Of course, as material expressions or outward signs of a common spiritual faith, the creeds are historically known as "symbols"; but to say that all their phrases are symbolic in the usual modern sense of that term is an extremely dangerous position to hold. As Bishop Gore has pointed out (*Constructive Quarterly*, March, 1914), two quite distinct kinds of statements are found in the Apostles' and Nicene Creeds—some regarding earthly events, and some regarding the spiritual world and our relations thereto; and these must by the very nature of things be interpreted on two correspondingly distinct principles. Statements regarding earthly events ("conceived by the Holy Ghost, born of the Virgin Mary," "was crucified, dead, and buried," "the third day He rose again," etc.) can be only either literally true or absolutely false—no middle ground or "symbolic interpretation" is possible; but statements which evolve the spiritual world ("He descended into hell," "ascended into heaven," the doctrine of creation and of the future life, etc.) can by the nature of things be merely symbols of ineffable truth. To insist, however, that the *whole* creed must be understood symbolically leads at once to the position for which William Montgomery Brown was condemned, and according to which even our Lord Himself is but a symbol, like Uncle Sam or Santa Claus.

Furthermore, Fr. Day's conception of the Trinity is plain Sabellianism. The Catholic doctrine is certainly *not* that God is "one Person with three distinct forms or manifestations"; nor does the Trinity mean merely that God has manifested Himself to *us* in three ways. Regardless of the original histrionic meaning of "*persona*," in its proper trinitarian application it comes much nearer our present-day conception of personality—not as a substance in the old sense, but as a Subject, an "I." Within the one Godhead there is a distinction of three "I's" or Subjects of consciousness; and that there *is* such a distinction of "I," "Thou," and "He" between Father, Son, and Holy Ghost, is evident from Holy Scripture. Nor does this imply tritheism, as the author seems to fear; such implication would follow only from a confusion of "personality" with "individuality." God is, of course, one Individual, but He is also tri-personal—*not* "three persons who are nevertheless in some mysterious way but one person" (which is certainly self-contradictory), but three Persons in one Individual. Among men, every person is a distinct individual; but not so with God. Thus interpreted, the doctrine, far from being tritheistic, is unqualifiedly monotheistic.

Western Reserve University, (Rev.) JARED S. MOORE.
Cleveland, Ohio.

"THE CATHOLICK APOSTOLICKS"

To the Editor of The Living Church:

REFERRING TO AN article in your issue of May 2d on "The Catholick Apostolicks," and without desiring to appear to be making a rejoinder, I think it may interest some of your readers to have quoted for them a prayer in a booklet of the Church of Scotland Prayer Union, as follows:

"Be pleased, O God, to raise up faithful men to be leaders of Thy Church, giving some as of old to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers. Grant that with diversities of gifts there may be everywhere manifest one Spirit; and with differences of administrations, one Lord."

The first part of this prayer uses the words of Ephesians 4:11; but the latter part avoids the words of the context in vs. 12, 13, and shifts to I Corinthians 12:4, 5. This avoidance seems to indicate a disbelief that the fourfold ministry of the Apostolic Church is now necessary for "the perfecting of the saints," etc. Now in the Prayer Book used by the so-called "Catholick Apostolicks" the following prayer follows *all* the words of vs. 11-13, and reads thus:

"O Almighty God, who hast given unto Thy Church apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ; Grant that all those whom Thou callest to these ministries may labour faithfully and effectually in the same; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ. Grant this, heavenly Father, for Jesus Christ's sake, our only Lord and Saviour."

The title of this book of worship is striking. It is *The Liturgy and other Divine Offices of the Church*. It has no divisional limitation, such as appears in the title of the Book of Common Prayer, which adds "According to the Use of the Protestant Episcopal Church in the United States of America."

I think that any intelligent member of the so-called "Irvingite" body would say that apostles compiled their "Liturgy and other Divine Offices" for the whole Christian Church—if there were faith to receive them, and it. He would doubtless say also that the loss of apostles in these days is a loss to the entire Church, and is far from being a loss merely to one part thereof, as "the Catholick Apostolicks." He would say that if indeed God raised up apostles and a fourfold ministry in the last century, it was to the whole Church He gave them; and that their disappearance now is a proof that the Church at large "knew not the day of her visitation."

In connection with this, allow me to quote from an article in an Anglo-Catholic periodical in England which includes these words:

"The so-called 'Irvingites' have reason to be satisfied with the unusual and conciliatory tone in the leading article of the 15th October; but if its purpose is to promote a brotherly intercourse between them and us Anglo-Catholics, we must not be one-sided, but must treat certain points in an upright and unprejudiced manner. Thus with reference to 'the failure of the apostleship,' which is a debatable point, as we may learn from the Lord's Parable of the Wicked Husbandmen. Failure is often an evidence of the truth. For John the Baptist was beheaded in prison. The Lord was crucified, and men reviled Him with mockery, saying, 'He saved others: Himself He cannot save.' The apostles were killed. The early Christians lived in a sorrowful uncertainty and uneasiness; their hope lay in the near prospect of the Resurrection. One can therefore ask, not without reason, 'May not the same be the case with them now?' And the fact that it (the Second Coming of our Lord) did not take place in the days of the apostleship is no proof that its mission failed, as we may learn by comparing it with the history of Noah."

Paul appears to have taught that the fourfold ministry of apostles, etc., was essential for the full work of the ministry, and the perfecting of the saints. But Paul is not, it seems, generally followed now. I lately asked a young candidate for the priesthood whether he would marry a baptized person to an unbaptized one; whether he would think it right to marry a member of the Body of Christ to one who is not, in the face of the Apostle Paul's words, "Be not unequally yoked together with unbelievers," and his rule in I Corinthians 7:39, "Only in the Lord." He replied that he would judge for himself if the case came up, and then he asked, "Do the canons of our Church forbid it?"

This reminds me of an old story of a German professor, to whom a word of Paul was quoted in argument. He hesitated, seemingly trying to remember who Paul was, and then said, "Paul? Paul?—Let me see—Oh, yes, you mean *Paul!* But I do not agree with Paul." (Rev.) H. O. DUBOIS.

New York.

LETTER OF THANKS

To the Editor of The Living Church:

ONCE AGAIN I crave a small space in your columns to express my personal and profound thanks to all those good folk who have so kindly and regularly sent me periodicals, novels, pamphlets, and all kinds of reading matter. These are sent on and on to other folk living in all parts of this country and they do indeed help so many to learn and understand many things.

To some I have not been able to express my direct thanks, owing to loss of addresses in my removal to the above address, but I shall be very happy if they will accept this letter, as a means of my expression of sincere and grateful thanks, for helping me so wonderfully in my small work.

There is so much still to do in spreading the true knowledge of the Faith, and I am still in need of much more literature. Are there still some who could forward to me books and pamphlets they no longer require? If so, please send them along here. (Rev.) A. J. A. PULLEN.

Woollahra, N. S. W., Australia.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE HISTORY OF FUNDAMENTALISM. By Stewart G. Cole. New York: Richard R. Smith, Inc. 1931. $2.50.

THE object of the author is to examine "fundamentalism," as it is called, in its bearing on certain social movements in this country and in its effects on at least five religious bodies. Anglicans who for many years have maintained an open mind on such subjects as evolution, higher criticism, and scientific discoveries might object to their inclusion in such a study; but the writer uses the term in a sense somewhat different from that so dear to the modern headline artist. Since the first English settlers arrived on these shores, there has been a strong evangelical cast to American religious life; in the last century, certain liberal and secular tendencies have been at work, striking at the roots of what was once considered the essence of orthodoxy and weakening the hold of the old-fashioned faith. Fundamentalism is really the strenuous effort to reinstate the religious inhibitions and requirements of bygone days to the changing milieu. "Fundamentalism was the organized determination of conservative Churchmen to continue the imperialistic culture of historic Protestantism within an inhospitable civilization dominated by secular interests and a progressive Christian idealism. The fundamentalist was opposed to social change, particularly such change as threatened the standards of his faith and his status in ecclesiastical circles. As a Christian, he insisted upon the preservation of such evangelical values as at one time had been accepted universally, but in recent years were widely abandoned for more meaningful ideals. Those Churchmen who attempted the task of re-defining Christianity to meet the conditions of shifting culture became known as modernists."

In spite of inaccuracies, there is a wealth of information in the book; and the minister will find it helpful in understanding some of the recent problems of other religious bodies. Among examples of "Episcopalian Traditionalism," the author cites the Dallas Pastoral Letter of 1923, the tracts of Father Hughson, the policy of the *Southern Churchman*, the Crapsey trial, the Heaton case, and several other items. In "the recent recrudescence of traditionalism," he finds three types of ideals: a re-emphasis upon classical theology, a revival of interest in Catholic worship, and an effort on the part of certain bishops to regain imperialistic regulation of the Church. "Conservative movements have been called forth to check the demands of liberal Churchmen for freedom to redefine their faith in terms of current thought, for the rights of all types of Episcopalians to cherish their particular values in a comprehensive Church, and for increasing democratic government of the Church in harmony with the social spirit of America." The author observes that the old evangelicals are decreasing rapidly—that is, those who adhere to Reformation values as embodied in the New Testament gospel, the Prayer Book, and the Articles of Religion. The burden of assimilating within the Church the diverse ideals shared by its members has been a strain; but Churchmen have known how to moderate their judgment and reëstablish their institutional fellowship when they meet to interpret the Church to the world. "The liberals' insistence upon the ideal of a comprehensive Church and the necessity of each man respecting the other's sincerity have contributed much to the preservation of the Church's peace in a period of considerable religious confusion."

But, we are warned, "peace has been chosen more than once at the expense of Christian progress. Due to an officious group of bishops who cherish the authority of their office, the aggressiveness of Catholic claims for the restitution of an ancient Church, the complicated methods of ecclesiastical legislation, and the sense of superiority to other Christians that many Episcopalians still entertain, the Protestant Episcopal Church faces heavy odds in this age of cultural revolution."

EDGAR LEGARE PENNINGTON.

PERSONALITY AND SCIENCE. By Lynn Harold Hough. New York: Harper and Brothers. Price $2.50.

THE author of this noteworthy volume is the distinguished pastor of "The American Presbyterian Church, of the United Church of Canada," in Montreal. The book is, in the author's words, a "study of science as an achievement of personality." We are apt to accept the results of scientific discovery and forget the scientist. "All the varied and startling achievements in the control of the world are the work of personality. Free, critical, creative intelligence holds the key to the mysteries." It does more; it makes and uses the key.

"The scientist himself is the best sort of proof that the uniformities he discovers do not exhaust the meaning of the world in which these discoveries are made." "It turns out that the discovery of the relation of scientific knowledge to the understanding of life is one of the most urgent tasks confronting the human mind in a scientific age." Dr. Hough does not claim to demonstrate all his convictions. Here are two:

"Indeed there is no place for demonstration in a personal world. There must be large enough areas for question to make room for intellectual candor, for moral adventure, and the taking of spiritual risk. . . . But it is possible for us to see that an impersonal world would be an irrational world. And it ought not to be too hard for us to come to the indubitable conviction that any world where science is possible is a world where personality is supreme."

"If we ever enter upon the enterprise of investigating the great things of experience in the light of the conviction that the universe must have a heart of nobility as lofty as the best that it has produced, we cannot fall short of the thought of a God who is goodness and truth and beauty in their perfection, a God whose free loyalty to the truth and goodness and beauty which He finds in His own nature is the ultimate fact of the world."

Dr. Hough's style is arresting, and often epigrammatic. He has provided helpful bibliographies and a good index. In his sympathetic criticism of such writers as Lippmann, Krutch, Watson, and Robinson on the one hand and of Eddington, Haldane, Babbitt, More, and the like, on the other, he has written a genuine tract for the times.

FRANCIS L. PALMER.

THE DIVINE ROMANCE. By Fulton J. Sheen, Ph.D., D.D., LL.D. New York: The Century Co. Price $1.50.

IN language of great force and beauty, the writer presents from the strict Roman Catholic point of view the doctrines of Revelation, the Trinity, the Fall of Man, the Incarnation, Redemption, and the Church. At times the attitude seems modern; at other times, scholastic argument lingers. Thus he still holds with Anselm that "a sin against an infinite being is an infinite sin." The charm of style may be seen in the following quotation:

"Philosophical systems, scientific constructions, and slogans leave the heart of man cold. Even a theory about love means little as long as it remains a theory. But let love become personal in some one and then it pulls at every heartstring in the world. There is the secret of the appeal of the Incarnation. Love became Incarnate and dwelt among us. Since that day hearts that have known what the Incarnation means can never content themselves with any system which asks us to adore the cosmos. Man never has loved, never will love anything he cannot get his arms around, and the cosmos is too big and too bulky. *That is why the Immense God became a Babe in order that we might encircle Him in our arms.*"

F. L. P.

INSPIRED

WHEN man writes in his own small code,
What he creates—an episode.
If with finger of God on rock
As Moses—that makes an epoch.

MARTHA YOUNG.

The Living Church

Established 1878

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OTHER PERIODICALS

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

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, $1.50 per year. Single copies, 40 cts.

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

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JUNE

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

KALENDAR OF COMING EVENTS

JUNE

8. Summer Conference for Clergy at Philadelphia Divinity School.
14. National Conference on Social Work, Minneapolis, Minn.
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.
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.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

8. Grace, Louisville, Ky.
9. Grace and St. Peter's, Baltimore, Md.
10. Calvary, Cairo, N. Y.
11. St. Luke's, Germantown, Pa.
12. St. Mary the Virgin, New York.
13. St. James', Cleveland, Ohio.

APPOINTMENTS ACCEPTED

BODE, Rev. ARNOLD G. H., formerly assistant at St. James' Church, South Pasadena, Calif. (L.A.); to be rector of Church of the Ascension, Sierra Madre, Calif. (L.A.) New address, Sierra Madre.

BRADNER, Rev. WILLIAM M., executive secretary of Department of Religious Education of Diocese of Massachusetts; to be rector of Grace Church, Medford, Mass. Address, 185 High St., Medford. October 1st.

CARRUTHERS, Rev. THOMAS N., rector of St. Peter's Church, Columbia, Tenn.; to be rector of Trinity Church, Houston, Tex. July 1st.

CARRIGAN, Rev. DANIEL, rector of St. John's Church, Portage, Wis. (Mil.); to be rector of Zion Church, Oconomowoc, Wis. (Mil.) June 15th.

GARMEY, Rev. C. RONALD, rector of St. Gabriel's Church, Hollis, L. I., N. Y.; to be associate rector of Calvary Church, Pittsburgh. Effective in the autumn.

GUBBINS, Rev. JOSEPH, formerly archdeacon of Northern Indiana; has become curate at Church of St. John the Evangelist, Newport, R. I. Address, 59 Washington St., Newport.

HADLEY, Rev. DWIGHT W., rector of Grace Church, Medford, Mass.; to be rector of Church of the Epiphany, Winchester, Mass. Address, 3 Glengarry, Winchester, Mass. September 1st.

LYFORD, Rev. RICHARD T., rector of St. Andrew's Church, Longmeadow. Mass. (W. Ma.); to be rector of St. Asaph's Church, Bala-Cynwyd, Pa. Address, Conshohocken & St. Asaph's Roads, Bala-Cynwyd. September 1st.

MADDUX, Rev. EARLE HEWITT, assistant at St. Mary's Convent, Peekskill, N. Y.; to be curate at St. Paul's Church, Brooklyn (L.I.) October 1st.

MITCHELL, Rev. JAMES A., rector of Church of the Messiah, Baltimore; to hold the chair of Practical Theology at Theological Seminary in Virginia, Alexandria, Va. Address, Virginia Theological Seminary, Alexandria. July 1st.

PHINNEY, Rev. ARTHUR O., formerly rector of St. Paul's Church, Concord, N. H.; to be rector of St. Stephen's Church, Lynn, Mass. New address, 80 South Common St., Lynn, Mass. September 1st.

SMITH, Rev. HARLEY G., Jr., curate of Church of St. John the Divine, Burlington, Wis. (Mil.); to be rector of St. John's Church, Portage, Wis. (Mil.) June 15th.

TALBOT, Rev. RICHARD C., rector of Grace Church, Sterling, Ill. (C.); to be chaplain of St. Mary's Home for Children, Chicago. June 15th. Address, 2822 Jackson Blvd., Chicago.

RESIGNATIONS

CLARKE, Rev. JAMES W., as rector of Grace Church, Waterville, N. Y. (C.N.Y.); to retire. Effective June 12th.

CLUVER, Rev. HENRY J., as rector of Trinity Church, Monessen, and priest-in-charge of St. Bartholomew's Church, Scottsdale, Pa. (P.)

SUMMER ACTIVITIES

BERGER, Rev. WILLIAM E., vicar of Church of Our Father, Hull's Cove, Bar Harbor, Maine, may be addressed in care of Student's Travel Club, 19 Avenue de l'Opera, Paris, Student Tour No. 10, June 1st to July 15th.

LARNED, Rev. ALBERT C., rector of St. Margaret's Church, Brighton, Boston; will take duty in St. Sampson's Church, Guernsey, for the month of August. Address, Lisle Cottage, Queen's Road, Guernsey, Channel Islands, England.

DEGREE CONFERRED

TENNESSEE—The degree of doctor of divinity was conferred upon the Rev. E. M. WRIGHT of Emmanuel Church, and the degree of bachelor of theology upon A. MCEWAN WILLIAMS, dean of the school, at Roger Williams College, Memphis. The Rev. Mr. Wright is a chaplain in the U. S. Reserve Corps with rank of captain. He was the only colored priest in the Church to go overseas as chaplain in the late war.

CORRECTION

BIGLER, Rev. C. E., whose election to the rectorship of Church of the Redeemer, Elgin, Ill. (C.) was noted in the May 30th issue of THE LIVING CHURCH, has declined his election and will remain as priest-in-charge of All Saints' Church, Western Springs, Ill. (C.)

NEW ADDRESSES

BECKWITH, Rev. I. T., D.D., Ph.D., formerly of Hartford, Conn.; Galen Hall, Atlantic City, N. J.

HOPKINS, Rev. JOHN HENRY, D.D., formerly Winter Park, Fla.; Grand Isle, Vt.

LUDLOW, Rev. THEODORE R., D.D., formerly New York City; 257 S. Orange Ave., South Orange, N. J.

WOOD, Rev. ARTHUR, assistant at All Saints' Memorial Church, Providence, R. I., formerly 15 Plenty St.; 182 Lexington Ave., Providence.

ORDINATIONS

DEACONS

COLORADO—On May 28th, the Rt. Rev. Fred Ingley, Bishop Coadjutor of the diocese of Colorado, ordained GEORGE BINGHAM OAKES to the diaconate in St. Chad's Chapel, St. John's College, Greeley. The candidate, who is a graduate in the class of 1931 from St. John's College, was presented by the Rev. H. M. Walters. The sermon was preached by the Rev. A. H. Lindsay.

The ordination took place just before the commencement exercises of St. John's College.

FOND DU LAC—On Thursday, May 28th, the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, ordained HAROLD GEORGE KAPPES to the diaconate in Grace Church, Sheboygan. The candidate was presented by the Rev. L. B. Hastings of St. John's Church, Milwaukee.

The Rev. Mr. Kappes is to be assistant at St. John's, Milwaukee.

MASSACHUSETTS—On May 22d, the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, ordained BENJAMIN I. HARRISON to the diaconate in the Church of the Advent, Boston. The Rev. Julian D. Hamlin, rector of the Church of the Advent, presented the candidate and the sermon was preached by the Rev. Fr. W. M. V. Hoffman, S.S.J.E.

The Rev. Mr. Harrison is to be curate of the Church of the Advent, Boston.

MILWAUKEE—At Nashotah House, in the Chapel of St. Mary the Virgin, AUGUSTE FELICIEN MARLIER, FREDERICK HENRY WIELAGE, and JOHN NELSON TAYLOR were ordained deacons on May 21st by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee.

Mr. Wielage was ordained by Bishop Ivins for the Bishop of Milwaukee, the Rt. Rev. W. W. Webb, D.D., and was presented by the Rev. William H. Dunphy of Nashotah House. He is to be chaplain assistant of city missions at New York City, at 38 Bleecker St.

Mr. Marlier was presented by the Rev. Vivan A. Peterson of Cleveland, Ohio. He is to be assistant for the summer at St. John's Church, Saginaw, Mich. Mr. Taylor is to be deacon-in-charge at St. Paul's Church, Alderley, near Ashippun, Wis.

PRIESTS

HONOLULU—On May 1st, St. Philip and St. James' Day, in St. Andrew's Cathedral, Honolulu, Bishop Littell advanced to the priesthood the Rev. NOAH KWANGWON CHO. The candidate was presented by the Rev. Canon James F. Kieb who also preached the sermon. The new priest will continue in charge of St. Luke's Korean Mission, Honolulu.

NEWARK—The Rev. CHARLES A. ABELE was advanced to the priesthood in Grace Church, Newark, on April 18th by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark. The Rev. Charles L. Gomph presented the candidate and the sermon was preached by the Rev. Walter C. Klein, S.S.J.E.

The Rev. Mr. Abele is to be rector of St. Paul's Church, Brownville, N. Y., and vicar of All Saints' Church, Dexter, N. Y., with address at Brownville.

PENNSYLVANIA—On Whitsunday, May 24th, the Rt. Rev. Francis M. Taitt, D.D., Bishop of Pennsylvania, advanced the Rev. TIMOTHY ELLSWORTH WOODWARD to the priesthood in St. Andrew's Chapel, West Manayunk, Philadelphia. The candidate was presented by the Rev. Dr. Henry R. Gummey acting for the Rev. Frank L. Vernon, D.D., and the sermon was preached by the Rev. Addison A. Ewing, S.T.D. The Rev. E. J. Bubb read the epistle, the Rev. Royden K. Yerkes the gospel, and the Rev. William B. Carns the litany.

The Rev. Mr. Woodward is to continue as curate of St. Asaph's Church, Bala-Cynwyd, and vicar of St. Andrew's, West Manayunk.

On Whitmonday Bishop Taitt advanced the Rev. JOHN THOMAS LEDGER to the priesthood in St. John's Free Church, Kensington, Philadelphia. The Rev. Lewis Sasse, II, presented the candidate and the sermon was preached by the Rev. Frank Goostray.

The Rev. Mr. Ledger is leaving for work as missionary in Spokane on July 15th.

RESOLUTION

J. Frederick Thomas

WHEREAS, it has pleased God to call into the life eternal, J. FREDERICK THOMAS, a vestryman of St. Luke's Church, Germantown, Philadelphia, since 1896,

RESOLVED: That the members of the vestry record on the minutes of this meeting their sense of personal loss in the death, on April 28, 1931, of their fellow member, J. Frederick Thomas, and their recognition of the integrity of his character, and of his devoted service to this parish and to the community.

RESOLVED: That a copy of this minute be sent to the family of Mr. Thomas, and that it be published in THE LIVING CHURCH, *The Churchman,* and *The Diocesan News.*

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THROUGH

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OF

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

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

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

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

MISCELLANEOUS

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.

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

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

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

ORGANIST-CHOIRMASTER OF UNUSUAL ability and long experience desires position, or will substitute for summer months. Highly successful trainer and director, boy and mixed choirs. Finest recommendations. Communications invited. Address: CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

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

WANTED: BY GRADUATE AND REGISTered nurse with varied experience, position in boys or girls' school. Reply, Box K-572, 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.

APPEAL

ZANGZOK (OFTEN CALLED CHANGSHU) is an important city of 100,000 people, eighty miles from Shanghai. It is in a fertile farming country much cut up by creeks and canals. Practically all travel and traffic are by water. Zangzok, with its dignified, spacious St. Bartholomew's Church has been called "the perfect mission station." Surrounding the city there are no less than forty-nine villages reachable only by water. With most of these villages, St. Bartholomew's and its clergy, the Rev. Hollis S. Smith, the Rev. Y. C. Wu, and the Rev. C. S. Ku have some connection. They are visited as frequently as possible. For this purpose, a small motor boat has been used for many years, but it is now worn out and practically useless. To try to reach these stations by native house boat is wasteful of time. When it takes five hours to reach an out-station twelve miles away, or seven hours or even more if the wind is contrary (and the wind is usually contrary according to the boatmen) it is easy to see how the question of time hinders country work. Possibly Mr. Smith has noted the fine way in which THE LIVING CHURCH family has helped on the good works of various kinds. At all events, he is interested in knowing whether there is one LIVING CHURCH reader or a dozen or a hundred who would be willing to help him replace the worn out motor boat with a new one at a cost of $600. The new boat would be built in China. Reply Box W-591, care of LIVING CHURCH, Milwaukee, Wis.

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CHURCH EMBROIDERIES, ALTAR HANGings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

EMBROIDERED VESTMENTS: ALTAR AND Chancel Hangings, Burses, Veils, Stoles, Markers, Dossals, Embroidered Altar Linens, Damask, Altar Laces, Linens for Altar and Vestments. Materials stamped. Embroidery supplies. Embroideries remounted. MISS M. C. ANDOLIN (formerly with Cox Sons & Vining), 144 West 76th St., New York. Mail orders only.

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

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IRISH LINEN FOR YOUR CHURCH. Mary Fawcett linens are known and used in nearly every diocese. Finest qualities; many exclusive importations. Wide Birdseye for purificators now in stock. Lengths cut to order. Send for samples now. MARY FAWCETT CO., Box 146, Plainfield, N. J.

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GUESTS. THE EPISCOPAL DEACONESS house has a few rooms. Apply to DEACONESS LAURA, 542 S. Boyle Ave., Los Angeles, Calif.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices $25.00 to $35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms $7.00 per week including meals. Apply to the SISTER IN CHARGE.

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

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A CAMP FOR GIRLS AND WOMEN IN the heart of the Adirondack Mountains, situated twelve miles from the border of Lake Champlain, between Elizabethtown and Schroon Lake. A home-like atmosphere, delicious meals; and a complete rest for those desiring it. Rates $15.00 per week. For further particulars write to MISS FLORENCE STEWARD, Elizabethtown, Essex Co., N. Y.

HEALTH RESORT

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

HOUSE OF RETREAT AND REST

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

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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, HEmlock 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues. Fri., Holy Days, 9:30

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon
" 8:00 P.M. Solemn Evensong, Sermon
Daily Mass 7:00 A.M., also Thursday, 9:30
Fridays, Evensong and Intercession at 8:00
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M. and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confession: Saturday, 4:00-5:30, 7:30-9:00

Massachusetts

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

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M.
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.

Minnesota

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

New Jersey

Grace Church, Newark
Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M.; Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays, 5:00-6:00 and 7:30 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.

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 SERVICES—Continued

New York

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

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

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

St. Mark's Church in-the-Bouwerie, New York
10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at 8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

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

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
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.
CONFESSIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. & N. Marshall Street
VERY REV. 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.

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

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

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

WMAL, WASHINGTON, D. C., 630 KILOcycles (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

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

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

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

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

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

RETREATS

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

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

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

BOOK RECEIVED

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

The Viking Press. 18 E. 48th St., New York City.

Trott and His Little Sister. By Andre Lichtenberger. With an Introduction by Dorothy Canfield Fisher. $2.50.

PAPER-COVERED BOOK

World Peace Foundation. 40 Mt. Vernon St., Boston, Mass.

Unemployment and Public Works. By the International Labor Office, Geneva, 1931. $1.00.

PAMPHLETS

Mark John Levy. 1824 H St., N. W., Washington, D. C.

"Hebrew Christianity and Jewish Nationalism." (Paper prepared for the 17th Annual Conference of the Hebrew Christian Alliance of America, Erie, Pa., May 4-8, 1931, by Mark John Levy.)

Western Theological Seminary. Evanston, Ill.

The Re-emphasis of Personal Religion. The Annual Hale Memorial Sermon. Delivered on March 11, 1931, by the Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri.

Conventions and Convocations

EAU CLAIRE

Opinion Not Expressed on Canon 20

EAU CLAIRE, WIS.—With a full attendance of the clergy, lay delegates, and Woman's Auxiliary, the third annual council of the diocese of Eau Claire began Tuesday, May 26th, with supper in the parish house of Christ Church Cathedral. Judge C. L. Baldwin of La Crosse was toastmaster. The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, inaugurating a new departure, delivered his annual address at that time rather than as heretofore at the opening service of the council. Everything indicates that the diocese is in a healthy condition. After the Bishop's address Judge Baldwin introduced Mrs. E. C. Biller, wife of the rector of St. John's Church, St. Cloud, Minn., who gave a most interesting address on the Rural Work of the Church. Afterwards, in the Cathedral, Fr. Guy D. Christian of Owen conducted an inspiring service of preparation for the receiving of the corporate Communion on Wednesday morning.

At the business meeting there was a discussion of the draft of the proposed change in No. 20 of the general canons of the Church, relating to Placement of the Clergy. The council made no expression of its attitude toward the proposal.

Deputies to General Convention: The Rev. Messrs. R. D. Vinter, A. H. Head, F. V. Hoag, and Guy D. Christian. *Alternates:* The Rev. Messrs. H. E. Chase, Guy L. Hill, J. E. Rowell, and B. A. Williams.

Lay: Messrs. S. G. Moon, G. G. Rodman, A. L. Gilmore, and G. Van Steenwyk. *Alternates:* Messrs. J. E. Gillette, G. W. Fowler, M. F. Goodrich, and S. S. Morrison.

At the business meeting of the Woman's Auxiliary the question of providing a home for aged persons of the diocese was discussed and the action of the men in regard to the same matter concurred in. It was also voted that a committee be appointed and empowered to collect funds for and ascertain the name of members of the order, now deceased, to be inscribed on a memorial scroll, the names to be read each year by the Bishop at the meeting of the council.

Delegates to the Woman's Auxiliary: Mrs. H. C. Kuhl, Mrs. Frank E. Wilson, Mrs. J. Quarnes, and Mrs. F. V. Hoag.

Alternates: Mrs. R. G. Miner, Mrs. H. C. Olson, Mrs. Mark Messenger, and Mrs. Guy R. Christian.

MAINE

Captains of the Church Army Address Convention and Woman's Auxiliary

PORTLAND, ME.—"To the proposed Section VII of the canon suggested, I must declare myself opposed!" With this emphatic pronouncement in reference to the proposed canon on Matrimony the Rt. Rev. Benjamin Brewster, D.D., concluded his address at the 112th annual convention of the diocese of Maine on Wednesday, May 19th, at St. Luke's Cathedral, Portland.

A pre-convention meeting was held on Tuesday, May 18th, with a conference on religious education, led by the Rev. Ralph H. Hayden, of Camden.

At the annual dinner meeting of the Church Club on Tuesday addresses were made by Captains B. F. Mountford and A. W. Abraham, of the Church Army, and the Rev. R. A. Heron, of Grace Church, Lawrence, Mass.

After Morning Prayer on Wednesday Bishop Brewster delivered his address. Matters touched upon were the legacy of Miss Maude Gammans of some $80,000 and house to be used for the work of the Church in Waldo County, with Belfast as a center; the second summer conference for young people to be held at Bowdoin College, June 28-July 4th, and the appointment of Miss Margaret McTeague as a diocesan worker in the field of religious education.

Election of deputies to General Convention: *Clerical,* Ralph H. Hayden, Camden; William E. Paterson, Bar Harbor; the Very Rev. J. Arthur Glasier, Portland; the Rev. Arthur T. Stray, Brunswick. *Lay,* Charles F. Flagg, Portland; the Hon. Charles B. Clarke, Portland; R. Hallowell Gardiner, Gardiner; Dr. Kenneth C. M. Sills, Brunswick.

Alternates: *Clerical,* Canon A. E. Scott, Biddeford; Canon E. A. Pressey, Portland; Nelson W. Bryant, Gardiner; A. L. Whittaker, S.T.D., Northeast Harbor. *Lay,* the Hon. John F. A. Merrill, Portland; George H. Beard, Bar Harbor; Frederick C. Drake, Bath; George A. Harrison, Portland.

The Woman's Auxiliary met in the Cathedral parish house on Thursday and listened to addresses by Captains Mountford and Abraham.

Elected to the triennial meeting in Denver were: Miss Marguerite Ogden, Portland; Mrs. Charles F. Flagg, Portland; Mrs. Kenneth C. M. Sills, Brunswick; Mrs. D. W. Adams, Augusta; Miss Constance Emery, Portland.

NEW HAMPSHIRE

Decrease Is Shown in Communicants from High Mark in 1927

CONCORD, N. H.—Circling three sides of a city square from the parish house to the church, a procession composed of two choirs, wardens and vestrymen of the parish, Concord representatives of various Church societies, and the clergy, entered St. Paul's Church for the 129th annual convention of the diocese of New Hampshire, on May 19th.

The Bishop of the diocese, the Rt. Rev. John T. Dallas, D.D., in his address dwelt at some length on the problems facing the Church today.

An animated debate took place in regard to the proposed Canon on Divorce and Remarriage with the preponderant expression of opinion being opposed to its enactment. The proposed canon on the Placement of the Clergy also came in for discussion.

The report on the state of the Church showed a decrease of about 350 communicants from the high mark of 1927, which was 6,945. This, however, may be due to drastic pruning of communicant lists. The number of members of the Church schools has increased.

Deputies to General Convention: *Clerical,* Samuel S. Drury, D.D., Concord; W. Porter Niles, Nashua; Arthur M. Dunstan, Dover; Godfrey M. Brinley, Concord. *Lay,* Edward K. Woodworth, Concord; Joel F. Sheppard, Dover; John R. Spring, Nashua; Lewis E. Davidson, Woodsville.

Alternates: *Clerical,* Laurence F. Piper, Derry; Maxwell Lanter, Portsmouth; Arthur O. Phinney, Concord; Robert H. Dunn, Sanbornville. *Lay,* Howard Parker, Berlin; Wyman K. Flint, Peterborough; William W. Flint, Concord; E. C. Godfrey, Dover.

By a new canon one clerical and one lay member will be elected each year.

The convention—voted last year to be made a one-day affair—closed with an address by Dean Sturgis of the Cathedral Church of St. Paul, Boston.

Next year's convention will be held for the first time in one of the small parishes—Sanbornville, the Rev. Robert H. Dunn, rector.

NEW MEXICO

The Rev. Richard Trelease of the National Council Speaks on Missions

ALBUQUERQUE, N. M.—The Churchpeople of the missionary district of New Mexico met April 22d in the new Cathedral house at Albuquerque for their 37th annual convocation.

After the usual form of opening, the Rt. Rev. F. B. Howden, D.D., Bishop of the district, read his address in which he summarized the state of the Church.

The Rev. W. S. Trowbridge, Santa Fe, was chosen as clerical deputy to General Convention, with the Rev. M. N. Twiss, El Paso, Tex., as alternate. Capt. T. E. Reinburg, Canutillo, Tex., was elected lay delegate. All officers remained unchanged.

After lunch, served by the St. John's Guild, the Rev. Richard Trelease, field secretary for the National Council, gave an address on Missions of the Church. Other speakers were: Walter McPherson of Long Beach, Calif., who spoke on the Brotherhood of St. Andrew; and the Rev. Robert Davis and Miss Thelma Kelm on their work among the Navajos; and Senator Cutting of Washington.

The last day of the session the Committee on the State of the Church brought in its report which showed another decrease in the number of children in the Sunday schools. In only half of the parishes and missions is a Church school maintained regularly, and this, as the Bishop pointed out, is a matter of deep concern.

VIRGINIA

Colored Clergy to Have Seat and Vote in Diocesan Council

UNIVERSITY, VA.—Emphatic disapproval of the proposed new canon on Marriage and Divorce was expressed by the Rt. Rev. H. St. George Tucker in his address to the 136th annual council of the diocese of Virginia, meeting in St. Paul's Memorial Church, University, Albemarle Co., on May 20th. This opposition was later reflected in the action of the council which unanimously adopted a resolution directing its delegates to the General Convention to vote against the proposed canon as at present reported.

The Bishop further gave official notice that the book, *The American Missal,* cannot be used in the diocese, stating that as this book contains additions to the Holy Communion service as found in the Book of Common Prayer its use would require the authorization of the Bishop.

"We are faced today with the question of whether we are going back to the point at which we were before the Reformation or are to keep the valuable gains made at

that time. We are face to face with this question and I believe that the clergy and diocesan council will agree with me that our diocese must stand for those evangelical gains made at the time of the Reformation. Therefore *The American Missal,* which is contrary to our beliefs, should not be published and circulated throughout this diocese."

A noteworthy feature of the meeting was the almost unanimous adoption of a change in the constitution of the diocese giving to every colored clergyman canonically connected with the diocese a seat and vote in the diocesan council. For nearly fifty years the colored clergy of the diocese have been included in a colored missionary jurisdiction with no representation in the annual diocesan council except by the election of two clerical delegates from the colored convocation. This proposed change in the constitution if finally adopted in 1932 will give to every colored clergyman in the diocese the full right to a seat and vote.

The diocesan officers and officials were in the main reëlected as at present.

Deputies elected to the General Convention: *Clerical,* Beverley D. Tucker, Jr., D.D., Richmond; Berryman Green, D.D., Alexandria; George P. Mayo, D.D., Bris; G. MacLaren Brydon, D.D., Richmond. *Alternates,* Churchill J. Gibson, D.D., Richmond; J. Y. Downman, D.D., Richmond; Herbert S. Osburn, Tappahannock; William D. Smith, D.D., Christchurch.

Lay Deputies: John Stewart Bryan, Richmond; Rosewell Page, Beaver Dam; Lewis C. Williams, and John M. Taylor, both of Richmond. *Alternates,* Murray M. McGuire, Richmond; James H. Dillard, Charlottesville; John B. Minor, Richmond; Blake T. Newton, Hague.

WASHINGTON

Need for Loyal Adherence to Laws of the Church Stressed

WASHINGTON—In his address delivered at the thirty-second annual convention of the diocese of Washington, held in the parish house of the Church of the Epiphany on May 20th and 21st, the Rt. Rev. James E. Freeman, D.D., LL.D., laid special stress on the seriousness of the present religious, economic, and social condition of the country. He made a serious plea for recognition of the gravity of the crisis and the urgent necessity for putting first things first and making the spiritual power of the Church felt during the present days. The Bishop also emphasized the need for loyal adherence to the Church's official laws and formularies of worship.

Election results are as follows:

Deputies to the General Convention: *Clerical,* ZeBarney Phillips, D.D.; C. Ernest Smith, D.D., D.C.L.; G. F. Dudley, D.D.; Robert Johnston, D.D., D.C.L. *Lay,* Melville Church, H. L. Rust, H. T. Nelson, Dr. W. S. Bowen.

On the evening of the first day of the convention the annual convention dinner for delegates was held. At this dinner addresses were made by Bishop Freeman and by the Hon. William R. Castle, undersecretary of state. The invitation of St. Mark's parish, Washington, was accepted for the 1932 convention.

THE NATIONAL RESERVE OFFICERS ELECT CHAPLAIN

SAN ANTONIO, TEX.—At the national convention of the Reserve Officers' Association of the United States, held in New Orleans in April, the Rev. Edward M. Pennell, Jr., rector of St. John's Church, San Antonio, was elected national chaplain of the association. Mr. Pennell is chaplain of the 357th infantry regiment, 9th Division.

Chinese Church Issues Appeal Through Church in Canada; Farewell to Bishop Gray

Church Army Crusade in Diocese of Calgary—Banquet for Resigned Bishop

The Living Church News Bureau
Toronto, May 29, 1931

THE RT. REV. W. C. WHITE, D.D., Bishop of North China, and the Rt. Rev. P. Lindel Tsen, D.D., Assistant Bishop, in the course of an appeal to the Canadian Church from the diocese of Honan, says:

"As is generally known, the recent upheavals in China have greatly affected the work of Christian Missions. The emphasis is now more directly placed upon the Chinese Church, with missionaries in the position of helpers and advisers. This situation is probably the most critical that the Church in China has ever had to face, for she is now attempting to stand on her own feet, taking the steps preliminary to walking alone. . . . For one reason or another, mainly due to the conditions recently existing in the interior of China, many missionaries have had to leave the field, especially those with families of young children. This has greatly weakened the staffs of the missions, and is a distinct loss to the Chinese Church. The diocese of Honan has suffered as have other parts of the Church in China, so that our staff of Canadian clergy is now reduced to two priests and a bishop, apart from eight Chinese clergy and a Chinese bishop.

"The province of Honan, which is our diocese, has a population of over 35,000,000 people with an average of some 520 persons to the square mile. . . .

"The district we are trying to work is the most populous part of Honan, and contains a population greater than that of Canada. Our policy has been to build up a Chinese Church of Christ under Chinese leadership, yet to do this properly and quickly requires a staff of missionaries sufficiently large and effective for the work to be done. We urgently need two more young ordained missionaries, preferably one this year and another next year, imbued by the Holy Spirit with a burning desire to herald the gospel, trained in methods of religious education, and willing to make real sacrifices 'for His sake.' On the women's side of the work we require during the next three or four years six new missionaries, namely, four well educated and earnest-hearted women for evangelistic work along lines of religious education, and a woman doctor and a nurse for St. Paul's Hospital, Kweiteh."

ANGLICAN THEOLOGICAL COLLEGE, VANCOUVER

At a solemn and impressive ceremony, degrees, diplomas, and prizes won by students of the Anglican Theological College of British Columbia during the past term were presented by Archbishop A. U. de-Pencier, at their annual convocation in Vancouver. An address was given by the Very Rev. J. D. McLauchlan, Ph.D., dean of St. Mark's Cathedral in Seattle.

CHURCH ARMY CRUSADE FOR DIOCESE OF CALGARY

Plans have now been completed both in Calgary and at Church Army Headquarters in Toronto for the Crusade of the Church Army throughout the diocese this coming summer, and the Crusade began on May 21st. Four officers and a Sister make up the party. In Calgary all the city churches are being visited in turn by the Crusaders. These days in addition to a week's mission at St. John's in August will be Calgary's share in the visit of the officers.

Leaving Calgary, the Crusaders will go north to Red Deer and, after several weeks in that deanery, travel towards High River, Lethbridge, in a southerly and easterly direction from the see city. Summer school at Banff, June 30th-July 4th, will have the privilege of the Crusaders' presence during the session and they are to be in charge of the evening exercises throughout the term of the school.

BISHOP GRAY BIDS FAREWELL

The Edmonton Ministerial Association gave a farewell banquet served by the ladies of the Y. W. C. A., in honor of the Rt. Rev. H. A. Gray, Bishop of Edmonton, whose resignation takes effect in July.

CHURCH AT OAKES, N. D., CONSECRATED

OAKES, N. D.—On Sunday morning, May 3d, the Rt. Rev. J. Poyntz Tyler, D.D., Missionary Bishop of North Dakota, consecrated St. Mark's Church, Oakes, of which the Rev. G. B. H. Macnamara is priest-in-charge.

The service was attended by delegations from the missions at Guelph, Ellendale, and Fullerton by members of the parishes at Wahpeton, Valley City, and Fargo.

Assisting the Bishop in the service besides Fr. Macnamara were the Rev. T. A. Simpson, rector of All Saints' Church, Valley City, and the Rev. A. Parcells, deacon-in-charge of Trinity Church, Wahpeton. The instruments of donation and consecration were read by E. Naylor and C. I. Gross respectively.

Following the consecration four candidates were presented for Confirmation from St. Mary's, Guelph, and ten candidates were presented from St. Mark's, Oakes. At the Holy Communion the Rev. Mr. Macnamara was gospeler, the epistoler being the Rev. Mr. Parcells. The Rev. Mr. Simpson preached. The rector of St. Paul's Church, Grand Forks, the Rev. H. R. Harrington, was unable to be present.

NOTES FROM THE NATIONAL CAPITAL

WASHINGTON—On May 21st, the recently completed chapel at Walter Reed Hospital was dedicated in the presence of Red Cross leaders, government officials, army officers, and friends. The Rt. Rev. Dr. James E. Freeman, Bishop of Washington, made the address on this occasion.

The Navy Department announces the appointment as chaplain in the navy of the Rev. David L. Quinn, assistant minister of Rock Creek parish, Washington. Chaplain Quinn at the present time is in training at the Naval Training Station, Newport, R. I.

Bishop Freeman, according to annual custom, was the preacher at the United States Naval Academy, Annapolis, on Whitsunday, May 24th.

The fourth annual Massing of the Colors service in the Cathedral amphitheatre on Mt. St. Alban was held May 24th. Over eighty patriotic organizations took part. Music furnished by the male choirs of Washington was supported by the United States Marine Band. Bishop Freeman preached.

Woman's Auxiliary Presents Thank Offering at Philadelphia Cathedral

The Rev. H. K. Bartow Becomes Archdeacon of New Bedford—Miscellaneous News

The Living Church News Bureau
Boston, May 29, 1931

THE ANNUAL PRESENTATION OF THE United Thank Offering was made in the diocese of Massachusetts on Thursday and it followed what has become the excellent plan of individual parish presentations in many of our churches. The Rt. Rev. Henry Knox Sherrill, D.D., LL.D., was celebrant at the service of Holy Communion in St. Paul's Cathedral and the Rev. Cornelius P. Trowbridge of Grace Church, Salem, was the preacher. Mrs. John Hurd, honorary treasurer of the U. T. O., and Mrs. W. Jason Mixter, U. T. O. treasurer of Trinity Church, carried the offering to the altar. The present diocesan U. T. O. treasurer, Miss Elizabeth Soule, is convalescing and was unable to be present. The Massachusetts United Thank Offering for the current triennium stands to date at $49,544.83; and is composed of $16,823.79 received for 1929; $17,163.36 received for 1930; and $15,557.68 received thus far for 1931. The books will remain open until September 10th. As Massachusetts women gave $52,677.50 for their United Thank Offering at the General Convention in Washington, it is to be seen that we are still several thousand dollars short of equalling that sum.

Miss Ethel Robinson, head of St. Catherine's Training School for Church Workers, San Juan, Porto Rico, was introduced as the missionary speaker by Mrs. John Hurd who presided over the afternoon meeting. There could be no more vivid picture presented than the one by Miss Robinson of the fine work being done by this school training the young native women to work among their own people; of the ability and consecration of those trained young women; of the appalling need and appealing gratitude of the Porto Ricans; and of the deep joy to be found in doing Church work with one's whole heart.

THE REV. H. K. BARTOW TO BE ARCHDEACON OF NEW BEDFORD

The Rev. Howard Key Bartow, rector of Christ Church, Quincy, is now also the archdeacon of New Bedford, for he was appointed upon nomination by Bishop Sherrill at the archdeaconry meeting of New Bedford last Tuesday. Archdeacon Bartow is successor to the Rt. Rev. Samuel G. Babcock, D.D., who became archdeacon of New Bedford in 1903 and who has now resigned in order that he may have more time for his many duties as Suffragan Bishop. Bishop Babcock has the archdeaconry of Lowell still under his charge. The Rev. Mr. Bartow left St. Stephen's Church, Cohasset, where he was rector for sixteen years in order to become archdeacon of Detroit; and he returned to Massachusetts in 1921, becoming rector of Christ Church, Quincy.

MISCELLANEOUS NEWS

"Glimpses of Japan" were given by three speakers at the last meeting of the diocesan Church Service League on May 20th in the crypt of St. Paul's Cathedral. Miss Marian Humphreys of Andover, on furlough from her missionary work in Nikko, Japan, spoke of the discouragements that meet the missionary together with the great values of the work. Mrs. John Lincoln Dearing of Cambridge, with her sympathetic knowledge gained from twenty years' residence in Japan, contrasted the old Japan of art and isolation with the country's recent commercial development. Miss Yoshi Tokunaga, one of the International Friendship group of students, told of the conversion of her father and his family to Christianity and, as she stood in her attractive native costume, conveyed a lasting message of the faith of a pure and loving heart.

The Ven. J. Rockwood Jenkins, archdeacon of Arizona, paid a short visit to Boston at the first of the week and spoke on Monday afternoon to the Woman's Auxiliary of Christ Church, Cambridge. Archdeacon Jenkins will return in June and, among other engagements, preach in Grace Church, Lawrence, on the morning of June 14th, and in St. Paul's Cathedral on the evening of the same Sunday. On the morning of June 21st, he will preach in All Saints' Church, Brookline.

Trinity parish, Melrose, has observed the seventy-fifth anniversary of its very beginning as a parish by a service on May 20th. On the succeeding evening, a pageant depicting the history of the parish written by Mrs. Helen Boyce Wheeler,

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God in Science, by the Most Rev. CHARLES F. D'ARCY, D.D., Archbishop of Armagh.

Looking Forward (Towards 1940), by the Rev. C. E. RAVEN, D.D., Canon of Liverpool.

Marriage and Birth Control, by the Rt. Rev. ALBERT A. DAVID, D.D., Bishop of Liverpool, and the Rt. Rev. MICHAEL B. FURSE, D.D., Bishop of St. Albans.

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one of the parishioners, was presented in which 150 of the parishioners had part.

Bishop Sherrill held a supplementary Confirmation service in St. Paul's Cathedral last Wednesday when he confirmed twenty-seven persons presented by their respective rectors. This service is for those who were prevented attending the Confirmation service in their own parish churches. Two Boston parishes and parishes in thirteen other cities and towns were represented by the class of candidates.

One thousand dollars has been sent to Bishop Rowe for a room in Wrangel Hospital, Alaska, to be a memorial in perpetuity to Miss Abby Rand Loring. A bronze tablet to her memory will be placed in Trinity Church, Boston, where she was the fourth generation of her family to worship.

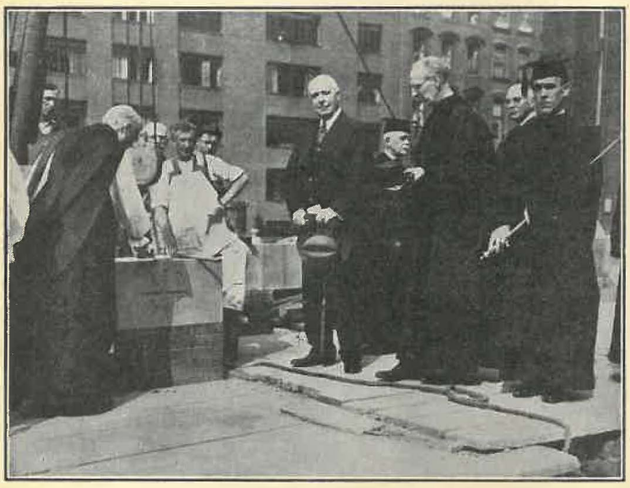
ETHEL M. ROBERTS.

Cornerstone of Seabury Hall, Chelsea Square, Laid; Dr. Barry Dies Suddenly

General Seminary Graduates Thirty-one—Nurses' Service at St. John the Divine

The Living Church News Bureau
New York, May 30, 1931

THE CEREMONY OF THE LAYING OF THE cornerstone of Seabury Hall at the General Theological Seminary last Tuesday afternoon brought to Chelsea square a large group of alumni and other interested friends of the institution. It seemed a notable event. For the first time in over a quarter-century a new building is going up in Chelsea square; it is a visible expression of the sound, healthy condition of the seminary under the admirable leadership of Dean Fosbroke, the trustees, and the faculty.



CORNERSTONE LAYING AT GENERAL SEMINARY

LEFT TO RIGHT: The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey; Judge Samuel Seabury, a grandson of the man after whom the hall was named; and the Very Rev. Hughell W. Fosbroke, D.D., dean of the Seminary.

(Photo by Wide World Photo Service.)

Bishop Matthews of New Jersey, chairman of the board of trustees, presided and made the only address. Among those present were the dean and most of the members of the faculty, Judge Samuel Seabury and his brother, William Marston Seabury, Bishop Brewster of Maine, Bishop Stearly of Newark, Suffragan Bishop Gilbert of New York, the Rev. Dr. Phillips of Washington. and the Rev. Dr. Tomkins of Philadelphia.

Seabury Hall will provide a much-needed auditorium for large gatherings, other rooms for the various social events of the student body, and living apartments for some of the instructors and tutors. Its dedication title brings to Chelsea square another of the distinguished family names of the Church's history, and is a tribute from the institution to two of the Seaburys who have served on its faculty: The Rev. Dr. Samuel Seabury, sometime rector of the Church of the Annunciation, New York; and the Rev. Dr. William Jones Seabury, sometime rector of the Church of the Ascension. Judge Seabury is a great-grandson of America's first Bishop, and a grandson of Dr. Samuel Seabury, cited above.

DEATH OF THE REV. DR. BARRY

(Picture on front cover)

The sudden death of the rector emeritus of the Church of St. Mary the Virgin, which occurred Thursday morning, May 28th, at the home of Mr. and Mrs. Abraham Hatfield in New Canaan, Conn., where he had been a guest for two weeks, came as a shock to his host of friends throughout the country.

The Rev. Dr. Joseph Gayle Hurd Barry, 73 years of age at the time of his death, was one of the best known priests of the American Church. His influence had increased with his years, and at the time of retirement from his rectorship here in 1929, he ranked as one of the ablest preachers in the country and as a writer of religious books that will long endure. Dr. Barry is too well known as one of the prevailing champions of the Anglo-Catholic movement in the American Church to need extended description here. Following his experience as an instructor in the Western Seminary and as dean of Nashotah House, he brought his rare teaching ability to St. Mary's pulpit in 1909, and there for twenty years he explained his faith and brought it into the lives of others with singular success. A profound student, much of a recluse in his method of living, Dr. Barry possessed a remarkable knowledge and understanding of human nature and a keen sense of humor, and so was a delightful companion to the group of friends he drew closest about him.

One of the most useful ministries in the American Church has come to its quiet and sudden ending. It was a ministry that produced some thirteen or fourteen books, a ministry that directed one

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of the largest of our parishes and made it a profound spiritual influence in this metropolitan community, expressing itself especially in sermons and in the addresses of quiet days and retreats.

The burial will take place Monday in St. Michael's Cemetery in Astoria, following the Requiem which will be sung in St. Mary's at 11 o'clock.

GENERAL SEMINARY COMMENCEMENT

Thirty-one men became alumni of the General Theological Seminary at the commencement exercises last Wednesday morning. Bishop Brewster of Maine, Dean Fosbroke, and the Rev. Dr. Shepard, secretary of the faculty, presided in the giving of diplomas and in the conferring of the degrees.

THE TRINITY ORDINATIONS

At the Cathedral tomorrow morning the Bishop of New York will ordain an unusually large class of candidates. Seven will be made deacons and six advanced to the priesthood. Following the service and a luncheon at the Bishop's house, the newly-ordained deacons will accompany Bishop Manning on his annual visitation to the Chapel of the Good Shepherd at City Home on Welfare Island. This continues the admirable custom inaugurated by the Rt. Rev. Henry C. Potter whereby the candidates of New York diocese commence their ministry among the unfortunate dependents of the city, in spiritual fellowship with the sick and the poor. This year Chaplain Ussher will present between sixty-five and seventy people to the Bishop for Confirmation.

G. F. S. CONVENTION AT CORNWALL

Over three hundred delegates, and friends, including seven of the clergy, attended the annual convention of the Girls' Friendly Society of the neighborhood of Hudson West on Tuesday, May 10th, in St. John's Church, Cornwall, the Rev. Robert Gay, rector.

ANNUAL NURSES' SERVICE AT CATHEDRAL

For the seventh time the graduate nurses of the New York County Association met on Sunday evening, May 17th, at the Cathedral of St. John the Divine, at the invitation of Bishop Manning, for their annual service in memory of Florence Nightingale, the nurses who gave their lives in the Great War, and those who have died in service during the last year. There were graduate and pupil nurses in the uniforms of their respective schools; 200 Red Cross nurses in their striking blue capes lined with scarlet; a group in caps and gowns from the Teachers' College; about twenty who served in the Spanish-American War in their dark blue uniforms; and American Legion nurses. No one knows how many thousands will gather there when the nave is open and the seating capacity will not have to be limited. It is now the largest gathering of nurses at any such service in the country.

Addresses were made by the Bishop of New York and by the Rev. Dr. H. G. Mendenhall, clerk of the New York presbytery.

PERSONALS

The Rev. Francis A. Sanborn, secretary of the diocese, enters upon his new work tomorrow as vicar of Grace Chapel. His address now is 419 East 13th street, New York.

The Very Rev. Dr. Hughell Fosbroke, dean of the General Seminary, has been elected chairman of the diocesan social service commission in succession to Charles C. Burlingham, who retires automatically after four years of vigorous and influential leadership.

Died on Thursday, May 28th, at her home, the deanery of the Cathedral of St. John the Divine, Helen Elizabeth Gavit, sister of Mrs. Milo H. Gates, and former head of St. Agnes' School at Albany. Burial at Stockbridge, Mass., following the funeral service conducted at the Cathedral here by Bishop Manning.

Died on Friday, May 29th at her home in New York, Mrs. Anne Bronson Smith, granddaughter of the Rt. Rev. Dr. Jonathan Mayhew Wainwright, provisional Bishop of New York, 1852 to 1854.

HARRISON ROCKWELL.

ERECT MEMORIAL TO BISHOP NELSON

ALBANY—By a resolution of the board of governors of St. Agnes' School, the dormitory section of the new school building under construction at the country site, Loudonville Heights, near Albany, will be a memorial to the Rt. Rev. Richard Henry Nelson, D.D., second Bishop of Albany. Bishop Nelson for many years conducted classes in religion and Bible study at St. Agnes' School, officiated at its opening and commencement, and in various ways presided over the school. He was deeply attached to this diocesan institution and, following his resignation two years ago, it was proposed to designate some portion of the new school building in his honor. The Bishop's death on April 25th caused the governing board to establish this enduring memorial of a beloved prelate. The cost of the dormitory is estimated at $50,000, and it is expected to be raised among the Bishop's friends in the diocese.

The manuscript of a book Bishop Nelson had written after his retirement was with the publishers at the time of his death and will shortly be printed posthumously. This is a study of the Revelation, based upon a course he conducted at St. Agnes' School in the classes he had there during the last years of his episcopate.

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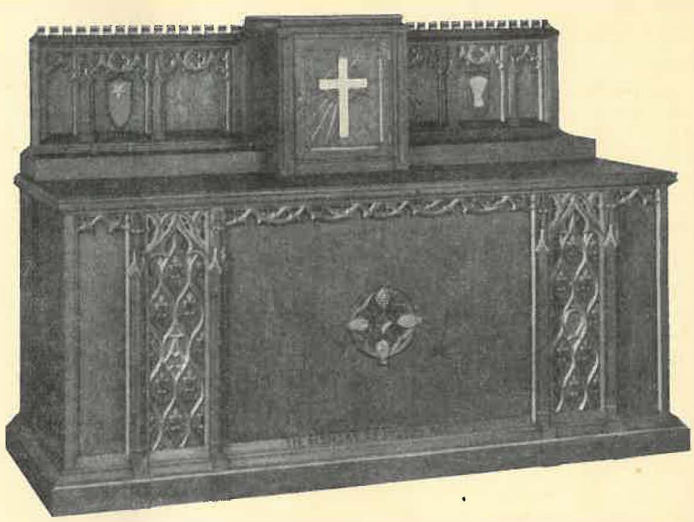

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By Majority Vote, Long Island Parishes Decide Not to Merge

Woman's Auxiliary Thank Offering Exceeds Previous Year's Total—Miscellaneous News

The Living Church News Bureau
Brooklyn, May 28, 1931

THE VESTRY OF THE PARISH OF ST. Matthew, Brooklyn, by a vote, it is said, of 8 to 3, approved a proposal to unite their parish with that of the Good Shepherd, next adjoining on the east. A meeting of the congregation was held last Monday night to make an expression on the matter. About two hundred and fifty attended. The vestry's scheme was ably presented as the only feasible solution of the financial difficulties of the parish. There is a current indebtedness of several thousand dollars, and no way to pay it appears except to mortgage the property. Population conditions in the neighborhood have changed steadily for years, and show no likelihood of improving. A letter from Bishop Stires was read, in which he deplored mergers but acknowledged that he saw no other way out of the present situation. Speakers from the floor, however, took a different view of the situation, and their appeals offset the advice of the vestry; so that on vote only about a dozen approved the merger, while more than a hundred voted against it. It is not likely, therefore, that the proposal will be carried out, at least for the present.

YOUNG PEOPLE COÖPERATE

In accordance with the expressed wish of the Most Rev. James DeWolf Perry, D.D., Whitsunday this year was especially observed in this diocese with an appeal to the young people of the Church for their loyal coöperation. In many parishes efforts were made to increase the devotion of the younger communicants, and no little success was obtained along this line. At St. Andrew's, Brooklyn, for instance, there was a sung Eucharist at 10 o'clock, at which the junior choir of boys and girls sang, and the officers and children of the Church school made a corporate Communion. At the 11 o'clock Eucharist a number of gifts were received and blessed: an altar rail, a lectern Bible, chancel Prayer Books, and altar cards. At All Saints', Richmond Hill, the children had a festival service on Saturday, the eve of Whitsunday. The service was sung by the children.

OUT-OF-TOWN MEETING OF THE W. A.

The annual out-of-town meeting of the Woman's Auxiliary was held last Monday at the Cathedral of the Incarnation, in Garden City. The United Thank Offering was reported as exceeding already, by about $1,000, the total that was raised in the preceding triennium; so that the total to be presented from this diocese at Denver in September will be larger than ever before.

In the afternoon Dean Sargent of the Cathedral spoke on the United Thank Offering, Dr. John W. Wood on Santo Domingo and other West Indies missions, and the Rev. Allan Evans of Hewlett on Diocesan Missions.

MISCELLANEOUS

The ordinations on Trinity Sunday will be held in St. Paul's Church, Flatbush. There are six candidates.

A recent Sunday evening forum in the parish house of Holy Trinity, Brooklyn, discussed Military Training for Youth, Col. George Lewis of the United States Army speaking for it and Tucker Smith, secretary of the Committee on Militarism in Education, speaking against it.

Albert W. Meisel, a vestryman and counsel of St. Ann's Church, Brooklyn, offers to draw a will without charge for anyone who will leave a legacy for the parish endowment fund.

The Church schools of the diocese will hold their annual meeting for the presentation of their missionary offerings at the Cathedral, Garden City, on Saturday, June 6th. Judging from previous experience, there will be from two thousand to three thousand children present, from a large number of the parishes on the Island. The speakers' stand will be outdoors, and amplifiers will carry the words to all parts of the grounds. Recognition will be given to the schools making the best records in various particulars for the preceding year.

The commencement of St. Paul's School, Garden City, will be held on Wednesday, June 3d, and that of St. Mary's on Tuesday, June 9th. CHAS. HENRY WEBB.

DEDICATE GUILD HALL AT WATERTOWN, WIS.

WATERTOWN, WIS.—The new Alice Hawkins memorial guild hall of St. Paul's Church, Watertown, Wis., was dedicated by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, on May 19th. The new hall is a gift of the late George Hawkins in memory of his sister. The brief service was followed by a dinner in the new building and was presided over by the Rev. Don M. Gury, rector of St. Paul's parish. Included in the list of guests were several former rectors and members of the clergy.

The building adjoins St. Paul's Church and has been made to conform to the gothic architecture of the older buildings. Construction is of Watertown sand brick and hollow tile. The roof is of slate-grey asphalt shingles, and the windows are Florentine glass. The interior of the hall is finished in white plaster, with dark oak beams in the ceiling, and oak trim. The hall will seat approximately three hundred persons.

In addition to the new building, the old Cady memorial chapel, which formerly served as a guild hall, has been restored for purposes of worship, and will be used by the parish children. This building has been equipped with new gothic lighting fixtures to conform with the new hall, and has a new floor and a remodeled sanctuary.

Between the new hall and the old chapel, a small proscenium arch has been constructed to provide facilities for religious drama and entertainments. This arch is hung with a velour curtain in rust color.

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Bishop of Chicago Invites Clergy to Help Celebrate Anniversary of Consecration

Churchwomen Present Thank Offering — Church Shows Gain in Membership

The Living Church News Bureau
Chicago, May 30, 1931

"PRONES," OR SHORT PERIODS OF INstruction in matters pertaining to the Church, were urged by the Rt. Rev. George C. Stewart, D.D., speaking before the clergy's round table of the diocese, at St. James' Community House, Chicago. It was "Bishop's Day" at the round table and the annual business meeting.

The Rev. Howard R. Brinker, rector of St. Bartholomew's, was reëlected president of the round table for the fifth consecutive year. The Rev. Otis G. Jackson was re-named secretary.

Speaking on Prones and Rhythms, Bishop Stewart advocated the elimination of the long list of announcements just prior to the Sunday morning sermon and the substitution of the short instruction. The instruction should not be longer than two minutes, he said, and may be upon numerous phases of the Church about which the communicant should be instructed.

The Bishop invited the clergy of the diocese to spend the day of June 18th, the first anniversary of his consecration, with him at Doddridge Farm, Libertyville. It will be a day of spiritual stock-taking, the Bishop asking that his clergy arrive at Libertyville the evening of June 17th and depart the morning of June 19th. The morning of June 18th will be given over to devotions; the afternoon to discussion of common problems; the evening, to recreation.

CHURCHWOMEN PRESENT OFFERING

St. Luke's Church, Evanston, was packed to capacity Thursday morning for the annual presentation of the United Thank Offering of the Woman's Auxiliary. The offering will represent Chicago's share in the offering of the whole Church, which will be presented at General Convention in Denver next fall. The amount was not made known.

The Church as a whole, the parish and the individual, are missionary basically, the Rev. Irvine Goddard, rector of Emmanuel Church, LaGrange, declared in the sermon. He stressed the necessity of missions and answered various objections which frequently are voiced against the missionary program of the Church.

Bishop Stewart celebrated at the Holy Communion; the Rev. Dr. Randall read the epistle; the Rev. Dr. McAllister the gospel. Assisting at the communion in addition to Drs. Randall and McAllister were the Rev. Messrs. Gardner A. MacWhorter, J. McNeal Wheatley, and Irvine Goddard.

Mrs. Rebecca T. Standridge, missionary from China, and Dr. McAllister spoke at the afternoon session.

CHURCH GAINS IN MEMBERSHIP

The Church, with a gain of 3,600 members last year in Chicago, stood fourth among non-Roman communions of the city according to a report made public this week by the Rev. Walter Mee, executive secretary of the Church Federation of Chicago. A total gain of 55,000 was reported. Plans were announced by the Federation looking toward work in a city with a population of 7,500,000.

The Lutheran Church, with a gain of 13,565, leads other Churches in membership increases. Other ranking Churches in order were: Methodist, Presbyterian, Episcopal, Congregational, Baptist.

RELIGIOUS EDUCATIONAL PLAN ADOPTED

Leaders in religious education of the province of the Mid-west met in Chicago Thursday and laid out plans for children's missions next fall. The plan will be a follow-up on the King's Ship program which has been widely adopted during the past year.

The plan to be followed next year pictures the children as "Ambassadors of Christ" and carries out the idea of travel by taking children on story trips to foreign lands and mission fields. The motto is: "Here am I, Send me." The doings of an interesting family, called the "Send Me" family, are related to the children. The program will be practical in every detail as well as informative and entertaining.

Among those present were: the Rev. Maurice Clarke, Marquette; the Rev. C. C. Jatho, Michigan; E. E. Piper; and Miss Vera L. Noyes.

ST. ALBAN'S COMMENCEMENT

The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, will deliver the commencement address at St. Alban's School, Sycamore, June 14th, under plans

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announced by the Rev. Dr. Charles L. Street, headmaster. Dr. Street will preach the baccalaureate sermon. Presentation of diplomas will take place Sunday afternoon.

ARCHDEACON ZIEGLER ILL

An emergency operation for appendicitis was performed upon the Ven. W. H. Ziegler, archdeacon of the diocese, at the Elgin Hospital, Tuesday. The condition of the appendix was found to be serious and physicians stated if the operation had not been performed immediately, complications were likely. However, latest reports indicate the archdeacon was progressing satisfactorily.

Memorial Day Services Held In Many Philadelphia Churches

George Washington's Prayer for Country Used by McCall Post—Summer Conference for Clergy

The Living Church News Bureau
Philadelphia, May 30, 1931

WHITSUNDAY THIS YEAR WAS OBserved with many memorial services in Philadelphia parishes, falling on the Sunday before Memorial Day. American Legion Posts and Veterans of Foreign Wars paid tribute to their fallen comrades by attending their local churches together.

Among the larger celebrations of the day was that of the Howard C. McCall Post, in West Philadelphia. Joined by a group of associated organizations, the McCall Post marched from their headquarters to the Church of the Saviour, where a wreath was laid on the McCall Memorial altar. The colors were blessed by the Rev. Dr. John R. Hart, Jr., vicar of the Chapel of the Transfiguration, who used George Washington's prayer for the country in this ritual. He was assisted in the service by the Rev. E. Harvey Herring, curate of the Church of the Saviour.

In Holy Trinity Church, Rittenhouse square, another memorial service was conducted by the rector, the Rev. Dr. Floyd W. Tomkins, D.D. The Veteran Corps, First Infantry, and the 103d Engineers paraded from the armory into the church.

United Spanish War Veterans held a special service on Sunday evening in St. Matthew's Church, with the Rev. C. Herbert Reese, rector, as preacher.

Other Memorial Day services were held in St. Alban's, Roxborough; St. Bartholomew's, Wissinoming; St. Michael's, Germantown; and St. Paul's, Chester. The Rev. Charles B. DuBell, rector of St. Simeon's Church, was the preacher at a veterans' memorial service for the George H. Imhof Post.

SUMMER CONFERENCE FOR CLERGY

The second summer conference for clergy at the Philadelphia Divinity School will be held on Monday, June 8th, to Thursday, the 11th. This conference, which lasts only four days, is open to all clergymen in the Church, and it is hoped that many from outside the diocese of Pennsylvania will attend. It is conducted under the auspices of the faculty of the Divinity School and the department of religious education. The registration fee is $2, and dormitory accommodations will be provided at nominal cost for those who desire to be in residence at the school.

The courses include Present-day Trends in Theological Thought, by the Rev. George Cadwalader Foley, D.D., professor of Systematic Divinity; the Application of Christian Principles to Present Conditions, by the Rev. Addison Alvord Ewing, S.T.D., professor of Homiletics; the Relation of Religion and Psychiatry conducted jointly by Dr. Earl D. Bond, professor of Psychiatry, and Dr. Kenneth E. Appel, assistant professor of Psychiatry, both of the University of Pennsylvania; and the Church and Industrial Relations, by Spencer Miller, Jr., of the Christian Social Service Department of the National Council.

MEETING OF CATHOLIC CLUB

The regular meeting of the Philadelphia branch of the clerical union for the Maintenance and Defense of Catholic Principles will be held Tuesday of this week at St. Mary's Church, Wayne. The Rev. Henry Clay Mitchell, rector, will act as host of the occasion. There will be a choral Mass and Meditation, to be followed by a business meeting and the annual election of officers.

CONFRATERNITY OF THE BLESSED SACRAMENT TO MEET

The annual conference and meeting of the Confraternity of the Blessed Sacrament will be held at St. Alban's Church, Olney, on June 11th.

The Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, will pontificate at the solemn High Mass, which will precede the meeting. There will also be a procession and benediction.

Corpus Christi Day will be observed at St. Alban's by a service of solemn Evensong procession, and benediction, to which the clergy, members of the Confraternity of the Blessed Sacrament, and the acolytes of some other parishes have been invited. The Rev. Archibald Campbell Knowles is rector of St. Alban's Church.

YOUNG PEOPLE'S FELLOWSHIP CONVENTION

The Rt. Rev. George W. Davenport, D.D., Bishop of Easton and member of the Committee on Youth appointed by the Lambeth Conference, and the Hon. George Wharton Pepper, former United States senator, were the speakers at the annual convention of the Young People's Fellowship of the diocese of Pennsylvania, which was held May 25th in the Church of the Holy Apostles.

DELEGATES TO TRIENNIAL MEETING OF AUXILIARY ELECTED

The Pennsylvania Branch of the Woman's Auxiliary has elected the following to the triennial meeting of the Woman's Auxiliary in Denver from September 16th through the 30th:

Delegates: Mrs. George Woodward, Mrs. Charles R. Pancoast, Mrs. John E. Hill, Mrs. William J. Haines, and Mrs. B. Franklin Pepper.

Alternates: Mrs. Henry Dillard, Mrs. John Van Pelt, Mrs. Sarah Lowrie, Miss Henrietta Washburn, and Mrs. Theodore S. Paul.

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SUNDAY SCHOOL INSTITUTE ORGANIZED AT EAU CLAIRE, WIS.

EAU CLAIRE, WIS.—Upon the invitation of the Very Rev. F. Victor Hoag, men and women teachers in the Church schools of the middle section of the diocese met in Christ Church parish house, Eau Claire, Sunday, May 17th, for the purpose of organizing a Sunday School Institute to meet semi-annually.

Following a short service in the chapel, the Institute was formally opened and an address given on the Prayer Book by the Rev. J. J. Dixon of Christ Church, Chippewa Falls. Members were then placed in study groups according to the Christian Nurture system of grades, meeting in separate parts of the parish house until supper time.

The Bishop of the diocese, the Rt. Rev. Frank E. Wilson. D.D., was present at the supper and addressed the Institute, stressing the idea of making impressions as one of the chief features of Church school work; and Mrs. Hans C. Olson gave a talk on Story Telling. Dean Hoag followed with interesting plans and outlines and presented charts and individual student books which he had used with profit in other places and some of which are being used now at Christ Church Sunday school.

The southern end of the diocese will hold its Institute in La Crosse, and the northern end at Superior.

Grace Church, Rice Lake, invited the Institute to meet there in October.

MILWAUKEE RECTOR IMPROVING

MILWAUKEE—The Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, is steadily improving after the amputation of an infected leg. He was taken to Milwaukee Hospital about two weeks ago, suffering from an infection that puzzled physicians, but which now appears to be checked by the amputation.

WESTERN NEW YORK ACOLYTES HOLD ANNUAL RALLY

BATAVIA, N. Y.—The Acolytes' Guilds of the diocese of Western New York held their annual rally at St. James' Church, Batavia, on the eve of the Ascension, May 13th. About 200 acolytes and clergy attended.

The Rt. Rev. J. Z. Jasinski, Bishop of the Polish National Catholic diocese of Buffalo, who pontificated, was accompanied by a delegation of acolytes from the Holy Mother of the Rosary Cathedral, Buffalo. Another delegation came from the Russian Orthodox parish of SS. Peter and Paul, Buffalo, headed by Fr. Ernest Wolkodoff.

BISHOP OLDHAM AT DEDICATION OF CORNELL WAR MEMORIAL

ALBANY, N. Y.—"O Almighty Father . . . grant that all who enter or use these halls may be inspired to dedicate themselves anew to the unfinished task which those whom we remember today have committed to us, that their sacrifice may not have been in vain."

This is the prayer, in part, delivered by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, who offered the invocation at the dedication of the university's war memorial, consisting of a cloister and several towers. The exercises took place on Saturday, May 23d, and included an address by President Hoover, which, together with the other speeches, was broadcast.

BRADNER LECTURESHIP FUND FOR THEOLOGY ESTABLISHED

PROVIDENCE, R. I.—The Rev. William M. Bradner, executive secretary of the department of religious education and son of the late Rev. Lester Bradner, Ph.D., announces the establishment of an open fund for a lectureship to be given in memory of his father. Associated with Mr. Bradner in this cause are his two brothers and his sister. The lectureship will be established at either the Episcopal Theological School, Cambridge; General Theological Seminary, New York City; or the Virginia Theological Seminary, Alexandria, Va. The National Council has agreed to act as trustees of the fund and a special board of managers has been appointed to make arrangements for the lectures. It is to be called the Lester Bradner Lectureship Fund.

Anyone who desires to share in that memorial may do so by sending contributions, no matter how small, to the Rev. John W. Suter, Jr., 281 Fourth avenue.

At the end of six months after the day of official adoption of the legal papers by the council, members of the Bradner family will complete the necessary amount to institute the lectureship. The fund will remain open for further contributions.

COMMENCEMENT EXERCISES AT SEABURY DIVINITY SCHOOL

FARIBAULT, MINN.—The commencement exercises at Seabury Divinity School took place in the Cathedral of Our Merciful Saviour, Faribault, on May 19th, with the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, as preacher. Seven men were graduated, receiving diplomas of the school, and six graduates of last year were granted the degree of Bachelor of Divinity. The Bishop of Minnesota, the Rt. Rev. F. A. McElwain, presided, conferred the degrees, and presented the diplomas.

The Edward Clark Bill oratorical prize was divided between Lansing Kempton and William L'A. Rice. The Diffendorfer reading prize was awarded to Lansing Kempton. The Cotton reading prize for the middle class—for which a special contest was held—was awarded to the Rev. Monroe Bailie.

This commencement marked the completion of twenty years of service of Seabury Divinity School under the Rev. Dr. F. F. Kramer as warden.

LOUISIANA SEEKS LIQUIDATION OF DIOCESAN DEBT

NEW ORLEANS, LA.—A project has been set on foot to liquidate the debt of the diocese of Louisiana, amounting to $50,000. A meeting of representative laymen with the Rt. Rev. James Craik Morris, D.D., Bishop of the diocese, was held recently to discuss the financial situation, with the result that an influential committee was formed under the chairmanship of Gustaf Westfeldt, Jr. This committee proposes to meet the problem by securing in each parish, for the next three years, beginning with 1931, an annual contribution that will be equivalent to not less than $2.00 per communicant for each year. It is hoped by this means to raise also a substantial addition to the permanent endowment fund of the diocese. The parishes have, accordingly, been asked to supply their communicant lists to the Bishop without delay, and it is understood that the general campaign, under the direction of the committee, will proceed at once.

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TWO MISSOURI DIOCESES TO HOLD COMBINED SERVICES

ST. LOUIS, MO.—The dioceses of Missouri and West Missouri will hold a combined summer conference and training school, this year, at Columbia, which will be held in Christian College from June 21st to 26th, inclusive.

Chairmen of the conference are the Rev. Thomas L. Small, chairman of the department of religious education in Missouri, and the Rev. Richard Trelease, chairman of the department of religious education in West Missouri.

The Rt. Rev. Robert N. Spencer, Bishop of West Missouri, will conduct classes on the Life of Our Lord, and the Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri, will hold classes on Personal Religion.

The Very Rev. John Warren Day, dean of Grace Cathedral, Topeka, Kans., will discuss young people's problems, and will also have a course on the Old Testament in the Light of Today.

Maurice E. Votaw of the School of Journalism, St. John's University, Shanghai, China, will discuss the American Church in the Orient; and the Rev. James P. DeWolfe, rector of St. Andrew's Church, Kansas City, will lead a clergy round-table.

Miss Dorothy May Fischer, executive secretary for young people's work, province of the Southwest, will have classes on Young People's Program Building; and Miss Josephine B. Farrington, children's department of the St. Louis Library, will teach the methods of story telling.

Miss Dulcie Bloy, formerly teacher at Iberia Junior College and daughter of the Rev. F. J. F. Bloy, rector of Grace Church, Kirkwood, will have a class on the Principles of Teaching.

The Rev. David Haupt, rector of Calvary Church, Columbia, will be the host to the conference and has planned many recreational features for the members.

MISSOURI BRANCH OF W. A. HAS FIFTIETH ANNIVERSARY

ST. LOUIS—"Each for all and all for each" was the slogan suggested by the Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor, for the Missouri branch of the Woman's Auxiliary, at its fiftieth anniversary meeting on May 22d.

The service of Holy Communion was celebrated by the Bishop of Missouri, the Rt. Rev. Frederick F. Johnson, D.D., in Christ Church Cathedral, and the business meeting was opened by the president, Mrs. John F. Shepley, in the Schuyler Auditorium of the Bishop Tuttle Memorial. Pledges amounting to over $2,000 were made for the next quarter by parishes and missions of the diocese.

Mrs. C. R. McDonald, daughter of the late Edmund Duckworth, spoke on the past history of the Auxiliary in Missouri, and said it was fitting to announce the entry of a new branch member, St. Luke's Mission at Valley Park, to commemorate the fiftieth anniversary.

The Missouri branch was organized in 1881, when the Rt. Rev. Charles F. Robertson was Bishop of Missouri, with Mrs. Robertson as the first president. Bishop Robertson appointed Miss Mary Triplett the first secretary and she filled that office until her death ten years ago. The parishes included in the organization at that time were Christ Church, St. George's, Holy Communion, Mt. Calvary, Grace Church, Kirkwood, and Calvary Church, Louisiana.

A tribute was paid to the late Mrs. Anne Branch Cushing by Mrs. McDonald for her continuous and wonderful record of service in the Auxiliary.

Mrs. Shepley told of a meeting called by Rabbi Ferdinand M. Isserman, held at Temple Israel, to which a Catholic, Jewish, and Protestant woman was invited to speak on the work of the women of these Churches. As representing the Protestants, Mrs. Shepley told of the work of the Auxiliary in the Episcopal Church.

Bishop Scarlett, speaking on the future of the Auxiliary, emphasized the need of the Auxiliary working particularly in the weaker parishes out in the diocese.

Mrs. J. H. George, educational secretary, also spoke, and Mrs. H. E. Woodward, secretary, and Mrs. Roy Campbell, treasurer, gave their reports.

PILGRIMAGE MADE TO HOSPITAL AT PITTSBURGH

PITTSBURGH—The first annual diocesan pilgrimage to St. Margaret's memorial hospital, Pittsburgh, was held Sunday afternoon, May 17th. Nearly eight hundred people, many of them children of the Church schools, were in the procession. The service was in charge of the Rev. F. Orr Johnson, chaplain of the institution.

The pilgrimage was sponsored by the board of managers. The Free Bed Fund of the hospital was explained and every person present was given an "elephant" mite box to fill and present at the pilgrimage next year.

GEORGIA CONVENTION SCORES LYNCHING

DOUGLAS, GA.—The following resolution was passed at the recent diocesan convention held in Douglas, on April 14th and 15th:

Whereas, the State of Georgia has suffered the disgrace of three lynchings within a year after freedom from such occurrences for a period of two years, therefore be it

Resolved: By the Woman's Auxiliary of the diocese of Georgia of the Episcopal Church in Convention assembled,

that this Auxiliary hereby expresses its abhorrence of the crime of lynching and repudiates the belief as sometimes asserted that this crime is justifiable or excusable as a protection of the white women of the South.

They believe that lynching is under all circumstances a crime against the dignity of the State, a riotous rebellion against the peace and stability of the social and civic order, under the constituted authorities, of which, legally exercised, women and all other citizens should find the guarantee of their personal protection and safety.

BIBLES IN THE AIR

NEW YORK—Fourteen hundred copies of the Gospel of St. John, in pocket size, bound in bright red covers and printed in large type, have been presented to the fourteen hundred flyers of the Armada by the New York Bible Society, so that each man may have a portion of God's Word near at hand for a silent moment before or after flight.

The first Bible to cross the ocean by air was presented by the New York Bible Society to the mammoth dirigible R-34 before her return trip to England in 1919.

The society has just supplied Bibles to the men aboard the new cruisers of the navy now in the Navy Yard, following a privilege of many years granted by the Navy Department for furnishing Scriptures to the men of the fleet as they make their annual visit to the port of New York.

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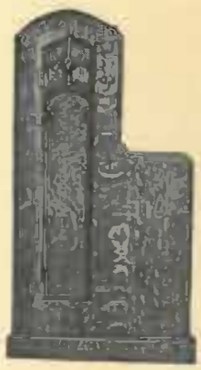

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(See New York letter, page 206)

GEORGE H. HILTON, PRIEST

SHELTON, CONN.—Following so soon the death of Archdeacon Humphrey of Roxbury, the diocese of Connecticut is again bereaved by the passing of the Rev. George H. Hilton, rector of St. Paul's Church, Huntington Center, Shelton, and Trinity Church, Nichols. The end came suddenly and calmly on Monday about 1 P.M., May 25th, after a short illness. For almost a year Fr. Hilton had not been his usual self, having suffered from a weak heart.

The funeral service was held in St. Paul's, Huntington, and burial in the old cemetery adjoining the church. The Rt. Rev. E. C. Acheson, D.D., assisted by Archdeacon Morehouse, the Rev. Kenneth Mackenzie of Westport, and the Rev. J. Chauncey Linsley, D.D., of New Haven, conducted the service. There were twenty or more priests present. At the grave prayer was said by the Rev. Ernest J. Croft; the Rev. Henry S. Habersham, Stepney Depot; Archdeacon Morehouse; and the Rev. Mr. Judson, Congregational minister who lived next door to the deceased. Bishop Acheson pronounced the benediction.

Fr. Hilton was born in Manchester, England. He received his training at Durham, being ordained deacon in 1895 and priest in 1896 by the Bishop of Manchester. Coming to the United States, he was rector of Grace Church, Morganton, and priest-in-charge of Morganton Missions in North Carolina, from 1915 to 1921; rector of the Church of Our Saviour, Plainville, Conn., from 1921 to 1924; becoming rector of St. Paul's, Huntington, in 1924.

Mrs. Hilton, a married daughter, and a son, Donald, survive him.

JESSE C. JORALEMON, PRIEST

JERSEY CITY, N. J.—In the latter part of May occurred the death of the Rev. Jesse C. Joralemon, for many years rector of Grace Church (Greenville), Jersey City.

Fr. Joralemon, who had been ill for two weeks previous to his death, was one of the older priests of the diocese of Newark, being 74 years old and having served in the diocese continuously since 1896.

Other parishes which he had served previous to his rectorship at Grace Church were Trinity Church, Paterson; St. Andrew's Church, Princess Anne, Md.; and St. John's Church, Boonton.

The funeral was held on May 27th at Grace Church, the interment being at Wilton, Conn.

ARTHUR MACHEN LEWIS, PRIEST

PHOEBUS, VA.—The Rev. Arthur Machen Lewis, rector of Emmanuel Church, Phoebus, died at his residence on the morning of May 5th. For the past two years he had been in extremely poor health; but the end came quickly and quietly. The burial service was held from Emmanuel Church with the Rev. George O. Watts of Hampton officiating, assisted by the Rev. William A. Brown, D.D., of Portsmouth; the Rev. H. H. Covington, D.D., Norfolk; the Rev. J. K. M. Lee, Newport News; Chaplain W. K. Lloyd, D.C.L., Langley Field; and the Rev. Norman E. Taylor, Norfolk. Interment was in Fredericksburg. Mr. Lewis has held several parishes in West Virginia, Iowa. and Southern Virginia.

Born in Jefferson County, W. Va., November 24, 1865, Mr. Lewis received his education at Roanoke College and the Virginia Theological Seminary. He was ordained deacon in 1901 by Bishop Peterkin and priest the year following by Bishop Gravatt. On September 6, 1916, he was married to Virginia Hayden Blandford of Philadelphia. At the time of the World War he was made a four-minute man, becoming a speaker for the League of Nations in 1919.

PETER CLARKE WOLCOTT, PRIEST

CHICAGO—The Rev. Peter Clarke Wolcott, D.D., for thirty-three years rector of Trinity Church, Highland Park, and for the past five years rector emeritus, died at the home of his daughter in Florida Saturday, May 27th. The body was brought to Chicago on Tuesday and burial was at Batavia after services in Trinity Church, Thursday morning.

The Rt. Rev. G. C. Stewart, D.D., was celebrant at the requiem Mass. Assisting were the Very Rev. John Herbert Edwards, dean of the northeastern deanery, and the Rev. Christoph Keller, rector of Trinity Church.

Dr. Wolcott was one of the most picturesque characters among clergy of the diocese of Chicago. He was a member of a distinguished New England family which moved to Memphis, Tenn., near the close of the Civil War. There he witnessed raids upon the city and, at the close of the war, prominent Confederates, among them Jefferson Davis, president of the Confederacy, who were members of Calvary Church, Memphis, withdrew from the parish and formed a new church. This was done because the Wolcott family from the north had become active in the parish life.

Later adventure awaited Dr. Wolcott as a teacher and lay helper among the Sioux Indians of the Dakota territory. In his autobiography written several years ago, he recalled incidents about the battle of the Little Big Horn where General Custer and his command of 264 men met their death and he relished the spice of danger which he said awaited the life of the lay missionary in the west in those days.

Dr. Wolcott was in Japan at the time of the Yokohama earthquake in October, 1891, and described the quake vividly in his memoirs.

The deceased was 75 years old and had lived, since the death of his wife, with a daughter, Mrs. Lyman Prior, at Jacksonville, Fla. Surviving him in addition to Mrs. Prior are two sons, the Rev. George Wolcott of Denver, and Leonard Wolcott, who is a representative of the British government in China.

CAROLINE MUDGE KIMBALL

SWAMPSCOTT, MASS.—Mrs. Caroline Mudge Kimball, widow of Charles E. Kimball, died at her home in Swampscott, Mass., on May 26th. She was a native of Danvers, Mass., and the daughter of Amos Everett Mudge and Sarah Pike Mudge; the former being a prominent business man of Lynn before he established his home in Swampscott. Mrs. Kimball was interested in Church activities through-

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out her life, first in Wakefield and later in Swampscott where she was one of the early members of the Church of the Holy Name. Nephews and nieces are her only survivors. Funeral services were held in the Church of the Holy Name, Swampscott, May 28th.

NEWS IN BRIEF

ARKANSAS—Dr. W. P. Witsell, rector of Christ Church, Little Rock, after an operation performed at St. Luke's Hospital, New York City, resumed his duties May 17th.

CENTRAL NEW YORK—Seventy young people from Johnson City, Endicott, Bainbridge, Sherburne, and Oxford attended a Young People's conference at Christ Church, Sherburne, on April 18th. Addresses were made by the Rev. James E. Clark, by the Rev. S. F. Burhans, and by Miss Charlotte Tompkins. Illustrating an experiment in that direction, movies were shown of the McCall Mission work in France.—Bishop Coley recently blessed a new lace altar cloth for St. Luke's Church, Harpursville, made and given to the church by Miss Mida Carver of the House of the Good Shepherd in Binghamton.—A new organ has been installed in Christ Church, Wellsburg.—Four class rooms are being built in the basement of the parish house at Grace Church, Cortland, to meet the demands of the growing school.—Among the leaders at the conference on Christian Religious Education, to be held in Skaneateles from June 28th to July 3d at St. James' parish house, will be Bishop Coley, Archdeacon Jaynes, the Rev. Charles H. Collett, general secretary of the Field Department of the National Council; the Rev. H. X. Whedon of Oxford; the Rev. James E. Clark; Prof. H. N. Ogden; Mrs. Leland E. Palmer, diocesan educational secretary of the Woman's Auxiliary; Miss Dorothy Colburn; and Miss Mildred Fish. Mrs. Arthur F. Carpenter will act as hostess and Miss Alice Batley as registrar. The conference is under the direction of Miss Charlotte Tompkins, diocesan director of religious education.

DALLAS—On Tuesday, May 21st, in St. Andrew's Church, Fort Worth, Texas, the Rt. Rev. H. T. Moore, D.D., LL.D., installed the Rev. Halsey Werlein, Jr., as rector of the parish. The Rev. Bertram L. Smith, rector of St. John's Church, Ft. Worth, read the epistle, the Rev. H. Cowley-Carroll, rector of Trinity Church, Ft. Worth, read the gospel, and the Rev. W. D. Bratton, of Wichita Falls, Texas, preached the sermon. The clergy of the diocese were present and in procession. After the service, the ladies of St. Andrew's parish served luncheon to the clergy and their wives.

DULUTH—On May 10th, the Rt. Rev. Benjamin T. Kemerer, D.D., Bishop Coadjutor of Duluth, confirmed a class of 37 at St. Paul's Church, Virginia, Minn., the largest class in the history of the parish.—At Eveleth, in St. John's Church, which had been closed for three years but now has seventy communicants, Bishop Kemerer confirmed another class. The churches at Tower, Eveleth, and Virginia are all under the supervision of the Rev. Arthur H. Beaty, of St. Paul's, Virginia, Minn.

MARYLAND—The United Thank Offering, amounting to $4,978.06, from the diocese of Maryland was presented at the service in the Pro-Cathedral on Friday, May 15th.

MILWAUKEE—On Sunday, May 17th, the Church schools of the southern part of the diocese of Milwaukee met at the new Trinity Church, Janesville, Wis., for a special service for children, their parents, and friends. Church schools from nearly all of the parishes were represented. The Rev. Crawford W. Brown, rector of St. Luke's Church, Whitewater, Wis., was the preacher.

NEBRASKA—In honor of the ninth anniversary as rector, parishioners of the Rev. Daniel J. Gallagher, of St. Andrew's Church, Omaha, presented him with a five-passenger Chevrolet coach.—With $5,000 as an objective, laymen of the diocese with Dr. F. O. Beck as chairman are endeavoring to raise that amount to house women Church workers in Hsiakwan, Nanking, China.

NEW JERSEY—The second diocesan summer school for women Church workers, the Rev. Charles E. Kennedy, Christ Church, South Amboy, conductor, will be held in St. Mary's Hall, Burlington, July 6th to 13th inclusive.

NEWARK—In the presence of priests and people from various parts of the diocese, the Ven. William O. Leslie, Jr., archdeacon, on Sunday, May 10th, laid the cornerstone of the Church of the Advent, Brookdale, a suburb of Bloomfield.

NEW YORK—On Sunday afternoon, May 17th, members of the New York Letter Carriers Association were the guests of the Church of the Incarnation, 35th street and Madison avenue, New York City, at choral Evensong. The occasion was the annual memorial service of Branch 36 of the association. More than seven hundred letter carriers and their families attended. The rector, the Rev. Dr. H. Percy Silver, made the address.

PITTSBURGH—The Rev. T. F. Cooper, rector, Church of the Atonement, Carnegie, has organized a Churchmen's employment relief for members of his parish, which also includes Bridgeville and Oakdale. Mr. Cooper plans to extend his relief activities to Mt. Lebanon and Crafton.—The diocesan assembly meeting of the Daughters of the King was held in Grace Church, Mt. Washington, May 25th.—Wednesday, May 27th, was the annual donation day at the Church Home, Pittsburgh. The anniversary festival service of the Church of the Ascension, the Rev. H. Boyd Edwards, rector, was observed Ascension night. The Very Rev. N. R. High Moor, dean of Trinity Cathedral, was the preacher and the choirs of seven neighboring churches participated in the service. The Rev. W. M. Sidener, St. Paul's Church, Steubenville, read the first lesson and Brother Hance, of the Order of St. Barnabas, read the second.—The Thurston Preparatory School commencement was held at Calvary Church on June 3d. This year, for the first time, members of the Pennsylvania College for Women came to Calvary Church for their baccalaureate sermon on Sunday morning, June 7th.

QUINCY—A former parishioner of St. Stephen's Church, Peoria, Miss Gladys Wombacher, was professed to the Religious life in the Community of St. Mary, at St. Mary's Convent, Kenosha, Wis., on April 18th, the Bishop Coadjutor of Milwaukee receiving her vows. She will be known as Sister Martina.—St. Stephen's, Peoria, has recently dedicated two gifts, an oak lecturn in memory of Hugh Blair and Andrew Lowe, and a sanctuary lamp.

TEXAS—About forty of the clergy of the diocese of Texas and their families spent a pleasant two days in Galveston, the week of May 20th, as the guests of the Rev. E. H. Gibson and Mrs. Gibson. There were no outside speakers, no lecturers, no programs. Those interested in golf spent most of their time at the Galveston country club. The clergy from the hinterland of Texas accustomed only to fresh water bathing made good use of the Gulf of Mexico. The clergy did hold one round-table discussion: interpretation of some of the rubrics of the Book of Common Prayer and the suggested changes in the canons of the Church.

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