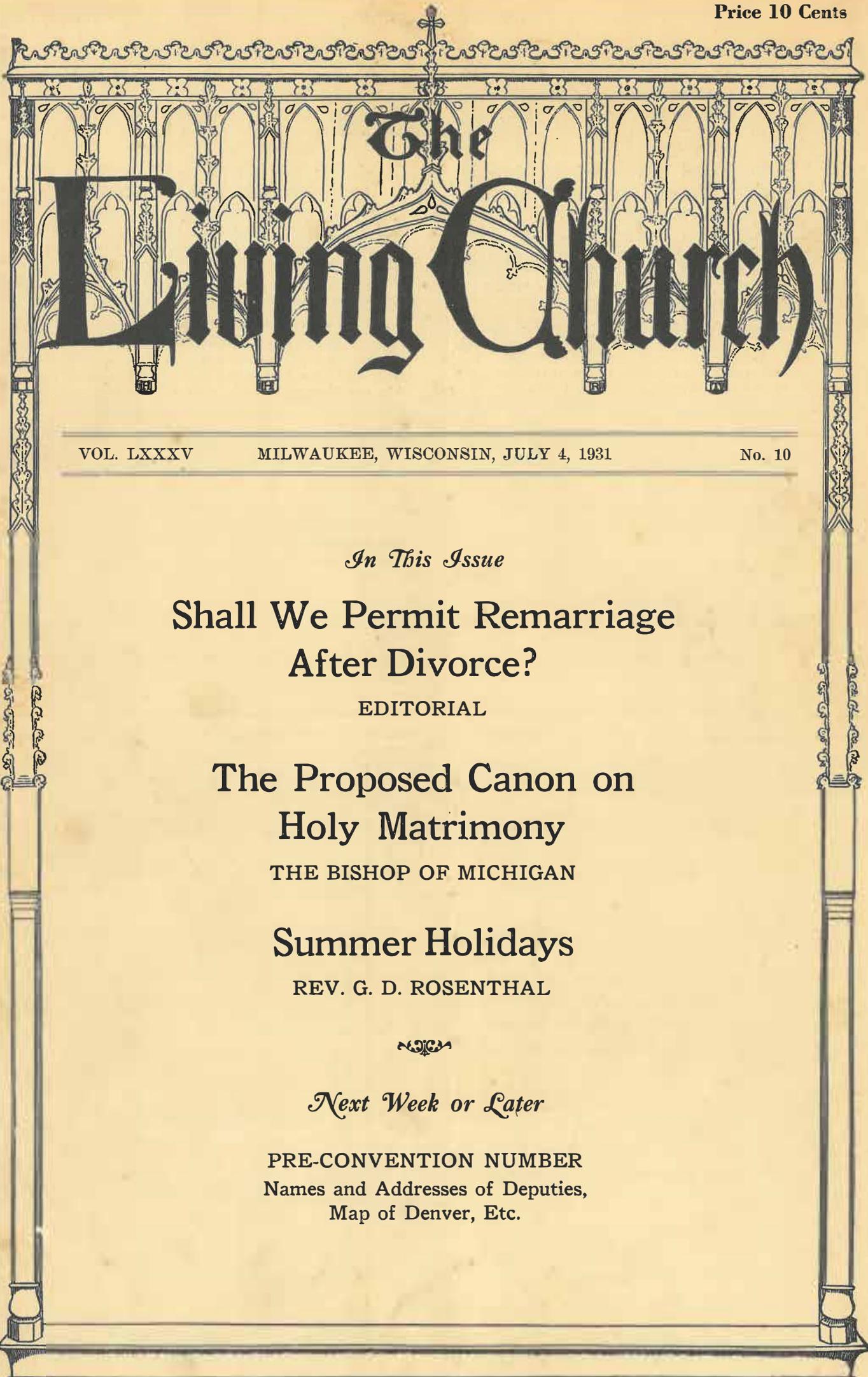


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The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, JULY 4, 1931

No. 10

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Shall We Permit Remarriage After Divorce?

EDITORIAL

The Proposed Canon on Holy Matrimony

THE BISHOP OF MICHIGAN

Summer Holidays

REV. G. D. ROSENTHAL



Next Week or Later

PRE-CONVENTION NUMBER
Names and Addresses of Deputies,
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Just Published

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The Living Church

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VOL. LXXXV

MILWAUKEE, WISCONSIN, JULY 4, 1931

No. 10

EDITORIALS & COMMENTS

Shall We Permit Remarriage After Divorce?

THE wisdom of the Commission on Marriage and Divorce in publishing its proposals for a new Canon of Matrimony in tentative form has been vindicated by the wide interest and constructive criticism that they have evoked. We have already [L. C., May 23d] discussed the proposed canon in the form in which it was originally announced, and have also printed comments by our readers, including an exceptionally able paper by Dr. Charles L. Dibble in our last issue. Other Church papers, and the secular press as well, have expressed their views and those of their readers. Taking account of all this comment, the Commission has now put forward a revision of the proposed canon, which will be found elsewhere in this issue. Accompanying the report is a discussion of the revision by the Bishop of Michigan, chairman of the Commission. This new draft of the proposed canon, like the first draft, has many points in its favor, but also, we believe, is fundamentally objectionable in some of its provisions. That we are not alone in this belief is borne out by the fact that consultation with various Churchmen who, like Dr. Dibble, agree with us that our Lord's teaching as to the indissolubility of marriage is a doctrine and not simply a counsel of perfection, reveals a substantial agreement with our views in this regard.

In the new draft of the proposed canon, the sections have been shifted about in the interest of logical arrangement and minor verbal improvements have been made. The noteworthy alterations concern: (a) the form of declaration to be subscribed by the parties to a marriage; (b) the statement of impediments to marriage; (c) the provisions regarding the proposed court for marital causes; (d) the provisions for remarriage of divorced persons.

Because we are so thoroughly in agreement with the Commission as to the value of requiring a solemn declaration by the parties to every marriage affirming their adherence to the Christian standard, we are the more disappointed that the Commission has not yet succeeded in producing one that is more suitably phrased. Indeed, in one particular the new one is distinctly less satisfactory than the former draft. In that

the parties were to be required to affirm "that we hold marriage *to be in nature* a life-long contract, etc.;" whereas now they are merely to "declare that we hold the *ideal of Christian marriage* to be a life-long union." We trust that this watering-down was inadvertent; for Bishop Page says in his comment, "All are agreed that Jesus taught the indissolubility of marriage." Hardly any word in our language has been so abused as the word "ideal." We somehow think of it as a counsel of perfection. We should hardly say that "thou shalt do no murder" is a Christian ideal. The Christian *doctrine* of marriage is that it is life-long; the Christian *ideal* is that this life-long union shall ever be characterized by mutual love and the fear of God.

THE section having to do with the conditions of nullity was not entirely satisfactory in the first draft; it is distinctly less satisfactory in the revision. Here, again, it is because we are so heartily in accord with the purpose of the Commission that we are concerned that the phraseology should be adequate. The substitution of the word "impediment" for "reasons existing at the time of the marriage" is good. Otherwise, the introductory clause is cumbersome and misleading. Three distinct canonical provisions are jumbled together in one sentence. One gathers that the intent of the section is merely to forbid ministers to solemnize, and Church members to enter into, a marriage, when such impediments exist, and to *permit* such marriage to be afterwards voided *at the pleasure of either of the parties*. It should be made clear that, when any of the enumerated impediments exists, there has been in the eyes of the Church no marriage at all. This, and this alone, should be stated in the first clause of the section. The prohibitions against taking part in such a ceremony and the procedure for annulment should be stated in separate sections.

Clause ii of this section is ineptly worded. After the canon has provided that in view of certain impediments a marriage is null and void, it would seem to be unnecessary and illogical to add that either party to such a marriage might be married "as if he had not previously been married." Any conflict with the civil

authority may be avoided by adding, as another impediment to marriage, the existence of any marital relation recognized by the civil law.

The forum for the trial of cases of annulment is now stated to be an ecclesiastical court, without the optional alternative of an inquest by the bishop. We believe that this is a distinct improvement. The issues in any annulment proceeding involve exclusively questions of fact and law; no spiritual or moral elements are included. For such business a regularly constituted court with established rules of procedure is best fitted. (In that connection we hope that, if the proposed canon for the trial of priests and deacons is adopted, the same tribunal may be given jurisdiction of both classes of cases, to avoid duplication of machinery. Of this we may have more to say later.) If Section VII should be enacted into law, and the court were called upon to determine "whether the spiritual and moral welfare of the parties" would be served in a given case by permitting the remarriage of a divorced person, we should not be so sure of the advantage of a court over a bishop. But we hope that it may not come to that.

WE COME now to the action of the Commission on the much debated Section VII, which in the original draft permitted the remarriage of divorced persons, when allowed by the marital court, but not within a church, nor with the regular marriage service. In place of this the Commission now presents three proposals. While these differ in details, all three agree in empowering the ecclesiastical court to inquire into the facts surrounding the divorce and to permit the remarriage of the divorced person for reasons of expediency. All three also agree in withdrawing the proposal for an informal marriage, involving a seemingly reluctant blessing of the union, though one of them forbids the solemnization of the marriage of divorced persons in church.

We are grateful that the Commission has thus clarified the issue and now presents to the Church for its determination two forthright questions: Shall remarriage of divorced persons in any case be sanctioned by the Church and given its blessing? And shall the giving or withholding of this sanction be made to depend upon a finding of expediency by an ecclesiastical court?

The proposed canon describes the scope of the court's inquiry thus: "The court shall thereupon inquire into the characters and personalities of the parties to the previous and the proposed marriage, and determine whether the spiritual welfare of the parties thereto and of society will be served by the proposed marriage."

This is a large order. Whatever one may think of the broad question of remarriage after divorce, he must recognize that the gravest difficulties are involved in making permission to remarry contingent upon such an inquiry by a court, or by anyone.

The court will have, in the first place, to retry the divorce case. For, obviously, if the applicant was responsible for the first shipwreck, it will not do to bid him godspeed to wreck another home. And it is a commonplace observation, and one recognized by the Commission itself in its original report, that the grounds for divorce alleged and proved in a civil suit are not often, nor usually, the real causes. Aside from actual collusion, perjury, and concealment of facts, which are all too frequent, it is almost invariably the case that the overt acts upon which the divorce is obtained are not the whole story. These acts are seldom committed out of a clear sky and in a home otherwise serene. They are usually preceded by a melancholy

history of misunderstandings and fault findings, that might have been obviated had either party set himself resolutely to correct the situation. It usually takes two to make a quarrel. None of this history is brought out in the trial of a divorce case in the civil courts. But it must be brought out in the retrial of the case in the ecclesiastical court, if that court is to perform the duty laid upon it.

More than that, the court will have to take testimony as to the likelihood that the new marriage will not result in a similar disaster. Experience has shown that there is a tendency in divorce, as in crime, to recidivism. Some people seem to be by nature unmarriageable. The court will have to assure itself that the applicant is not such. The court will also have to assure itself of the "character and personality" of the other party to the proposed marriage, and to speculate as to whether the two characters and personalities, however estimable in themselves, will be compatible with each other.

The court will have to consider, not only the welfare of society, but the spiritual welfare of the individual. On this point the Commission seems to incline to the view that, human nature being what it is, if anyone wants to get married, his spiritual welfare will be conserved by letting him do so—on the theory that it is better to marry than to burn. What, then, if the welfare of the individual and of society are found to conflict? This question, also, the court must determine.

In making this exhaustive inquiry, how is the court to be put in possession of the facts? From all that appears the hearing will be *ex parte*. Now, anyone who has had experience of civil divorce courts knows how utterly impossible it is to get at the facts on an *ex parte* hearing. The only alternative will be for the court to appoint some "layman learned in the law" to act as *advocatus diaboli* and dig up all the damaging testimony that he can find against the applicant. This would surely be a graceless office, and one which, we prophesy, the court would have difficulty in finding anyone to perform.

When all had been said and done, it would be the duty of the court to hand down a decision of *licet*, or *non licet*. Upon what objective standard would such a decision be based? Would the "welfare of society" never depend upon the applicant's being a leading parishioner, or a large contributor, or a fear that an adverse decision would break up the parish? In the end decisions would vary with the inherent preconceptions of the several courts. It used to be said that decisions in the English Court of Chancery depended upon the length of the Chancellor's foot. In this case the Chancellor would be a centipede. We think that we know of jurisdictions in which the court would under no circumstances hold that the welfare of society would be served by permitting remarriage. We are also inclined to believe that there are other dioceses in which remarriage would be deemed permissible in almost all cases. We apprehend with great concern the development of ecclesiastical Renos to which the adoption of this provision may lead.

THE fundamental objection to Section VII, however, is not that it is unworkable, but that it is wrong in principle. The principle involved has been discussed so thoroughly that no doubt everyone has already made up his mind upon it, one way or the other. We do not wish to thresh over old straw. But the very able and judicious defense of this section, and justification of the remarriage of divorced persons, from the pen of the Bishop of Michigan, which is printed elsewhere

in this issue, seems to call for comment. The question does involve, as he says, both social expediency and the interpretation of the will of our Lord—or rather, social expediency as interpreted by our Lord. And the will of our Lord must be interpreted, as he says, in the light of the interpretation of the Catholic Church. We feel that upon all these points Bishop Page has stated very fairly the argument against permitting the remarriage of divorced persons. It is therefore with the greatest respect for the opinion that he holds that we continue to dissent from it.

WE are not at all convinced that it is expedient for this Church to relax its prohibition against remarriage. On the contrary, we believe that every relaxation of the penalties, or rather the inconveniences, of divorce is an invitation to more divorces. The Churches, both Catholic and Protestant, have taken relatively strict positions. Surely it is not a *non sequitur* that divorces are, as Bishop Page points out, relatively rare among Church members. Nor have we discovered any great number of homes of Church members in which the partners are eating out their hearts in grim endurance of an intolerable wedlock from which the rules of their religion forbid them to seek release. The fact is, that if people make up their minds to accept a situation as inevitable, no matter how disagreeable, they can almost always better it. No doubt many of us have a father or mother, brother, sister, or child, that irks us to desperation. But no one has yet arisen to suggest a divorce in such a case. And, somehow, families manage to get along fairly well. A family, like any organism, has tremendous reserve energy to dissolve, or encyst, a source of irritation.

The Church, and that means the members individually, is the salt of the earth. We should not dare to say this of ourselves; but we have our Lord's word for it. But if the salt have lost its saltiness, with what can it be salted? With God's grace we may be an experimental station to prove to the world that a well-ordered society and happy families can exist on the basis of indissoluble marriage. The world has heard altogether too much of the rights of the individual. It is for us to uphold the duties of the individual, and to demonstrate that a society based upon duties, as well as upon rights, can achieve well-being.

Then, too, we have the express command of our Lord, which we cannot choose but obey. We cannot agree with Bishop Page that His language was figurative. There seems to be a tendency at present among our leaders of thought to take Him a little more at His word. Witness the appeal to His precept of non-resistance in the present movement to abolish war.

It is hard to interpret our Lord's teaching as to the indissolubility of marriage in a figurative sense. Certainly it was not so interpreted by St. Paul. He twice quotes our Lord's words directly (Eph. 5:31; I Cor. 7:10). In connection with the latter passage St. Paul does, indeed, permit a separation where one spouse is an unbeliever. But he states this to be merely his own opinion and not the command of the Lord; and even so, he does not go so far as to teach that the marriage is dissolved, nor permit a remarriage. The very fact that the account of our Lord's words in Matthew varies from that in Mark and Luke shows the importance that was attached to His exact language.

The inclusion of the precept with others stated in somewhat figurative language in the Sermon on the Mount is hardly sufficient to establish, as contended by Bishop Page, that it also was intended in a figurative sense. It is obviously doubled from Matt. 19:9. The latter passage, together with Mark 10:2-12, and Luke

16:14-18, agrees that the precept was stated in controversy with the Pharisees; and Matthew and Mark narrate it as given in answer to the direct question, "Is it lawful for a man to put away his wife?" If this precept is figurative, there is no saying of our Lord that cannot be re-interpreted, or explained away, at will. It is difficult to see how we are to get at the "mind of Christ" except by what He said. It will hardly do in this instance to say that it would be His will that we should accommodate His teaching to the *mores* of our times. For the precept was directly in conflict with the *mores* of His own time, both Jewish and Gentile. No doubt there were "hard cases" then as now. If Jesus had meant to accommodate His teaching to conditions then existing, as the Commission would have us do, He would, no doubt, have replied to the question of the Pharisees that, while it is the Christian ideal of marriage that it should be life-long, nevertheless, if a man have divorced his wife, he may remarry with the permission of the Sanhedrin.

TWO developments in the "Movie War" during the past week have been the release of the 155-page report of the Federal Council's Department of Research and Education, criticizing the motion picture industry for payments to members of the Council who have since resigned, and the almost simultaneous release of a reply by Will H. Hays, "czar" of the movie industry, making counter-charges. At the same time the resignation of Carl E. Milliken from the administrative committee of the Council's Department is announced. Apparently the Federal Council is awakening to the fact that it admitted a couple of lions to the sheepfold when it asked Messrs. Hays and Milliken to cooperate on its committee! We hope the resultant publicity will have some effect in the herculean task of cleaning up the movies.

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DAILY BIBLE STUDIES

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

GODLY QUIETNESS

Sunday, July 5: Fifth Sunday after Trinity

READ I Peter 3:8-15.

ST. PETER was an active and impulsive man, and just because of this zeal he longed for quietness of spirit; for it is human to wish for that which contradicts the forces of mind and body at times when we grow a little "weary of self" and catch a vision of masterful courage and strength. Godly quietness, however, does not imply physical or mental inaction. Rather does it refer to the spirit, as in that beautiful collect for the Twenty-first Sunday after Trinity: "Grant that we may serve Thee with a quiet mind." We can have a calm spirit even when we are most earnestly toiling, and it is a most desirable gift. How it forbids controversy and critical judgment, especially among Christians! How it calls for a love which is so true that differences between Christ's children are ignored or forgotten! How it opens the way for noble and united service!

Hymn 499

Monday, July 6

READ I Timothy 2:1-6.

NO ONE can study St. Paul's life and think of him as a calm and unemotional man. And yet he writes in several of his letters urging quietness of spirit. Here in his letter to St. Timothy he speaks of a "quiet and peaceable life," associated with godliness and honesty. He knew the temptations resulting from consecrated service and the danger of excitement and struggle wherein Christ the divine Helper is forgotten, and so he speaks of the "One God and the One Mediator between God and man, the Man Christ Jesus," as if to show that nervous excitement and worry have no place when the dear Lord of us all is near us with His blessing of peace. Universal peace is most desirable, but it can only come when all nations accept and follow the Prince of Peace. And in our own private lives godly quietness is the spiritual gift of Him who is ever near to bless.

Hymn 405

Tuesday, July 7

READ I Thessalonians 4:9-12.

STUDY to be quiet—for it is a grace not easily acquired. Matthew Arnold's sonnet is full of meaning:

"One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one
Though the loud world proclaim their enmity—
* * *

"Of toil unsever'd from tranquillity!
Of labor that in lasting fruit outgrows
Far noisier schemes, accomplished in repose,
Too great for haste, too high for rivalry!"

The God of nature speaks even more forcibly: "In quietness and in confidence shall be your strength" (Isaiah 30:15). Self-control demands effort, but the effort must rest upon the sure foundation of God's love and care. To worry is to doubt God. To be nervous and anxious is to lose strength of mind and body. A calm spirit can accomplish more than an excited and fearful struggle.

Hymn 385

Wednesday, July 8

READ Psalm 46.

DAVID, by inspiration and by experience, learned that God's voice is heard and His love realized only when we are still. Sometimes the stillness is forced, as when we lie sick in bed. Sometimes we may be working hard and yet have quietness of spirit because we know that our Christ is near. So Elijah only heard the "still, small voice" when he was sheltered in the cave (I Kings 19:9-13). Oh, these blessed moments when we "enter into the closet and shut the door" and

commune with God (St. Matthew 6:6)! Yet there is a finer and richer blessedness when we are doing our work loyally, the work which God has given us, and hear His voice, "I am with thee," our spirits being free from doubt and fear. The realization of God's presence and strength opens the ear of faith so that His voice can be heard assuring us of His never-failing care and love.

Hymn 32

Thursday, July 9

READ Ephesians 3:9-12.

THE Collect prays that Christ's Church may joyfully serve in all godly quietness. It is not only the individual but the Church that is interested. The Church is militant here on earth, yet even while she is engaged in warfare against sin and Satan, God wishes her to serve Him not in fear, nor yet in uncertainty, but joyfully and in godly quietness. Surely then she should be united, and she should claim the world for Christ and not go forth in trembling as if apologizing for her Master or herself. The Church is the Body of Christ, and He declared that the gates of hell should not prevail against her (St. Matthew 16:18). She, and we as her members, should rejoice in the work and calmly declare that Christ is King. Her worship should be glad. Her missionary work should be generous and triumphant. And her godly quietness should result from a faith and love which in patience awaits the final victory.

Hymn 464

Friday, July 10

READ St. Mark 10:32-34.

THERE is something divinely heroic in our blessed Lord's declaration concerning His crucifixion and resurrection. He went before His disciples and His look startled them, as going on with strength as to victory He beckoned to them and seemed to cry: "Come on! Behold we go up to Jerusalem!" He was an example of joyful service for the world's salvation. And how quietly it was accomplished! A little country, a few followers, the vast Roman Empire ignorant of it all, and for centuries afterwards a despised little body—and now millions rejoice in their faith and worship. The world will not be swept as by a mighty arm into the Church. We ourselves will not be made perfect in a day. But God is working His purpose out and we are privileged to work with Him. We rejoice in His love. We rest in His arms even while we battle with sin, for we know whom we believe and we are His and He is ours forever.

Hymn 152

Saturday, July 11

READ Revelation 8:1-3.

WE CANNOT perfectly interpret all the revelations made to St. John, but we can often find a particular message from which we can draw comfort and help. In our earthly life with its activities and contests we find it difficult to be quiet or to find stillness. Even when isolated, the mind keeps thinking, and in sleep we dream. In Heaven there will be times of silence. Body and brain and heart will find rest. Quietness will be welcome. As Kipling writes, "We'll lie down for an aeon or two." Yet even here on earth we can find a peaceful moment. Like Mary of Bethany, we can sit at the Master's feet and listen. Perhaps this "good part" is the best part of our worship and faith. Christ will have the preëminence and our restless hearts will find peace in His Presence.

Hymn 306

Dear Lord, teach me how to be still in mind and body. Let my service be free from excitement, and my worship be a quiet devotion. Keep Thy Church, and make her joyful because she is Thine. And finally, in Thine own good time, bring peace on earth as in Heaven. Amen.

The Proposed Canon on Holy Matrimony

By the Rt. Rev. Herman Page, D.D.

Bishop of Michigan; Chairman of the Commission on Marriage and Divorce

ON MAY 27th the Commission appointed under a resolution of the last General Convention of the Protestant Episcopal Church met in New York to reconsider its proposed canon in regard to Marriage and Divorce, in the light of the many criticisms received. The result is the proposed canon, a copy of which is printed herewith and in which are inserted comments by Prof. Joseph H. Beale of the Harvard College of Law, who has done most of the work in drawing up and phrasing the canon.

It will be noted first that there have been certain changes of order which are clearly an improvement. The section containing the statement as to the nature of marriage has been modified so as to meet the objections well raised by many critics.

The opinion was so general that it would be better to have marital affairs judged by a duly appointed court rather than by a bishop with the help of some godly communicant, that the Commission decided definitely to recommend the appointment of ecclesiastical courts. The reasons therefor are admirably stated by Professor Beale. The section in regard to nullity has been somewhat modified and clarified in accordance with many suggestions received.

It is significant that the section of the proposed canon dealing with the necessity of education for Christian marriage with its statement to be signed by the contracting parties, the sections in regard to courts, and nullity, as well as the section dealing with the desirability of getting people who are in marital difficulties to consult clergymen, have met with widespread approval.

However, when we come to Section VII, which permits the remarriage of divorced people under certain definite conditions, there is the widest divergence of opinion. On the one hand there are those who feel that to allow the remarriage of any persons who have been divorced is absolutely contrary to the teaching of Christ. They naturally look on the suggestion that the Church should allow remarriage under any conditions as unchristian and immoral. On the other hand there are many who feel that something should be done to enable clergymen of this Church to remarry those who have been divorced for causes of which they themselves are innocent. Both of these groups feel that the plan proposed of allowing such remarriage outside of the Church, or with a form of service different from that set forth in the Prayer Book, would be really allowing a sort of inferior or "backdoor" type of marriage which is unworthy of the Church.

I believe that most of these critics fail to appreciate the reasons that led to the suggestion of this plan. The members of the Commission are all profoundly impressed with the need of holding up the highest ideal of marriage. Yet many of them feel that there is a vital problem which must somehow be faced without seeming to give the full approval of the Church to the remarriage of divorced persons. Obviously they have been confronted with a serious dilemma; and so they suggested the proposed method of remarriage, in order to indicate that this Church sets her disapproval on divorce. The members of the Commission itself did not consider the proposal satisfactory. Some were opposed entirely to allowing remarriage by clergymen of the Church. A majority of the Commission, however, felt that under certain conditions such remarriage should be allowed and that the clergy who officiate should be permitted to read the regular service in the church. The result has been a modification of the canon *omitting* the proviso that reads as follows: "He shall not solemnize it in the church or by the form contained in the Book of Common Prayer, but he may use such special service as his Bishop may provide for the purpose."

While this change was adopted by a majority of the members of the Commission present, it was definitely opposed by others who presented a Minority Report which accompanies the proposed canon.

The issue presented by this proposal to allow the remarriage of divorced persons under certain limited conditions is so vital that it seems to demand somewhat extensive comment, as it involves two utterly divergent points of view. The first holds that it is contrary to the plain teaching of Jesus, who has definitely said that if a man or woman who is divorced marries someone else, they are both guilty of adultery; and that therefore for the Church to sanction such marriages under any condition is to make it the abettor of a deadly sin.

ON THE other hand, those who make this proposal believe they are getting the Church more truly to express the mind of Christ. Each of these groups is profoundly in earnest. Each believes that it is acting in accordance with the teaching of the Master. Each group is animated by what it believes to be the Spirit of Christ. All are agreed that Jesus taught the indissolubility of marriage. There is no disagreement here. The difference of opinion is purely as to the methods by which this ideal may best be realized. Many believe that when Jesus said in St. Matthew 5:32, "Whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery," He laid down a rule for the Church in regard to the remarriage of divorced persons which is absolutely definite. To this rule our present marriage law attempts to conform. On the other hand there is a large group that quotes from St. Luke 16:18, which reads, "Whosoever putteth away his wife and marries another, committeth adultery, and whosoever marries her that is put away from her husband committeth adultery," thereby forbidding any exception to His rule even for fornication.

Controversy has waxed high over these two different utterances of our Lord, and the variation of these two texts presents a problem to which it is well-nigh impossible for textual critics to give satisfactory answer. The difficulty, however, lies deeper. No matter which text we believe to be the more correct, the underlying problem still remains as to whether our Lord was enunciating a principle or ideal of marriage, or whether He was laying down a definite rule concerning it. The passage from St. Matthew's Gospel is a part of the Sermon on the Mount, in which our Lord makes other statements that are equally definite (St. Matthew 5:34-41): "Swear not at all . . . but let your communication be Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil. . . . Whosoever shall smite thee on thy right cheek, turn to him the other also. . . . And whosoever shall compel thee to go a mile, go with him twain."

It is a difficult task to say why one of these statements should be taken as an absolute rule for the Church to follow and the others ignored. At this point I cannot do better than quote from an article printed in the *Atlantic Monthly* of November, 1930, by Bishop Fiske of Central New York, entitled *The Church and Birth Control*, which reads as follows:

"The average person probably thinks of the Sermon on the Mount, if in this age of religious ignorance he ever thinks about it at all, as a collection of precepts—definite, specific, precise. If it were, who could hope to obey its injunctions? 'Lay not up for yourselves treasures upon earth'; 'Give to him that asketh thee, and from him that would borrow of thee turn not thou away'; 'Whosoever shall smite thee on thy right cheek, turn to him the other also'; 'If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.' Accept these as literal precepts, and they and similar teachings would discourage thrift, condemn all business and industry, do away with commerce, put a premium on idleness and beggary, encourage lawlessness and oppression, provoke further violence rather than subdue an angry assailant.

"The truth is, these sayings were never intended as precepts; they state principles. They do not lay down regulations for individual conduct; they invite search for the truth imbedded in them. That is the reason they are so epigrammatic, vivid, paradoxical. . . ."

"There are occasions when most people would like to have somebody tell them exactly what to do. It is not best that they should be told. It was not in this fashion that Christ taught His first followers. To have given precepts and regulations would have made of us moral automatons, not men and women of free will. In the teaching of Jesus there are no set lines, no clearly defined duties, no fixed prohibitions, no command that cannot be misinterpreted. His way is to make us think things out for ourselves. Only so does our sense of obligation increase, our moral insight become keener; only so do our bounds of service enlarge; only this method makes for spiritual strength, leads to enrichment of life, allows for moral growth."

An editorial on this article which appeared in THE LIVING CHURCH of December 6, 1930, runs as follows: "The best part of the Bishop's article is the paragraph (*the one last quoted*) which comes near the end of the article, and which states the general interpretation which is to be given to moral questions. Perhaps there is a little exaggeration in the language, for there are undoubtedly some moral problems that are subject to explicit rulings in our Lord's language. But in the main the distinction between principles and precepts is clearly warranted."

I believe the editor of THE LIVING CHURCH would consider our Lord's statement in regard to marriage as one of His explicit rulings. However, this distinction between principles and precepts is one that is being recognized and emphasized by an increasing number of Christian thinkers.

Prof. Burton Scott Easton, professor of Literature and Interpretation of the New Testament in the General Theological Seminary in New York, in his recent Hale Lectures entitled *Christ in the Gospels*, in the chapter entitled Jesus and the Law, on page 126 declares: "No more than the Old Testament commandments are His own words, 'laws,' demanding literal obedience simply because they proceed from a supreme legislator. Behind and above them all lies the ultimate duty of love, and separate precepts are obligatory under concrete circumstances when—but only when—in *those circumstances* they express this duty. When we have seen this, we have clarified once and for all countless traditional difficulties that have entangled themselves around Jesus' sayings.

To many it will seem that this attitude in regard to our Lord's teaching leads to hopeless confusion. It demands not only an interpretation of His utterances themselves, but of the fundamental teachings that those utterances involve. And who is to determine what is right and what is wrong? Obviously it is necessary that someone shall interpret the mind of Christ. This forces us at once to the ancient and modern teaching in regard to the Catholic Church. The chief thing that our Lord did while He was on earth was to develop a band of disciples to whom He bequeathed the care of His work. Upon them it devolved to interpret His mind in the early ages of the Church, and in later ages the Church has been conscious that it also has been led by His Holy Spirit, even as He promised that it should be led.

SUCH briefly is the doctrine of the Church. It is the body of the faithful people sanctified and directed by the Holy Spirit of Christ which is indeed the Spirit of God Himself. During all the life of the Christian Church, from the earliest ages down, there has been a conscious recognition of the fact that it devolved upon the Church to interpret the mind of the Master. The Church has had to determine what constitutes a lawful ministry, which cannot be definitely determined from the New Testament. It is the Church that has determined what books should constitute the Bible. In accordance with the principles of Christ the early Church determined the nature of Christian morality. The Eastern Orthodox Church has always claimed this right. So has the Western Church, and its point of view has not been entirely the same as that of the Church in the East. The great Anglican communion has claimed its divine right to interpret the mind of Christ in regard to many matters. In the matter of divorce and remarriage, the Western Church, especially the Roman Church, has set up standards which are not exactly those of the Church in the East. The traditional attitude of the Roman Church in regard to marriage and divorce has been accepted by the entire Anglican communion and indeed has become more or less basic in the civil law of the whole Western world. Our own Church, believing itself a part of the Church Catholic, has also claimed its right to legislate in various matters, in-

cluding divorce; and contrary to the attitude of all the other branches of the Anglican communion has in its canon given the right of remarriage to innocent parties divorced for adultery. Nor have the other branches of the Anglican communion questioned our right to take such action. Therefore from the Catholic standpoint it is the privilege and duty of each branch of the Church Catholic to interpret the mind of Christ in this matter of marriage and divorce.

Whether we hold to the view that is traditional in the Western world or whether we feel that the mind of Christ should be interpreted in a more lenient way, is not the primary question. The great fact to be remembered is that the mind of Christ *must be interpreted*, and that upon this Church as truly as upon any other branch of the Catholic Church lies the heavy responsibility of its right interpretation.

MANY members of this Church earnestly believe that if Christ's ideals in regard to Christian marriage are to be realized it is absolutely essential to hold to the traditional view of our Western Church, namely, that no remarriage of divorced persons should be tolerated. They have potent reasons for holding to this point of view, even if it can no longer be looked upon as dependent upon two or three isolated proof texts in the Gospel. It represents the mind of Christ as interpreted by His Church through many ages, and is fortified by centuries of experience of the Church Catholic. There is too much weight behind this traditional point of view to treat it otherwise than most seriously. The truth is that the lives of men and women are molded by the principles and ideals of the atmosphere in which they live rather than by precepts. If the Church is to make effective the Christian ideal of the indissolubility of marriage it must do everything in its power to uphold at every cost the idea of the sanctity of marriage; and there is a grave danger that if we begin to allow exceptions they will become more and more numerous and that divorce will be accepted by the rising generations as an act quite as moral and justifiable as marriage itself.

The fact should also be noted that the permanence of marriage relations within the Christian community is amazingly high. Investigations made through our Commission have made it clear that divorce is practically negligible where both husband and wife regularly attend church, and thus keep themselves within the atmosphere and under the influence of the Christian communion. This is true of the members of every Christian communion. This is an amazing fact, when we consider the enormous increase in the divorce rate throughout the United States as a whole. Who can say that the relatively happy marital status of devout Christian people is not largely due to the fact that they live in an atmosphere that unfalteringly magnifies the indissolubility of marriage?

On the other hand, many devout Christians believe that the Church should make more provision for the remarriage of many innocent people who have been divorced, emphasizing their conviction that when Christ was talking about marriage and divorce, as usual He was laying down principles and not rules. They believe that in the case of marriage, as in the case of honesty and generosity, He enunciated the loftiest ideals possible; but, on the other hand, they would magnify the fact that in the effort to realize these ideals in weak and sinful human lives, no one was ever so merciful as He. They remind us that one of the most outstanding facts in the teaching of Jesus is His emphasis of forgiveness, and that with sinners of all sorts, including women guilty of fornication and adultery, no one ever showed himself more tender than He. With His spirit of love and forgiveness in mind it is impossible for them to believe that the failure of men and women to make a success of the marriage bond is the one sin that may not be forgiven by the Church. They do not believe that it is the mind of Christ that people who have lived in companionate sex relations, but without the marriage ceremony, should be married by the Church without question, and that on the other hand, men and women who have been too high-minded and too honorable to enter into any such relationship without marriage should under no circumstances be allowed to remarry and be given everything in the way of spiritual help and strength that the Church has to give. Thinking in terms of our Lord's teaching in the parables of the Lost Sheep and the Prodigal Son, they believe that it is a primary duty of the Church of Christ to reach out and sanctify

all human relationships. They are not contented with a high standard of marriage merely within the Christian community, but are eager to reach out and carry these high standards wherever and however possible into the lives of all God's children.

In the effort to do this they emphasize the fact that for the many who have been divorced and remarried technical repentance is not possible. Their former marriage has been dissolved by law, and perhaps one of the parties is legally remarried by law, and a new home has been established. The Church faces conditions which it cannot undo. Therefore they feel that if new marriages are to be entered upon and new homes are to be established it is of the utmost importance to strive to realize the ideals of Christ in these new homes. Therefore, they are eager to bring to these homes all the help and strength that Christ has to give through His Church. If a previous marriage has been a failure, they hope that under God this new marriage will be a spiritual success. Therefore they would give permission, where the ecclesiastical court deems wise, to use the regular marriage service and to have the service held in the church, because they are not asking whether the Church should approve of the new marriage, but rather how the Church can sanctify it.

THERE is also another matter that disturbs those who feel that the Church must make somewhat more allowance in the application of Christ's law in regard to the remarriage of divorced people, *viz.*, the fact that now the Church asks those who have been divorced never to re-marry. They are mindful of the statement of our Lord that God made man male and female, and that there is a fundamental attraction between men and women that makes it absolutely dangerous not to allow remarriage; and they substantiate their view by pointing to the fact that in countries where remarriage is not allowed concubinage and fornication are sadly common. They maintain that to make remarriage too difficult is simply to invite moral disaster. Therefore they believe that the best way to hold up the ideal of Christ is to approach the problem of the remarriage of divorced persons in the spirit of Christ, and wherever a marriage is entered upon to do everything possible to sanctify that marriage and elevate it as far as possible to the standard of our Lord.

In taking what to some may seem a position of laxity they would also point out that their attitude is by no means non-traditional or non-Catholic. In I Corinthians 7:15, we find that St. Paul, by using the higher principle that God hath called us unto peace, did thereby qualify the strict rule of Christ by allowing divorce when a convert had been deserted by a heathen partner. They also call attention to the attitude of the Eastern Orthodox Church, which is surely to be considered one of the great Catholic Churches of the world. Indeed it is a branch of the Church with which the Anglican communion is steadily entering into closer fellowship. Hitherto little has been said about the attitude of the Eastern Orthodox Church in regard to the remarriage of divorced persons, which obviously is not the same as that of the Western Church, but must be reckoned with as a part of orthodox and traditional practice. Let me quote from *Greek Orthodox Thought* (page 386), written by Professor Gavin of the General Theological Seminary:

"The Orthodox allow divorce generally for the cause of adultery, and also for other grave causes which make married life impossible, giving permission for a second and third marriage. Among these 'other causes' for which divorce is granted are: a plot against the life of one or the other by the husband or wife; adultery; causes leading or related to adultery; procuring or inducing abortion or miscarriage; assuming the office of God-parent of the same child at a Baptism; physical impotence; insanity; the monastic state. But the reason for divorce is generally adultery . . . as well as anything related to it when it is officially certified and proven."

It has already been indicated that those who allow remarriage of divorced persons do not want to let down the bars, nor do they want inferior or "backdoor" marriages. They are eager to hold up the highest standards of marriage, but feel that this can best be done if the remarriage of innocent people is allowed under certain conditions. It should be noted that under the proposed canon, in any event, a year must elapse after the granting of the divorce, and that a court must declare that the spiritual welfare of the parties thereto

and of society will be served better by the proposed marriage. They also emphasize the fact that the right sort of court can enter into the details of marital problems and handle them both wisely and mercifully. A Church court makes it possible to give each individual case careful personal consideration; and it cannot be doubted that the personnel of courts that would be appointed under this canon would be such as to justify the best and most Christian consideration of every case. The amendment to Section VII of the canon, proposed by Mr. Seymour, indicates a procedure that might well prevail in our Church courts.

Another meeting of the Commission will be held to draw up the final report to be presented to Convention. Again as chairman of the Commission I invite frank criticism of the proposed Canon 43 in its amended form. I do this with profound appreciation of the valuable and kind criticisms received in response to my previous request.

In this matter of marriage and divorce we are undoubtedly dealing with the most vital problem in modern society. For those of us who are Christians nothing can be more important than that we make every effort to solve it in accordance with the mind of Christ.

Comments and criticisms should be sent to me at 63 East Hancock avenue, Detroit, Mich.

CANON 43: OF MATRIMONY

PROPOSED NEW CANON as amended at the last meeting of the Commission on Marriage and Divorce, held in New York City, May 27th, 1931:

§ I. (i) In every Parish instruction shall be given, both publicly and privately, on the nature of Christian marriage, its responsibilities, and the mutual forbearance which it requires.

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

"We, A. B. and C. D., desiring to receive the blessing of the Church upon our marriage, do solemnly declare that we hold the ideal of Christian marriage to be a life-long physical and spiritual union of husband and wife, for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children and their physical and spiritual nurture, and for the safeguarding and benefit of society. And we engage ourselves, so far as in us lies, to make every effort to realize the Christian ideal and to avail ourselves of means of grace thereto as taught and provided by the Christian Church."

§ II. (i) There shall be constituted in each Diocese and Missionary District an ecclesiastical court, with jurisdiction to act in all marital cases where one at least of the spouses is domiciled and a stated worshipper within the Diocese or District.

(ii) Unless otherwise provided in the Constitution and Canons of the Diocese or District, the Judge or Judges of ecclesiastical courts shall be appointed by the Bishop, with the advice and consent of the Standing Committee, and shall be godly communicants resident in the Diocese or District, and learned in both the law of the Church and the law of the State.

(iii) Unless otherwise provided in the Constitution and Canons of the Diocese or District, the Judge or Judges of an ecclesiastical court may fix the rules of procedure of his or their court.

*Comment:** To carry out the provisions of this Canon, some person or persons must be empowered to decide certain questions of fact. These questions must be decided either by the Bishop or by a court. There are several reasons why a Bishop should not decide such questions of fact. He is consecrated for another purpose, which will not be furthered by his acting as Judge. He should not be put in a position where he will be forced to take sides for and against his own people, to whom he is a father in God. He should be spared the odium of a judgment.

This has always been clearly felt in England where a Bishop appoints a court—the ordinary—to sit in his place.

There will be no Diocese or District where devoted clergy

* These are the comments of the Commission on Marriage and Divorce.

and laity will not gladly undertake this task at the request of their Bishop. It is true they cannot command the attendance of witnesses; nor will perjury in their court be a crime in the state courts. But the power of excommunication for a false oath will be a safeguard as effectual, probably, to prevent false swearing as the pains and penalties of perjury. And it must be remembered that the object to be gained in a suit will appeal only to a person who would not be willing to defraud the court.

§ III. (i) No Minister, knowingly after due inquiry, shall solemnize any marriage if there exist at the time of marriage any of the following impediments to a valid marriage, nor shall any member of this Church enter upon a marriage when any of the impediments exist; and if, after a marriage has been dissolved by a civil court, it shall be proved that, at the time of the marriage, any of the impediments existed, the ecclesiastical court having jurisdiction over marital cases in the Diocese or Missionary District in which one of the parties is domiciled may declare the marriage null.

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

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

Comment: These impediments to marriage are (with one or two exceptions) already part of the law of the Church, but it seems best to the Commission to state them in the Canon, in order that all persons may know just what are and what are not legal causes of nullity of marriage.

It will be noticed that the Church cannot effectively declare a marriage null; only the State Courts have the power to do so. A declaration of nullity by the Church is for its own purposes only. For a similar reason it cannot affect the standing of children; the legitimacy of children is determined solely by the law of the State.

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

§ V. (i) No Minister shall solemnize a marriage except in the presence of at least two witnesses.

(ii) Every Minister shall without delay formally record in the proper register the name, age, and residence of each party. Such record shall be signed by the Minister who solemnizes the marriage, and by the married parties, and by at least two witnesses of the marriage.

Comment: These two articles are Articles I and II of the present Canon, without change.

§ VI. If one party to a marriage so grievously offend the other that the security or permanence of the home is imperiled, it shall be the duty of the offended party, before instituting legal proceedings of any nature, to lay the matter before a Minister of the Church; and it shall be the duty of such Minister to labor that the parties may be reconciled. If in the end they cannot be reconciled, the Minister shall report his findings in the matter to the Bishop.

§ VII. Any person whose former marriage has been dissolved for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to the ecclesiastical marital court of his domicile for permission to marry

another person. The court shall thereupon inquire into the characters and personalities of the parties to the previous and to the proposed marriage, and determine whether the spiritual welfare of the parties thereto and of society will be served by the proposed marriage. If the court permits the proposed marriage, a Minister of the Church may solemnize the marriage; provided that it shall be within the discretion of any Minister to decline to solemnize any marriage.

MINORITY REPORT OFFERING A SUBSTITUTE FOR SECTION VII

§ VII. Any person whose former marriage has been dissolved for any cause by a civil court may, after the expiration of one year from the granting of the divorce, apply to the ecclesiastical marital court of his or her domicile for permission to marry another person. The court shall thereupon inquire into the characters of the parties to the previous and to the proposed marriage, and determine whether the welfare of the parties and the good of society will be served by the proposed marriage.

If the court permits the proposed marriage, the marriage may not be performed by a Minister of this Church, but, if the parties are married by Civil Authority, no impediment shall exist to their membership in the Church, and a Minister of this Church may, in his discretion, bless the union.

Provided, further, that it shall be within the discretion of any Minister to decline to solemnize any marriage.

REASONS

The reason for offering this substitute for the foregoing report of the Commission on Marriage and Divorce are as follows:

1. We object definitely to the remarriage of divorced persons by a Priest of the Church and to the use of the Marriage Service for such remarriage.

2. In this matter of marriage, we believe in the separation of Church and State. We feel that a clear distinction should be made between a civil marriage and the blessing of a union by the Church.

3. We believe that if any provision is to be made by the Church for the recognition of the marriages of divorced persons, such remarriages should be definitely safeguarded in some such way as we propose. The majority report of the Commission would open wide a way for the remarriage of divorced persons with the full Service of the Church and the taking of life-long vows.

4. We recognize in the present state of society the confusion that exists concerning the whole question of marriage and divorce, the ignorance of many people concerning the Church's standards of marriage and the laxity of the laws of many States. We realize that there are persons who have made unfortunate marriages and that the welfare of society and the welfare of such persons might be furthered by keeping them in touch with the Church although they have been divorced and remarried. If the present Canon in regard to the remarriage of divorced persons is repealed, some provision must be made for such cases. We offer this substitute as an attempt to recognize actual conditions and to provide for penitent persons who wish to have their marriage blessed and to remain in union with the Church.

A PROPOSED AMENDMENT

Mr. Seymour proposes an amendment to Section VII which has commended itself to several members of the Commission, which would make that Section read as follows:

"Any person whose former marriage has been dissolved for any cause by a civil court may, after the expiration of one year from the granting of the divorce, apply to the ecclesiastical marital court of his or her domicile for permission to marry another person. *The court shall thereupon inquire into the characters and personalities of the parties to the previous and the proposed marriage and determine whether the conduct of the applicant in the dispute between the parties to the former marriage was such that no blame or slight blame for the separation can be imputed to the applicant; and that the applicant did what he or she reasonably could have done to avoid the separation. If this question be determined in favor of the applicant, the court shall further inquire whether the spiritual welfare of the applicant will be best served by the proposed marriage. If the court permits the proposed marriage, a Minister of the Church may solemnize the same; provided, that it shall be within the discretion of any Minister to decline to solemnize any marriage.*"

(Suggested amendment is indicated by italics.)

Summer Holidays

Being a Chapter from "The Measure of Our Faith"*

By the Rev. G. D. Rosenthal

I

WITH most people the twenty-third psalm is a special favorite; but I do not think it can appeal to others quite as much as it does to those of us who live in cities. The idyllic calm, the serene repose of its pastoral scenery, gain a quite peculiar charm and attractiveness, by contrast with the rush and roar of our streets, and the unceasing clatter and din of our busy, throbbing, restless lives. Especially when midsummer is approaching, and we are feverishly longing to get away from the breathless town to the country or the seaside, the thought of the green pastures and the still waters steals over our tired weary spirits like balm.

The close connection between the literal and the spiritual meaning of the psalm is plain enough, so soon as we come to think about it; for the psalmist's theme is the good providence of God, and of that providence our holidays are an important and most merciful provision. "He maketh me to lie down in green pastures; He leadeth me beside the still waters." These words speak to us, first of all, of the blessing of rest. If we are to make true use of our holiday-time, we need to remember that God gives it to us primarily that our tired bodies and jangled nerves and jaded brains may obtain the rest they so sorely need. The unparalleled restlessness of our time puts an altogether unnatural strain upon our nerves. Is this a question for religion? Most emphatically it is. Nothing is more deplorable than the tendency to rule out our physical manhood from religious concern, as though spiritual life were indifferent to such things.

One of the lessons science is teaching us today is that no man lives in detached sections of his being. He lives a complete rounded life, in which one part of his nature profoundly influences another. A low-toned condition of spiritual life may be, and very often is, due to a low-toned condition of physical life. What an influence, for instance, a change of air and scene can have upon the temper! Dr. Dale, in one of his books, tells the story of a precocious child who, after reading the inscriptions in a churchyard which recorded the incomparable virtues of the departed, wondered where they buried all the bad people. "In the same way," he goes on, "one may well wonder, when away from home, where all the ill-tempered and irritable people go for their holiday. Extortionate bills and rainy weather may ruffle the temper of the holiday-maker for a moment, but, so far as I have observed, if a tourist ticket is ever issued to a cantankerous man, he no sooner gets it in his waistcoat pocket than it acts like a charm."

Why is it that people find it so difficult to bring the holiday temper home with them? Is not the explanation that so often they have given themselves no rest? They come back to work dead beat, tired out with holiday-making. Late hours, constant excitements, crowded and airless theaters, a continuous round of amusements and sight-seeing, have all been expending nervous energy, instead of recreating it. Says Mrs. Poyser in *Adam Bede*: "I'd sooner have brewin' day and washin' day together, than one of these pleasin' days. There's no work so tirin' as danglin' about and starin', and not rightly knowin' what you're goin' to do next. And you've nothin' to show for it when it's done, if it isn't a yallow face wi' eatin' things as disagree." And in *Rejected Addresses* the satirist tell us how—

Sated with home, of wife, of children tired,
The restless soul is driven abroad to roam;
Sated abroad, all seen, yet nought admired,
The restless soul is driven to ramble home.

Let us remember that the primary purpose of our holiday is rest. Do not let us so crowd its hours with pleasure-making, with rushing about from place to place, with continual sight-seeing, and so on, so that we come home physically and mentally

more tired out than when we went away. We shall find the result throughout the whole year in a sweetened temper, a healthier body, a calmer and more tranquil mind, if a part of our holiday at least be spent in resting amid the green pastures, and in lying down beside the still waters.

II

IF THE psalmist's words speak to us of the blessing of bodily rest, they remind us also of the blessing of spiritual rest. "I will fear no evil," he says a few verses later, "for Thou art with me; Thy rod and Thy staff comfort me"; and again, "I will dwell in the house of the Lord for ever." It is not only the tired body, it is the tired soul as well, that needs retirement and repose. We are constantly complaining that we have so little time for prayer, for meditation, for the practice of the Presence of God. During our holiday, we have a God-given opportunity for the re-making of our souls. For just a little while we cast aside the occupations and cares which limit and restrain the free action of our nature during the greater part of the year, and may if we please rise beyond the control of things seen and temporal, and live in fellowship with things unseen and eternal. Our holiday will not be one whit less enjoyable, it will be far more blessed and valuable to us, if we try to spend some small part of each day in quiet intercourse with Christ.

It will not be difficult to find Him in the green pastures and beside the still waters. Even in church, in the presence of the Blessed Sacrament, it is hardly possible to feel Christ nearer to us than in an early morning walk in the country. Then, when the world is flooded with that wonderful overflowing light which seems all ablaze with the glittering wings of the angels, when every dew-splashed blossom whispers to us of the beauty of God, when the lark soars up to sing its hidden song of praise, and the golden wheatfield seems to be one great consecrated Host, stained with the scarlet poppies that remind us irresistibly of the outpoured Blood of Jesus—it is easy then to feel that He is close to us. If we spend a few of the bright calm hours of our yearly rest alone with God in the green pastures and beside the still waters, we shall feel His presence bursting through every pore and fibre of nature; we shall hear His voice speaking to us in breeze and mountain and stream, and we shall come to know Him in a deeper and more intimate way. Our souls will drink repose from the pools of that divine silence which offer themselves for our refreshment where the noise of the distant world of care and toil is hushed. The peace of lonely places will sink with benediction into our hearts, and we shall become like Wordsworth's child of nature:

The floating clouds their state shall lend
To her; for the willows bend;
Nor shall she fail to see
E'en in the motions of the storm
Grace that shall mould the maiden's form
By silent sympathy.

The stars at midnight shall be dear
To her; and she shall lean her ear
In many a secret place
Where rivulets dance their wayward round,
And beauty born of murmuring sound
Shall pass into her face.

Again, we may find holiday communion with God in the deep cool pastures of good books. I do not mean only definitely religious books. All great literature is religious in the sense that it stimulates men's minds and fills them with high and noble thoughts. In the sordid materialism of our money-making occupations, we most of us live in a starved intellectual atmosphere. Amid the stress and strain of the market-place we find it next to impossible to get time for the deliberate and thoughtful reading of those great books which would mean so much to our mental and spiritual development. The hasty glance through the newspaper which forms the staple of the reading of the

* *The Measure of Our Faith*, by the Rev. G. D. Rosenthal. Milwaukee: Morehouse Publishing Co., 1931. \$2.50.

average man, does not conduce to sustained and connected thought. Subjecting his mind to a rapid succession of ephemeral impressions—facts, rumors, theories, criticism, catchwords—it impairs his powers of attention, observation, and constructive imagination.

It is an excellent plan on a holiday to give ourselves a change of reading, as well as a change of air and scene, and to substitute for the newspaper and popular magazine, books that stimulate the thinking faculty instead of enervating it. A wise holiday-maker when he does his packing will bring forth from the treasures of his bookshelves things new and old; new books that he has not had time to read in the city, and old books that he wants to read again. A tattered Shakespeare, a good anthology of English verse, a volume or two of Jane Austen and Stevenson, one or two new novels and biographies—companions such as these will refresh us both in mind and soul as we lie down in the green pastures and beside the still waters.

We shall act wisely, too, if we find a corner in our suitcase for the Bible. This may seem very old-fashioned advice in these days, when the reading of the Bible is well-nigh universally neglected; but it is excellent counsel for all that. A holiday is a golden opportunity to make a fresh start in Bible reading; to do what perhaps we have not done for years—to read straight through one of the Gospels as we should read any other story, and so gain that close acquaintance with the life and character of Christ which is essential to complete fellowship with Him, and which can be gained in no other way. If we will do that, we shall return home not only with vivid memories of rugged mountains and beautiful scenery, but with our whole intellectual and spiritual life quickened and enriched. Resting in the green pastures of Holy Scripture, and drinking from its still waters, we shall find God, and see in open vision the vastness of His loving purpose. For the Bible is the one manual of eternal life, the one page that glows brighter as life goes on, the one book whose wealth rebukes us the older we grow, because we knew and loved it so late.

Once more, we must not forget on our holiday to seek fellowship with Christ where we are accustomed to find Him, in the green pastures and still waters of the sanctuary. It does not cease to be a duty to go to Mass because we are in the country; our Lord is no less present in the Blessed Sacrament if the altar be bare, and there is none of the beauty of ceremonial with which our worship is surrounded at home. Of course we all admit that in theory, but in practice far too many of us act as if it were not true. Very often people who are regular church-goers at home take a holiday from worship when they are away. What is the result? It is not only that their utter inconsistency blunts their conscience, and has a demoralizing influence on themselves and on their families; the effect on the country districts is equally disastrous. If while away on our holiday we deliberately neglect the obligations of our religion, is it likely that the people in the village where we stay, or the landlady and servants, and the other visitors in our seaside boarding-house, will have a particularly high idea of what it means to be a Catholic? More of the decadence of church-going in country places is due to the godless example of summer visitors than many of us are at all aware.

III

AS WE think about our summer holidays, our hearts must needs go out in sympathy to those who cannot afford to have a holiday at all. It seems almost selfish to go off to the green pastures and the still waters, when we think of the many thousands of weary workers, and especially of the little children, for whom, from year's end to year's end, there is no escape from the rank and fetid slums in which they pass their lives. In an economic order regulated by Christian principles an annual holiday on full pay would be the acknowledged right of every worker. Things being as they are, we can surely all deny ourselves some little holiday pleasure, in order to help others to get the change and rest they need so much more than we need them ourselves. Few objects make a more powerful appeal to the generosity of Christian people than the various holiday funds which send city children away for a fortnight in the country. Our hearts will be far happier, our own holiday will be sweeter and more blessed, if, while we are enjoying our rest and change, we can think that, owing to us, some

poor pale-faced little chap from a back court is playing leap-frog in the green pastures, and dabbling his dusty little toes in the still waters.

THE ARK OF THE COVENANT

BY THE REV. BLAKE HADLOW

RECTOR OF ST. LUKE'S CHURCH, AUBURN, CALIF.

IN A recent issue of THE LIVING CHURCH there is an article relating to the possible origination of the Ark of the Covenant. The writer expresses his opinion that Moses being trained under the Egyptian authorities had an opportunity to study something about the Egyptian Mysteries as well as other things. There is not the least doubt about this statement. The writer then gives particulars about ritual and ceremony, making the suggestion that the idea of the Ark of the Covenant came to Moses through seeing the sacred ark or boat used in worship by the Egyptians in connection with the god Amon-Ra.

As most of us know, the god Amon-Ra was a local god in the eleventh dynasty, but after the Egyptians had had several successful warlike campaigns he became universally recognized by these people and later became associated with the sun god Ra. There is a possible truth in the writer's statement, but there seems to be a more vital relation that goes back several thousand years.

The great pyramid of Egypt—Medum, which covers at its base thirteen acres of ground, and which rises one hundred and fifty feet higher than St. Paul's Cathedral, London, and is looked upon as one of the seven wonders of the world—was undoubtedly planned and built by the great priest-astronomers of Egypt. Students differ in opinion as to the date of erection of this monumental mystery, but it is usually conceded that it was built sometime between 3000 and 5000 B. C., certainly several centuries before Moses came.

Passing over the geometrical, astronomical, prophetic, and other wonderful teaching to be found by students in the interior of this building, there is but one article in the whole interior, and this is found in the "king's chamber." This article is known as the stone coffer.

Now, the cubic measurement of the Ark of the Covenant was exactly, in its interior, the same cubic measurement as the interior of the stone coffer. This coffer holds just thirty-two bushels, and was no doubt made to do so. Every man will remember that when he went to school he was taught corn, or dry, measure which runs as follows:

2 pints = 1 quart
4 quarts = 1 gallon
2 gallons = 1 peck
4 pecks = 1 bushel
8 bushels = 1 quarter,

and then stop. Is there a lost measurement? One quarter of what? If there are eight bushels to one quarter there must be thirty-two bushels in four quarters. Thus thirty-two bushels make one ark!

There we have the basis for our English dry measure; it is built upon the interior measurement of the Ark of the Covenant, which in its turn was based upon the interior measurement of the stone coffer. The Ark of Amon-Ra may have been a mediate in connection with some symbolical message. Moses no doubt knew it.

The great age of the priest-astronomer was coming to an end just about the time the Adamic civilization commenced, *i.e.* 4000 B. C. Thus the work, or that part of the work left in stone, is to let us know something of what they knew in astronomy, prophecy, and geometry, and so far as prophecy is concerned they knew the day of the month and year when our Lord would be born as well as the date of His crucifixion.

Just what message is in the coffer and the ark is not known at the present time, but the *dry measure* was a *means* planned to keep before us the fact, and not lose sight of the contents of the ark.

"IS SHE A CHRISTIAN?" asked a celebrated missionary in the East of one of the converts who was speaking unkindly of a third party. "Yes, I think she is," was the reply. "Well, then, since Jesus loves her in spite of that, why is it that you can't?"
—*Biblical Treasury.*

Altar Painting for St. Thomas' Church, Denver, Made by Priest-Artist

LINKING the fourteenth century with the twentieth, and the oldest civilization with the newest, a priest-artist, working in the remote recesses of the Gunnison country of Colorado, has produced a painting that has been hung above the altar in St. Thomas' Church at 22d and Dexter streets in Denver. St. Thomas' Church, with its recent remodeling is considered one of the beautiful churches of the city and a fine example of Spanish architecture. The rector of this church, the Rev. W. McMurdo Brown, was instrumental in the appointment of Fr. Geiser for the work of painting a picture that would keynote the interior decorative scheme.

The Rev. Bernard Geiser has devoted his spare time to art. He has renovated and decorated a number of churches and, among them, the Church of the Good Samaritan in Gunnison, where he is the rector. He has spent hours of time painting bits of the magnificent scenery, characteristic of the country where he lives, but his painting for St. Thomas' was his first large church commission.

The subject of the painting is the concept of the Upper Room at Jerusalem. In it we see the sudden appearance of the Risen Lord, accompanied by His mother, among the disciples. It depicts the incident of the acclamation by St. Thomas, who doubted the Resurrection: "My Lord and My God." The artist has shown the robe falling

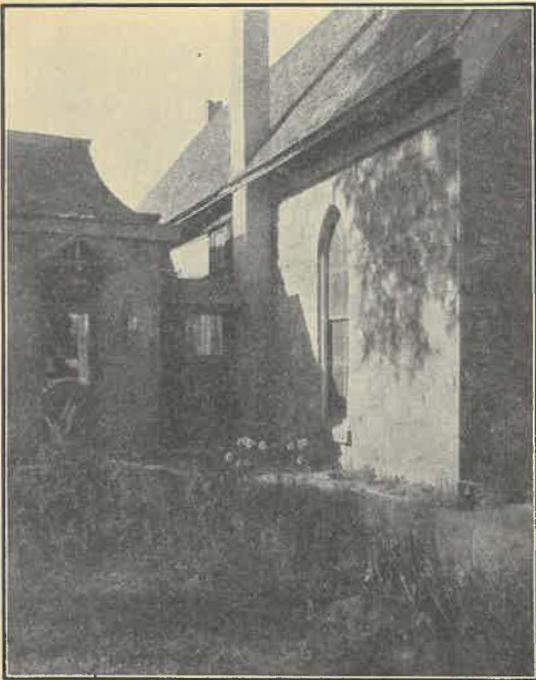


THE REV. BERNARD GEISER
Priest-artist, rector of Church of the Good Samaritan, and art director at Gunnison College, Gunnison, Colo., who made the altar painting for St. Thomas' Church, Denver.

matter. Best of all, the picture succeeds in its intention of harmoniously keynoting the exquisite interior of the church. Not only brothers of the cloth, but art critics, predict success for the painter in the field of church murals and decoration.

IN THE World War, Mr. Geiser, not then ordained, was a private with the 8th Ammunition Train. He was later transferred to Base Hospital 95. During the war, he rated his most notable achievement, the decoration of a large recreation hut for St. George's Hospital. Studying for the priesthood after signing of the armistice, Fr. Geiser was called to Gunnison in 1922.

The Church of the Good Samaritan in Gunnison was founded in 1881, before the railroad had crossed the mountain barrier and while Gunnison was part of a vast "inland empire." The first services were held over a saloon, but in 1882 the Denver and Rio Grande railroad steamed into town and gave a benefit excursion for all those who would help build the Episcopal church! The rector of the church studied the carpenter trade in order to help in the work of building. This was the Rev. Thomas A. Duck, now of Decatur, Ga. One of the members of the congregation designed and made an enormous stone font, which today is admired as a work of artistic merit. Thus did the Church of the Good Samaritan represent effort in labor as well as in its



THE WORKSHOP OF FR. GEISER

This is the rectory and garden of the Church of the Good Samaritan, in Gunnison.



COMPLETED ALTAR PICTURE

The Rev. Bernard Geiser and his painting in St. Thomas' Church, Denver.

*Photos by
O. E. Lindvall.
Courtesy
Municipal
Facts,
Denver.*

away from the doubting saint, symbolizing the reaction of the soul when the individual comes face to face with his Maker, stripped of worldly goods and values, and alone and naked the soul faces God. Although reminiscent of the school of El Greco, Fr. Geiser's painting is thoroughly original in its conception. In treatment it has the daring triumph of spirit over

collections. A substantial stone building, it was in a delapidated state when Fr. Geiser took charge. Painting the interior he developed murals that attracted so much attention that many traveled especially to Gunnison to see them.

Of the rectory and garden, the young priest made a very
(Continued on page 336)

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.

"CHURCH SCHOOLS IN CHINA"

To the Editor of *The Living Church*:

IN YOUR ISSUE of April 18th, just to hand, is an article by Bishop Gilman of Hankow on the subject of Church schools in China. In that article the Bishop takes issue with you, and incidentally with the Bishop and all of the foreign clergy, with one exception, of the District of Shanghai on the subject of registering mission schools with the Chinese government.

There is just one issue at stake in the mission schools in China—the right to propagate the Christian religion. Granted that the schools were founded and are being maintained by our Church people at home, in many instances at a very real sacrifice, for the primary and sole purpose of propagating the Church in China; and that education, as such, is secondary, although maintained with the highest standards of government regulations, and demands, and in most instances higher; just where do we stand?

In Chapter I, Article 5, of the regulations set out by the Nationalist government, and binding on all schools in China, it is stated that, "A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or enticed to participate. No religious exercises shall be allowed in primary schools."

The official interpretation of the first sentence in the above regulation is that all religious instruction, voluntary or otherwise, is prohibited in all schools of a class lower than senior middle grade. Most of our schools in China are lower than senior middle grade.

It may be this regulation Bishop Gilman has in mind when he states that "every school is justified in resisting unconstitutional rules." But not even Bishop Gilman has the right to say what is constitutional or what is not constitutional in Chinese politics. The Nationalist government is at present supreme, constitutionally and otherwise, in the area in which the American Church is working in China. The Nationalist government has seen fit to promulgate certain rules and regulations in regard to schools, and expects and demands that these rules shall be obeyed by all registered schools. That the rules happen to be anti-foreign and anti-Christian is undebatable. All the rules in the world issued by Bishop Gilman, or any one else, guaranteeing the Christian character and purpose of our schools is just so much eye-wash. No Christian school in China today of a grade lower than senior middle, by far the most numerous of our Church schools, can honestly and lawfully propagate the Christian religion in any form or manner as a registered school.

The Bishop states that the commissioner of education in Hupeh province knows all about our schools there propagating the Christian religion, although they are registered, and running, hence counter to the express and specific orders of the Nationalist government.

Now it is common knowledge to all who have lived any length of time in China that friendship has an enormous influence in all the doings of the Chinese, whether among themselves or with foreigners. If you have a friend at court you can get away with most anything. A friendly official anywhere any time in this land can smooth with downy feathers the paths of the troubled and make all difficulties melt away like night before rosy-fingered dawn. But just bump into an unfriendly official once and see what happens! Or let a friendly official be told by higher powers that his friendship with foreigners, or others, is apt to cost him his job and the jobs of all his relatives and friends, and see what happens. It is very painful to contemplate the mighty fall due one who rests alone on the goodwill and friendship of any official in this land these days.

The fact that a school is registered carries with it, too, the right of the government to regulate in various other ways the activities of the school if it is so desired. An inspector may descend upon a school and on various and sundry pretexts force out the principal and his teachers and substitute his own friends. A military instructor may be attached to the school

who will do no military instructing or any other instructing, except to stir up trouble among the students. And at a salary four times the salary of any teacher in the school—paid by the mission. This has already happened in a Southern Baptist Middle School in a nearby city, just having registered, much to their sorrow and indignation. Once registered, a mission school loses, in effect, all control over its own destiny.

But all these things are quite small matters in the light of the main issue. In view of the plain statement by the Nationalistic government in its rule and regulations for the registering of schools, and the interpretation of the most important rule for Christian schools by the Minister of Education in 1930—which has never been rescinded and is not likely to be—can Bishop Gilman or any other bishop in China register our schools honestly, without equivocation, bearing in mind Christ's and the Church's command of straightforwardness and truthfulness in all our dealings with our fellowmen? I maintain that it can't be done.

As Christians in a heathen land we are bound in conscience, it seems to me, to set Christ's standard of truth and right dealing before all people at all times. We cannot register our schools and at the same time propagate the Christian religion in these schools except by subterfuge, as respecting the regulations; or official connivance on the part of paid servants of the government.

As a priest of the Church I yield to no one in my love for Christ and my diligence and delight in propagating the light of His Gospel in this land of darkness. And I propose to do so openly and aggressively. As one who is also in jeopardy of life for the sake of the same Gospel; as one who also has sworn to put all other thoughts away but the furthering of the kingdom of God in this district, I think that I am justified in my stand of uncompromising truthfulness in refusing to register the Church schools in this station, to compromise a principle for the sake of a very dubious and debatable temporary advantage.

(Rev.) HOLLIS S. SMITH.

American Church Mission,
Changshu, Kiangsu.

"YOUR VICTIM: THE COAL INDUSTRY"

To the Editor of *The Living Church*:

I WILL APPRECIATE it very much indeed if the editor will allow me just a bit of space in the correspondence columns to tell THE LIVING CHURCH readers that the article recently published, *Your Victim: The Coal Industry* [L. C., May 30th], by Randolph Bias, went unanswered because of lack of space in the paper rather than because of inability on my part to do so. Mr. Bias did say rather definitely that I was an unreliable witness. Upon reading it I penned an answer which I feel was adequate. I, of course, have to be satisfied with the editor's decision not to publish it. In fairness to me, however, I am sure he will allow me space to say that there is an answer, and that it may be had by any sufficiently interested by addressing a request to the Church League for Industrial Democracy, 154 Nassau street, New York City.

(Rev.) WILLIAM B. SPOFFORD.

New York City.

[The article to which Fr. Spofford refers was in reply to his own article, *Your Servant: The Miner*, in our issue of May 16th. Having given space once for the presentation of each side of the picture, THE LIVING CHURCH did not feel called upon to prolong the controversy by printing further articles by the same contributors.—EDITOR, L. C.]

"DYNAMIC ANGLICANISM"

To the Editor of *The Living Church*:

LET ME thank you for the article, *Dynamic Anglicanism*, by the Rev. Richard Flagg Ayres. It is in refreshing contrast to the mechanistic interpretation of Catholicism which he criticizes. Churchmen of every school of thought can find satisfaction in a conception of Anglicanism which is so idealistic and at the same time so vital and so real.

(Rev.) HOWARD CHANDLER ROBBINS.

Frairy Hill Heath, Mass.

DEFECTS IN THE ROMAN MASS

To the Editor of *The Living Church*:

NOT LONG AGO your correspondents were discussing the defects of the Anglican Mass, which may undoubtedly exist; but I have been looking in vain to see discussed the other side of the picture—namely, the defects in the Roman Mass. The last desire one has is to pick flaws in our brethren; but, as there seems to be a tacit assumption, in some quarters, that the Roman Mass is about perfect—and such is far from being the case—it seems to me that our people, for their own sakes, are entitled to get the facts.

The American Liturgy, like the great Eastern Liturgies, St. James', and St. Chrysostom's, lends itself readily to interpretation as an intelligible sacred drama; as is done, for example, in Fr. Mortimer's *Pilgrim's Path*. But the spirit of the Roman Liturgy is different. It concentrates its emphasis on the offering of the bread and wine, in long drawn-out prayers, passes at once to the consecration, and then soon ends. The rest of the rite seems distinctly accessory.

Two lacks are at once manifest. The Roman rite has no general intercession for the Church, and has no thanksgiving after Communion. In addition, before Holy Communion the server says the Confession for the people; instead of the people saying their own Confession, as with us.

There are several plain structural defects. "The Lord be with you" and "Let us pray," before the Offertory, are followed by no prayer, which has simply dropped out. The end of the Prayer of Consecration makes a plain reference to the fruits of the earth which were formerly offered and laid about the altar, but which have not been offered for many hundred years. At the end, after the people have been told to go in long drawn out modulations, they nevertheless do not go, and after a while the priest gives a blessing, which is manifestly a later tacked-on accretion.

The most serious defect, however, is the Prayer of Consecration—or the Canon, as the Romans call it. When we compare our beautiful and intelligible Prayer of Consecration (which begins at the Cross, goes on through the Institution, Oblation, and Invocation, the prayer for the acceptance of the Sacrifice with the commemoration of the Church, the offering and prayer for the blessing of the communicants, and the final prayer against unworthiness in offering the Sacrifice) with the rambling and incoherent Roman Prayer, the difference is manifest.

In the Roman Prayer the bread and wine are blessed twice (aside from the Institution) or possibly three times: *Te igitur, Quam oblationem*, and possibly *Supplices te*. The bread and wine are offered twice, or three times: *Te igitur, Unde et memores*, and perhaps *Supplices te*. Twice, or thrice, the Priest prays for the acceptance of the Sacrifice: *Hanc igitur, Supra quae*, and perhaps *Supplices te*. And the saints are commemorated twice. Add to which the very great difficulty in the Roman prayer of Oblation, in which the offering of the Body and Blood of Christ is, or seems to be, placed on the same level as the offerings of Abel, Abraham, and Melchisedech, *Supra quae*; with the curious prayer which follows, "command that these things be carried by the hand of Thy Holy Angel to Thine Altar on high," which seems exceedingly inappropriate to the offering of the Body and Blood of Christ, though eminently suitable for the offering of merely bread and wine. It might indeed be doubted whether the Body and Blood of Christ are offered at all in the Roman rite; but I believe the words, "Holy Bread of Eternal Life" and the "Cup of Everlasting Salvation" include them; the only words that do include them, however. We may be thankful that we have escaped all these difficulties.

When we turn from the Roman rite to Roman practice we find more differences. When we find the priest standing at the altar saying one thing, the choir meanwhile in a loud voice singing something else, and the people doing still something else, telling their beads, or simply doing nothing, we may well compare it with the dignified and united worship of an Anglican church; where the same has not been corrupted by Roman imitation.

We have no desire to pick flaws in our Roman brethren; but I believe we may well be satisfied with our own.
Duluth, Minn. (Rev.) EDWIN D. WEED.

"EXPLOITING CHILDREN"

To the Editor of *The Living Church*:

YOUR APOLOGY for entering politics does not seem to me to excuse the editorial "Humanize Hoover" [L. C., June 13th]. It is a very small deed to condemn a man who has always loved and labored for his fellow man. Particularly during the World War, he saved, in a modest way, many lives, especially children's, and whenever the call to help mankind came would do so at great sacrifice, if necessary. Why cast a

slur on such a humble, noble man? I am terribly sorry that once in a while THE LIVING CHURCH seems to find it necessary to enter politics, and to be so unfair and unkind. If you do not know the life of our wonderful President I trust you will, and apologize to him. If you wish to, criticize reporters, for they are the ones who are bold and ready to profit by all the so-called news they can broadcast. I am positive the wish for notoriety did not come from President Hoover, who never sought publicity in all his wonderful deeds. Trusting the splendid paper, THE LIVING CHURCH, may be kept free from slander in the future, I remain

Long Branch, N. J.

MARIAN S. PUFFER.

[No entry into politics, no condemnation of President Hoover was in the editorial "Exploiting Children," erroneously referred to under the title "Humanize Hoover." Let our correspondent reread our editorial, find the kernel of the argument: that children should not be exploited through sentimental publicity or by an exaggerated regard for their opinions, whether in Church or State.—EDITOR, L. C.]

To the Editor of *The Living Church*:

YOUR VERY TIMELY remarks in the last issue of THE LIVING CHURCH are to the point and I hope many others voice similar complaints or protests. In the "Yellow Plush, Jeames, penny a liner" days of the Victorian period, I cannot recall ever seeing such drivel in print, as that, "Paul, would you briefly, etc.," and the awful reply, "This is very interesting, etc." Presumably St. Paul is being addressed. It is not only silly, but asinine. Pecksniff at his worst could not equal such smugness. Manchester would simply say, Fustian. It seems incredible and had I not read it in your paper, would hardly credit. We live in an age of fad, but even at that! Young people must be fed, petted, to induce them to attend church and worship God. If these young people do not realize their duty to God and to the Church, without artificial aid of such nature, we can only say, sadly, *Qui Bono?*

Chicago, Ill.

CLEMENT J. SCOTT.

"GALLONS AND QUARTS"

To the Editor of *The Living Church*:

YOUR EDITORIAL, "Gallons and Quarts," in last week's issue, surprises me! I know that I have written you on at least two occasions expressing my warm approval of your paper. But I can hardly believe that your readers, as a rule, are so lacking in loyalty and gratitude that only "rarely" do you have a letter of thanks and commendation!

I belong to "a religious body which is not in communion with" your Church. And I have at least some acquaintance with the Church papers of England, Scotland, Australia, and Canada. And I can assure you that yours is the one which I, a Presbyterian, would not care to be without.

Many thanks for the feast of fat things and of wines on the lees which you provide from week to week.

Grand Rapids, Mich. (Rev.) JOHN ROBERTSON McMAHON.

THE AMERICAN MISSAL

[TELEGRAM]

To the Editor of *The Living Church*:

ABOUT FORTY-FIVE YEARS ago Bishop Stevens of Pennsylvania pronounced his anathema on the *Treasury of Devotion*. He is now dead. . . . This manual of devotion still lives to help console and instruct many devout people. I believe that *The American Missal* will likewise survive all its detractors.
Montreal, P. Q. (Rev.) GEO. ERNEST MAGILL.

To the Editor of *The Living Church*:

YOUR EXCELLENT EDITORIAL, *The American Missal Again* [L. C., June 20th], possibly marks an epoch, not in the "American Church," but in the Protestant Episcopal Church in the U. S. A., a vastly different thing. Bishop Ivins has learned what Newman, Kinsman, Delany, and Holsapple discovered, namely, the impossibility of being a Catholic in a Protestant Church. How far-reaching this lesson goes depends entirely on how many have eyes and see, have ears and hear. It may amaze some honest souls to know that we Protestant Episcopalians do not want to be Catholics, otherwise we wouldn't be Protestant Episcopalians. Somebody said after the last Presidential election that if the Pope wanted to rule America, he'd have to become a Methodist. And that is just how we feel about the Pope and the Protestant Episcopal Church. The only way the Pope will ever get it is by getting into it. And he'll have to do the trick himself, he won't be able to send Bishop Ivins to do it for him. Now that this is that, let's get busy with matters of real importance.

New York City.

JAMES LIVINGSTON.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

HUMANISM: ANOTHER BATTLE LINE. Edited by William Peter King. The Cokesbury Press, Nashville, Tenn. 1931. \$2.25.

A COMPANION VOLUME to *Behaviorism: A Battle Line*, reviewed in this department November 8, 1930. In this case the battle line is not drawn so clearly, for our New Humanism, as it might be called, includes protagonists as far apart, on the one hand, as Paul Elmer More, who accepts the findings of the Councils of Nicaea and Chalcedon, and on the other John H. Dietrich, who "claims to have been the first to apply the name Humanism, some fifteen years ago, to the antitheistic religion he had come to accept and teach."

Among the critical essays, ten in all, contained in this well-printed volume, are *The Vicissitudes of a Noble Word*, by Lynn Harold Hough; *Humanism, What It Is and How to Meet It*, by William Adams Brown; *Can We Have Religion Without God*, by Shailer Matthews; and *Humanism, Humanitarianism, and Personalism*, by John Wright Buckham. Dr. Buckham's opening paragraph is an admirable introduction to the study of the subject:

"The recent renaissance in America of the invigorating (though protean) epithet *humanism* is of large moment in understanding the contemporary mind. Its advent is indicative of several concurrent trends in present-day thought and life. These may be distinguished as follows: (1) A reaction from the concentration of interest upon natural science and from the naturalism to which science seems to lead; (2) a healthful revolt against the disparagement of humanity and its ideals which has laid its blighting touch upon the literature of the post-war period; (3) a vigorous indictment of the lowered moral standards of the time, induced in part by the extravagances of the new psychology; (4) a protest against a type of religion which has defamed human nature and its possibilities in the supposed interest of exalting a transcendent Deity. As a result of these and similar causes, significant reactions have sprung up in groups quite separate from one another, all of which have chosen 'humanism' as their titular banner. Each of these reactions against present-day idols and ideas is in some respects healthful and full of promise, but each also is in danger of error—the error of false perspective and misplaced emphasis and, hence, of serious moral and spiritual consequences."

Thus warned and guided, the reader, humanist or non-humanist, should gain much understanding, sympathy, and insight into this movement and similar movements of thought of the present day.

FRANCIS L. PALMER.

THE PROCESSION OF THE GODS. By Gaius Glenn Atkins, D.D., L.H.D. New York: Richard R. Smith. 1930. Pp. 577. \$3.00.

THIS book is well named. In its vivid pages, the gods and religious teachers of ancient time move across the stage in an endless procession, in varied attire, with countenances bright, solemn, mystic, or gloomy, some of them seen distinctly, many of them glimpsed for a moment, then passing out of sight. The highly rhetorical style may be seen in the following quotation:

"Greece is not a land at all, but art and beauty, literature and insight all in a magic word; the names of her little states are music, the waters which wash her shore are spread with memories. She nourished a spirit which sings in a single lyric line, is heard like the roe of the sea far inland, in a single epic verse, broods over the Acropolis, and persists in every precious fragment of Hellenic marble. It inspires philosophies and theologies and furnishes an indispensable material for any culture of mind."

In the preface, the author frankly recognizes the limitations of his presentation, and anticipates some criticisms that will be made. If a student is seeking exact information and precise description of the great religions of old time, with detailed accounts of the various pantheons and the cults of the many priesthoods, he will find more satisfactory presentation in such treatises as those of Allan Menzies, G. F. Moore, E. W. Hopkins, and G. A. Barton, or in the valuable works, describing

particular religions, which Dr. Atkins lists in his excellent bibliography.

In *The Procession of the Gods*, individual teachers and founders, such as Buddha and Mohammed, are pictured vividly, but the views of the deities of India, Egypt, or Greece, are kaleidoscopic, bewildering. The unique merit of this presentation is the glowing exposition and illuminating commentary on the vast and marvelous religious pageant.

FRANCIS L. PALMER.

IF THE EPISCOPATE is considered as "the one means" of providing "a ministry acknowledged by every part of the Church," on "considerations alike of history and of present experience," it is well to know, concretely, how it works. *Episcopacy Ancient and Modern* (edited by Claude Jenkins and K. D. Mackenzie, published by Macmillan, \$5.00) is a collection of objective descriptions of the office and work of a bishop in all the sections of Christendom that have bishops. At least the bulk of the book is that. The Eastern Orthodox and the Roman communions have a chapter each; the Presbyterians and Methodists share a chapter (since they mean to preserve a ministerial continuity, a quasi-episcopal succession); Sweden, the Moravians, and the Old Catholics are included. But the Anglican communion furnishes all the writers save one, and eleven Churches that compose it (omitting the Chinese and Japanese) are treated separately and fully, each by one of its own prominent representatives. In each case, the history of the adaptation of the ancient office to new and difficult situations, notably in the colonial Churches, forms an interesting explanation of present methods of administration, present "constitutionality," of the episcopate. Theory is subordinated here to actual working; and yet the various theories are conveniently visible.

Dr. Lowther Clarke and Bishop Maclean write on the episcopate in the early Church; and here the treatment is historical, but it is history of a situation where the facts are not ascertainable. Dr. Clarke sees Episcopacy as originating from Jewish customs, in the early Church at Jerusalem, where there was "a type of organization, developed under the eyes of the Apostles, which, in two generations or so, probably with the approval of the surviving Apostles, became fixed in Antioch and Western Asia Minor, and presently was adopted everywhere." The Pauline methods were exceptional, not normative.

A final chapter by Sir Henry Lunn, on the Free Churches and Episcopacy, shows that most Protestants have something corresponding to "Episcopacy as a factor in Church government"; but at the very end he recognizes that this is not the point—the real question is as to the transmission of ministerial grace.

M. B. S.

THE COMMUNION SERVICE: A SYMPOSIUM. Published by the Commission on Evangelism and Devotional Life, 287 Fourth avenue, New York. 25 cts.

FIFTY pages of short, earnest chapters, by a score of leading American Congregational ministers, comprise this interesting pamphlet. It probably expresses the deepest reverence of educated Protestantism in its efforts to obey the sacred command, "Do This in Remembrance of Me." The Catholic communicant reads such pages with respectful pity. It is pathetic to see earnest men floundering in such shallow negation and inappreciation concerning the majestic Mystery of the Altar. Clearly the best Protestantism is victimized by "the Spirit which denies." Those who ignore the Real Presence and the Eucharistic Sacrifice, as these good men uniformly do, can make but feeble progress as they strive to hold their "Communion services." On the contrary, those who "have an altar" will learn more humbly to be thankful, after reading such a symposium as this.

JOHN HENRY HOPKINS.

The Living Church

Established 1878

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**

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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 Calendar



JULY

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

CALENDAR OF COMING EVENTS

JULY

5. Northern Deanery Rally at St. Alban's School, Sycamore.
6. New Jersey diocesan summer school for Women Church Workers, at St. Mary's Hall, Burlington.
21. Young People's Conference at Rock Point, Burlington, Vt.
23. Young People's Conference, Province of the Southwest, at Winslow, Ark.
30. Adult Division, Sewanee Summer Training School, Sewanee, Tenn.
31. Training Conference of G. F. S. at Adelyn-road, South Byfield, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

6. Grace Church, White Plains, N. Y.
7. St. Muriel's, Sea Girt, N. Y.
7. St. Peter's, Lyndonville, Vt.
8. Sisters of St. Anne, Kingston, N. Y.
9. St. Luke's, Fair Haven, Vt.
10. St. Paul's, Bloomsbury, Pa.
11. St. Mark's, Waterloo, Ia.
13. Ascension, Salida, Colo.
14. St. Luke's, Fort Madison, Ia.
15. Christ, New Haven, Conn.
16. Christ, Media, Pa.
17. Trinity, Bridgeport, Conn.
18. St. Paul's, Fremont, Ohio.

APPOINTMENTS ACCEPTED

DUMOULIN, Rt. Rev. **FRANK, D.D., LL.D.**, formerly rector of Church of the Saviour, Philadelphia; to be rector of St. John's-of-Lattingtown, Locust Valley, L. I., N. Y. Address, St. John's Rectory, Locust Valley.

ASHLEY, Rev. **GEORGE D.**, formerly rector of Holy Trinity Church, Greenport, L. I., N. Y. (L.I.); has become priest-in-charge of St. Peter's Church, Rosedale, Jamaica, L. I., N. Y. (L.I.) Address, St. Peter's Rectory, 224th St., Rosedale, Jamaica, L. I., N. Y.

BUXTON, Rev. **CLARENCE E.**, rector of St. Andrew's Church, Greensboro, N. C.; to be rector of Lunenburg and Cople parishes, Va. Address, Warsaw, Va. August 1st.

DAY, Rev. **MARSHALL M.**, formerly professor at Nashotah House, Nashotah, and priest-in-charge of Delafield and Okauchee, Wis. (Mil.); to be priest-in-charge of Christ Church Mission, Whitefish Bay, Wis. (Mil.) August 1st.

DOWELL, Rev. **CREETUS A.**, formerly rector of St. Peter's Church, Ashtabula, Ohio; has become rector of Church of the Redeemer, Lorain, Ohio. Address, 647 Reid Ave., Lorain.

DUNCAN, Rev. **NORVIN C.**, formerly priest-in-charge of Good Shepherd Mission, Coolleemee, N. C.; has become priest-in-charge of St. Agnes' Mission, Franklin, N. C. (W.N.C.)

GATESON, Very Rev. **D. WILMOT**, dean of Pro-Cathedral of the Nativity, Bethlehem, Pa. (Be.); to be rector of Church of the Saviour, Philadelphia. October 1st.

HANSON, Rev. **HARVEY S.**, formerly rector of St. Peter's Church, San Francisco; has become assistant at Grace Cathedral, San Francisco. Address, 1215 Sacramento St., San Francisco.

RIDGELEY, Rev. **LAWRENCE B., S.T.D.**, professor at Church Divinity School of the Pacific, Berkeley, Calif.; to be canon sacrist of Grace Cathedral, San Francisco. Business address, 1215 Sacramento St., San Francisco.

WALKER, Rev. **JOHN MOORE**, rector of St. Peter's Church, Charlotte, N. C.; to be rector of St. Luke's Church, Atlanta, Ga. (At.) August.

WRIGHT, Rev. **DAVID C., Jr.**, deacon; to be deacon-in-charge of St. John's Church, Waynesboro, Va. (Sw. Va.)

WRIGHT, Rev. **GEORGE H. B.**, formerly rector of St. Stephen's Church, San Francisco; has become canon precentor of Grace Cathedral, San Francisco. Business address, 1215 Sacramento St., San Francisco.

RESIGNATIONS

HARTZEL, Rev. **WILSON S.**, as rector of Church of the Good Shepherd, Atlantic City, N. J.; to retire. New address, 17 West Brighton Ave., Pleasantville, N. J.

HINTON, Rev. **CHARLES W.**, as rector of St. John's-of-Lattingtown, Locust Valley, L. I., N. Y.

SCOTT, Rev. **JOHN G.**, as rector of Varina parish, Henrico Co., Va.; on account of ill health. Address, Richmond, Va.

TAYLOR, Rev. **WILLIAM P.**, as rector of St. Paul's Church, East Orange, N. J. (N'k.)

WILKINSON, Rev. **JAMES E., Ph.D.**, as editor of *The Church Helper* of Western Michigan. All communications for the paper should be sent to 1208 Grand Rapids Trust Co. Bldg., Grand Rapids, Mich.

NEW ADDRESS

GASQUE, Rev. **G. W., D.D.**, rector of Church of the Incarnation, Atlanta, Ga., formerly 654 Lee St., S. W.; 1558 Olympian Way, S. W.; Atlanta, Ga.

SUMMER ACTIVITIES

ALDWORTH, Rev. **EDWARD L.**, formerly locum tenens at St. Luke's Church, Dixon, Ill. (C.); to be in charge of Grace Church, Oak Park, Ill. (C.), during July and August. Mail address remains care of St. Alban's School, Sycamore, Ill.

BEATY, Rev. **R. A. D.**, rector of Grace Church, City Island, New York City; to be in charge of Holy Trinity Church, Middletown, Conn., during August. Address, 103 S. Main St., Middletown.

DUNPHY, Rev. **WILLIAM H.**, instructor at Nashotah House, Nashotah, Wis.; to be in charge of Christ Church, Rochester, N. Y., during July and August. Address, 280 Lawn St., Rochester.

JOHNSON, Rev. **FRANK P.**, of St. Mary's, Ga.; to be priest-in-charge of St. Paul's Church, Savannah, Ga., during July.

JUNG, Rev. **G. PHILIP, D.C.L., S.T.D.**, rector of Christ Church, Brownsville, Pa. (P.); to be in charge of St. Bartholomew's Church, Ten Hills, Baltimore, during August. Address, 3315 Walbrook Ave., Baltimore.

KIBITZ, Mr. **WILLIAM**, postulant, and student in Trinity College; to be in charge of services at Grace Church, City Island, New York City, during August.

PETTUS, Rev. **WILLIAM HENRY**, rector of Grace Church, Everett, Mass., may be addressed in care of The American Express Co., 6 Haymarket, London, July 28th to September 9th.

PURRINGTON, Rev. **ROBERT G.**, rector of St. Paul's Church, Owatonna, Minn.; to be in charge of Gethsemane Church, Minneapolis, Minn., until August 1st. Address, 9th St. and 4th Ave. South, Minneapolis.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—The Rev. **ELWOOD C. BOGGESS**, vicar of St. Mark's Church, Mendham, N. J., received an S.T.M. at the seminary on May 26th.

KENYON COLLEGE, GAMBIER, OHIO—The Rev. **ROBERT SCOTT CHALMERS**, rector of Grace and St. Peter's Church, Baltimore, received the degree of Doctor of Divinity on June 15th, and an S.T.D. was conferred upon the Rev. **JOSEPH N. WATERMAN**, rector of Trinity Church, Parkersburg, recently.

UNIVERSITY OF THE SOUTH—The degree of D.C.L. was conferred upon **J. RANDOLPH ANDERSON**, senior warden of Christ Church, Sewanee.

ORDINATIONS

DEACONS

ATLANTA—In Emmanuel Church, Athens, Ga., on Sunday, June 21st, the Rt. Rev. **H. J. Mikell, D.D.**, Bishop of Atlanta, ordained to the diaconate **B. SCOTT EPPES**. The candidate was presented by the Rev. **George I. Hiller**, rector of the parish, and the sermon was preached by the Very Rev. **A. G. Richards**, dean of DuBose School and former rector. The Rev. **Lawton Riley** read the litany and the Rev. **W. S. Turner** acted as Bishop's chaplain. Mr. Eppes, a recent graduate of Virginia Theological Seminary, is to take charge of the North Georgia Missions.

BETHLEHEM—On June 20th, in the Church of the Nativity, Bethlehem, **KENNETH ETHEL-BERT HEIM** and **GERALD RUSSELL MINCHIN** were ordained deacons by the Rt. Rev. **Frank W. Sterrett**, Bishop of the diocese. The Rev. **Royden K. Yerkes** preached the sermon.

Mr. Heim was presented by his father, the Rev. **Eugene A. Heim**. He is to be a student in advanced theology for a year and then a teacher in St. Dunstan's School, Providence, R. I. His address will be 100 Windsor, Reading, Pa., until September 15th. Mr. Minchin was presented by the Rev. **George McKinley** of Palmerton. He is to be missionary in the diocese of Spokane.

CENTRAL NEW YORK—**JOHN EDWARDS KINNEY** was ordained deacon in St. John's Church, Auburn, N. Y., on June 24th, by the Rt. Rev. **E. H. Coley, D.D.**, Suffragan Bishop of the diocese. The candidate was presented by the Rev. **Frederick S. Arnold**, rector of the parish, and the Rev. **Donald C. Stuart**, rector of St. George's Church, Utica, was the preacher. Others taking part in the service were the Ven. **A. A. Jaynes**, archdeacon; the Very Rev. **N. T. Houser**, rector of St. Peter's Church, Auburn; the Rev. **S. F. Burhans**, rector of St. Thomas' Church, Hamilton, N. Y.; and the Rev. **Joseph A. Clark**.

MICHIGAN—**KENNETH A. MORFORD** was ordained to the diaconate by the Rt. Rev. **John N. McCormick**, Bishop of Western Michigan, on Sunday, June 21st, at the summer conference of the diocese. The candidate was presented by the Rev. **Lewis B. Whittemore**, rector of Grace Church, Grand Rapids, to which parish Mr. Morford belongs, and the sermon was preached by the Bishop. Mr. Morford will have summer charge of St. Paul's Church, Greenville, and in the fall will return to Nashotah Seminary for his senior year.

SOUTH FLORIDA—The Rt. Rev. **John D. Wing, D.D.**, ordained **HAROLD FRANKLIN BACHE** and **WILLIAM LOFTIN HARGRAVE** to the diaconate in Trinity Church, Miami, on June 14th, the Second Sunday after Trinity. The Rev. **Robert T. Phillips** presented the candidates, and the Rev. **Henry Irving Louttit** of Sanford preached the sermon.

The Rev. Mr. Bache is to be deacon-in-charge of All Saints', Fort Lauderdale, and St. Paul's Church, Delray Beach. The Rev. Mr. Hargrave expects to return to the seminary in the fall to complete his theological studies.

PRIESTS

CENTRAL NEW YORK—On June 28th, **ERNEST K. NICHOLSON** was advanced to the priesthood by the Rt. Rev. **Charles Fiske, D.D.**, Bishop of Central New York, at Christ Church,

Rochester. The Rev. Charles C. W. Carver was presenter and the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor, preached. The candidate is to be the rector of St. Matthew's Church, Horseheads, and curate at Trinity Church, Elmira. He may be addressed at 304 N. Main St., Elmira.

WESTERN NEW YORK—The Rt. Rev. David Lincoln Ferris, D.D., Bishop of the diocese, advanced to the priesthood the Rev. LELAND BOYD HENRY on June 21st in St. Paul's Church, Rochester. The candidate was presented by the Rev. George Norton, S.T.D., who also preached. The Rev. Mr. Henry is to be the curate at St. Paul's.

BORN

MOREHOUSE—To Linden H. Morehouse, vice-president and treasurer of Morehouse Publishing Co., and Mrs. Morehouse, a daughter, ELIZABETH JANE, at Milwaukee, Wis., on Sunday, June 28th.

DIED

TELLKAMPF—FRIEDA H. TELLKAMPF, of Great Kills, Staten Island, New York, on June 18th. "His Majesty greatly loveth courageous souls."

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

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PRIEST FREE FOR DUTY DURING MONTH of August. Distance no object. RECTOR, St. John's Church, Bainbridge, Ga.

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HEAD POSITION WANTED BY CHURCH-woman experienced in institutional and parochial work. Best references. Address, Box L-601, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF ABILITY and long experience desires position with stable parish. Graduate organist of two colleges. Expert trainer and director, boy and mixed choirs. Churchman. Highest credentials. Address, A. E. J., 415 DUPONT ST., Philadelphia, Pa.

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

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

YOUNG WOMAN, M.A., THREE YEARS abroad, eight years teaching, desires position—history, deanship, or student worker in college parish. Address, Box G-610, THE LIVING CHURCH, Milwaukee, Wis.

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MARY FAWCETT COMPANY—IRISH linens. Notice to all customers: Owing to vacations, no orders can be filled from July 1st to 18th only. Box 146, PLAINFIELD, N. J.

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Church Services

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St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
Sunday Masses for July and August.
Low Masses 7:30 and 11 A.M. Sung Mass 9 A.M.

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

District of Columbia

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

Illinois

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

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10 A.M.; Sung Mass and Sermon,
10:30 A.M.; Evensong and Sermon, 7 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Saturdays, 3:30-5 P.M.

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

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. AUSTIN PARDUE, 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 and 10:30 A.M.;
Evensong, 5:30 P.M.
Week-day Mass, 7:30 A.M.
Confessions: Fridays, 7:30 P.M.; Saturdays,
5:30 P.M., and 7:30 P.M.

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

CHURCH SERVICES—Continued

New York

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

**Cathedral of St. John the Divine,
New York City**

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

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

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

Holy Cross Church, New York

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

**St. Mark's Church in-the-Bouwerie,
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Holy Communion throughout the year at
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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.

Trinity Church, Ossining

(On the Albany Post Road)
THE TOURIST'S CHURCH
During July, August, and September
Sunday: Holy Communion 7:30 and 9:30
A.M. Morning Prayer and Sermon 11:00 A.M.
Monday, Wednesday, and Friday: Holy Com-
munion at 9:30 A.M.
Tuesday, Thursday, and Saturday: Holy
Communion at 7:30 A.M.

Pennsylvania

S. Clement's Church, Philadelphia

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REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7, 8 and 9:15.
High Mass and Sermon at 11.
Sermon and Benediction at 8.
Daily: Mass at 7 and 9:30. Tuesday and
Friday at 8.
Friday: Address and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 3-5;
7-9.
Priests' telephone: RITtenhouse 1876.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHIE DEAKE, Dean
SUMMER SCHEDULE
Sunday Masses: 7:30, 10:00.
Week-day Masses: 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

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

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

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

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

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sunday at 11:00 A.M., C. S.
Time.

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

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

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

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. 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 KILO-
cycles (475.9). Washington Cathedral, the
Bethlehem Chapel or the Peace Cross every
Sunday. People's Evensong and Sermon (usu-
ally by the Bishop of Washington) at 4:00
P.M., E. S. Time.

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

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

WRVA, RICHMOND, VA., 1100 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:00 P.M., E. S. Time.

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

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

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Shore, Long Island, N. Y. References re-
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BOOKS RECEIVED

(All books noted in this column may be ob-
tained from Morehouse Publishing Co., Mil-
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Henry Holt & Co. 1 Park Ave., New York City.
Liquor Control. By George E. G. Catlin.
\$1.25.

The Macmillan Co. 60 Fifth Ave., New York City.
*Taming the Criminal. Adventures in Penol-
ogy.* By John Lewis Gillin, Ph.D., Pro-
fessor of Sociology, University of Wiscon-
sin. \$3.50.

McGraw-Hill Book Co., Inc., 370 Seventh Ave.,
New York City.

Policy and Ethics in Business. By Carl F.
Tausch. \$5.00.

PAPER-COVERED BOOKS

American Business Men's Prohibition Foundation.
Room 616, 7 South Dearborn St., Chicago, Ill.
Let's Have the Truth About Prohibition.
By Gordon Best. 25 cts.

American Library Association. 520 N. Michigan
Ave., Chicago, Ill.

The Pacific Area in International Relations.
Reading With a Purpose, No. 44. By J. B.
Condliffe. 35 cts.

The Cathedral Studio. 11 W. Kirke St., Chevy
Chase, Washington, D. C.

A Handbook for Altar Guilds. By Lucy V.
Mackrill, Head of Washington Cathedral
Altar Guild.

Commission on the Church and Social Service.
Federal Council of Churches of Christ in
America, 105 E. 22nd St., New York City.

Permanent Preventives of Unemployment.
Addresses Delivered at the Conference on
Permanent Preventives of Unemployment,
January 26-27, 1931, Washington, D. C.
50 cts.

Riverside Press. 160 Varick St., New York City.
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The Russell Sage Foundation. 130 E. 22nd St.,
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*The Social Survey. The Idea Defined and Its
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Bibliography of Social Surveys.* By Shelby
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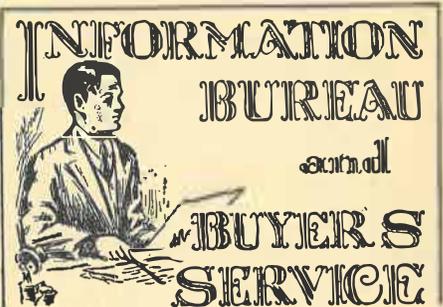
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General Board of Religious Education of Toronto Selects Western Field Secretary

Appointee to Take Place of the Rev. W. Simpson, Resigned—Emmanuel College News

The Living Church News Bureau
Toronto, June 25, 1931

AT THE MEETING OF THE EXECUTIVE committee of the General Board of Religious Education it was decided to offer the position of western field secretary, made vacant by the resignation of the Rev. W. Simpson, to the Rev. A. Harding Priest, rector of St. Stephen's Church, Hollyburn, West Vancouver, B. C., diocese of New Westminster. He was unanimously nominated by the bishops of his own ecclesiastical province.

Mr. Priest has accepted and will enter upon his new duties on September 1st. He has been an active worker and leader in the religious educational work of his diocese for a number of years and has shown marked ability in this field. Having had experience in both rural and city parish work he understands the problems of each. During the Great War he served as chaplain overseas from 1916 to 1919.

Though the greater part of Mr. Priest's work has been done in western Canada, he is himself a native of the province of Ontario, and, after his ordination, served for a time in the diocese of Niagara.

SYNOD OF CARIBOO

The Rt. Rev. Walter R. Adams in his charge to the synod of the diocese of Cariboo said in part:

"It is a joy to note the increased attendance of lay delegates—evident proof that as a diocese we are developing that note of unity and common purpose by which alone we can make our witness effective. We meet at a time of unprecedented depression in our national life; though in the main the causes may be sought in general world conditions of over-supply and over-production and ill-regulated and destructive competition, yet we need squarely to face the fact that the severity and continuance of the lowering clouds which are over us are largely due to ourselves.

"We have come late, but not too late, to realize that we have been living beyond our means. The obvious cure and solution, in which everyone is called to take his part, is a return to a more simple way of living, with full and absolute trust in the benign purposes and plan of God and the determination to exercise a healthy and wise thriftfulness."

Referring to the Lambeth Conference and its findings on unity, Bishop Adams said:

"I would urge you all, clergy and lay-folk alike, to do everything to maintain the fullest cordiality with the other Christian bodies, to work with them on social and moral questions, to join with them in worship, if necessary, on neutral ground on public and civic occasions, but clearly to emphasize that at present there are different conceptions of faith and practice, and that we can best serve the interests of final agreement by a steady, consistent adherence to our own system."

The number of stations now being worked is 126, as against 75 in 1925; four hundred communicants have been added during the last two years; the ten missionary clergy and the Bishop travel over 91,000 miles a year, or a weekly average of 100 miles each. Five new churches have been dedicated, and the St. George's School chapel rebuilt.

SUMMER SCHOOLS

During the summer the following summer schools will be held:

Knowlton, P. Q.—For the dioceses of Quebec and Montreal, June 27-July 4.

Port Hope, Ont.—For the dioceses of Niagara and Toronto, July 2-9.

London, Ont.—For the diocese of Huron, June 29-July 6.

Saskatchewan Beach, Sask.—For the diocese of Qu'Appelle, July 6-11.

Edmonton, Alta.—For the diocese of Calgary, June 29-July 4.

Gambier Island, B. C.—For the dioceses of Columbia and New Westminster, July 13-20.

BISHOP OF NIAGARA VISITING DIOCESE OF YUKON

The Bishop of Niagara, the Rt. Rev. D. T. Owen, D.T., has gone to visit the diocese of Yukon for the Anglican National Commission. While at Dawson he will have an opportunity of meeting the members of the diocesan synod in session consequent on the resignation of the Rt. Rev. Israel O. Stringer, D.D., Bishop of the Yukon, as well as seeing St. Paul's Hostel for children, mostly of mixed parentage, who come from homes in isolated parts of the country.

The two Bishops are then going on a trip down the Porcupine River, to a point within 100 miles of the Arctic, which will enable the Bishop of Niagara to see something of the Church's work among the scattered Indian groups of the far north as well as at such centers as Old Crow and Rampart House.

CONVOCATION AT EMMANUEL COLLEGE, SASKATOON

Emmanuel College convocation was held in the Convocation Hall of the University of Saskatchewan, Saskatoon. Among those seated on the platform were the Rt. Rev. George Exton Lloyd, Bishop of Saskatchewan; the Rt. Rev. L. Ralph Sherman, Bishop of Calgary; and the Rt. Rev. Howard W. K. Mowll, Bishop of West China; together with the principal, the Ven. Archdeacon Haslam.

In his report the principal drew attention to the fact that fifty-four students had started the year; three had discontinued their courses for a year in order to fill vacancies in parishes, two had been absent through sickness, and two others had retired, leaving forty-seven in residence. The college had welcomed fourteen new members last October, coming from England, Canada, Ireland, and the Channel Islands.

The degree of Bachelor of Divinity (*ad eundem*) was conferred on the Rev. Robert M. Millman. The degree of Doctor of Divinity (*honoris causa*) was conferred on Bishop Mowll, Bishop Sherman, and the Rev. D. H. Bartlett.

Bishop Sherman gave the convocation address.

An illuminated address was presented to Bishop Lloyd, while Mrs. Lloyd was presented with a bouquet of flowers by the Emmanuel College Ladies' Guild. The Bishop of Saskatchewan closed the meeting with the Benediction.

GODSPEED SERVICE FOR FELLOWSHIP OF THE WEST

That the Fellowship of the West will prove a splendid thing for the national character of Canada, interpreting the West to the East, was the contention of the Rev. J. F. Tupper, rector of St. Monica's Church, addressing the special "God-

speed" service for Fellowship representatives.

Reviewing briefly the experiences of last summer, when he himself rendered service in Northern Saskatchewan as a Fellowship representative, Captain Tupper told of instances when he had administered the Blessed Sacrament to men and women of the Anglican Church who had not partaken of Communion for twenty years.

"I am glad to know that the beautiful thought of fellowship is growing in the consciousness of the Church," said the Rt. Rev. James F. Sweeny, Bishop of Toronto, commissioning the Fellowship representatives. He cordially commended those who had already gone out, and those who were soon to leave for the West.

The Rev. A. G. Channen, assistant at the Church of the Redeemer, who will go to Meadow Lake, Sask., was presented to his Lordship by the Rev. R. A. Armstrong, the rector. Arthur Turner, who also goes to Meadow Lake, was presented by the Rev. F. H. Brewin, while the Rev. C. Gray Eakins of the diocese of Niagara was presented by the Rev. J. F. Tupper. The lesson was read by the Rev. F. J. Nicholson.

MISCELLANEOUS NEWS

A sum exceeding \$100 was voted by the St. John Deanery Sunday School Teachers' Association to be given to Miss E. Hailstone, of St. Stephen, to defray her expenses in taking up this summer the Sunday school by post caravan work in northern British Columbia. Miss Hailstone was engaged in this van work in Alberta last summer and left last week for the new district.

The Rev. D. M. Wiswell, a former curate of Leeds, who afterwards served for several years in Montreal, has been appointed to the vicarage of St. Peter, Morley, England. Mr. Wiswell graduated from Kings College, Windsor, with a masters degree, and after serving in the Nova Scotia highland brigade as lieutenant during the war he then as a Rhodes scholar took a course at Christ Church, Oxford, was ordained in England, and after two years at Leeds parish church returned to Canada for four years.

The Rev. C. H. Shortt, warden of the Anglican Theological College, Vancouver, has consented to conduct the annual retreat for the ruridecanal chapter of Nelson. The retreat will be held at Queens Bay, Kootenay Lake, on the 29th and 30th of July.

ALTAR PAINTING MADE BY PRIEST-ARTIST

(Continued from page 329)

charming addition to the picturesque old town. Working in a studio in his rectory was impossible when he received his Denver commission. Its size demanded space. In this the priest-artist was fortunate, for he secured a room in the old La Veta Hotel, where ceilings are in scale with the mountains. This old hotel, which was built in 1882, cost a quarter of a million and in the day of its completion was the finest hotel between two oceans.

It was believed in that heyday of prospectors that Gunnison would be one of the great cities of America. Instead, Gunnison became a captivating small city of a cattle country and the headquarters of the fisherman's paradise. How long the Rev. Mr. Geiser will be left to the seclusion of Gunnison and mountain scenery is not known, but art critics say "not long."

Seventy-two Confirmed by Bishop Manning in New York Spanish Mission

Other Episcopal Visitations — Fifteenth Anniversary of Ordination of the Rev. Lorenzo Di Sano

The Living Church News Bureau
New York, June 27, 1931

ON SUNDAY MORNING, JUNE 21st, THE Bishop of New York, the Rt. Rev. William T. Manning, D.D., visited our rapidly-growing mission in Harlem which ministers to Spanish-speaking people. Under the neighborly direction of the Rev. Dr. Albert E. Ribourg, rector of St. Andrew's Church, West 127th street, this work has been well established, and in the year of its work has grown to considerable proportions. A class numbering twenty-two candidates was presented to the Bishop by the priest-in-charge, the Rev. Felipe E. Cintron. The prospects seem excellent for the development of a large and influential parochial work in this neighborhood because of the size of the Spanish colony in Harlem, larger than most New Yorkers realize. It is claimed that there are at least 50,000 Porto Ricans in this portion of the city, many of whom have been affiliated with our Church in the country of their birth.

Two other recent visitations of the Bishop possess unusual interest. On the morning of Sunday, June 14th, at the Church of the Holy Innocents, Highland Falls, the Rev. Henry Lowndes Drew, rector, Bishop Manning dedicated a church porch given in memory of John Bigelow, a former well known citizen of Highland Falls and New York. The presentation was made by Herbert Satterlee. And in the afternoon of the same day at St. Mary's Church, Tuxedo Park, the Rev. Robert S. W. Wood, rector, a class was presented for confirmation which included the formerly famous polo player, John Cowdin.

The Bishop's visitations tomorrow include St. Joseph's Church at Elmford, where the ministry of the Rev. W. H. McNeely has brought the work to the status of an independent parish.

REV. LORENZO DI SANO HONORED ON FIFTEENTH ANNIVERSARY

On East 241st street, in what is known as the Wakefield section of the Bronx, there stands the new Church of St. Mary of the Angels. The building and the congregation which has been gathered there are the fruits of the ministry, thus far, of the Rev. Lorenzo Di Sano. Since his graduation from Nashotah House in 1916 and his ordination immediately thereafter, Fr. Di Sano has given his entire time to this work. On Trinity Sunday of this year, the people of St. Mary's joined with their rector in the commemoration of the fifteenth anniversary of his ordination and expressed their appreciation of the remarkably faithful and effective service he has rendered there. At the solemn Mass members of the Franciscan Order of Mount Sinai, Long Island, were the sacred ministers, the preacher being Fr. Joseph, the superior. In the afternoon a number of children were confirmed by the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop, and addresses were made by the Bishop and the Rev. Carmelo Di Sano, rector of the Church of the Most Holy Redeemer, Port Richmond, a brother of the rector of St. Mary's. At this time,

members of the congregation and other friends presented to Fr. Di Sano a wrist watch and a purse.

After an absence of 26 years from his native land, Fr. Di Sano will sail in mid-July for Castiglione, Italy, to visit his aged mother, returning to New York in September.

BISHOP SHIPMAN MEMORIAL ALTAR AT EASTCHESTER

At old St. Paul's Church, Eastchester, concerning which we have made of late much interesting mention, a committee plans to erect in its churchyard a shrine of peace in the form of an outdoor altar. This is to be a memorial to the late junior Suffragan Bishop of this diocese, the Rt. Rev. Dr. Herbert Shipman, who died in March, 1930. Bishop Manning is honorary chairman of the committee which has been appointed to further this plan, and with him others sponsoring the memorial are Dean Gates, Howard C. Robbins, D.D., Frank W. Crowder, D.D., Frank L. Polk, Ben Ali Haggin, and Brig. Gen. Oliver B. Bridgman.

Dr. Stephen E. Keeler Consecrated Bishop Coadjutor of Minnesota

Presiding Bishop Acts as Consecrator—Diocese Has Good Start on Advance Work Program

The Living Church News Bureau
Chicago, June 27, 1931

IN THE PRESENCE OF A CONGREGATION which filled St. Chrysostom's Church and overflowed into the garth and Dearborn street, the Rev. Stephen E. Keeler, D.D., was consecrated Bishop Coadjutor of Minnesota here Wednesday, June 24th. Simplicity marked the service, the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., acting as consecrator.

A blazing sun beat down upon the Dearborn Parkway church while the service was in progress. Sixteen bishops and nearly two hundred clergy and seminarians from the dioceses of Chicago and Minnesota were in the procession.

Following the crucifer and torchbearers were the choir, the vestry of St. Chrysostom's, lay officials of the dioceses of Minnesota and Chicago, seminarians, clergy of Chicago, faculties of the Western Theological Seminary and Seabury Divinity School, deans of convocations, archdeacons of Chicago, visiting clergy, visiting bishops, readers of testimonials, and other officials in the consecration party.

During the procession, the choir and congregation sang *Ancient of Days* and *From All Thy Saints in Warfare*. The introit anthem was Psalm 150, the Presiding Bishop proceeding with the Communion service. The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington and former rector of St. Chrysostom's, read the epistle; the Rt. Rev. Hugh Latimer Burleson, D.D., Bishop of South Dakota and assessor to the Presiding Bishop, the gospel. The Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, preached on the duties and responsibilities of the bishop

ITEMS

Bishop Manning will leave the city about July 1st to spend the summer at Mount Desert Island, Maine.

The patriotic exercises on Independence Day this year at St. Ann's Church, East 140th street, the Rev. Dr. E. C. Russell, rector, include the presentation to the parish of a flag-pole, flag, and cannon, given in memory of Lewis G. Morris, New York's only signer of the Declaration of Independence, and who is buried in the crypt of St. Ann's.

The Very Rev. Dr. Milo H. Gates, dean of the Cathedral, will spend the summer months in New England, and on Sundays will fill preaching engagements at Nahant, Newport, and Cohasset, and also at Southampton, Long Island.

The Rev. Dr. Wm. C. Hicks, rector of St. Andrew's, Yonkers, observed his twenty-fifth year as priest June 21st.

There was dedicated on June 21st at St. Andrew's Church, Yonkers, a wood-carving, which was the work of Alois Lang, the Christus of last year's Passion Play, and the gift of Arthur Harold Land in memory of his grandparents.

Recent gifts to Intercession Chapel, the Rev. Dr. Fleming, vicar, include three chalices and patens, each presented in memory of departed members of that congregation. HARRISON ROCKWELL.

of today. The bishop, he said, must be a priest, a shepherd, an administrator, and a missionary. But above all, he declared, the highest calling of the bishop of the present age is to reveal the true God to the world. Modern civilization lacks understanding of God and misunderstands Him, Bishop Rogers asserted. He paid personal tribute to the Bishop-elect as one who had served in the diocese of Ohio.

Immediately after the sermon, Dr. Keeler was vested with his rochet and presented to the Presiding Bishop for consecration by the Rt. Rev. Henry Wise Hobson, D.D., Bishop Coadjutor of Southern Ohio, and the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, Ill. Co-consecrators were the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, and the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago. Attending presbyters were the Rev. Ralph H. Hayden, Camden, Me., and the Rev. Frederick D. Butler, St. Paul, Minn.

The certificate of election was read by the Rev. Guy C. Menefee, rector of Calvary Church, Rochester, Minn.; the consents of standing committees by the Very Rev. Frederick F. Kramer, D.D., warden of Seabury Divinity School and president of the Minnesota standing committee; consents of bishops, by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. The Very Rev. Frederick C. Grant, D.D., dean of Western Theological Seminary, read the litany; the Presiding Bishop examined the candidate and during the singing of *Ye Christian Herald*s, the Bishop-elect put on the rest of the episcopal habit. The laying on of hands by the bishops present, the Bishop-elect kneeling before the Presiding Bishop, marked the culmination of the consecration proper. The new Bishop was presented with a Bible by the Presiding Bishop, and with his Bishop's ring and pectoral cross.

The service was concluded with the

blessing of the congregation by the new Bishop. After the recessional, Bishop Keeler appeared outside the parish house cloister and greeted many of his parishioners of St. Chrysostom's. Both before and after the service, Harold B. Simonds,

St. Elizabeth's Church, Glencoe, for example, has paid \$1,925 on a commitment of \$2,000 for the fund. The diocesan Woman's Auxiliary has paid \$1,632 on a \$1,500 commitment. The Girls' Friendly Society of Grace Church, Chicago, sent

Forest, accepted an assignment of \$5,000, representing Chicago's share in the support of St. Paul's School, Lawrenceville, Va. The Rev. Dr. Herbert Prince, rector of Lake Forest, was chairman of the committee which raised \$50,000 for the Chicago building at Lawrenceville. St. Luke's Church, Evanston, has accepted a \$5,000 item for a residence at Tochigi, North Tokyo. Approximately \$3,000 of this amount has been pledged.

VACATIONS

Bishop Stewart sails for Europe in mid-July, to return shortly after September 1st. Dr. George H. Thomas of St. Paul's has been in the east for three weeks. Bishop Keeler will leave after the Sycamore summer conference for his home in Connecticut. Dr. Duncan H. Browne of St. James' is going to his summer home at Crags Moor, N. Y., next week. Dean Grant of the Western Theological Seminary is going to Lennoxville, Quebec, and will give a course of lectures at a summer clerical conference for the dioceses of Montreal and Quebec.

BISHOP STEWART CONSECRATES CEMETERY

Bishop Stewart officiated at the consecration of the Episcopal division of Memorial Park Cemetery, Evanston, Thursday afternoon. He was assisted by the Rev. Dr. Charles E. McAllister, rector of St. Luke's, and the Rev. J. McNeal Wheatley, assistant at St. Luke's. The children's choir of St. Luke's took part. The Bishop held a brief memorial service at the grave of Bishop Griswold who lies buried in the section.

NEWS NOTES

The Rev. Devon Ellsworth, newly ordained deacon, underwent an emergency operation for appendicitis at St. Luke's Hospital early this week. He remains in a critical condition. Mr. Ellsworth was ordered deacon by Bishop Stewart two weeks ago.

An occasion at Old St. Peter's Church, Grand Detour, will be the sixth annual pilgrimage on July 12th of the northern



DR. KEELER CONSECRATED BISHOP

LEFT TO RIGHT: The Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago; the new Bishop Coadjutor of Minnesota, the Rt. Rev. Stephen E. Keeler, D.D.; and the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota.

(By courtesy of the Chicago Tribune.)

organist and carillonneur of St. Chrysostom's, played on the Crane Memorial carillon.

Bishop Keeler was the guest of honor at a luncheon given by the vestry of St. Chrysostom's at the Ambassador East at 1 o'clock. George A. Ranney, junior warden, acted as toastmaster. The speakers included Bishops McElwain, Stewart, Ingley, Abbott, and Keeler; Dr. William Peirce, president of Kenyon College; the Very Rev. John Herbert Edwards, D.D., dean of Chicago clergy; the Rev. Dr. Duncan H. Browne, rector of St. James' Church; Charles E. Field, speaking for the laity of Chicago, and Dr. A. E. Knickerbocker of Minneapolis.

Bishop Keeler announced he would remain at St. Chrysostom's until September, when he will assume his official duties in Minnesota. He is leading the Camp Houghteling forum in Michigan this week-end and will have a week's course of lectures at the conference of Church workers in Sycamore next month.

THE ADVANCE WORK PROGRAM

Chicago has made a good start toward the raising of \$70,000 for the advance work program of the national Church, according to a report this week by the Bishop's committee, headed by Clarence C. Randall, Winnetka. Parish commitments reported amount to \$25,775 and additional sums from such sources are expected.

Approximately \$5,000 has been paid in to the diocesan treasurer, E. J. Rogerson, it was reported. It is yet too early to determine the amount which will be realized from the special advance work offering taken throughout the diocese on June 14th. Only a few parishes had reported. However, reports to the treasurer indicate an interest is being taken in the effort.

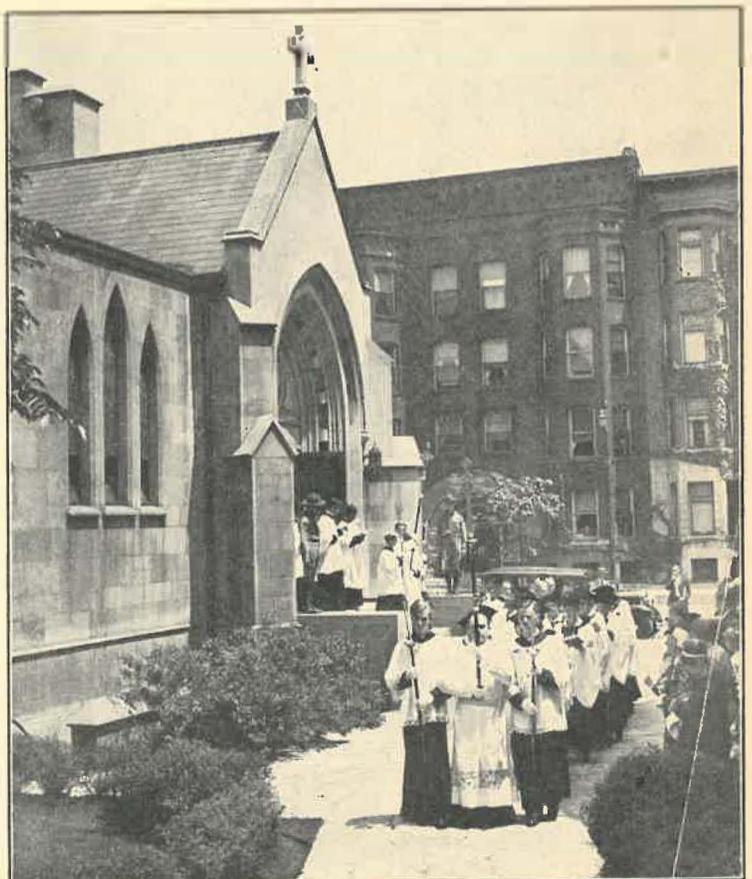
a check for \$100, and St. Paul's Church, Riverside, paid \$300.

The plan of various parishes accepting certain commitments for specific projects in the program is being followed to advantage by the committee. For example, the Church of the Holy Spirit, Lake

AT KEELER CONSECRATION

Head of the procession leaving St. Chrysostom's Church.

(Photo by the Daily News, Chicago.)



deanery. A service in the church will be followed by an old-fashioned picnic in the churchyard. Bishop Stewart will preach at the service. Others who will take part are: Dr. Charles L. Street, head-

master of St. Alban's and dean of the northern deanery; Archdeacon W. H. Ziegler; the Rev. Albert Whitcombe, priest in charge of St. Peter's; and the Rev. Garth Sibbald, Rockford.

St. John the Evangelist, Philadelphia, Celebrates Seventy-seventh Anniversary

Bishop Taitt Confirms Bed-ridden—Dean Gateson to Be Rector of Church of the Saviour

The Living Church News Bureau, Philadelphia, June 27, 1931

ONE OF THE MOST ACTIVE, IF FAR FROM being the wealthiest, parishes in Philadelphia is that of St. John the Evangelist, Third and Reed streets. The first Sunday in June was the most important day of the year, for it not only marked the 77th anniversary of the founding of the parish, but was also the date

ways at his best at the bedside of the afflicted.

The Bishop was next driven to the home of an elderly woman, who with her granddaughter was confirmed. A curious coincidence attached to these two confirmations was the fact that the grandmother was 71 and the grandchild 17.

After confirming one more shut-in at her home, the Bishop proceeded to the church, where a class of thirty-five boys and men and thirty-five women and girls were confirmed.

The parish of St. John the Evangelist is made up entirely of working men and

garden party and fair on Thursday, June 4th, at "Wyck," the residence of Casper Wistar Haines, in Germantown. The proceeds of the fair were given to the Italian Mission and St. Christopher's Colored Mission.

The Woman's Aid of the convocation of Norristown held a county fair on Saturday, June 13th, at "The Maples," the home of Mrs. E. Druitt Crawford, on Penllyn Pike, Whitmarsh, for the benefit of the missionary work of the convocation.

REPORT ON PENSIONS AND SALARIES

In a recent report for the committee on clerical salaries and pensions of the diocese, made by the Rev. Gilbert E. Pember, it was noted that at present the pensions of retired clergymen in the diocese have reached a minimum of \$1,000 a year. Sixteen in the diocese of Pennsylvania are receiving that amount; thirty-three widows and thirteen orphans are being pensioned; and in all eighty-one persons are receiving \$40,592 a year from the Sustentation Fund.

A resolution was recently made to the effect that if a rector receives a part of a salary of \$2,400 from the fund, he should be subject to call by the Bishop to give part of his time (with the consent of his vestry) to missionary work in the diocese.

ELEANOR ROBERTS HOWES.



CHURCH OF ST. JOHN THE EVANGELIST

The 77th anniversary of St. John's was celebrated on June 7th. Photo shows the recently completed parish house.

(Photo by Milton R. Holmes, Philadelphia)

STANDARD PRAYER BOOK ON DISPLAY

PROVIDENCE, R. I.—The John Carter Brown Library of Brown University, Providence, known all over the world for ancient, rare, and beautiful books, has exhibited for a month the recently published 1928 Standard of the Book of Common Prayer, together with an extensive collection of older editions going back to the first issued in the reign of Edward VI and to service books of earlier centuries which provided the sources for it and the books which followed. The exhibition was made all the more notable by the addition of Books of Common Prayer from the private collection of John Nicholas Brown.

The collection was so arranged that one could follow from case to case the development of the Prayer Book from a period as early as the eleventh century. The highly illuminated pages, the artistic lettering, the atmosphere of antiquity, helped to illustrate the age and sacredness of those early services.

The first Book of Common Prayer of Edward VI, published first on March 7, 1549, was, according to one liturgist, "a reverent, and on the whole conservative, handling of the earlier services, of which large portions were simply translated and retained." One of the principal sources of the Book of Common Prayer of the Church in America was the Scottish Book, printed in 1637. Copies of the Queen Victoria Prayer Book and the present Anglican standard, the book published in honor of the ascension of Edward VII, were also displayed.

In showing the development of the Prayer Book of the Church in America, there are copies of the books used as sources by the Episcopal clergy during the Revolution in seeking a Book of Common Prayer in accord with the new political conditions.

In the exhibit books of worship employed by other groups in Colonial America included a Book of Common Prayer in the Mohawk language.

of the Bishop's annual visit for confirmation. The annual parish dinner was held at the same time.

For the past nineteen years, the Rev. H. Cresson McHenry has been priest-in-charge of St. John's. Nineteen years ago, there were only seven in the congregation; today over six hundred persons make their communions regularly. In these nineteen years, over eleven hundred infants and adults have been baptized in the church. The parish is still steadily growing, and the Church school has become the largest in South Philadelphia in any religious communion except the Roman Catholic.

During the past year, a new parish house has been entirely completed, which contains a gymnasium, roof garden, auditorium, kitchen, and club rooms for the many organizations of the parish.

After the anniversary service, which was held on Sunday morning, June 7th, a parish dinner, mass meeting, and supper were held. The special speaker at the mass meeting was Wendell Phillips, a communicant of the parish, who is studying for the ministry in New York.

At 7:30 that evening, the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of the diocese, was met at the home of a sick boy by a committee from the church, who sang for a confirmation service. When the committee reached the house, they found that the boy's parents were also prepared to be confirmed with him, and accordingly the father, mother, and son were confirmed at the boy's bedside. Bishop Taitt is al-

women, although at the present time 65 percent of these are unemployed or working only on part time. In spite of this fact, a mortgage on the new parish house has been reduced from \$10,000 to \$7,000 since last September.

DEAN GATESON ACCEPTS CALL TO THE CHURCH OF THE SAVIOUR

The Very Rev. D. Wilmot Gateson, dean of the Pro-Cathedral of the Nativity, Bethlehem, has accepted a call to the rectorship of the Church of the Saviour, Philadelphia. The announcement of his acceptance was read to the congregation on Sunday, June 21st. The new rector will take up his duties on October 1st.

Dean Gateson is well known in this city as a Lenten preacher, and has had noteworthy success as a conductor of missions. He is a graduate of Trinity College and the General Theological School. He has been rector of St. Paul's Church, Georgetown, Delaware; vicar of St. Thomas' Chapel, New York; rector of Trinity Church, Williamsport; and during his nine years as dean of the Pro-Cathedral in Bethlehem he has officiated as chaplain of Lehigh University.

The Church of the Saviour is one of the largest parishes in West Philadelphia, and has been without a rector since the resignation of the Rt. Rev. Frank DuMoulin last March.

TWO CONVOCATIONS HOLD GARDEN PARTIES

The Woman's Aid to the convocation of North Philadelphia held its annual

Boston Finds Noisy Choir Boys Not So Much a Problem as an Opportunity

So Says the Diocesan "Cathedral Quarterly"—Wellesley Conference Report

The Living Church News Bureau
Boston, June 27, 1931

DEAN PHILEMON F. STURGES, D.D., in his editorial in the July number of *The Cathedral Quarterly* speaks of Howard Kellett who came to the Cathedral because the choir boys needed supervision before and after rehearsals. That Mr. Kellett found noisy choir boys not so much a problem as an opportunity is shown in a letter by Mr. Kellett himself who says the aim of the Boys' Work is "to get to the individual boy" through hobby or achievement groups in which boys under trained leaders are encouraged and instructed in handiwork and athletics. "By this means the gang spirit has been given its proper place in the life of the boy. In each group the boys organize and direct their activities under the supervision of their leader. Each boy is made to feel his direct responsibility to the group of which he is a member." Since the leaders have followed up each boy in his different activities outside of his own club group, really remarkable results have been obtained; several cases have shown marked improvement in attitude toward such important factors as home, school, and recreation, and eighty-two boys out of ninety have been definitely connected with some kind of an achievement group. As the secret lies in leadership, Mr. Kellett is making a plea for the service of more adults with special hobbies of their own which they are willing to pass on to a group of ten boys at the expense of an hour and a half weekly. "This appeal should be a challenge to all men who feel any responsibility for the youth of today," writes Mr. Kellett. "Instead of new and bigger reformatories and prisons, let us have better organized boys' work under the influence of the Church."

The July number of *The Cathedral Quarterly*, like all its issues, combines the presentation of notable addresses given in the Cathedral during the past season with intimate notes of the Cathedral family and its doings. Examples are the sermon, *The Truth that Man May Find God*, by Dr. Bernard Iddings Bell and the intimate letters from Nenana, Alaska, written by Anna Silberberg, nurse at St. Mark's Mission. Miss Silberberg is closely connected with the diocese through her connection with the parish of St. John's, Winthrop, and the Girls' Friendly Society of St. Paul's Cathedral.

ST. PAUL'S CATHEDRAL RECEIVES GIFTS

A pair of silver chalices about ten inches high have come into the possession of St. Paul's Cathedral. They were originally given in 1867 to the Church of the Messiah by Marian and Blanche Shimmin, formerly communicants of St. Paul's and whose grandfather, William Shimmin, was a member of the building committee of St. Paul's. A pair of patens to match the chalices have been given by the daughter of Marian Shimmin.

A bequest of \$500 for the altar of the Cathedral has been received from Miss Miriam F. Cutter who was formerly the secretary of the altar society when Dr. Courtney was the rector of St. Paul's.

MISSIONARIES IN ATTENDANCE AT WELLESLEY CONFERENCE

Four hundred and fifty persons, augmented by others not in residence but bringing the total attending classes very close to five hundred is the report from the Wellesley Conference. Bishop Booth of Vermont and Bishop Colmore of Porto Rico are attending throughout the conference; Bishop Perry and Bishop Sherrill were present on the opening night. On Tuesday evening more than twenty missionaries were introduced and many of them spoke for the three minutes allotted to each. Among the missionaries were Bishop and Mrs. Colmore, Miss Ethel Robinson and Miss Mary Nichols of Porto Rico; Mrs. Alfred Gilman of China; Miss Booth and Miss Rachael Jackson of South Dakota; the Rev. and Mrs. Jacquelin Ambler of Southwestern Virginia; the Rev. Edgar Gould of North Carolina; and Miss Amelia Hill and Miss Lambert of Allakaket, Alaska.

NEWS ITEMS

The Rev. James Henderson of St. Alban's School, Washington, D. C., was the preacher last Sunday morning in Grace Church, Everett, where the Rev. William H. Pettus is rector.

The Rev. Arthur Lee Kinsolving received from Amherst College the degree of Doctor of Divinity when Amherst concluded its academic year on June 22d.

ETHEL M. ROBERTS.

URGE EARLY REGISTRATION FOR ST. ANDREW'S CONVENTION

PHILADELPHIA—The Rev. B. H. Reinheimer, executive secretary of the Field Department of the National Council, will be one of the speakers at the national convention of the Brotherhood of St. Andrew, to be held at Sewanee, Tenn., August 27th to September 3d. He will emphasize the relationship of the Church's problem to the spiritual life and evangelistic responsibilities of the individual Churchman.

Publication of the final official program is expected shortly. It is said to be one of the strongest and most representative programs that the Brotherhood has offered.

Registrations for the convention are coming in steadily at the Brotherhood headquarters. From Maine to Los Angeles and from Canada to the West Indies, Church men and boys are planning to attend, and the national office is urging the importance of early registrations in order to be sure of accommodations.

BISHOP CAMPBELL PREACHES IN SIERRA LEONE CATHEDRAL

FREETOWN, SIERRA LEONE—On the evening of May 5th, the first sermon to be preached there by an American bishop was delivered by the Rt. Rev. Robert E. Campbell, O.H.C., D.D., in St. George's Cathedral, Freetown, Sierra Leone. The occasion was the Sierra Leone Church festival, attended by the Diocesan, and clergy and laity from all parts of the colony and protectorate. Sierra Leone is the English diocese adjoining that of Liberia on the west.

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New Mission Church Opened at Medford, L. I., by Bishop Stires

St. Mark's Had Its Beginning in 1925—Bishop DuMoulin Becomes Rector at Lattingtown

The Living Church News Bureau
Brooklyn, June 25, 1931

ON SATURDAY, JUNE 13th, THE Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, formally opened the new St. Mark's Church, Medford, Suffolk County. It is described as an attractive and churchly edifice, solid and serviceable. The exterior is finished in stucco, and the seating capacity is a hundred and fifty. Low cost of materials, and the generosity of a contractor who was anxious to keep his men at work even without profit, kept the cost down below what might have been expected. Present with the Bishop were the Rev. Dr. Frederick A. Peters, who is in charge of the mission, the Ven. William Holden, D.D., Archdeacon of Suffolk, the Rev. John Tilley of Central Islip, the Rev. William Grainger of Easthampton, the Rev. George D. Ashley of Riverhead, and the Rev. Hanington Wilson of Patchogue.

The Medford mission was begun by the Rev. Arthur G. W. Pfaffko, now of Blue Ridge Summit, Pa., in 1925. He held services in a public hall, and later was able to buy land and put in the foundations for a building. His departure for another field resulted in discouragement and diminution, but a few faithful held on. Now, under the leadership of Dr. Peters, the congregation has rallied its strength, and there are indications of permanence and of steady growth.

BISHOP DU MOULIN SUCCEEDS THE REV. C. W. HINTON AT LATTINGTOWN

J. P. Morgan, senior warden of the parish of St. John's-of-Lattingtown, Locust Valley, announced to the congregation last Sunday morning that the vestry had been obliged with regret to accept the resignation of the rector, the Rev. Charles W. Hinton, who has been in charge since the formation of the parish in 1916, but who has been in ill health for some time past. Mr. Morgan also announced the election as rector of the Rt. Rev. Frank DuMoulin, D.D., formerly Bishop Coadjutor of Ohio and more recently rector of the Church of the Saviour, Philadelphia, who has been in charge of St. John's for the last two or three months.

Bishop DuMoulin, when he resigned his Philadelphia parish, is reported to have said that he was influenced to leave his large parish and take this small one by the thought that he would have leisure some times to accept appointments for the assistance of other bishops in the vicinity.

PATRONAL FESTIVAL

The Church of St. John the Baptist, Ocean Parkway, Brooklyn, kept its patronal festival yesterday. In the evening there was a special service at which the Rev. Andrew Fleming, a former rector, preached an historical sermon. A good congregation and twelve clergy were present. The Rev. John Lewis Zacker, the present rector, received the hearty congratulations of those of the clergy who had not before seen the fine new church that has lately been completed for this parish on its splendid location on one of the borough's main boulevards.

RECOGNITION OF EXCEPTIONAL SERVICES

The weekly leaflet of the Church of the Resurrection, Richmond Hill, announces the giving of awards to members of the choir who made good records in attendance during the past year. Out of eighty-seven services and sixty-four rehearsals, Harry Dietrich missed not one service and only three rehearsals. Arthur McBain missed one service and one rehearsal. Tapering down from these were a dozen others, with records more than satisfactory.

The same leaflet is accompanied by a statement of the work of the Church school of the parish for the year just closed. The list of scholars on the honor roll is an imposing one, and heading it is the name of one who has held a place on the honor roll for sixteen years—Christine A. Stemmerman; another for twelve years, Ruth B. Stemmerman; and four for ten years.

NEW DIOCESAN HEAD FOR RELIGIOUS EDUCATION

The Rev. Samuel M. Dorrance, rector of St. Ann's, Brooklyn, has been chosen chairman of the diocesan council's department of religious education, in succession to the Rev. Charles H. Ricker, rector of Christ Church, Manhasset, who quite unexpectedly resigned his post as chairman of this department. Mr. Ricker is unusually burdened with parish duties just now because a fine new parish house is under construction; and he has also been lecturing on educational subjects at the General Theological Seminary for the past two years. He therefore asked to be relieved of his diocesan position.

SUMMER SCHEDULES

The Church of the Messiah, and St. Luke's Church, neighboring parishes in Brooklyn, will combine for services in

The Clergy are invited to write for a newly published Brochure

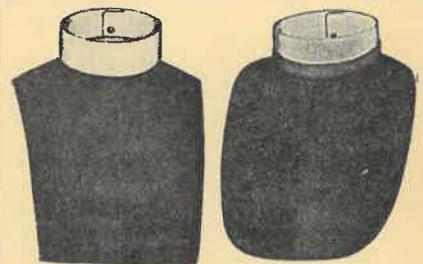
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July and August, using the Church of the Messiah in July and St. Luke's in August. The Rev. B. F. Root, of Bellerose, will officiate on the first Sunday in July at the Church of the Messiah, and the Rev. E. V. Collins of Troy, N. Y., some years ago curate of the Church of the Messiah, will be in charge the rest of the month. The Rev. J. Reginald Moody, of Williston Park, will have charge at St. Luke's in August.

The Rev. Frank M. Townley, D.D., will be in charge of the Church of the Atonement at Quogue during August.

The Rev. James Sheerin, of the diocese of New York, will have charge of St. Ann's, Brooklyn, during July and August.

CHAS. HENRY WEBB.

PLANS MADE FOR TRIENNIAL OF DAUGHTERS OF THE KING

JACKSONVILLE, FLA.—The Extension of the Kingdom is the theme for the triennial convention of the Order of the Daughters of the King, which will be held in Denver, September 11th to 15th, immediately preceding General Convention. Meetings will be held in St. Barnabas' Church and parish house. Delegates from chapters and dioceses throughout the Church will attend.

The triennial corporate Communion, renewal of vows, and a memorial service will be held September 14th and chapters of the order everywhere are asked to make this a day of intercessory prayer for the convention and the guidance of its members.

Among those conducting meditations, conferences, or otherwise taking part on the program are: The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, and his coadjutor, the Rt. Rev. Fred Ingle, D.D.; the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York; the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta; the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska; the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia; the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska; the Very Rev. Benjamin D. Dagwell, the Rev. Charles H. Brady, the Rev. Sherman Coolidge, the Rev. W. L. Blaker, Dr. John W. Wood, Miss Grace Lindley, Miss Edna Eastwood, Miss Mable Lee Cooper, and members of the national council of the order.

BRISTOL, R. I., RECTOR IS ROTARY DELEGATE TO VIENNA

BRISTOL, R. I.—The Rev. Anthony R. Parshley, rector of St. Michael's Church, who has been in Vienna as a delegate of the annual convention of the Rotary International left there on June 25th for London where in the library of Fulham Palace, the residence of the Bishop of London, he did research work until July 3d when he set sail for home. In Fulham Palace library are to be found many reports to the Bishop of London who was in charge of the Anglican Church during colonial days and many of these reports were written by the early clergy of St. Michael's Church. It is these records that the Rev. Mr. Parshley was anxious to study.

During the two years in which Mr. Parshley has been a resident of this town, he had taken a prominent part in many activities. Last winter he directed the unemployment relief of the community. He is deeply interested in American history and his collections of autographs of famous folk is one of the largest and most valuable in this part of the country. Since coming to Bristol, he has devoted much of his time to the investigation of the early history of this community.

CENTRAL NEW YORK DIOCESAN JOURNAL CLAIMS RECORD

UTICA, N. Y.—The executive secretary of the diocese of Central New York has made an unusual record in issuing the Journal of Convention within five weeks of its closing session. Most diocesan journals are issued so long after the meeting of convention that they are useful as recording history, rather than giving information of news. The convention of Central New York was in session May 16th and the Journal of Convention was in the mails June 13th.

In spite of the serious depression, which has been felt to an unusual extent in some of the cities of the diocese, the financial statements show a steady gain, with receipts of nearly a million dollars for the year. Parochial statistics show 32,363 communicants, with Church school enrollment of 10,599, confirmations 1,519, baptisms 1,241. There are 115 clergy, with 10 candidates for holy orders and 16 postulants.

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House of Bishops

Rev. Harrison Rockwell (New York)
Rev. Lewis E. Ward (Western N. Y.)

House of Deputies

Mr. Clifford P. Morehouse (Milwaukee)
Mr. Joseph E. Boyle (Chicago)

Woman's Auxiliary

Mrs. W. J. Loaring-Clark (Tennessee)
Mrs. D. T. Huntington (China)

Local Activities and Pre-Convention Arrangements

Rev. W. MacMurdo Brown (Denver)
Mrs. A. L. Carnahan (Denver)

Special Assignments

Rev. Alexander Pawla (Wyoming)
Rev. W. H. Martin (North Texas)
Rev. W. L. Essex (Quincy)
Rev. Benson H. Harvey (Philippine Islands)
Rev. W. R. Noe (East Carolina)
Rev. Robert J. Murphy (Lexington)
Rev. Schuyler Pratt (Eastern Oregon)
Rev. Norman R. Alter (Salina)

—and Others

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ARCHDEACON NEVE FIFTY YEARS IN PRIESTHOOD

IVY DEPOT, VA.—On St. Barnabas' Day, at St. John the Baptist's Mission in Ivy parish, near Ivy Depot, was celebrated the fiftieth anniversary of the ordination to the priesthood of the Ven. Frederick W. Neve, D.D., archdeacon of the Blue Ridge, and the founder of the mountain work in the diocese of Virginia; the consecration of the church building for St. John the Baptist Mission; and the ordination to the priesthood of the Rev. Dewey Campbell Loving, of the parish.

Archdeacon Neve was ordained deacon in 1880 and priest in 1881 by the Bishop of St. Albans, and after serving various charges in England came to Virginia as rector of Emmanuel Church, Greenwood, and St. Paul's Church, Ivy Depot, in 1888.

The mountain work of the diocese was started by him with the establishment

BROTHERHOOD OF ST. ANDREW MAKES ANNUAL PILGRIMAGE

PHILADELPHIA—On historic and hallowed ground between the York and James rivers in Virginia some 160 men of the Church, organized by a committee of the Brotherhood of St. Andrew, gathered at Williamsburg on Saturday, June 13th, for the tenth annual Williamsburg-Jamestown pilgrimage.

Housed in the venerable buildings of the College of William and Mary, the preparation service and the late Sunday morning service were in the historic Old Bruton Church, and the corporate Communion (the event for which the men really came) was at the Hunt Memorial Shrine at Jamestown Island, seven miles distant by motor from Williamsburg.

Men came from all over eastern Virginia and the District of Columbia. Besides these from Washington, delegates



CELEBRATE ORDINATIONS

Archdeacon Frederick W. Neve, D.D., who celebrated the fiftieth anniversary of his ordination to the priesthood, and the Rev. Dewey Campbell Loving, who has just been ordained. Mr. Loving is rector of St. Stephen's parish, Northumberland.

of St. John the Baptist Mission in the mountains about five miles from Ivy Depot. He extended from this point into other mountain fields until today there are thirty mission stations in the archdeaconry of the Blue Ridge extending through six of the ten counties in which the Blue Ridge mountains are situated. He became archdeacon in 1904 and still holds that office with the Ven. W. Roy Mason as associate archdeacon.

The new building for St. John the Baptist Mission is of stone erected in memory of Miss Mary Lee Fleming by her sister-in-law, Mrs. Margaret Fleming of California.

The service began with the consecration of the church by the Rt. Rev. F. D. Goodwin, D.D., Bishop Coadjutor of the diocese, the sentence of consecration being read by Archdeacon Neve and the sermon by the Rev. Dr. George P. Mayo, principal of the Blue Ridge Industrial School. Others taking part in the service were Archdeacon Mason, the Rev. Dr. G. MacLaren Brydon, executive secretary of the diocese, and many other clergy from the archdeaconry and other parts of the diocese.

After the service a dinner was served on the grounds by the ladies of the congregation. This was followed by a meeting in the afternoon with addresses by Archdeacon Mason, the Rev. Mr. Loving, the Rev. Dennis C. Whittle, Archdeacon Neve, and others.

Other memorials presented to the new church were a silver altar cross given by Archdeacon Neve in memory of his mother, and a processional cross given by the Rev. and Mrs. D. C. Loving in memory of Miss Eveline Carey who was for many years a worker at St. John the Baptist Mission and finally gave her life in the service of her people.

were present from Charlottesville, Farmville, Fredericksburg, Goochland, Hampton, Newport News, Norfolk, Petersburg, Portsmouth, Richmond.

At the supper in the refectory of the college, men prominent in the preparations or on the program were introduced, H. Lawrence Choate, national president of the Brotherhood, acting as chairman. Dean Hodges of the college, on behalf of President Chandler, welcomed the Churchmen to the college precincts, while the Rev. Dr. W. A. R. Goodwin, rector of Old Bruton, and also representing John D. Rockefeller in the restoration work that is being done in the town, welcomed them to parish and town.

In Old Bruton (whose Bible was given by King Edward VII, and whose lectern was presented by Theodore Roosevelt) that Saturday night the Rt. Rev. Thomas C. Darst, D.D., of East Carolina, chaplain of the pilgrimage, made an address in anticipation of the corporate Communion at Jamestown Island the next morning. Dr. Goodwin brought the good wishes of the Rt. Rev. A. C. Thomson, D.D., Bishop of Southern Virginia, and welcomed especially Bishop Darst, who is chairman of the national Commission on Evangelism.

At the corporate Communion at the Jamestown shrine, Bishop Darst was celebrant, and was assisted by the Rev. Hugh W. Sublett, D.D., rector of Old St. John's, Richmond, and the Rev. Robert C. Masterton of New York. Bishop Darst spoke of the appropriateness of the service in that historic spot, where on the Third Sunday after Trinity, 1607, the first service of Holy Communion in the English colonies was celebrated.

Returning to the college, several of the pilgrimage leaders and visitors were introduced, Richard P. Winston, director of

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In addition to those named in connection with the program, delegates included: John Fumio Yamato and Andrew Tokuji Ogawa of Tokyo; Dr. Larkin W. Glazebrook of the Commission on Evangelism; Hugh T. Nelson, secretary of the National Cathedral at Washington; a number of rectors from Richmond and Norfolk; Major Frank G. Munson of Washington; H. K. Sweetser of Fredericksburg; L. S. Macon, Jr., Charlottesville; Charles Hall Davis, Petersburg; D. McC. Thornton, Jr., Richmond; and John D. Corbell, Jr.

The pilgrimage committee for next year has appointed as its chairman Charles Hall Davis of Petersburg. Much credit for the success of the 1931 pilgrimage is due a small group of workers, of which some were from Richmond and Norfolk, the two largest centers.

HONOR FIRST RECTOR OF HARTFORD, CONN., CHURCH

HARTFORD, CONN.—In the Church of the Good Shepherd, Hartford, on June 9th, was unveiled and dedicated a tablet to the memory of the first rector of the parish, Henry Wells Nelson, D.D. He had served this parish from 1866 to 1876. The Rt. Rev. Chauncey B. Brewster, retired Bishop of Connecticut, conducted the service. Present in the chancel was the Rev. Robert H. Burton, who was a Church school scholar of Dr. Nelson. Members of the deceased's family were present: the Rev. Frank H. Nelson, D.D., a son, of Cincinnati; and two sisters from Boston.

Church work in Hartford began with a Church school in 1859. After a time the school passed into the hands of the Rev. Dr. Doane, then rector of St. John's Church but later Bishop of Albany. When Mr. Nelson came to be assistant to Dr. Doane in 1864 he was given charge of the Church school as well as church services. The parish was formally organized in 1866 and Mr. Nelson continued as rector till 1876 when he was called to Geneva. His successor was the Rev. John Henry Watson, who held the post for sixteen years; he in turn being succeeded by the Rev. Cornelius Gardner Bristol, who served eight years. The present rectorship, that of the Rev. G. T. Linsley, D.D., began in 1902.

Under Dr. Nelson's leadership was built the Church of the Good Shepherd, the Church Home of Hartford was founded, and the parish of Trinity Church, Wethersfield, established.

MARY E. LADD TO BE DIRECTOR OF WINDHAM HOUSE, NEW YORK

NEW YORK—Announcement is made from the office of the Presiding Bishop of the appointment of Miss Mary E. Ladd as director of Windham House, New York City, in succession to Miss Adele Lathrop, who is resigning after a notable service of three years as head of this student residence adjacent to Columbia University for women students who are preparing at Columbia and other New York educational institutions for Church work. Windham is one of the memorials to the late Presiding Bishop, Daniel Sylvester Tuttle, D.D., which was made possible by the Woman's Auxiliary of the Church.

Miss Ladd, the new director, is a sister of Dean Ladd of Berkeley, and comes to her new post after long service as principal of St. Mary's School, Concord, N. H. She is a member of the Class of 1900 of Smith College.

ANNUAL MEETING OF TOHOKU AUXILIARY HELD

TOHOKU, JAPAN—The Woman's Auxiliary of Tohoku held its annual meeting at St. Paul's Church, Morioka. The morning of Ascension Day the Rt. Rev. Norman S. Binsted, D.D., celebrated the Holy Communion, assisted by the Rev. Mr. Murakami. At that service all members of the Auxiliary who had died during the year were remembered.

The money which the women of Tohoku give toward the missionary work in Formosa was increased this year. Miss Utako Hayashi, well known W. C. T. U. worker, was a speaker at the session. Miss Gladys Spencer of Aomori, now in America on furlough, will present the offering of the Japanese women at General Convention.

ABOUT A THOUSAND Oneida Indians on the reservation in the diocese of Fond du Lac are baptized members of the Church, living within a ten-mile radius of the Mission of the Holy Apostles, toward which the National Council makes an annual appropriation. The Indians are desperately poor; the mission has to do a good deal of relief work, especially in the winter. There is a day school for about forty boys and girls. The Sisters of the Holy Nativity have a branch house at Oneida for this Indian work. The normal Sunday congregation is the best in the diocese. The Rt. Rev. Harwood Sturtevant, D.D., says, "These Indians do love their Church and appreciate its ministrations."

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JAMES POTTER CONOVER, PRIEST

NEWPORT, R. I.—Following an illness of a month, the Rev. James Potter Conover, dean of the Newport County convocation and rector since 1923 of St. Mary's and Holy Cross parishes, Portsmouth, died at the Newport Hospital, June 22d, at the age of 72.

The Rev. Mr. Conover was born in New York City, October 10, 1858, the son of Richard S. Conover and Sarah Jones Potter Conover, and was educated at St. Paul's School and Columbia University. He was ordained a deacon in 1885. Later he returned to St. Paul's as a master and from 1915 to 1918 was rector of St. Luke's at East Greenwich. In 1918 he went overseas as a Red Cross chaplain. Returning to this country in 1919 he became headmaster at St. Bernard's School for Boys at Gladstone, N. J., when he accepted the rectorship of St. Mary's. Besides his widow, Fr. Conover is survived by two daughters, Mrs. Henry Henriques and Mrs. Chauncey Beasley, and a son, James P., Jr., a commander in the navy. Another son was killed in the World War.

ROBERT C. HINDLEY, PRIEST

RACINE, WIS.—Following a short illness, the Rev. Dr. Robert Clayton Hindley died at his home in Racine, June 9th, at the age of 83.

For fifteen years Dr. Hindley had been a professor at the old Racine College, and up to five years ago the rector of St. Stephen's Chapel. St. Stephen's is now supplied by the rector at St. Luke's, the Rev. H. W. Roth. The deceased was an expert chemist, having been chief chemist for the Horlick Malted Milk Corporation for a period of thirty-four years, when he retired.

The Rev. Mr. Hindley was born in Manchester, England, on April 16, 1848, and went to Philadelphia in 1856. He was a student at the Theological Seminary of Virginia, and graduated from Trinity College, Hartford, Conn., in 1872, with the highest scientific honors.

For eighteen years Dr. Hindley was on the board of trustees of Racine College. At the observance of Founders' day at the Racine Military Academy recently, he was the only representative of the old days.

Surviving relatives are a son, Robert W. Hindley, and two grandchildren, Mrs. A. Horlick of Billingham, Wash., and Miss Roberta Hindley of Racine. Funeral services were held June 12th, with interment in Mound Cemetery.

RATHBONE GARDNER

PROVIDENCE, R. I.—Rathbone Gardner, one of the best known Churchmen in Rhode Island, died on June 22d. He was buried from Grace Church, of which he was senior warden for many years, the services being conducted by the rector, the Rev. Dr. William Appleton Lawrence, and a former rector, Dean Philemon F. Sturges of St. Paul's Cathedral, Boston. Of late years Mr. Gardner had retired from active work, but for a generation

he served his city, state, and Church in high office. Among the offices he held were United States district attorney, state senator, and president of the Union Trust Company.

CHARLES S. LANGLEY

SEATTLE, WASH.—Dr. Charles S. Langley, a vestryman of St. John's Church, this city, died June 9th at the age of 62. Dr. Langley, whose father was a clergyman of the Church of Ireland, came to this country as a young medico and began practice in South Dakota. For years he was a vestryman of St. Peter's Church, Lake Andes.

Funeral services were conducted by the rector of St. John's, the Rev. A. W. Siders, assisted by an old-time friend of the family, the Rev. Paul James of Christ Church.

NEWS IN BRIEF

ATLANTA—The tower of Emmanuel Church, Athens, Ga., was dedicated by the Bishop, the Rt. Rev. H. J. Mikell, D.D., on Sunday, June 21st, as a memorial to Robert L. Bloomfield, one of the pioneers of the Church in Athens.—The service at All Saints' Church, Atlanta, Ga., is being broadcast each Sunday through Station WJTL.

BETHLEHEM—A conference on the Kingdom of Christ is being held at Adelynrood, South Byfield, Mass., ending Monday, July 6th. Adelynrood is a house of rest and prayer, and is maintained as a summer home by the Society of the Companions of the Holy Cross. The society itself is a group of laywomen representing many and varied interests but with consecration of purpose. For further particulars address Miss Bessie L. Dickson, 2202 Jefferson Ave., Scranton, Pa.

CALIFORNIA—Wilbur Herbert Burnham, the noted Boston stained glass artist, has recently completed two medallion windows which were installed and consecrated Sunday, June 7th, in St. Paul's Church, San Rafael. One is the legacy left to the church by Robert Packer Rathbun at his death in 1928 to be dedicated to his mother. The other is a memorial to Robert Packer Rathbun and is given by his

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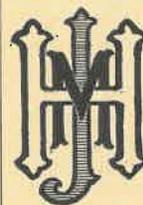
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The People of Tipi Sapa (pronounced Tee-Pee Sah-pah), a story of the Dakotas, known to the world as the Sioux, was written around the life of the late Rev. Philip Joseph Deloria. Mr. Deloria was known to his own people as Tipi Sapa (Black Tent) and was for many years rector of St. Elizabeth's Mission at Standing Rock, South Dakota.

At the age of 77, May 8, 1931, Tipi Sapa, the old Sioux chief, died. He was given the joy of living until his only son, Vine, was graduated from the General Theological Seminary, New York. Vine will carry on the work with his people at Pine Ridge, South Dakota.

Tipi Sapa was hereditary chief of the Yankton Sioux, and gave up that office to enter the ministry. In this little book he tells in a very simple and humble way the interesting story of his people, their home life, social customs, and folklore. He also shows how Christian teaching has made of the Indians many devoted and faithful followers of our Lord.

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mother, Mrs. Porter Ashe. The windows, while modern in drawing, have been designed after masterpieces in stained glass of the Middle Ages, and the artist has recreated the charm of the rich gem-like color and deeply devotional character of thirteenth century glass. Both windows are executed in the finest English antique glass and have been wrought in the mosaic manner. Rubies and blues predominate in both windows and the artist has tempered this rich color effect with silvery whites, golds, browns, greens, and purple browns.

CENTRAL NEW YORK—Special commemoration of the 45th anniversary of the male choir of the Church of the Holy Cross, Utica, was marked by an announcement from the rector, the Rev. W. R. Courage, that construction will begin this summer of a choir room, vestry, and sacristy, thus filling a time-honored project of the choir, to be made of stone and harmonizing with the main building. Miss M. E. Brandegee, organist, has served in that capacity since the organization of the choir.—The annual graduation exercises of Grace Church school were marked with a pageant revealing the history of the Prayer Book given by more than 20 pupils.—A new lectern Bible bound in red leather has been given to Trinity Church, Boonville, matching the altar book, chancel, and litany books presented by the same family.

ERIE—The Mission of the Epiphany, Grove City, the Rev. Delbert W. Clarke, priest-in-charge, has received gifts from the diocese of Pittsburgh as follows: from the Brotherhood of St. Barnabas, an altar, lectern, prayer desk, and bishop's chair; from Archdeacon Bayle, pews and altar rail. From St. Clement's, Greenville, and Christ Church, Oil City, diocese of Erie, altar linens.—The delegates to the tenth annual summer school at the University of Wisconsin, June 29th to July 10th, are the Rev. E. Pinckney Wroth, rector of Trinity Memorial Church, Warren, and the newly appointed chairman of the diocesan committee on Rural Work; Miss Margaret Roess, social worker for the Ida Wood Boyd Fund; and Archdeacon Harrison W. Foreman. Miss Roess is to conduct a conference on Rural Social Service, and Archdeacon Foreman is to give a series of inspirational addresses.—In preparation for the one hundredth anniversary of the laying of the cornerstone of St. Peter's Church, Waterford, Pa., St. Peter's Guild is providing the oldest church in the diocese with a new pipe organ designed and built by the recently re-organized Erie Organ Co. The instrument will bear a memorial plate commemorating the services of Miss Grace Vincent who was organist and choir directress for forty years.—The total Lenten mite box offering of the Church schools, diocese of Erie, is \$5,637.94. The winners of awards are: Largest total offering from a large school, St. John's, Sharon. Highest average offering from a large school, St. John's, Franklin. Highest average offering from a small school, Trinity, Fairview. Greatest increase in the average offering, small school, Holy Cross, North East. Largest offering from any one class, Mrs. C. F. Mackey's class of boys, St. John's, Franklin. Honorable mention to Miss Rockwell's Women's Bible Class, Trinity Memorial Church, Warren; and Miss Yewen's Women's Bible Class, St. John's Church, Sharon.

FLORIDA—From July 13th to 21st the Rev. William S. Stoney, of Holy Trinity parish, Gainesville, has charge of a group of junior boys, and from July 21st to July 30th, Miss Eleanor Buck, of Christ Church, Pensacola, will lead a group of junior girls at a summer conference at Camp Weed.—On Sunday morning, June 14th, the Rt. Rev. Frank A. Jahan, D.D., Bishop of Florida, instituted the Rev. John L. Oldham as rector of St. Mary's parish, Jacksonville. Guy Warren and S. C. Dunlop acted as junior and senior wardens.

IOWA—The camp and conference grounds recently purchased by the diocese of Iowa and located on Clear Lake, near Mason City, were used for the first time June 8th to 11th. The annual clergy and laymen's conference was held at this time, with a good representation, the Rev. F. P. Houghton, field representative of the National Council, being the leader. The property has been named "Bishop Morrison Lodge." There are three buildings capable of accommodating about two hundred persons. Members of St. John's Church and others in Mason City have contributed generously, equipment valued at \$1,500 having been donated. The property has been freshly painted and is now in splendid condition.

LEXINGTON—The preacher at the Peace Cross services, at the National Cathedral, Washington, D. C., during the Sundays in July will be the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington. The Bishop will have charge of Christ Church Cathedral, Lexington, throughout the month of August, and is

to assist the Bishop of Pennsylvania during the entire month of November; centering in Philadelphia, and conducting Confirmation services on Wednesdays, Fridays, and Sundays.—Mrs. H. H. Shields of Lexington has been appointed temporary U. T. O. worker for the diocese. Her first work will take her into Lee county, near Beattyville, at the Patterson Farm. A Junior G. F. S. Conference and several mountain clinics will be held in this neighborhood during the summer months.

LOUISIANA—Another landmark in the development of young people's work in the diocese of Louisiana was passed with the closing of the successful Camp Parten, the Y. P. S. L. camp at Bay St. Louis, Miss., on June 20th. Eighty-three full-time campers were enrolled, besides a faculty under the direction of the Rev. S. L. Vail. The camp was administered by the Rev. J. S. Ditchburn, assisted by Miss Alma Hammond, diocesan director of religious education.—The Rt. Rev. James Craik Morris, D.D., sailed on June 20th for Panama where he will remain for six weeks to attend to the affairs of the missionary district of the Canal Zone, from the jurisdiction of which he has not yet been relieved by the House of Bishops. He will return to his diocese in the latter part of August to make a number of visitations before leaving for General Convention.

MINNESOTA—One hundred and twenty-five young people besides clergy and members of women's organizations registered for the Minnesota summer school for Church workers, meeting at Frontenac Inn on Lake Pepin the week of June 21st. The school is sponsored by the diocesan department of religious education. Those registered represent sixty-five parishes and missions in Minnesota. Five "outsiders" listed for the entire week were from the diocese of Eau Claire, Wis.

NEW JERSEY—At St. Andrew's Church, Mount Holly, a window to the memory of Harris Cox was dedicated recently. At the services the rector of the parish, the Rev. Thomas L. Ridout, read a minute attributed to the late senior warden. The window depicts various

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NEW YORK—Recently, a number of members of the Church of the Incarnation, New York City, were given an opportunity to see in operation the convalescent home maintained by that parish at Lake Mohegan, N. Y. The Incarnation Convalescent Home is an up-to-date and complete institution located in the beautiful section of Westchester County near Peekskill. Recently, considerable enlarging and improvement of the buildings has been effected, increasing both capacity and efficiency of the home. At the present time seventy-five patients can be accommodated. After luncheon at the convalescent home, the Rev. Dr. H. Percy Silver, rector of the parish, was host to the party at his country home in Bedford.

NORTH TEXAS—The summer conference and training school of North Texas ended June 27th. It was conducted under three divisions this year: the Young People's division, the Leadership Training section, and the Clergy Conference. The Rt. Rev. E. Cecil Seaman, D.D., was dean of the faculty, and the Rev. Bradner J. Moore was registrar and treasurer. Lectures were given by faculty members of Texas Technological Institute: Professors Kleinschmidt, Ellsworth, and Waghorne; and the Rev. Dr. Granbery, Dr. Strout, and Dean Weeks. A closing address was made by Dr. Horn, president of the institute.

OHIO—During the service of Morning Prayer on June 15th the stained glass windows placed in the west transept of the chapel at Kenyon College, Gambier, a gift of the daughters of the late Bishop Brooke were unveiled and dedicated by Bishop Rogers. The glass is the work of the D'Ascenzo Studios of Philadelphia and the windows commemorate members of three generations associated with Kenyon: the Rev. John Thomson Brooke, D.D., professor of Rhetoric, 1847-9, and of Logic, Rhetoric, and Moral Philosophy, 1851-3; the Rt. Rev. Francis Key Brooke, D.D., the first Missionary Bishop of Oklahoma; and John Thomson Brooke.

PHILADELPHIA—Through the generosity of Mrs. Thomas S. Gates, wife of the president of the University of Pennsylvania, St. Martin-in-the-Fields, Chestnut Hill, has received a complete set of eucharistic vestments, with burse, veil, and preaching stole to correspond.

QUINCY—The Rev. Julius A. Schaad began his duties as dean of the Cathedral of Quincy on Ascension Day.—The Rt. Rev. Edward Pawcett, D.D., Bishop of the diocese, has admitted Carl E. Range of St. Paul's Church, Peoria, as a candidate for holy orders.—A diocesan Young People's Fellowship was organized at Grace Church, Galesburg, on June 17th.—Miss Rena Van Fossen, M.A., a devoted Churchwoman and an experienced educator, has been appointed principal of St. Mary's School, Knoxville, for the next year.

RHODE ISLAND—About forty applications for enrollment at the Concord, N. H., conference for young people have had to be declined on account of lack of space. Lewis D. Larned, secretary and treasurer, accounts for this record-breaking interest by saying that the period of unemployment has turned the thoughts of Church people to religion. Material interests have given way to spiritual. This bears out the statement of the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., that the Church is everywhere giving evidence of new spiritual power in this period of business depression.

TENNESSEE—Two missionary bishops will spend a part of the summer at Sewanee: the Rt. Rev. Hiram Richard Hulse, D.D., Bishop of Cuba, and the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico. Mrs. Hulse and Miss Charity Hulse are now in the Rev. George B. Myers home and will be joined by the Bishop during August. Bishop Colmore is bringing his family on July 10th to visit his sisters, Misses Dora and Eva Colmore, at the old Colmore residence, where their father, Colonel Colmore, spent a quarter of a century in service to the university.

WESTERN NEW YORK—The Church Periodical Club of the diocese was represented at the fiftieth anniversary of the Woman's Auxiliary by thirty of its secretaries.—The annual picnic of the faculty and students of the DeLancey Divinity School will be held on Thursday, July 9th, at the summer home of the warden, the Very Rev. G. Sherman Burrows, D.D., at Cedarcroft, Olcott Beach. This picnic, which is held each year at this time, is a re-union of all the faculty, students, graduates, and former part-time students. The Rev. Charles J. Burton of Kane, Pa., and the head of the Kane mission field, will be in charge of the day.—The organization meeting of the department of social service was held at the diocesan

house in Buffalo. The Rt. Rev. Cameron J. Davis, D.D., was elected chairman, and the Rev. Leslie Chard, vice-chairman. Meetings will be held every other month during the year beginning in October.

WEST VIRGINIA—Trinity Church, Huntington, the Rev. S. R. Tyler, rector, has been beautified by a memorial window by Tiffany, representing the Ascension. It was given by Mr. C. W. Watts in memory of her father and mother, the late General and Mrs. Caldwell.—A congregation of about five hundred gathered for the presentation of the Lenten Offering at the Church of the Holy Spirit, Jefferson County, the Rev. Hunter Davidson, rector, Japan, China, Mexico, and other missions were represented, each group placing its offering in an alms basin, the whole being presented by the Rt. Rev. Robert E. L. Strider, D.D.—The choir of St. Stephen's Church, Romney, the Rev. Morgan Cilly, rector, recently broadcast DuBois' rendering of "The Seven Last Words," and as a result has been asked to give a monthly broadcast.—A new settlement house and chapel are planned in the mountain region of Pendleton County, due to the activity of the Rev. B. M. Spurr, archdeacon of the diocese, with the hearty cooperation of the bishops.—Christ Church, Point Pleasant, the Rev. F. T. Cady, rector, has organized a double quartette which will go with the rector to country school houses for divine service during the summer months. This church has also organized a "Church School by Mail" reaching children in country places with no Church school facilities. The present enrollment is one hundred and twenty-five.

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