The Living Church

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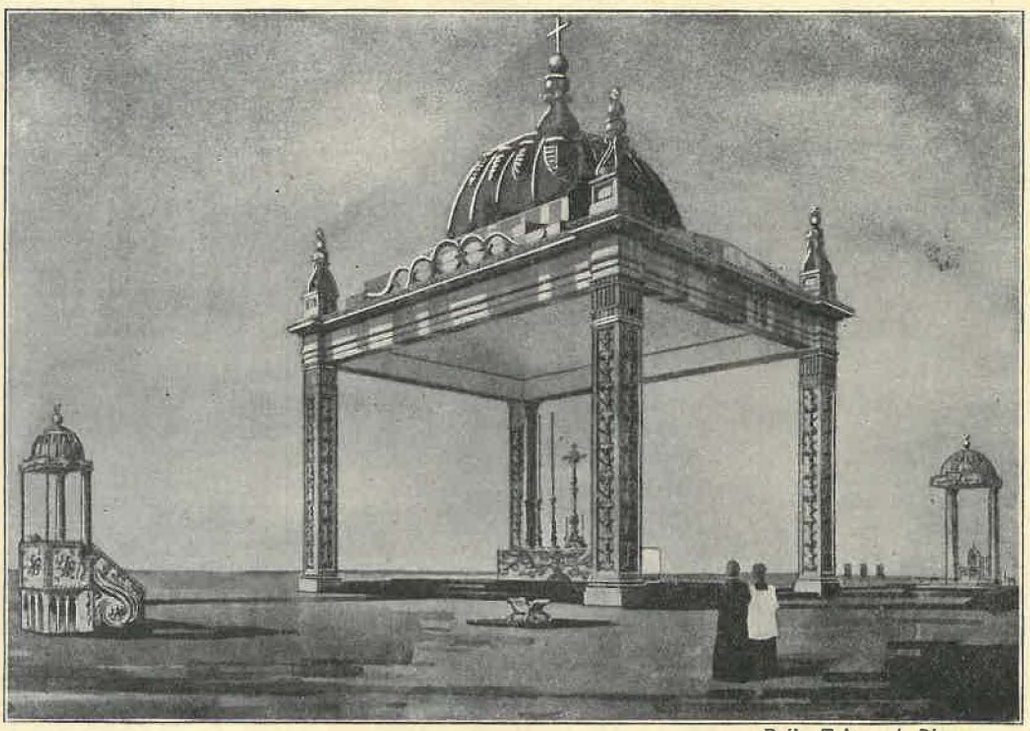

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(News story on page 297)

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The Living Church

Established 1878

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

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Church Kalendar

✠

JULY

16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James. (Tuesday.)
30. Seventh Sunday after Trinity.
31. Monday.

KALENDAR OF COMING EVENTS

JULY

15. Church Workers' Conference at Lake Kanuga, Hendersonville, N. C.
16. Michigan Summer Conference.
17. Lake Tahoe Summer Conference.
18. Church Workers' Conference at Gearhart-by-the-Sea, Ore.
21. Girls' Friendly Society Conference at Adelynrood.
24. Florida Junior Boys' Camp.
30. Church Workers' Conference at Evergreen, Colo.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

24. St. Matthias' Church, Los Angeles, Calif.
25. St. James' Church, Pullman, Wash.
26. Annunciation, Philadelphia, Pa.
27. Trinity, Granville, N. Y.
28. St. Paul's, Vergennes, Vt.
29. St. Saviour's, Old Greenwich, Conn.

NEWS IN BRIEF

CENTRAL NEW YORK—An impressive pageant was given at Grace Church, Elmira, Ascension Day, under the direction of the rector, the Rev. F. T. Henstridge.

MISSOURI—There were 154 persons in attendance at the Missouri-West Missouri summer vacation conference and the conference paid its entire way, costing each diocese only $7.22. A very high note of leadership was sounded by Bishop Spencer of West Missouri in his evening addresses on the subject of the Prayer Book and the treasures contained therein. Also, the conference had a very valuable experience in a course taught by Professor Arthur S. Emig, who is head of the department of sociology at the University of Missouri.

Clerical Changes

APPOINTMENTS ACCEPTED

FENN, Rev. WARREN R., formerly priest in charge of Christ Church Mission, Anvik; to be priest in charge of All Saints' Mission, Anchorage, Alaska.

HARDING, Rev. ROMAN L., who has been rector of Grace Church, Middletown, N. Y., for the past eleven years, will move to New York City, to become superintendent and chaplain of the Orphans' Home and Asylum located at 168 Convent Ave. Effective October 1st.

JACOBS, Rev. LOUIS D., has been appointed deacon in charge of St. Paul's Church, Utica, N. Y. (C.N.Y.). He will also act as honorary curate at Grace Church, Utica, with residence in the parish house.

LIGHTBOURNE, Rev. FRANCIS CHESEBROUGH, graduate of General Theological Seminary, is to be one of the tutors in the New Testament department at Seabury-Western Theological Seminary, Evanston, Ill., this fall. He was ordained deacon by the Rt. Rev. A. H. Browne, D.D., Trinity Sunday in the Cathedral of the Most Holy Trinity, Hamilton, Bermuda.

MACE, Rev. WARREN E., deacon, will be in charge of Grace Church, Willowdale, St. Stephen's Church, Romulus, and St. Andrew's Church, Kendaia, with residence at Willowdale, N. Y. (C.N.Y.)

MARTIN, Rev. LESTER, formerly assistant priest at St. Peter's Church, Albany; to be rector of Grace Church, City Island Ave., New York City. Effective August 1st.

RIDGWAY, Rev. GEORGE W., formerly rector of Christ Church, River Forest (C.); to be rector of Emmanuel Church, Rockford, Ill. (C.). Effective early in September.

SPENCER-MOUNSEY, Rev. CREIGHTON, rector of Trinity Church, Northport, L. I., N. Y., has become rector emeritus of that church. Address, Box 406, Kings Park, N. Y.

SUTHERN, WILLIAM BURTON, Jr., formerly rector of St. Andrew's Church, Cleveland, Ohio; has become rector of St. Thomas' Church, Chicago, Ill.

VAUGHAN, Rev. J. RUSSELL, formerly priest in charge of St. Lawrence's Church, Libertyville, Ill. (C.); has been appointed chaplain of St. Mary's Home for Children, Chicago, Ill.

WEIR, Rev. HOWARD ROBERT, rector of St. Paul's Church, New Haven, Conn.; has accepted a call to Holy Trinity Church, Rittenhouse Square, Philadelphia, Pa. Effective October 1st.

WILLIAMS, Rev. F. RANDALL, formerly junior curate of St. James' Church, New York City; to be rector of the Church of the Annunciation, Oradell, N. J. (N'k.).

NEW ADDRESSES

CARPENTER, Rev. MARK T., formerly Ketchikan, Alaska; 60 Brownell St., New Haven, Conn.

EVANS, Rev. CHARLES D., formerly 115 E. Routt Ave.; 114 E. Evans St., Pueblo, Colo.

ROLAND, Rev. EDWARD L., formerly 316 N. Gilbert St.; 432 N. Franklin St., Danville, Ill.

WEIDA, Rev. F. WHARTON, formerly 46 Burgess St., Silver Creek, N. Y.; 128 Pearl St., Buffalo, N. Y.

TEMPORARY ADDRESS

CURTISS, Rev. A. PARKER, of Sheboygan, Wis., sailed for England, June 10th. Address until August 15th will be Teversham Rectory, Cambridge, England.

SUMMER ADDRESS

BURGESS, Rev. THOMAS, D.D., of Wyncote, Pa., will be in charge of St. Luke's Cathedral, Portland, Maine, during July. Address, Lovett's Field, S. Portland, Maine.

SUMMER ACTIVITY

MORRISON, Rev. WILLIAM H., a non-paroc priest of the diocese of Connecticut, now resi at 47 W. 87th St., Manhattan, is in charge ing the summer at Holyrood Church, Fort W ington Ave., New York City.

RESIGNATIONS

APPLEGATE, Rev. OCTAVIUS, D.D., recto Christ Church, Warwick, N. Y., will retire in fall with permanent address at 28 Wareland R Wellesley Hills, Mass. Mr. and Mrs. Apple will spend the winter in southern California.

COOKE, Rev. SIDNEY T., as senior curate St. James' Church, Madison Ave., New York C

PARSONS, Rev. W. F., as rector of St. A Church, Black Hall, Conn. Address, R. F. D Box 70, Portland, Conn., after August 1st.

ORDINATIONS

PRIESTS

HAITI—The Rt. Rev. Harry Roberts Car D.D., Missionary Bishop of Haiti, ordained to priesthood, the Rev. RENÉ DELATOUR GILLE Holy Trinity Cathedral on March 12th. candidate was presented by his father, the I Etienne Victor Gilles, and the sermon preached by the Ven. George E. Benedict. Rev. Mr. Gilles will continue as priest in cha of St. Mark's Church, Le Borgne, Haiti.

MARYLAND—On June 21st, in Emma Church, Belair, the Rev. GEORGE VAN BIB SHRIVER was ordained to the priesthood by the Rev. E. T. Helfenstein, D.D., Bishop of M land. He was presented by the Rev. John Yellott, D.D., and the Rev. James Thayer A son, D.D., preached the sermon. Mr. Shriver be a missionary to India, and will take up du under Bishop Azariah, of the Church of In Burma, and Ceylon, in the diocese of Dornakal the native State of Hyderabad.

MILWAUKEE—The Rt. Rev. B. F. P. Iv D.D., Bishop of Milwaukee, ordained to priesthood, the Rev. ALEXANDER PERCIV FRENCHMAN, on June 29th, in the Church of Edward the Martyr, New York. The candi was presented by the Rev. Percival C. Pyle, D who also preached the sermon. The Rev. Frenchman will be assistant at the Church of Edward the Martyr, New York City.

MINNESOTA—The Rev. WILLIAM PE ANNA, Jr., was ordained to the priesthood by Rt. Rev. S. E. Keeler, D.D., Bishop Coadj of Minnesota, in St. Luke's Church, Hasti on June 28th. The Rev. Douglass H. At presented the ordinand and the sermon w preached by the Rt. Rev. Frank E. Wilson, D Bishop of Eau Claire. The Rev. Mr. Anna continue in charge of St. Luke's Church, Hasti St. Mary's Church, Basswood Grove, Minn., of Calvary Church, Prescott, Wis., diocese Eau Claire.

NEW HAMPSHIRE—The Rev. LOUIS C. R was advanced to the priesthood by the Rt. R John T. Dallas, D.D., Bishop of New Hampsl on June 23d, in St. Luke's Church, Charlesto N. H. The Rev. Laurence F. Piper preser the ordinand and the Rev. William Porter N preached the sermon. In addition to St. Lul Church, Charlestown, the Rev. Mr. Reed serve St. John's Church, Walpole, and St. Pet Church, Drewsville, N. H.

NORTH CAROLINA—The Rt. Rev. Edwin Penick, D.D., Bishop of North Carolina, ordai to the priesthood, the Rev. ALBERT EVANS SAND SON in the Church of the Holy Comforter, Burli ton, on June 24th. He was presented by the R David T. Eaton, and the sermon was preac by the Rev. R. Bruce Owens. Mr. Sanderson continue at Calvary Mission, Burlington, N. C.

DEACONS

ALBANY—The Rt. Rev. G. Ashton Oldh D.D., Bishop of Albany, ordained to the diacon JOHN ROBERT PALMER on June 29th, in the thedral of All Saints, Albany. He was presen by the Rev. J. Lee Roney and the sermon preached by the Very Rev. C. S. Lewis. Rev. Mr. Palmer will be in charge of St. Lul Church, Troy, N. Y. Address, 1 Winslow Av

COLORADO—On June 25th, in St. Geor Church, Englewood, the Rt. Rev. Fred Ingl

D.D., Bishop Coadjutor of Colorado, ordained to the diaconate PAUL ANDERSON PHIPPS. The Rev. Charles H. Brady presented the candidate and also preached the sermon. Mr. Phipps will continue in charge of St. George's Mission, Englewood, Colo.

FLORIDA—FRANK PATTERSON DEARING, Jr., was ordained deacon by the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, in St. John's Church, Jacksonville, on July 2d. He was presented by the Rev. Newton Middleton, and the sermon was preached by the Bishop. The Rev. Mr. Dearing will be in charge of Holy Comforter Church, Crescent City, and other stations. Address, Crescent City, Fla.

HARRISBURG—The Rt. Rev. Wyatt Brown, D.D., Litt.D., Bishop of Harrisburg, on June 17th, in Christ Church, Williamsport, ordained to the diaconate FREDERICK WITMER. The candidate was presented by the Rev. Hiram R. Bennett and the sermon was preached by the Rev. Paul S. Atkins. Mr. Witmer will be deacon in charge of Trinity Church, Jersey Shore, and curate of St. John's Church, Williamsport, Pa. Address, Trinity Rectory, Jersey Shore, Pa.

MARYLAND—The Rt. Rev. E. T. Helfenstein, D.D., Bishop of Maryland, ordained to the diaconate GROVER MARK JENKINS in St. Mark's Church, Lappans, Washington County, on July 2d. The Rev. Walter B. McKinley presented the ordinand and the Rev. Percy M. Ferne preached the sermon. The Rev. Mr. Jenkins will be temporarily in St. Mark's parish, Frederick and Washington Counties. Address, Breathedsville, Maryland.

MARYLAND—The Rt. Rev. E. T. Helfenstein, D.D., Bishop of Maryland, ordained to the diaconate CARTER STELLWAGEN GILLISS in Middleham Chapel, Calvert County, on June 23d. He was presented by his father, the Rev. W. Weir Gilliss, and the sermon was preached by the Rev. Charles L. Taylor. Mr. Gilliss will be curate of Trinity Church, Hartford, Conn.

NORTH CAROLINA—ODELL GREENLEAF HARRIS was ordained deacon in All Saints' Church, Warrenton, on June 11th by the Bishop of North Carolina, who also preached the sermon. Mr. Harris will be in charge of All Saints' Mission, Warrenton, and other missions. Address, Warrenton, N. C.

NORTH CAROLINA—The Rt. Rev. Edwin A. Penick, D.D., Bishop of North Carolina, on June 18th, in Holy Innocents' Church, Henderson, ordained to the diaconate, BENJAMIN THORP BRODIE, and FRANK EASTON PULLEY. The candidates were presented by the Rev. I. W. Hughes and the sermon was preached by the Bishop. Mr. Brodie is to be assigned by the Bishop and Mr. Pulley will be in charge of St. Paul's Church, Louisburg, N. C.

NORTHERN INDIANA—BYRON DUFF was ordained deacon on June 11th, in the Cathedral of the Incarnation, Garden City, L. I., N. Y., by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, for the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana.

OHIO—The Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, ordained to the diaconate at Bexley Hall, June 18th, KENNETH GEORGE THOMAS STANLEY and KENNETH CLARK WILSON. The sermon was by the Rev. Chester B. Emerson, D.D., canon of Trinity Cathedral, Cleveland.

ROCHESTER—CLARENCE DALTON SCOTT was ordained deacon on June 18th, by the Rt. Rev. David L. Ferris, D.D., Bishop of Rochester, in Grace Church, Scottsville, N. Y. He was presented by the Rev. Frank R. Fisher, and the sermon was preached by the Rev. Charles L. Taylor, Jr. Mr. Scott will be assistant at St. Luke's Church, Branchport, N. Y.

UTAH—JOHN PRENTICE MOULTON was ordained deacon by his father, the Rt. Rev. Arthur W. Moulton, D.D., Missionary Bishop of Utah, in St. Mark's Cathedral, Salt Lake City, on July 2d. The Rev. A. Leonard Wood presented the candidate, and the Rev. John W. Hyslop preached the sermon. The Rev. Mr. Moulton will be curate of St. Asaph's Church, Bala Cynwyd, Pa. Address, 50 West Ashland St., West Manayunk, Pa.

WASHINGTON—LINDSAY OPIE DUVALL was ordained deacon on June 22d, in Washington Cathedral, by the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, for the Bishop of Washington. The candidate was presented by the Rev. William L. DeVries, D.D., and the Rev. Calvert E. Buck preached the sermon. Mr. Duvall will be assistant at Trinity Church, Washington, D. C. Address, 632 D St., N. E., Washington, D. C.

WESTERN NEBRASKA—EDWARD PLATTS was ordained deacon on June 12th, in the Church of the Redemption, Philadelphia, by the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, for the Missionary Bishop of Western Nebraska. He was presented by the Rev. J. Alan Montgomery, and was assigned to the Missionary District of Western Nebraska.

WESTERN NEW YORK—The Rt. Rev. Cameron J. Davis, D.D., Bishop of Western New York, in St. Paul's Cathedral, Buffalo, on the 21st of June ordained to the diaconate ALEXANDER CORTI, WILLIAM THOMAS HEATH, and HAROLD CARLYLE KELLERAN. The sermon was preached by the Rev. Walter R. Lord, rector of St. John's Church, Buffalo.

The Rev. Mr. Corti has been assigned as a member of the Lake Shore Deanery and will be stationed at Angola, the Rev. Mr. Heath will become a member of the staff at Trinity Church, Buffalo, and the Rev. Mr. Kelleran has been placed in charge of the parishes at Lewiston and Youngstown, N. Y.

DEGREES CONFERRED

UNIVERSITY OF PITTSBURGH—The degree of Doctor of Music on HARVEY B. GAUL, organist and choirmaster of Calvary Church, Pittsburgh.

UNIVERSITY OF THE SOUTH—Degree of Doctor of Divinity on the Rev. ALEXANDER ROBERT MITCHELL of Greenville, S. C.

NEWS IN BRIEF

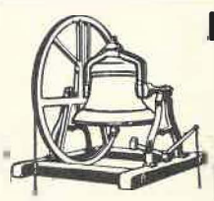
ALBANY—From July 9th to the 16th the centenary of the Oxford Movement is being commemorated in Christ Church, Ballston Spa. For the month of July and possibly all of August one main service, at 9 in the morning, is being held instead of the 8 and 10:30 services.

BETHLEHEM—The Bethlehem summer school held its 22d session in the Moravian College, Bethlehem, the last week in June. There were more than 100 students in attendance.

FOND DU LAC—A successful vacation school of religion was held at St. Mark's parish, Waupaca, from June 26th to July 1st. The rector, the Rev. A. J. Dubois, chairman of the diocesan department of religious education, was in charge.

MAINE—The fourth annual summer conference for young people of the diocese was held at Bowdoin College, Brunswick, during the week from June 25th to July 1st. The Rev. Tom G. Akeley, rector of Christ Church, Gardiner, was dean; the Rev. Ernest O. Kenyon, rector of St. Peter's Church, Rockland, was the preacher at the sunset service each evening. The entire group of 66 attended Holy Communion in the college chapel every morning.

WASHINGTON—The Rt. Rev. James E. Freeman, D.D., called back to the city from his vacation in Maine by the illness of his daughter, delivered a timely message on the eve of Independence Day at Washington Cathedral July 2d.—Canon Anson Phelps Stokes of the cathedral staff, who has been traveling in Africa and Europe for the past year, is again in residence on Mt. St. Alban.



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

The Presiding Bishop's Address

TO THE EDITOR: Will you allow me through your columns to correct an impression made by your report of my address in Chicago on June 23d. Leveling sharp attacks, charging "gross misrepresentation," and declaring the suggestion of an independent Church in China as a "nightmare" were quite far removed from my thought and from my speech. In attempting to explain the situation in China and Japan, I spoke of the intention on the part of our people in each of these countries to make the present autonomous Church independent within 20 or 25 years. It was the recommendation made in the volume *Re-Thinking Missions* that a central board be formed for the administration of all Church missions which I described as a "nightmare."

I hope that the discussion of both ecclesiastical and national affairs in the Orient will be rid of all such violent expressions as your report attributes to me.

(Most Rev.) JAMES DEWOLF PERRY,
Presiding Bishop.

New York.

The Presiding Bishop's Sermon

TO THE EDITOR: Would it be possible for you to reprint in leaflet form the admirable sermon by our Presiding Bishop published in your issue of July 1st on Our Mission Work in the Orient?

This diocese will gladly take 100 copies for distribution to counteract the effect that *Re-Thinking Missions* may have caused.

JOHN MARSTON, JR.,
Lexington, Ky. Sec'y, Field Dep't.

Do other readers want this article printed in leaflet form? If we receive orders for a thousand or more at $2.50 a hundred we shall be glad to reprint it.—THE EDITOR.

Unemployed Clergy

TO THE EDITOR: In your issue of June 24th the Rev. Kenneth Williams has said the truth which has been waiting to be said about unemployed clergy. In substance it is that no priest has a moral *right* to claim support by a parish until he makes a parish.

"Has the parish priest the right to demand a higher standard of living than that of the people to whom he ministers?" So asks Mr. Williams.

There are dozens of mission stations where parishes have been started and could be built up. Let the unemployed priest go to one of them and build it for himself.

I have a right to advise this, for I began that way and have never regretted it.

(Rev.) S. D. MCCONNELL.

Easton, Maryland.

Interchange of Pulpits

TO THE EDITOR: The most charitable and at the same time firm and reasonable episcopal pronouncement on interchange of pulpits between the clergy and Nonconformist ministers, in my opinion, made by the Bishop of Bradford, England, is reported in the *Church Times* of June 16th, page 723. It reads:

"At the diocesan conference last week, the Bishop gave a clear and definite ruling on the matter of interchange of pulpits between the clergy and Nonconformist ministers. While he gladly allowed them to coöperate at united services on special occasions, or for common moral and social purposes, and to address one another's Bible classes, etc., he forbade the clergy and lay readers of the diocese to preach at the normal services of a Nonconformist chapel, or to invite any minister to preach at Church services.

"He begged Nonconformist ministers not to issue such invitations to the clergy as would involve them in a conflict between the 'lure of being thought broadminded—that dreadful epithet'—and the loyalty they owed to the principles of their Church. He issued these regulations, not in any spirit of hostility to Nonconformists, but because he refused to insult them by treating our differences from them as mere trivialities. If they were trivialities, why were we then separated? . . . 'The Free Churches are essentially Protestant; but we are Catholic essentially and Protestant only adjectively. The Church of England asserts that Protestant and Catholic are not in necessary antithesis, but that the true opposition is between Protestant and Papist. We stand, not for a Protestantism which happens to be Episcopalian, but for a Catholicism which is non-papal . . . and we cannot be worth anything to God or man, either now or in the day of reunion, when, in God's mercy, it arrives, unless we are true to ourselves.'"

WILLIAM STANTON MACOMB.

Germantown, Philadelphia.

A Quiet Vacation

TO THE EDITOR: I wonder how many of your readers, clergymen, teachers, and students, know that at Tomkins Cove, New York, there is the Vaughn Teachers' Rest where they may enjoy a restful vacation for a minimum expense. The Rest, which is a non-profit organization, was founded in 1876 as a memorial to the Rev. John A. Vaughn, D.D., and his wife. Originally for teachers only, its scope has recently been enlarged. References are given and required.

Tomkins Cove is on the west bank of the Hudson River 48 miles from New York via the West Shore Railroad. . . .

If any who see this letter wish to make inquiry they may do so of me or write direct to The Hostess, The Vaughn Teachers' Rest, Tomkins Cove, Rockland County, New York. (Rev.) WALTER W. REID.

Tomkins Cove, N. Y.

Negro Equality

TO THE EDITOR: It is an amazing thing to read the letter of Helen Sylvester Block, in your issue of June 3d, under the leader, Negro Equality. This correspondent claims to "have no prejudices," and to know her "colored brother well," and proceeds to indict the whole race. Writing with the infallibility of an oracle, judgment is passed on the innate capacity of the Negro, and the only inference to be drawn from the statements made, is, that except as "domestic servants," all Negroes are a less lot. The letter sounds as if it might been written a hundred years ago, a defense of slavery.

The masses "have not the capacity for cation," and the "few who are bright intelligent . . . will not work among own people." If this statement is true, the vast sums of money that have been in the South during the past 50 years, interest of Negro education, have wasted. Booker T. Washington was one masses. He was born a slave. When he sented himself at Hampton as a prosp student, he looked like "a worthless or tramp." He became one of the mos tinguished citizens of the United State reason of his work among his own p and also because of his accomplishme bettering race relations. . . .

It is particularly unfortunate to have an intolerant expression of opinion, when the whole Anglican communion, at and abroad, valiantly is striving to do with race prejudice and bigotry. Race h is a stumbling block to the spread o Gospel, and seriously threatens the ver of the Christian Church. I commend fair-minded editorial of May 13th, and that you will continue, faithfully and lessly, to do your part in hastening th of universal brotherhood.

(Rev.) JOHN HOWARD JOHNS

St. Martin's, New York.

Living Church Annual File

TO THE EDITOR: I have a com library of the *Living Church Annua* ginning with the year 1900, to the p year, and will be glad to send it o of the volumes, except 1933, to anyone will be willing to pay the postage.

(Rev.) HARRY HOWE BOG

La Plata, Md.

Bible for the Blind

TO THE EDITOR: A member o parish has a complete set of the for the Blind written in the New Point system, which she desires to gi someone who can make use of thi There are 12 books, each about 12 x 1 and all are in very good condition. would be no charge for these books than the freight or express charges, a the recipient is unable to pay these gladly do so. . . .

(Rev.) FRANCIS J. PRYOR,

North Platte, Neb.

NEWS IN BRIEF

PENNSYLVANIA—The Rt. Rev. Franc Taitt July 9th instituted the Rev. Sasse II as rector of St. Luke's C Newtown. That evening he officiated institution of the Rev. Edmund H. Ca rector of St. Mark's, Frankford.

RHODE ISLAND—The Rev. William Pr rector of St. John's Chapel, Asheton, secretary of the Rhode Island Episcopal vention, observed the 40th anniversary ordination to the priesthood June 21st. A gathering of friends including several of his own and other communions was ent at the service. Bishop Bennett prea

WESTERN MASSACHUSETTS—The Very Percy T. Edrop, D.D., dean of Church Cathedral, Springfield, a gr chaplain of the Grand Lodge of Maso Massachusetts, preached the sermon a 200th anniversary of regular and duly stituted Free Masonry in America. The vice was held in Christ (Old North) C in Boston, June 25th.

The Living Church

VOL. LXXXIX MILWAUKEE, WISCONSIN, JULY 15, 1933 No. 11

EDITORIALS & COMMENTS

The Right Age

IT IS AN INTERESTING FACT that when a new rector or a new chaplain or even a new curate is chosen today, almost the first thing said about him is: "He is just the right age." Still more interesting is the fact that this practically always means that the man is young, often very young. The right age would seem to be 26 or perhaps 28. We are all aware of the prevailing preference expressed for young priests. Indeed, we actually take it for granted that everyone prefers them. As for the young laity, we have come to think that they will have no spiritual advisor who is more than five or six years older than themselves. Is this really true? Even a short, intensive study of the subject gives a startling answer to this question.

Take for example one of the parishes which has recently selected a young man as rector, because of the large number of young people in the community. He is certainly succeeding. Young and old like him, and they are all working with him. But this did not happen during his first month nor for many months. The young people stood back. The older people, who were responsible for his call to the parish, became active. They invited the young people to meet the rector, in large groups and in smaller numbers. They seized and improved every occasion to put the rector in the most favorable light. They studied the hesitant young people. In short, the older members of that community worked hard to clear obstacles out of the rector's way. Of course, that young rector is succeeding. Needless to say, he has ability. However, we venture to believe that almost any rector would "succeed with young people," as we say, if all the older people in his parish and neighborhood turned to and helped him until he *did* succeed. Age is surely not the most important element here.

Age *did* enter in. The older people wanted a young rector. They had been able to get the particular young man they especially wanted. Not for themselves, but for the young people, they had wanted him. Naturally they bent their energies to his aid. Moreover, they were able to do for him what they tried to do. Many of them were parents of young people; all of them were vitally concerned in one way or another with the problems of youth, through daily association with sons or daughters, nephews or nieces or pupils. Succeeding? We repeat that of course that young rector is succeeding. His age has *something* to do with his success, but not everything. And his great ability has *something* to do with his success, but not everything. There are other factors, and they are very important.

Older people are so apt to conclude that young people need a rector or a chaplain whose age is near their own. Sometimes they go so far as to say that the young people will not allow themselves to be helped by any other. Yet it takes only a little close observation to see that this by no means follows. As a conference chairman said not long ago: "They may like a young man, but not simply *because* he is young!" That chairman had been selecting chaplains for many years. The "right age" appeared to range from that of a young man just ordained to that of Bishop Hall in his later years. No one who was present will ever forget Bishop Hall's smiling face on the last afternoon of one conference, when the young people drank his health at tea, singing this toast:

"Here's to Bishop Hall,
Drink him down! Drink him down!
Here's to Bishop Hall,
Noblest Roman of them all;
Drink him down! Drink him down! Drink him down!"

Nor will any who heard ever forget his answering speech, in which he begged leave to "praise tea in the bygone phrase, 'the cup that cheers but not inebriates,' " and to "rejoice that it was a pre-papal Roman" to whom he was "so amiably compared." *He* was the "right age"!

SOMETIMES a young man is the "right age." For instance, there was the deacon who was serving his diaconate in a large city parish. The young people, many of whom were his own age, took an almost immediate liking to him. Very soon they gave him their confidence and asked him for

counsel. More significant still, they sent or brought their friends to him. The older people had very little part in the success of this young man with youth. "It just seemed to happen," one of them commented. But acquaintance with that young deacon revealed a remarkable pastoral gift. That year he exercised it with young people. Shortly after he was advanced to the priesthood, he was appointed chaplain to an association composed entirely of persons beyond middle life. They were all of the age of his parents, or older. He was a "great success" here also. Now he has a parish of his own, in which he seems again to be the "right age." To anyone, anywhere, he can be a pastor. People, old and young, discover this quickly. The chances are that he will be the "right age" all his life, wherever he is.

A pastor is, sometimes. Then again, a man will have a special aptitude for ministering to a certain group. Perhaps he has a special gift for ministering to the sick, or to those in trouble. Most of us have been so fortunate as to know such priests. Their ministry extends far beyond the limits of their own parishes, or even their towns. An older man may be observed to have this gift. But so may a young man. Experience, it need hardly be said, enriches it. However, it is the gift itself that is at the root of the matter, not the age of the man who has it. Or possibly a priest has an aptitude for ministering to the rich and comfortable, actually being able to arouse them to a vivid realization of their opportunities and their obligations toward the needy. We all know such men; some of them are old, and some are very young. Again, a priest may have the gift of arousing the cold and the indifferent to a fervent and active faith. Such a man may be 26 or he may be 76. The "right age" is so variable a quantity!

Just as older people think that the young people will listen only to a young man, so young people are likely to conclude that their elders must have an older spiritual guide. For example, there was the young chairman of a conference, made up mostly of older persons, who secured a senior member of a Religious order to conduct a three-days retreat. At the last moment, unable to come, he sent a very young member of the order. The young chairman was distracted. But, to her amazement, the young man was a great success. He conducted a splendid retreat, and there was much enthusiasm. "No one seemed to notice his age," said the young chairman to a friend, with a sigh of relief.

We are inclined to think that too much attention is given to the matter of the age of the clergy. Some persons think that a young man must necessarily have spiritual zest and freshness of vision. Other persons insist that age must needs have brought ripe wisdom. Both these things may be, and often are, true. But they are not all the truth. Who in the whole Church has more zest and freshness of vision than Father Huntington? And he has ripe wisdom, too! Who has more wisdom, moreover, than the Spirit gives him; or more zest or freshness of vision? It is not a question of years; it is a question of vocation and dedication. The "right age" is the age of any true priest. As for his "gifts," they are the Gifts of the Spirit.

THE PRESENCE

NOT Thee in the sense of fleshly seeing,
But by the Spirit's power,
Won through the joys of fleshly being
And Gethsemane's hour.
Here through the veil we reach, groping for Thee,
With hushed heart and bowed head
Receive the Mystery
In Wine and Bread. A. W. SIMMS LEE.

The Living Church Pulpit

A Sermonette for the Fifth Sunday after Trinity

Unity and Unanimity

By the Rev. Daniel Corrigan
Rector of Zion Parish, Oconomowoc, Wisconsin

"Be ye all of one mind"—I PETER 3: 8.

"And the multitude of them that believed were of one h and one soul—but they had all things in common"—ACTS 4: 3

THIS REMARKABLE unity and unanimity, this ag ment in all things is one of the greatest miracles that happened. It followed the infusion of God the H Spirit and enabled them to speak the word of God with boldn To us who live in the midst of such chaos and confusion, world filled with voices which cry, "lo here, lo there, believe believe that," we cannot believe anything, perhaps this is the perhaps that is true, this unity, so fraught with power, is nigh incredible. It is unnatural. It is contrary to human nat Of course it is. This unity is supernatural. This agreemen only possible for men and women who have been made creatures in Christ by the power of the Holy Spirit. We do believe it possible for us because we think that this is too gre miracle for God to work. We try to cover up our failure by ing to believe and teach that such unity is not even desirable. weak and changing message, our ineffective and unconvin message, reveals the poorness of our excuse.

They were of one heart and one soul. They shared in a c mon experience of Jesus. They had the same purpose, the s pilgrimage, the same power and motive for living. They wer one mind because they had only one mind: the mind of Christ

True human friendship must be based on a community likes and dislikes. "Can two journey together except they agreed?" This is true of human friendship. To find a few who are agreed is perhaps possible. But the purpose of the C olic Church is to draw all men to Christ, to induce all me surrender their will to the will of God as that will is reveale Christ. There can be no Catholic fellowship or communion u all Christian men accept and believe and love Catholic tr until all Christian men and women love to live the life of Ch To accept, believe, and follow Christ we must reject all here opinions and human speculations, we must abhor and refus follow all standards of living which are not consistent with mind. Herein is the only Catholic Church. It is only so that can have any real Communion of Saints. A union of people are not agreed is artificial. It cannot endure. This miracle that they had one heart and one soul. Christ is the heart. soul is the Holy Spirit.

To be in Christ must leave its mark upon us. Christians sh have so much in common that they most surely know one anot In Christ we have a new life which by nature we cannot h We are saved by Him. We have the weight of our sins li from us by Him. Our souls are fed by Him. We are unite our common faith, common worship, prayers that we all p actions that we all do as a body, a way of life that we all fol

Let us pray to God the Holy Spirit to work the same mi in us. Let us pray to Him for strength to detach ourselves f our personal opinions, individual notions, habits, and pract Let this mind be in us which was in Christ Jesus. Then we be of one mind, having all things in common. Then, and then, shall we have a real and enduring unity. Then, and then, shall we have peace. Then, and only then, we too, as body of Christ shall speak the truth with boldness and the pr which we voice in today's collect will be answered.

Grant O Lord, we beseech Thee, that the course of this w may be so peaceably ordered by Thy governance that Church may serve Thee in all Godly quietness; through J Christ our Lord. Amen.

The Guerrilla in the Bushes

By the Rev. C. Leslie Glenn
Rector of Christ Church, Cambridge, Mass.

BEING weak in spelling and pronunciation, I must explain at the outset that the guerrilla who is the subject of this paper is not the kind who jabbers and scratches himself all day and is occasionally to be found eating peanuts in a circus. My guerrilla is like that gorilla in certain ways, but what I am talking about is soldiers in a war who are not attached to any army, but who harass the enemy by independent attacks. They often operate with regular troops, they frequently render invaluable aid in the carrying out of large strategic movements, but their characteristic is independent action, uncoördinated, unpredictable.

In this lies their resemblance to the differently spelled gorilla, whom we are told by Kipling has no laws and submits to no discipline. Indeed, the Bandalog of the Jungle Books has many vivid resemblances to his remote cousin of human warfare.

The particular warfare which we are considering is the warfare of the Kingdom of God. Perhaps this metaphor will become obsolete as the *battle* for peace goes more successfully. I doubt it. The Christian Life may not be a war, but it feels like one. And the Church may not be an army, but it functions most successfully when it realizes all of the implications of that figure of speech enshrined in its literature.

But who wants to belong to an army? Red tape, suppression of personality, bureaucracy, all these unpleasant connotations of army life come to our minds. Let us take to the bushes and fight as guerrillas. Or let us become privateers in our own ships, as would be said in the Baptist Church, the Navy of the Lord.

When St. Paul spoke of enduring as good soldiers, says your guerrilla, he meant that individually we were soldiers, but collectively we were not an army. When we sing: "Like a Mighty Army Moves the Church of God," of course we don't mean in ordered and disciplined ranks; the Church is an army only in the sense that the Bonus Expeditionary Force marching on to Washington is an army.

It was while shaking my head sadly over this guerrilla fixation that I read Dr. Crother's charming essay, *The Colonel in the Theological School*. The Colonel had the newly endowed chair of Military Science. The trustees weren't sure what would be taught under Military Science in a theological school, but they hoped to get an army chaplain, who after a few lectures on the manual of arms might quietly change the subject to something more definitely related to the work of the ministry. It was by accident that they got a retired army officer. He was a spiritually-minded and free-minded man. If he would sacrifice everything for success, he had an exceedingly high ideal of those things wherein true success consists. Intellectually the problems which fascinated him were those of generalship. Military genius seemed to him the most wonderful exhibition of pure intellect.

He sometimes wondered what would become of the military qualities he so loved and admired when—"The war drum throbbed no longer and the battle-flags were furled." It was then that the idea of the world as a spiritual battlefield came to him. Here was a conflict of forces, a good fight to be fought. He realized the significance of the term, The Church Militant. That was enough for the Colonel. All the ardor of youth was rekindled. He saw at once the irrepressible conflict between those who were banded together in behalf of a spiritual ideal, and the forces of sensuality and selfishness. "Here is something," he said, "that can't be arbitrated. It must be fought out. The Church Militant has, I believe, the right of it, but the question is, Has it mobilized all its forces; is it prepared to assume the strategic offense? Do its officers realize the full implications of the military terms and symbols in which they think?"

The Colonel used to tell the students in his lectures that too many of their analogies were borrowed from Agriculture. For example, the way in which clergymen interpret the call of duty to what they call "a larger field of usefulness."

"There is no reason," said he, "to doubt their disinterestedness, but I have often been amazed at what they called a larger field. Frequently they will evacuate a strategic point, leaving an important part of the field open to the enemy, and retire to a position of no importance for offensive operations. I could not understand the movement till it was explained to me that they are accustomed to use the word 'field' in an agricultural rather than in a military sense. They are not thinking of it as a field of battle, where a lonely hilltop may be the key to the situation; they are thinking of a field fenced in and under pastoral care."

As I read these old remarks of the Colonel, I thought of a sermon delivered by a senior in a theological school this year to a boys' school, reported to me by some of the boys. The subject was Sacrifice. And in the course of it the preacher said that you could not help admiring the self-sacrifice of some of the graduates of the school this year who were going to difficult parishes in Maine—"until," he said, "they can get something better!"

Alas the Colonel has long since retired as a lecturer. People say he was forced out. The trouble was the subject sounded so thrilling and it turned out to be so dull. It promised to be about flags and desperate charges, and instead it took up supply trains, the advantage of the mule over the horse, the relative merits of various kinds of shoes for marching purposes, the use of logarithm tables in calculating trajectory, how to compute balanced meals for so many men, with so much supplies, at so much per head.

I AM SURE this old Colonel of Dr. Crother's could never have lasted even as long as he did with the young men of my day in the Church. The modern guerrilla wants action—is he a clerk to be set to work writing and figuring and planning? To arms!! (And "to arms" generally means "to horse" as well, for the cavalry is much more romantic than the infantry or the engineers), to arms and fly at them as fast as we can. When I hear this guerrilla talk, I think of that last romance of cavalry, dashing and splendid, surrounded by a net of dismounted men that slowly closed in as U. S. Grant and W. T. Sherman pored over maps and wrote dispatches. Midnight raids, desperate successes, versus plodding men, tearing up railroads. It is almost true to say that Grant and Sherman never won a battle, but they never lost a campaign.

When it was all over and the romantic tradition had been outmaneuvered, people called it "Grand Strategy," defined by Sherman as Common Sense applied to the art of war. "You have got to do something. . . . You can't go around asking corporals and sergeants. You must make it out in your own mind." Your guerrilla believes in this common sense, as applied to the care of his horse, and his rifle, and his guitar or harmonica for whiling away the evening around the campfire.

But the common sense mustn't be extended too far; he does not believe in what he calls "overhead." A church that has an elaborate card catalogue system he scornfully characterizes as a Sears, Roebuck Church. He wants his bishop to have a pastoral relationship with his clergy, but if the bishop engages several secretaries and gathers a staff of clergy about him like any general officer to relieve him of executive detail, it becomes a subject for letters to the Church papers on the simplicity of the apostolic model.

To the modern guerrilla the National Council is almost fighting on the side of the devil. The only page in one of our Church

weeklies which does not have some open or implied criticism is the advertisement page which the National Council pays for itself. "Away with anything higher than Patrol leaders in this army," he cries. While he is hewing and hacking at the enemy in the bushes, he hates to think that there is some one in an aeroplane flying over the bushes who sees how the battle is going on the larger front. "Let there be only a missionary secretary and two clergy at the Church Missions House who count the missionary money and dispatch it to the Orient or wherever they like as fast as possible." You remind him that some one must know what is going on in the field in order to spend intelligently, that someone must look over the candidates who offer themselves, more important that someone must see that a constant supply of men and money is going to the front and your guerrilla mutters, "281 is asking for money again."

UNFORTUNATELY St. Paul's letters are never read in a modern translation and it is not generally understood that he is often asking quite prosaically for money and supplies. "Let the missionaries come home and get reinforcements themselves" is the advice of a clergyman whose executive ability breaks down in his own parish when he has to figure out a way to get the vestments worn on Good Friday washed in time for Easter Day.

In 1777 Washington wrote to Gates: "Burgoyne's success will bring his ruin. For now he is acting *in detachments.*" Washington was right. Gates cut off part of Burgoyne's forces, then turned to smash the remainder at Saratoga. Operating in detachments, or congregationalism as we call it in the other army, is the one mistake which the whole modern world warns us against. "A measure of social control," "Commonwealth of Nations," all the phrases of the contemporary editorial page are about *unity* of action, political, economic.

The headmistress of a girls' school said to me the other day, "What can we do about the clergyman in our local church? He is not reaching the girls. A nice man, but wholly inadequate. I have appealed to the Bishop. He says his hands are tied. Hasn't the Church any way out of a difficulty like this? What is the plan? These girls come from all over—they represent careful training—there must be some way of removing this clergyman. The Church must have some regular method that we know nothing about."

You see this laywoman of our Church, like hundreds of other heads of schools and colleges, has been singing "The Son of God goes forth to War . . .," and "Onward Christian Soldiers . . .," and "Go Forward Christian Soldier," for so many years that she thinks the Church is an army, organized to handle this common difficulty. She cannot conceive of an army that has guns that shoot in only one direction, so that if the enemy comes from another direction, there is simply nothing that can be done. Or of a commanding general that can repulse attacks in two-thirds of the line, but has to coax the remaining one-third where the enemy is doing most of the attacking.

Fancy this headmistress going to the Bishop about the problem of the local church! What a failure to grasp our deep-rooted congregationalism! It is logical to suppose that he cares more than the townspeople what happens to girls from all over his diocese who attend this school; it is natural that being the commanding officer he should know where the chance for strong attack was greatest. But it isn't an army so that logic is quite out of place. It is a badly organized mob. The only function of the bishop in this particular parish is to confirm once a year and to collect what missionary monies he can.

Tubby Clayton explaining the power of Toc H said to me one time that when members from distant points meet they ask, "How is Toc H going in Australia?" "We never care to ask," he said, "how the Church is going." This may be sadly true—if so, it is the guerrilla mind.

A leading non-conformist said to the Bishop of St. Albans, "We couldn't get along if it were not for the Establishment." Guerrillas never can last very long unless there is a disciplined army to do the more complex tasks. It is exciting to have the experience of being on a raiding party, but it takes greater leadership to deal with the serious problems which confront an army of occupation. Suppose we had to stop being a thorn in the side of the enemy and had to hold some hard-won ground. If our theology is correct, if the ideas of our hymns could become familiar as the music, then our task really is to organize *victory*. That dreadful word *organization* again.

I suppose the worst effect of being a guerrilla in the bushes is a psychological one. The bushes scratch his face, but the darkness and isolation scratch his soul. To him the battle is always a losing one. Because he never is strong enough to follow up victory or to organize success, he develops his "last stand" complex, the "backs to the wall" attitude, which is very debilitating for a fighting man. Tom Harris calls it the "Church Desponde

Maybe we are winning as our hymns and theology seem to suggest, and not losing. How embarrassing it will be if the enemy retreats and leaves us fighting our private war in the bushes, to emerge some centuries later as poor mountain wh

But did our Lord organize anything? Yes, our Lord gave a spirit, but the spirit had a body from the beginning. We may not find the words, "organize," "discipline," "coördinate" in the Gospels, but we find their ancient equivalents. Some day a scholar will arise who will interpret for us the organization of the Jewish and early Christian Church in such a way that we can better understand their modern application. Every Sunday school pupil knows that the Scribes and Pharisees were strong on organization and that the Disciples ate corn on the Sabbath day, but lately I have had a misgiving that this may be an over-simplified picture, a rationalizing of our guerrilla instincts.

THE LIFE PRINCIPLE

I FREQUENTLY PASS a tree which in the course of years has grown to such an extent that it has completely broken the concrete pavement at its base. This is not an unusual sight, for one may see many times how growing trees push aside walls, fences, and other obstacles to their growth. There is a great truth in this. It calls our attention very vividly to the inherent power of life. The life principle is perhaps the strongest we know.

Another illustration along the same lines is frequently set forth when we see trees growing seemingly out of a rock. The seed has fallen on the rock, a little dust and dirt has gathered about it, the life of the seed has reached out and appropriated the necessary elements in its very meager environment, growing and gathering unto itself more sustenance year by year until it has reached a fairly good size.

All life seems filled with obstacles. Progress is primarily made by the overcoming of obstacles and the breaking down of barriers. Sometimes these barriers are like concrete, they are adamant and on the surface they seem impossible to overcome. Should we not learn the truth from the above illustration—that while the life principle is vital, strong, and persistent even the weak handicaps can be pushed aside?

Whatever of virtue there may be in the phrase, "a self-made man," is to be found in this truth. A youth has been filled with a keen, vital interest in a definite career. All the surrounding handicaps were unable to check the progress made because of the keen desire of the youth. We honor them for their achievement.

Helen Keller surely seemed completely hemmed in by handicaps of blindness and deafness. But Helen Keller had a pulsing, active, eager life principle. She took advantage of every opportunity and gradually overcame her handicaps and crashed through her imprisonment until today she stands forth as one of the strongest and noblest in our Christian society.

The world and the Church today seem shackled, imprisoned, held down by all sorts of things and conditions of life preventing them from rising to the fullness of stature. Let us not be dismayed! Handicaps are made to overcome; imprisonments are made to test our desire for freedom and our strength to obtain it. If we have sufficient life within us, the abundant life which alone comes from God, we shall go forward, we shall break through, we shall not be kept down.

This truth may well be applied by each one of us to our own life; it has many ramifications. —*Rev. Granville Taylor*

A New Deal for the Church School Library

By Mildred Fish Jaynes

Member of the Curriculum Committee, Department of Religious Education of the National Council

THOSE of us who recall the Sunday school library of past days bring to mind a picture of a musty corner behind the organ loft, or in some cold ante-room, where lurked a number of dingy, solemn, or sentimental books.

These were doled out officiously, and one at a time, by the genius of the library, a stiff and suspicious maiden lady, who believed in doing her bit for the Church, or a grim little old man, who felt that he ought to be a teacher, but was shunted off yearly into this line of duty. Sometimes the keeper of the books was a callow youth, who relished this chance to read the Henty books, while others were yawning over their lessons.

I remember such a library and its guardian. Eagerly I used to seek the Elsie books, *Faithful in Little, or the Carrier Dove,* or *Solitude Sweetened.* I even read good moral tales for boys, such as the Rollo books, *Little Jakie,* or *Decision, a Tale for the Young,* when the girls' supply was low. I was an indiscriminate and omnivorous reader. My childish fancy was thrilled by grim step-fathers, villains of various dyes, and their sure punishment. Too long moral dissertations were skipped. I reveled in the rewards which came to the good child. Often the good child died. I did not understand that.

All of which was supposed to have a salutary effect on my character and to enable me to meet temptation, forewarned and fortified. When I think of the sickly, pious tales now, I wonder what manner of psychology allowed such books to be written for children, or dealt out to the young. The truth is, little psychology of any kind was associated with Sunday schools in those days. Child study is a recent science.

One has only to visit a library in some modern Church school to realize the great distance we have traveled in the education of our children. It is likely to be housed in a room in the parish house, furnished not unlike a children's room in a public library, with low tables, chairs of the right height for working at these tables, good light and air, and the book shelves conveniently arranged for small people. The modern Sunday school library is more like a laboratory than a lending library. It is a place for research and group study, as well as individual pleasure.

Some sympathetic teacher, or volunteer, will be present on Sundays to assist young explorers, and to arrange a checking system for books taken out for "home study."

I have in mind a library where on Sunday morning during the Church school session, or after, these various uses are made of books collected over a period of ten years.

First, a "committee" comes to the door.

"Miss Wells, will you help us find some pictures for a poster our class is making? We want pictures of men working in factories or mills, or in lumber camps, or on farms."

The eleven year olds are led to a cupboard, where old copies of the *Survey Graphic* and the *National Geographic,* as well as other periodicals are kept, labelled FOR SCRAP BOOKS AND POSTER MAKING. In this school, after a file has been completed for reference material, other magazines donated by friends are saved for cutting purposes.

The children sit down on the floor with a pile of these pictorials before them, and look rapidly through them until the desired material is found. Scissors being produced, clippings are made, and the group returns to the classroom with its "findings."

In the corner sits a visitor who has wandered in and become fascinated with a shelf of children's books of devotion. With the illustrated *The Children's Kingdom*[1] in one hand and *A Child's Thoughts of God*[2] in the other, she approaches Miss Wells.

"Will you tell me, please, how you ever discovered so many fascinating children's books, and do the children use them?"

"Our rector donated the first book of that kind we had, *Through the Church Door,*[3]" replied Miss Wells, "and gradually we added others. Some of us watch for reviews of new religious books, and if they seem useful, try to buy a copy for the library sometime during the year. And yes, the children do use these. We try to have two or three devotional books in the Children's Corner, opened at pages which contain pictures and prayers appropriate to the season. Pupils looking for certain prayers, or constructing devotional services, use them. Occasionally a child asks to take one home for a week."

Another girl of about fourteen years comes into the room. She goes to a shelf marked CHURCH HISTORY AND CUSTOMS, and takes down a small red book, *The Worship of the Church and the Beauty of Holiness.*[4]

"Our class is going over to the church to look for symbols. May I take this book along so that we can identify those we do not know?"

A few minutes later a young teacher comes in looking flustered and rather cross.

"You know, I am assisting Mrs. Kendall this year. She was absent today and I just sent the children home ten minutes early. I can't do a thing with some of those boys. I don't believe I understand children. I've come to get one of those books spoken of at the last teachers' meeting. I want to learn what makes children do and say the things they do."

She goes home with *Personality Adjustment of School Children*[5] under her arm.

It must be understood that this school did not buy all of these books at one time. The library was started in a small way by the gift of books used by the director of religious education, when she was receiving her professional training. The next year a gift of $10.00 to the Church school was used to add five books on the task of teaching, such books as *The Project Principle in Religious Education,*[6] or *Creative Teaching.*[7] The following year the faculty voted to do away with the expense and doubtful value of buying pins for attendance rewards. This money was appropriated for books. Another year the budget raised for a Church vacation school included $25 to buy books of games and songs of many nations, handcraft and pattern books, and stories suitable for reading aloud.

Gradually the library grew in size and usefulness until now there are some books in all of the following classifications:

Church history and Church teachings
Personal religion
Biblical criticism
Philosophy of religious education
Child psychology
Methods of teaching
Devotional books—for adults, for children
Missionary education study books
Church School administration

[1] *The Children's Kingdom.* Watts. Alfred Knopf, New York. $2.00.

[2] *A Child's Thoughts of God.* Gillespie & Clark. Minton Bach Co., New York. $1.50.

[3] *Through the Church Door.* Haynes. Wright & Potter, Boston. $1.10.

[4] *The Worship of the Church and the Beauty of Holiness.* Regester. Gorham, New York. 60 cts.

[5] *Personality Adjustment of School Children.* Zachary. Scribner's, New York. $1.80.

[6] *The Project Principle in Religious Education.* Shaver. University of Chicago Press. $1.50.

[7] *Creative Teaching.* Suter. Macmillan, New York. $1.25.

Manuals for Y. P. F., G. F. S., Scout organizations, etc., and pamphlets of program building

Textbooks—for supplementary material to courses used during current year

Nature and history books

Encyclopedia and dictionary

Reference books to the social studies

Current magazines

Pamphlets from organizations

File of pictures.

If we ask ourselves, "What part does the library play in modern Church schools," the answer might include a fivefold function.

1. It gives inspiration and pleasure. Just as in any library one finds book lovers, browsing around, reading a bit here and there, so we find people, large and small, in the parish library enjoying good books on religious matters.

2. It provides reference and research material—for committees and individuals doing special jobs which fit into the creative activity pattern of the modern class. It adds color and detail and authority to the often meager material of the textbook in use in class.

3. It gives the teachers an opportunity to choose books not found in the public libraries, but invaluable to the task of teaching.

4. Its magazines keep the school in touch with current affairs in the mission field, with experiments in religious education, with the authorities who speak through their columns.

5. It enriches the devotional life by sharing the great thoughts and aspirations of men and women who think deeply on religious subjects.

All students who are interested in improving the curriculum will urge more books, better books, for the Church school library. Properly supervised and used, the library is a more effective and economical means of education than the average pupils' leaflet. Many of these are poor material pedagogically, and 50 per cent of them are lost, or practically useless, by the end of the term. A permanent, diversified collection of worthwhile books will be a joy forever.

In addition to creating new textbooks, the Church should encourage the accumulation of good religious books—books that will be made available during the Sunday session and throughout the week for reading and study.

THE MEETING

(In Bruges one frequently encounters in the early morning a little procession of boys and a fully vested priest carrying the Sacrament to the sick directly from Mass.)

IN BRUGES Lord Jesus walks the street
In Sacramental dress,
And all the bells ring out to greet
His loving tenderness.

A tiny lad before Him swings
Bronze bell and glowing light;
He's escort for the King of kings—
Eternal Beauty's knight.

Once in Jerusalem He walked
Through cobbled alleys dim;
And blind men saw, and dumb men talked,
And children smiled at Him.

Supreme need has no room for doubt;
Anguish and Mercy meet;
Glad angels throng the sacred route
When Jesus walks the street.

FLORENCE R. MENTER.

The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

One In Four

READ St. Mark 4: 1-9.

MANY OF THE DISCIPLES of our Lord Jesus Ch are on a lake shore or by the seaside at this time of year. It will be easy for them to picture to themse the fishing-boat thrust out a little from the land, the Teac standing where all can see and hear Him, and the congrega on the curving beach. Fix your eyes upon the Teacher. He is pale recluse who knows life only from a study chair, but a str commanding figure, bronzed by the sun, hardened to toil, wh keen eyes have seen much of men and whose heart warms them with understanding sympathy.

1. This may have been the turning-point in His ministry w He made a definite change in His method: less public preach to crowds and more intensive work with small groups of cho followers. However that may be He gives us here His estim of the proportion of those who "have ears to hear." It is one four. He is not speaking of those who refuse to listen at He is describing men and women like us who hear script read, prayers uttered, praises sung, sermons preached. One four, He says, really hears. Seventy-five per cent of us are forg ful hearers, who for one cause or another miss the message.

2. The test is fruitfulness, not simply enjoyment. Someth happens. Something is produced, it may be little or it may much, thirty-fold, sixty, or an hundred. To some of us the su mer may bring opportunity for a real retreat, where there be an honest facing of the facts. Where do we belong? Am the one-fourth who hear, or among the three-fourths who y no fruit? At any rate, all the hours by the seaside or on lake shore, or for that matter, on the mountain top, need be spent simply in pleasure. There may be some true recreat that is the *remaking* of our lives, inwardly and spiritua Listen to the Teacher. Once again He is ready "to teach by seaside."

3. It is heartening to remember at the end that in spite of who have not ears to hear, there is good ground. The mess does not fail. There are true hearers; one in four, perh but the one counts for more than the other three. The Chu endures and heroic lives, self-less devotion, holy hearts found among her members. Thank God for this.

Lord, open our ears that we may hear. Break up the hard a stony soil of our hearts, and once again sow the seed of tru Forgive our failures and grant us the help of Thy grace that may bring forth fruit to Thy glory. Amen.

A TEACHER'S PREPARATION

IF THE TASK of a physician were simply to give to every of his patients a certain number of doses of a certain kind medicine, little or no medical training would be required. if, as is the case, he is required to diagnose each individual c and prescribe according to the needs of that patient, then needs a very thorough training. So also with the physician souls—if he has one standard prescription for all, to be adm istered regardless of individual differences, he needs only a limi amount of training. To give an explanation of a Scripture ve or a catechism answer, and secure its memorization by the cl requires little skill. But if the teacher's task is to select fr the wealth of Biblical and extra-Biblical material, including l tory, biography, poetry, and drama, that which will best meet needs, fit the capacities, and appeal to the interests of a par ular individual or group, then his preparation must be cor spondingly more comprehensive and varied.

—*Youth and the Church,* by LEON C. PALMER.

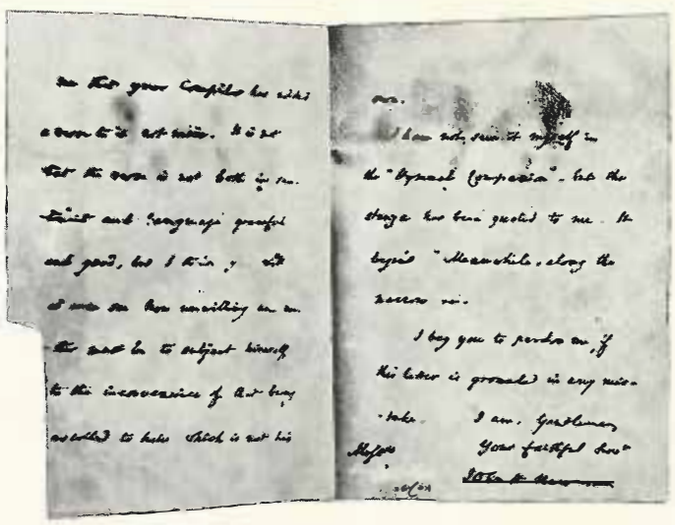
"Lead, Kindly Light"

A Forgotten Marching Song

By the Rev. Desmond Morse-Boycott

JUST A CENTURY AGO John Henry Newman wrote Lead, Kindly Light, which became the Marching Song of the Anglo-Catholic Movement. One would have thought Anglo-Catholics would have clung to it, in virtue of its origin as well as the encircling gloom through which they have passed. Or that, by reason of the secession of its author, it would be popular among Roman Catholics. But a century after its composition we find it appreciated and used in the main by Evangelicals and Free Churchmen.

Is it "shelved" because it lacks a good tune? The initiated have little to say to the advantage of C. H. Purday's, or the more familiar one by Dykes. Or is it because its subjectivism is disliked? Well, it at least *begins* with the Kindly Light. Or is it felt to be noble poetry, but not hymnody? But that subtle argument may be levelled against many fine hymns.



NEWMAN'S PROTEST TO PUBLISHERS
Against addition of a verse to his hymn, "Lead, Kindly Light"

At any rate, it should find a place in the Centenary selection, and all should know its history.

Newman had gone abroad with Richard Hurrell Froude (for the health's sake of the latter), but in April, 1833, parted company with him in Rome and struck off, with a servant, for Sicily. He fell ill of a fever at Leonforte and his servant thought he was dying. They made their way, however, to Castro-Giovanni, where he was laid up for three weeks. Towards the end of May he accomplished a three days' journey to Palermo. Before starting from his inn he sat down on his bed and began to sob bitterly. When his servant inquired what was the matter he could only answer: "I have work to do in England." He was obliged to stay three weeks in Palermo before a boat came, and for the first time began to visit continental churches, which soothed him, but he records that he did not attend services and knew nothing about the Blessed Sacrament.

At last he got off in an orange boat bound for Marseilles, and it lay becalmed for a week in the Straits of Bonifacio. He was writing verses the whole time. It has been a cheap gibe against Lead, Kindly Light that it was composed during a bout of seasickness. Besides, the boat was becalmed. He was torn by impatience to reach home, and almost thought he never would. You can see the temporal facts in the eternal meaning in the lines. But at last it was all over and he was back in his mother's home on the Tuesday before Keble preached the Assize Sermon. Between Lyons and England he somehow made a magnificent recovery, for his friends hardly knew him, and he used to speak wistfully in after years of the boundless energy with which he engaged in the great revival, in the exultation of "health restored and home regained."

So much for the circumstances in which Lead, Kindly Light was written. In time you find it in almost every collection of sacred songs and it collects an additional verse. This was written by the Rev. Edward Henry Bickersteth, some time vicar of Christ Church, Hampstead, and Bishop of Exeter, the composer of Peace, Perfect Peace. He was then editor of the *Hymnal Companion,* and wrote and inserted the following verse:

Meantime along the narrow rugged path,
Thyself hast trod,
Lead, Saviour, lead me home in childlike faith,
Home to my God,
In the calm light of everlasting life,
To rest for ever after earthly strife.

Many who used the early editions of the *Hymnal Companion* must have supposed it to have been a fragment of the original hitherto unpublished. I found it some years ago in an old copy, and should never have known the truth had I not also found, in a treasure trove of old, unpublished letters the following, addressed to the publishers of the *Hymnal Companion:*

"Gentlemen.—I doubt not I gave leave for my lines, 'Lead, Kindly Light,' to be inserted in your collection of hymns—and did so readily—but a stranger has been kind enough to write to inform me that your compiler has added a verse to it not mine. It is not that the verse is not both in sentiment and language graceful and good, but I think you will at once see how unwilling an author must be to subject himself to the inconvenience of that being ascribed to him which is not his own.

"I have not seen it myself in the *Hymnal Companion,* but the stanza has been quoted to me. It begins 'Meanwhile, along the narrow, etc.'

"I beg you to pardon me if this letter is grounded in any mistake.

"I am, Gentlemen,
"Your faithful servant,
"JOHN H. NEWMAN."

But the impertinence of adding is not so blameworthy as that of emptying, and I have lighted upon the following in a dissenting journal. I do not know the culprit:

Thus far God's love hath kept me, sure it still
Will hold me fast:
Through grief and pain, through loss and anguish till,
This life is past.
And faces loved long since and missed awhile—
In God's good time shall turn to me, and smile.

Here the editor is clearly full of the notion that the angel faces are human ones, a conception charming enough but lacking that note of trembling other-worldliness which the true lines breathe. For without contradiction Newman referred to *angel* faces, as witness his reminiscence in the *Apologia:*

"I used to wish the *Arabian Tales* were true: my imagination ran on unknown influences, on magical powers, and talismans . . . I thought life might be a dream, or I an angel, and all this world a deception, my fellow-angels by a playful device concealing themselves from me, and deceiving me with the semblance of a material world."

Churchwomen Today

Ada Loaring-Clark, Editor

IT IS DELIGHTFUL to know something of the aims, objects, and reactions of a group of junior college students who formed a Church school class at St. Paul's, Chattanooga, Tenn. What has been done there could well be, possibly is, duplicated in many of our parishes. This age is one that always presents problems, the students feel too old for Sunday school and too young for the adult classes. Great care must be given to the preparation of a program of study that shall be adequate to the needs and also to make it one that will not only waken interest but sustain it. Such a program must be directed towards giving inspiration to these young people in their relationship to Almighty God, and information concerning His method of dealing with the world through His Church. Mrs. Gilbert Govan, the leader of this particular group, says:

A College Class

"There were no really revolutionary reactions in my class. They all thought much more conventionally than I had expected. Our numbers varied from nine to fourteen. We used Holt's *Building the City of God* as an outline and held discussions on the social aspects of our community. I talked and they interrupted or I questioned them. Later I assigned them subjects on which they led the discussion. Marriage and divorce were among the most pertinent questions considered. They believed in divorce under rigid necessity but were very decided in the opinion that entrance into marriage should be made more difficult. They agreed that where one party had a definite interest in Church work, it was wise for the other party to change to that Church.

"Labor questions were discussed with an eye to the pupils themselves one day holding positions of influence and control. I found my group mildly socialistic, holding out for better wages, fairer treatment, especially where child labor is concerned, and the control of corporations. The subject that brought the most response was that of the proposed camps for America's transient youth and the thought that the uncared for children of today make the criminals and dependents of tomorrow. Once, one of the boys brought two friends from the Citizen's Camp and they gave a most interesting account of how and why they happened to join. Another, who was with an insurance company, gave a talk on Old Age Dependency and backed it up with his own practical knowledge. The idea of these seemingly irrelevant subjects impressed them with the fact that the Church is part of the community, depending on it, drawing from it, and living in it; and that social and spiritual responsibility are closely allied. The girls found that their religious training was tested every time they spoke to a stranger, a shop girl, a servant, or a friend, and the boys decided that to hold a position of responsibility one must feel responsible for those under him.

"I did not feel capable of teaching the Scriptures and once asked them if they thought I should try. Their very definite reaction decided me when they said they had been taught them in Sunday school and school all their lives; that scientific studies have explained away much of the mystery and that what they wanted was something like a study of Christian ethics in which they might deal with the everyday problems with which they came in contact.

"We discussed complexes and I urged them to be tolerant of the 'peculiar' student. Cases in Holt were studied and discussed. The Student Service in New York gave us information regarding wandering youths and homeless children. An article in the *Atlantic Monthly* evoked much discussion—'What College did to My Education.' Someone of more experience in handling young folks of this age might have gotten a great deal more from them, but I was more than repaid for my thirty minutes every Sunday. It is a most fascinating age and one that is surprisingly conventional—or was to this reader of modern books."

Books of the Day

Rev. William H. Dunphy
Editor

FRIENDS OF MEN. By Charles Franklin Thwing. Macmil
$3.00.

IF A MAN'S greatest blessings are his friends, Ex-Presi Thwing's life has been blessed beyond the ordinary singularly great and enriching friendships. Most of the me this volume whose lives are sketched, whose characters analyzed, and whose contributions to human welfare are praised he was privileged to know, with varying degrees intimacy. That is one of the great charms of the book. He speak of America's greatest biographer—William Roscoe Th —as "my dear friend"—of Talcott Williams—"I loved cott"—(he must have done so to have written such a beaut appreciation of him): of William Everett of tragic life pathetic career, "A smile and a tear for William Everett." He Theophilus Finck, famous as a musical critic, is "Henry" him, and Charles Albert Dickinson, one of the pioneers in Institutional Church Movement in America, is affectiona dubbed "Dick."

This volume of 479 pages contains thirty of these close portraits of great men of the present and preceding generat Are we right in thinking that the one which seems to be w ten from the greatest distance, and in which there is least of gracious warmth of personal affection and admiration is that Woodrow Wilson?

Each chapter is prefaced with an outline of the dates of main events in the life of the person concerned and a list of publications. The body of the chapter is concerned with the trayal of the character and the appraisal of his influence.

The first and one of the longest chapters of the book and one of the best is concerned with Phillips Brooks. "There wa man sent from God whose name was Phillips Brooks." For se years he heard him preach every Sunday when he "could heard," and on some Sundays as often as three times. The qu ties of the great preacher's character that impressed him wer "fulness of life, responsiveness, intellectual alertness, appreciat of life's values, tolerance and graciousness." These are brou into comparison with the elements of the preacher's personal mentioned in Brooks' Yale Lectures on Preaching, to show h Brooks himself was the best illustration of them. The chap ends with an interesting discussion of the likenesses and ferences existing between Brooks and John Henry Newman.

Most of the personalities discussed in the book were invol in the academic life of America's greatest institutions of learn —some as administrators; others as teachers; Woodberry, P body, Bowen of Harvard; Pepper and Smith of Pennsylva Wheeler of California, Wilson of Princeton, Jordon of Lela Stanford, Raymond and Seelye of Vassar and Smith respectiv Two distinguished Englishmen are discussed—Balfour, "Co moner and Aristocrat" and Haldane, the great secretary for W to whom England owed so much in the preparation of her ar for the crisis of 1913.

In a book of 479 pages it is much to say that we haven't covered a slovenly sentence. On the contrary on almost ev page there are rare sentences, some of them flashing with forgettable beauty.

If we have one adverse criticism it is that the book is a lit too long and would have been better if some of the four and f page sketches had been omitted. M. C.

NEWS OF THE CHURCH

Bishop Freeman Accepts Roman Gift

Stone From Tomb on Appian Way Given by American Church; Presented by Italian Ambassador

WASHINGTON, D. C.—A carved stone taken from an historic tomb on the famous Appian Way, over which St. Paul passed on his way to Rome, was presented June 30th to the Rt. Rev. James Edward Freeman, D.D., Bishop of Washington, for ultimate incorporation in the rising walls of the Cathedral of Saints Peter and Paul on Mount Saint Alban.

The stone was sent as a 60th anniversary gift from St. Paul's American Church in Rome, through the rector, the Rev. Theodore Sedgwick, D.D.

The words of presentation were spoken by Signor Augusto Rosso, Italian ambassador to the United States, during a brief ceremony. Bishop Freeman, who was accompanied by his chaplain, Canon Raymond L. Wolven, accepted the ancient stone and emphasized the significance of its new association with the cathedral.

Church in Cuba Grows In Spite of Misfortunes

HAVANA, CUBA—A tremendous gain in baptisms and confirmations was reported at the 27th annual convocation of the missionary district of Cuba in Holy Trinity Cathedral June 15th-18th. The Rt. Rev. H. R. Hulse, D.D., presided.

The terrible effects of earthquake and cyclone and the necessary closing of a number of missions were shown in the reports. In every way, except financially, the Church in Cuba is stronger than ever before.

Lake Tahoe School Staff Includes Four Bishops

RENO, NEV.—With the Bishops of Colorado, Wyoming, Sacramento, and Nevada as members of the staff, the fifth session of the Lake Tahoe Summer School will open on the evening of July 17th at Galilee, on the Nevada state line on Lake Tahoe, under the auspices of the district of Nevada and the diocese of Sacramento with the Bishop of Nevada, the Rt. Rev. Thomas Jenkins, D.D., as chairman.

Bishop Gailor Dedicates Dr. Wright Memorial Tablet

SEWANEE, TENN.—A tablet, memorial to the late Rev. Charles Thomas Wright, D.D., has been placed in All Saints' Chapel, University of the South, by the Young People's Service League of the diocese of Tennessee. The Rt. Rev. Thomas F. Gailor, D.D., dedicated the tablet July 2d.

APPIAN WAY STONE PRESENTED
To Cathedral of Saints Peter and Paul by St. Paul's American Church in Rome. The presentation was made by the Italian ambassador to the Bishop of Washington.

Province of Washington To Omit Synod Meeting

Executive Committee Decides Best Not to Convene This Year

WILMINGTON, DEL.—The annual meeting of the synod of the province of Washington, scheduled for October, will be omitted.

The Rt. Rev. Philip Cook, D.D., president, stated in a letter to the bishops of the province that by correspondence the members of the executive committee expressed the opinion that under present financial conditions, and because no invitation for the entertainment had been received, there should be no meeting. The bishops were almost unanimously agreed, prior to this, that the meeting not be held.

Priest, Who Escaped From Buddhist Monastery While Boy, Now Pastor of Church

SHANGHAI—Twenty-six years ago in Northern China a little boy was found hiding in an English mission compound. He had escaped, not unscathed, from a Buddhist monastery on top of China's most sacred mountain, Tai Shan.

The little boy was taken into the mission, healed of his wounds, clothed, educated in school and university and seminary. Today he is priest in charge of the fine new Church of St. Mary at Yenchow.

New Parish Hall to be Built

WASHINGTON, D. C.—St. George's Church, Clarendon, is soon to have a new parish hall, to relieve crowded conditions in the Church school. It will cost $14,000 and will be ready for use this fall. It will be of stone to harmonize with the church building. The auditorium will seat 350 people.

Congress Service Attendance 17,000

Bishop of St. Albans Officiates at Opening Evensong; Several Hundred Americans Present

(By Cable)

LONDON—One of the greatest services of worship ever held in the Anglican communion marked the opening July 9th of the Anglo-Catholic Congress observance of the Oxford Movement Centenary when 17,000 persons attended Evensong at the White City Stadium.

The Bishop of St. Albans officiated in the absence of the Bishop of London, who was unable to participate because of illness.

Many delegates to the world economic conference and the Greek ambassador were among the thousands at the service, which had as its intention peace among nations.

The sermon was by the Rev. Granville Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York. He pleaded for peace and opposition to secular communism.

Several hundred Americans are in London for the centenary celebration.

Bishops to Occupy Pulpit Of Cathedral in New York

NEW YORK—Following his custom Dean Gates of the Cathedral of St. John the Divine has arranged for a number of bishops to fill the pulpit there on the Sundays of midsummer.

Bishop Moreland of the diocese of Sacramento will be the cathedral preacher at 11 and 4 on the first three Sundays in July. Bishop McCormick of Western Michigan, will preach on July 23d and 30th, and on August 6th and 13th, Bishop Creighton, junior suffragan bishop of Long Island.

New York Church Given Flags

ELMIRA HEIGHTS, N. Y.—Two large American flags with standards were presented to St. John's Church and Troop 24, Boy Scouts of that church by the Capt. Clarence R. Oliver American Legion post at a special service June 11th. The rector, the Rev. Ernest L. Harvey, honorary chaplain of the post, responded to the presentation.

200 at Minnesota Conference

NORTHFIELD, MINN.—Two hundred persons registered for the recent Minnesota summer conference for Church workers at Carleton College.

Editorial Endorses Cathedral Project

Bishop Manning's Appeal for Funds for Work Continuance is Praised; Visiting Bishops to Preach

NEW YORK—An editorial, in the New York *Times* of July 3d, endorsed Bishop Manning's appeal for funds with which to continue construction of the Cathedral of St. John the Divine.

"The Bishop's urgent appeal," said the editorial, in part, "is in response to letters from unemployed stonecutters, stone and slate polishers, rubbers and sawyers, tile and marble setters and helpers. Immediate employment could be given to 2,500 men if enough to pay their wages could be secured; for what is spent in this construction is practically all for labor. The cost of the material is negligible. Those who by their contributions help toward the completion of our cathedral will have the satisfaction of starting again such a labor sequence as that of which the prophet Isaiah wrote:

" 'They helped every one his neighbor; and every one said to his brother be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fastened it with nails, that it should not be moved.' "

VISITING EPISCOPAL PREACHERS

In addition to the bishops from beyond this diocese who are to preach this summer at the Cathedral of St. John the Divine, several other visiting dignitaries are to occupy local pulpits. At St. Thomas' Church Bishop Remington of Eastern Oregon will be the preacher during July and August; Bishop Rogers of Ohio is officiating at St. Bartholomew's, and Bishop Sanford of San Joaquin at the Church of the Incarnation.

NEWS ITEMS

Grace Church, Broadway and Tenth street, which has begun the observance of its 125th anniversary as a parish, will also commemorate this coming October the 50th anniversary of the consecration of its former rector, Dr. Henry Codman Potter, as seventh Bishop of New York.

St. Peter's Church, West 20th street, the Rev. Richard A. D. Beaty, rector, observed last week the 102d anniversary of its founding.

The Rev. George B. Shriver and Mrs. Shriver have sailed from New York en route to India where the Rev. Mr. Shriver, representing the Episcopal Church in this country, will inaugurate missionary work in the diocese of Dornakal.

Philadelphian Urges Loyalty

PHILADELPHIA—The world, bad as it is, would be infinitely worse if ideals of loyalty and coöperation are sacrificed in this cynical time, according to the Rev. Granville Taylor, vicar of the Chapel of the Mediator. In his church bulletin, he urged Churchmen to put loyalty and cooperation to firms, employers, and the government on the highest Christian basis.

Bishop Ferris Baptizes 58 Boys in New York State Industrial School Chapel

ROCHESTER, N. Y.—Bishop Ferris baptized 58 boys in the chapel at the State Industry School, Industry, N. Y., June 25th. The class was presented by the chaplain, the Rev. Arthur O. Sykes, D.D.

Women May Be Delegates To Saskatchewan Synod

Archdeacon Presides at First Regular Sessions in Bishop's Absence

SASKATOON, SASK.—The first regular sessions of the synod of the newly constituted diocese of Saskatchewan were held in the auditorium of St. George's College, Prince Albert. In the absence of the Bishop of Saskatchewan through illness, the chair was ably taken by the Ven. E. J. Hall.

It is interesting to record that, after much debate, a striking innovation in the matter of representatives to synod was adopted in the constitution of the new diocese. This was the deletion of the word "male" in the clause defining those eligible for synod representation. Saskatchewan is not the first Canadian diocese to remove the sex barrier as the diocese of Caledonia has already in its constitution a similar clause.

300,000 Witness Pageant Of Jews at World Fair

CHICAGO—Approximately 300,000 persons witnessed what was heralded by representatives of many faiths as one of the greatest religious spectacles in America in years the nights of July 3d and 4th, at the World Fair. The affair was a pageant, "The Romance of a People," depicting the history of the Jewish race.

Generally speaking, the pageant will no doubt be the outstanding religious performance of the 1933 World Fair. Six thousand actors, dancers, and singers participated in the event under the direction of I. Van Grove.

Parish Observes Its Centennial

FREEPORT, PA.—Trinity parish celebrated its centennial June 15th. The quaint old church, which has been repaired from time to time by its generations of communicants, was erected in 1837. Bishop Mann gave the centennial address.

Dean Nutter to Preach at Trinity

NEW YORK—The Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, will be special preacher at Trinity Church during July and August. His address will be 29 Monroe Place, Brooklyn.

First Wedding Ceremony

NEW YORK—The Italian congregation of Grace Emmanuel Church July 2d witnessed its first wedding ceremony since its organization. There were about 200 persons present. The Rev. Francis De Cristoforo officiated.

Rev. Paul Engle Heads Fellowsh

Bishop Green is Preacher at 1 Annual National Rural Chu Conference at Madison

MADISON, WIS.—The 12th ann National Rural Church Con ence was held here June 26th July 7th. The Rev. Goodrich Fen secretary for Rural Work of the Nati Council, was the leader. Thirty-six pri and 17 women workers were in attenda

The conference sermon was given the Rt. Rev. William Mercer Gre bishop coadjutor of Mississippi, at G Church July 2d. This conference is un the auspices of the College of Agricult of the University of Wisconsin. It is o to all denominations but for years Episcopal Church has had the largest gr attending.

The Rural Fellowship of the Chu met for dinner at St. Andrew's parish J 5th. Speakers were Bishop Green a Prof. Roy Colbert of the department sociology of the university and presi of the Rural Fellowship.

The Rt. Rev. John C. Ward, D.D., elected honorary president, and the P Paul Engle of Bay City, Texas, presid Other officers are Prof. Colbert, first v president; Miss Monica Howell Helena, Mont., second vice-president, the Rev. Val Sessions of Bolton, Miss., elected editor of the *Rural Messenger*.

Oxford Movement Them Of N.Y. Cathedral Servi

NEW YORK—The services at the Ca dral of St. John the Divine July 9th w in special observance of the Centenary the Oxford Movement which is now b commemorated in the Anglican com nion all over the world.

The preacher at 11 A.M. was the Rev. William Hall Moreland, Bishop Sacramento, and the subject of the mon was "The Oxford Movement its Influence on the Church and World."

Illinois Dioceses to Observe Centennial at Peoria in 1

QUINCY, ILL.—Plans for the observa in 1935 of the centennial of the foun of the diocese of Illinois, which then cluded the entire state, have been begun

By resolution of the last synod of diocese of Quincy, a committee was pointed to make plans for a fitting c bration at Peoria.

Nine Graduate From Utah School

SALT LAKE CITY, UTAH—The Rt. A. W. Moulton, D.D., was in charg Rowland Hall commencement exer June 30th. Nine girls were graduated. school will reopen next September u a new association, with the Bishop rem ing as president of the new board.

Churchmen to Pay Bishop Gailor Honor

More Than 40 Bishops and Many Other Leaders to Attend Consecration Anniversary July 25th

MEMPHIS, TENN.—More than 40 bishops and many other leading Churchmen of the United States and Canada have signified their intention of attending the observance July 25th of the 40th consecration anniversary of the Rt. Rev. Thomas F. Gailor and of his 25th anniversary as chancellor of the University of the South.

The celebration will be conducted in All Saints' Chapel of the University of the South, at Sewanee. The Rt. Rev. James M. Maxon, bishop coadjutor of Tennessee, is chairman of arrangements.

ARCHBISHOPS SEND GREETINGS

Letters of greeting to Bishop Gailor include messages from the Archbishops of Canterbury, York, and Armagh, the Primus of the Episcopal Church in Scotland, the Bishop of London, and from more than 100 American bishops.

An address of felicitation from the diocese, adopted by the congregations Whitsunday, is accompanied by more than 5,000 signatures of Tennessee Churchmen.

The Most Rev. James DeWolf Perry will present greetings from bishops of the Anglican communion at the celebration. Dr. W. D. Haggard, of Nashville, will present the address from communicants of the diocese.

Immediately after the recessional, an informal reception will be held on the lawn of Bishop Gailor's Sewanee home.

Rhode Island Institute Chapel Dedicated by Bishop Bennett

NEWPORT, R. I.—A little chapel which is sure to command the attention and study of lovers of ecclesiastic art has just been dedicated here.

Out of a comparatively small room in the Seamen's Church Institute of Newport, itself a memorial to the late Governor George Peabody Wetmore and his wife, the artist Durr Freedley has wrought the unique sanctuary given by Mrs. Hamilton Fish Webster in memory of her mother, Marie Helene Caroline Post. The service of dedication was performed by the Rt. Rev. Granville Gaylord Bennett, in the absence of Bishop Perry. He was assisted by the superintendent of the Institute, the Rev. Roy W. Magoun.

Bishop Abbott Conducts Revival Among Mountaineers

LEXINGTON—Bishop Abbott conducted a revival among the mountain people of his diocese, along the Big Sandy River, the week of June 25th.

The new church at Shelbiana was crowded at every service, and as many stood outside the church as found accommodation within. There were many baptisms and confirmations.

Four Sets of Twins Baptized in Richmond

RICHMOND, VA.—Four sets of twins were baptized by the Rev. W. Geiger Irwin at St. Andrew's Church June 18th. There were six boys and two girls, ranging in age from three months to 11 years.

Judge Cooper Called Upon To Justify His Charges

New York Rector Denies Congress Will Violate Church Laws

NEW YORK—Federal Judge Frank Cooper, leader of the group of Albany laymen who objected to the Presiding Bishop's attendance at the Catholic Congress of the Episcopal Church in Philadelphia this fall, was called upon by the Rev. A. P. S. Hyde, rector of Holyrood Church, in a letter July 3d to explain how at the congress, as Judge Cooper charged, "the fundamental laws of the Protestant Episcopal Church are to be violated."

The Rev. Mr. Hyde defended the Presiding Bishop's determination to accept invitations from bodies of Churchmen representing every school of thought. He denied there would be any violations of Church laws at the congress services.

Cathedral Stained Glass Windows Placed on Exhibit

WASHINGTON, D. C.—Lawrence Saint, who, with his fellow craftsmen, has been creating stained glass windows for Washington Cathedral during the last five years, held a public exhibition of their latest work at the Cathedral Studio on Second Street Pike, Huntingdon Valley, above Bethayres, Pa., June 23d and 24th. The exhibition consisted mainly of the "Moses window" and panels of the "Deborah window," which are soon to be installed in the newly completed north transept of the Cathedral on Mount Saint Alban. Glass-blowing, one of the picturesque steps in the process of making Cathedral windows, was also demonstrated.

Miss Carr Accepts Position As Stuart Hall Principal

STAUNTON, VA.—Miss Ophelia S. T. Carr, formerly dean of Chatham Hall, Chatham, Va., became principal of Stuart Hall on July 1st, succeeding Mrs. Ada A. Hills.

Stuart Hall, a Church school for girls, is owned jointly by the dioceses of Virginia, Southern Virginia, and Southwestern Virginia.

175 at Howe Conference

HOWE, IND.—The slogan, "You can't afford to stay at home," of the Howe Summer Conference of the dioceses of Indianapolis and Northern Indiana, was taken literally by about 175 persons who attended the conference during June 25th to 30th.

Albany Laymen Renew Protests to Bishop

Primate's Sharp Rebuke Fails to Stop Objections to Attendance at Catholic Congress

ALBANY, N. Y.—A renewel of the protest of a group of laymen in the diocese of Albany against the Presiding Bishop's plan to attend the Catholic Congress in Philadelphia next fall was made by the secretary of the group, Federal Judge Frank Cooper, after receiving a sharp rebuke from Bishop Perry.

In a reply June 29th to Bishop Perry's letter informing him the Presiding Bishop intended to represent the entire Church and no particular faction in it, Judge Cooper said there was "a rising tide of indignation among the laity."

"REGRETS BISHOP IS OFFENDED"

Judge Cooper's letter in full follows:

"Dear Bishop Perry:

"Your letter of the 28th we read in this morning's press before its receipt by me.

"We are very sorry indeed that you feel offended by the fact that a group of laymen of the Episcopal Church have written to you protesting against your attending a so-called 'Catholic' Congress to be held by a group of Anglo-Catholic clergy and a few Anglo-Catholic laity where, by the celebration of a 'Pontifical Mass' and otherwise the original, long-established, and fundamental laws of the Protestant Episcopal Church are to be violated.

"It is clear to any thoughtful Episcopalian that the ritual to be used at this Congress will be absolutely un-Episcopalian and anti-Protestant.

"We feel that you do not recognize that there is a rising tide of indignation among the laity at transgressions of this nature, chiefly by Anglo-Catholic clergy and if, as you say, you intend to represent 'every school of thought' in the Church, surely you realize that you are not truly representing this large group in the Church if you attend and participate in this Congress and thereby become a partisan of Anglo-Catholic violation of the law of the Protestant Episcopal Church.

"It is not a matter where responsibility can be passed back to your deceased predecessor, but the responsibility is yours and yours alone.

"Very truly yours,
FRANK COOPER."

The Presiding Bishop's letter to Judge Cooper said in part:

"Without entering into the question as to the propriety of any attempt by a group of persons to instruct the Presiding Bishop as to what meetings in the Church he may help by his presence and what others he should ignore, it is important to inform you and thus to put on record that in agreement with the excellent course pursued by my predecessor, invitations from bodies of Churchmen representing every school of thought shall have my attention and when possible my acceptance."

30 Girls at Conference

DETROIT, MICH.—Thirty girls attended the annual Younger Girls' Conference of the diocese July 1st to 8th at Pine Lake.

5,000 Visit Church Exhibit at Fair

Registrations at Hall of Religion First Month Include Churchmen From All States

CHICAGO—Something of the magnitude of crowds attending the World Fair is indicated by the fact that registrations at the Church's exhibit in the Hall of Religion during the first month of the Fair included visitors from every state in the union and from a dozen foreign countries, among them China, Japan, Alaska, Germany, England, Scotland, and Palestine.

Approximately 5,000 registrations were recorded, and only Episcopalians are asked to register. Some members of other communions, however, were on record.

PROGRAM IS GIVEN

The active program in connection with the exhibit is now under way. Last Sunday, July 2d, Trinity Church choir gave the first musical program. The Rev. Frederick Gratiot, rector, Church of Our Saviour, was the first priest to serve at the exhibit. It is planned to have a priest on duty two days a week to explain the exhibit and answer questions. Other days representatives of Church organizations will be present with special exhibits to tell of the work of such groups.

The Rev. William B. Stoskopf, rector, Church of the Ascension, has been appointed by Bishop Stewart to have charge of the clergy program and the Rev. Alfred Newbery, rector, Church of the Atonement, has been delegated to arrange an educational book exhibit.

The exhibit, prepared under the direction of the department of Publicity of the National Council, on instructions from the National Council, has been placed under the direction of Bishop Stewart by the Presiding Bishop.

Most Parishes Represented At Duluth Summer Conference

DULUTH, MINN.—The eighth annual summer conference of the diocese of Duluth opened at the Mission, Cass Lake, June 25th, and closed on the following Friday. The conference was attended by delegates from nearly every parish and mission in the diocese, the total being approximately 70. Bishop Kemerer was chaplain of the conference.

Maine Conference Ends

BRUNSWICK, MAINE—The young people's conference at Bowdoin College recently completed its fourth annual session of one week. This venture of the diocese has proved itself of inestimable value. There is now an alumnus group of over 150 and the clergy, Woman's Auxiliary, and men of the diocese back the conference with enthusiasm.

Alphabeting of Dioceses In "Living Church Annual" Brings New Neighborliness

MILWAUKEE—The alphabeting of dioceses in this year's *Living Church Annual*, which puts foreign districts in the same alphabet with the home dioceses, brings about a new geographical neighborliness.

Anking is now between Albany and Arizona. Kentucky and Lexington have always been side by side but now Kyoto is between them. Delaware and the Dominican Republic are next door to each other, and Erie is next to the Churches in Europe. Texas and Tohoku are neighbors, and South Florida and Southern Brazil. Pennsylvania is next to Panama, and Mexico is between Massachusetts and Michigan. People in each diocese might look up their nearest alphabetical foreign neighbor and make a special study of it.

Philadelphia Auditorium Chosen for Congress Mass

Presiding Bishop to be Preacher and Fr. Atkinson Celebrant

PHILADELPHIA—The great Mass at the Centenary Catholic Congress at which the Presiding Bishop will preach, will be celebrated in the new municipal auditorium near the University of Pennsylvania Tuesday, October 24th, according to the Rev. C. Clark Kennedy, secretary of the Catholic Congress.

The Rev. George W. Atkinson, D.D., rector of St. James' Church, Washington, will be the celebrant. The Rev. Edmund Sills, rector of St. Peter's Church, New York, will be the deacon and the Rev. William Osborn Baker, rector of Christ Church, New Haven, sub-deacon. The Rev. Vivan A. Peterson, rector of St. James' Church, Cleveland, will be the master of ceremonies. Canon Winfred Douglas is in charge of the music.

The outdoor procession is scheduled to start at 10:30 A.M., with the Mass at 11 A.M.

Birmingham, Alabama, Church Assigned For Use of Deaf

BIRMINGHAM, ALA.—St. John's Church, Elyton, has been assigned for the use of the deaf people of Birmingham under the Rev. Robert C. Fletcher, provincial missionary to the deaf.

It will be known as St. John's Church for the Deaf, and will be re-fitted and used solely by them.

Hankow Observes Centenary

HANKOW, CHINA—With Bishop Roots pontificating, a diocesan observance of the Oxford Movement centenary was expressed in a Solemn High Mass in St. Paul's Cathedral Whitsunday. Chinese and American priests participated.

Erie Plans Mission

ERIE, PA.—The commission on evangelism plans a diocesan-wide mission during Epiphanytide 1934.

Archbishop Asks Aid For Lausanne Wo

Financial Support of Faith, Or Movement Sought; Econom Have Been Effected

LONDON—The Archbishop of Yo chairman, and Dr. A. E. Garvie, v chairman, have sent a letter to religious newspapers directing attentior the work and needs of the Faith Order Movement, which held a wo conference at Lausanne in 1927.

The movement, the letter recalls, ov its origin to the Episcopal Church America, which launched the project the initiative of Bishop Brent. "Ev autonomous Church or denomination," letter stated, "was invited to join in movement, and nearly all the greater nominations accepted the invitation, w the great and greatly regretted excep of the Church of Rome. The letter said

"The work is now carried forward b representative continuation committee it is as officers of that committee that write to explain the needs of the mo ment. Until lately a disproportionate sh of the financial support was supplied by friends of the movement in America. I impossible that this should continue. participating Churches make grants fr their central funds, but we are bound look also to private persons for support.

"Drastic economies have been effected. have been fortunate to secure as theolog secretary Canon Leonard Hodgson, w known both in this country and Amer as a writer and lecturer of theology; he has generously undertaken to discha for the present the duties of general sec tary also without further remuneration. international work must always be exp sive. We have made a careful calculati and find that we need at least £1,300 in e of the next two years. We believe that will be forthcoming if the nature of movement and its needs are known, there is no more vitally urgent claim th that of Christian reunion."

BOSTON CHURCH REPAIRS COMPLETED

St. Botolph's Day was observed by Solemn Eucharist at Boston parish chur when the Bishop of Lincoln offe thanks for the completion of the resto tion of the tower ("Boston Stump This marks the last stage of the rep of the entire church.

The ceremony was attended by Mr. a Mrs. W. R. Whiting and other visit from Boston, Mass. Mr. Whiting plan a tree in the churchyard on Saturday aft noon in memory of his visit.

N. Y. Parish 100 Years Old

BEACON, N. Y.—The 100th anniversa of the founding of the parish was served at the services in St. Luke's Chur Trinity Sunday. The Rev. A. O. Trits rector, read the sermon preached by first rector, the Rev. Robert Boyd V Kleeck, when he assumed office in the p ish, then known as St. Anna's.

Giant Altar Erected For Congress Mass

Service at Massive Structure Will Mark Oxford Movement Centenary Observance Culmination

(Sketch on Front Cover)

LONDON—What is believed to be the largest altar ever erected in England will be used for the celebration of the Pontifical High Mass at the White City Stadium July 16th.

The service, at which the Bishop of London will be present, will form the culmination of the meetings and services arranged in London by the Anglo-Catholic Congress in commemoration of the centenary of the Oxford Movement.

The altar is 21 feet long and the canopy is 35 feet across. The candles are 12 feet high. In front will stand the pulpits from which the epistle and gospel will be read, and the Bishop of London will be seated on the throne behind the altar.

The Rev. W. G. de Lara Wilson, assistant curate of St. Anselm's, Davies street, Mayfair, is the designer.

Report Says Race Relations Crossroads Are Reached

Predicts One Way Leads to Violence And Other to Coöperation

NEW YORK—Americans stand "at the crossroads in race relations," states the report of the department of race relations of the Federal Council of Churches. One road leads to race and class conflict and violence; the other road to interracial understanding and goodwill through cooperative activity.

"Peaceful methods of adjustment through friendly contacts, through educational projects, and through experiments in cooperative activity have grown increasingly effective, with a growing conviction of the ultimate power of the Christian religion to solve race problems," declares the report. "At the same time racial conflicts are becoming increasingly acute. This has been partly due to friction engendered by feelings dramatized in such movements as the Ku Klux Klan on the one hand and radical organizations on the other. . . . We stand at the crossroads of adjustment in race relations."

Novice Becomes Sister

BROOKLYN, N. Y.—Miss Anne McCreery, formerly of Burlington, N. J., having been a novice in the Community of St. John the Evangelist for a year and a half, was professed as Sister Anne Francis June 5th by Bishop Stires, in St. John's Chapel of the Church Charity Foundation, Brooklyn. Sister Anne Francis will continue to work in St. John's Hospital, as she did during her novitiate.

Dominican Republic Priest Receives Recognition From King—Given Decoration

PORT AU PRINCE, HAITI—In the list of names officially recognized for particular honor on the recent birthday of King George V is that of the Rev. Archibald H. Beer, missionary at San Pedro de Macoris, Dominican Republic. He was accorded the decoration, "Member of the Most Excellent Order of the British Empire."

Fr. Beer, in addition to his services as a missionary, is also vice consul of Great Britain and as such is brought in close touch with many thousands of British subjects who migrate to the Dominican Republic for labor on the large sugar estates.

Kemper Hall Conference Attendance Almost 300

Celebration of July 4th Proves Most Popular

KENOSHA, WIS.—Nearly 300 Churchmen and women attended part or all of the 15th annual summer conference held at Kemper Hall, Kenosha, which closed its session Friday, July 7th. It was declared one of the most successful conferences in history.

Nearly half of those in attendance were studying for credit. The period over July 4th proved again the most popular of the conference. Bishop Stewart came up for the Fourth. Bishop Ivins of Milwaukee was at the conference for a time, and Bishop Johnson's sunset addresses were an inspiration to all. The Rev. Donn Frank Fenn of Baltimore was a capable chaplain.

The conference reunion was held at St. Luke's Pro-Cathedral, Evanston, July 9th. Dean Gerald G. Moore, executive chairman of the conference, was in charge.

Porch of Smallest Church In London Bought by City

LONDON—The little panelled porch of the historic fifteenth century church of St. Ethelburga, in Bishopsgate, is being acquired by the City of London Corporation in connection with street improvement.

St. Ethelburga's Church is the smallest in London. It is associated with England's sea history, for it was here 325 years ago that Henry Hudson and his crew of eleven received Holy Communion before they set out, in the words of the contemporary notice, "to goe to sea four days after to discover a passage by the North Pole to Japan and China."

Pilgrimage to Grave

DENVER, COLO.—On St. Peter's Day, the birthday of the late Sister Adah Gabriel, O. S. A., a hundred parishioners of St. Andrew's, Denver, made a pilgrimage to her grave at St. Anne's in the Hills. The grave stone was blessed, and Benediction of the Blessed Sacrament given from the recently completed Calvary altar in the Sisters' burial plot.

Rev. H. Weir Accepts Philadelphia Call

Rector of St. Paul's, New Haven, to Begin Work at Church of Holy Trinity First Sunday in October

PHILADELPHIA—The Rev. Howard Robert Weir, for the past five years rector of St. Paul's Church, New Haven, Conn., has accepted a call to the rectorship of the Church of the Holy Trinity, Rittenhouse Square, Philadelphia. He will fill the vacancy created more than a year ago by the death of the Rev. Floyd W. Tomkins, D.D., who had been rector of the church for more than 31 years.

The Rev. Mr. Weir, who is 47, is a graduate of Hiram College and Union Theological Seminary. He began his ministry as assistant rector at Grace Church, New York, where he was associated with the Rev. Charles L. Slattery, later bishop of Massachusetts. From Grace Church, New York, he went to Grace Church, Salem, Mass. He remained there until he was called to New Haven. During his ministry at St. Paul's, New Haven, he has gained a wide influence among the student body at Yale University. The Rev. Mr. Weir will begin his ministry at the Church of the Holy Trinity on the first Sunday in October.

For a number of months, the Rev. Howard Chandler Robbins, D.D., of the General Theological Seminary, New York, has been the preacher at Holy Trinity on Sunday mornings, and various visiting clergy have occupied the pulpit in the evening. The parish work has been carried on by the Rev. John R. Huggins, Ph.D., assistant rector.

Pennsylvania Establishes "Vacation House" for Clergy

PHILADELPHIA—Through the efforts of a special committee of clergy and laymen, a "vacation house" has been established in Atlantic City which will give an opportunity for any of the clergy and missionaries and their families to enjoy rest and recreation at the seashore at a minimum cost. Mrs. A. R. Van Meter, widow of the Rev. A. R. Van Meter, executive secretary of the diocese until his death early in May, will serve as hostess.

100 at Geneva Conference

ROCHESTER, N. Y.—The first annual inter-diocesan conference for the dioceses of Rochester and Western New York was held in Hobart College, Geneva, June 23d to 25th with an attendance of over 100 young men and women.

Bishop Sanford to Occupy Pulpit

NEW YORK—The Rt. Rev. Louis Childs Sanford, D.D., Bishop of San Joaquin, is to be the preacher at the Church of the Incarnation during July and the first two Sundays in August.

Teachers' College To Open in Victoria

Founding of Religious Education Institution Possible Through Offer of Miss Eva Hasell

VICTORIA, B. C.—A college with a year's course for teachers working with the Sunday school caravans, for Sunday school experts, or for any interested in religious education is to be opened here in October, with the full approval and coöperation of the Archbishops of New Westminster and Rupert's Land, the Bishop of Columbia, and other western bishops.

The founding of such a college has become possible through the offer made by Miss Eva Hasell, honorary organizer of Anglican Sunday school caravans, in answer to her appeal two years ago for a principal who would undertake this work. Miss Barbara Carlisle, former member of the staff of St. Cristopher's College, London, England, holder of the Archbishop of Canterbury's diploma in theology and the St. Cristopher's College certificate for religious education, has offered her services and two hundred pounds per annum for three years, and a house has been rented near the cathedral in Victoria.

The remaining sum per year necessary has been guaranteed by Miss Hasell who has promised to raise the same for a period of three years.

Dr. Bell to Fill Preaching Engagements in England

ANNANDALE-ON-HUDSON, N. Y.—The Rev. Dr. Bernard Iddings Bell, who retired July 1st as warden of St. Stephen's College, Columbia University, sailed on that day for two months in England, where Dr. Bell has preaching engagements at the Temple Church in London, the Church of St. Mary the Less in Cambridge, and St. Augustine's Church, Kilburn. He will also be the preacher at a service in the Royal Albert Hall on July 14th.

Dr. and Mrs. Bell will return to this country September 1st, when he will fulfill engagements preaching and lecturing in various universities and colleges during the autumn. During the summer his address will be in care of the Authors Club, London.

Diocesan-Wide Class Confirmed

ALBANY, N. Y.—Inaugurating a diocesan-wide confirmation class for persons who were unable to be in the parish classes, the Rt. Rev. G. Ashton Oldham confirmed 50 persons in the Cathedral of All Saints on Whitsunday afternoon. Twenty-nine candidates were presented by the dean and 21 were presented by the rectors of seven neighboring parishes.

Work in Nevada Growing With Six New Buildings Opened During Past Year

RENO, NEV.—Six new buildings for Church work were opened in Nevada the past year. Twenty-one workers are now on Bishop Jenkins' missionary staff where there were but eight when he became bishop four years ago.

New York Russian Choir Reviving Ancient Chants

Mongolian-Russian Hymns More Than 1,000 Years Old

NEW YORK—A local Russian choir is attempting to revive some of the ancient chants of that communion—Mongolian-Russian chants more than one thousand years old.

It is General Serge V. Savitsky's unpaid choir, which sings from the high loft of the Russian Orthodox Church of Christ the Saviour, at Madison avenue and 121st street, and which, some critics hold, provides better music than any other New York choir.

In reviving these hymns which probably are being heard in the United States for the first time, General Savitsky said he and his singers merely were returning in music as they already had in spirit to the Russia that existed before the Italian influence began with the organization of the first Imperial Russian Capella in 1735.

The ancient songs belong to the "Znamennoye," the symbol or hook music, a sustained singing embellished by infinite variation.

Dr. Ashworth Is Appointed Conference Staff Secretary

NEW YORK—Dr. Robert A. Ashworth, prominent Baptist clergyman, has been appointed educational secretary on the staff of the National Conference of Jews and Christians. The National Conference of Jews and Christians is an organization of Protestant, Catholic, and Jewish leaders interested in bringing about mutual understanding and coöperation among the three great religious groups in the United States.

119 at W. Michigan Conference

GRAND RAPIDS, MICH.—The seventh annual summer conference of the diocese of Western Michigan was held from June 25th to July 1st at Rochdale Inn. There were 119 full time registrations and from 50 to 60 part time registrations and visitors.

Bible Presented to Library

MILWAUKEE—A Bible, printed about 1670, has been presented to the Frederic Cook Morehouse Memorial Library by Mrs. I. M. Butter of Milwaukee. The Bible belonged to her grandfather, William Arnold, who died in 1863.

Bishop Burleson Heads Departme

Appointed by Presiding Bishop Successor to Bishop Creighton Domestic Missions Work

NEW YORK—The Rt. Rev. Hu Latimer Burleson, D.D., assist to the Presiding Bishop, has b appointed secretary of the department Domestic Missions of the National Co cil.

Since the resignation of Bishop Cre ton as secretary left that office vacant became necessary for the Presiding Bis to make provision for its administrat He has done so by asking Bishop Burle to assume executive responsibility.

Bishop Burleson as first vice-presic of the Council already has supervisior the departments of Missions, Social S vice, and Religious Education, and a former missionary bishop of many ye service he is in intimate touch with field and its problems. The appointm is also in the interests of economy.

Northern Indiana Field Department Elects Offic

HOWE, IND.—The field department the diocese of Northern Indiana met (ing the Howe Summer Conference organized for the year with the I J. McNeal Wheatley, rector of Tri Church, Fort Wayne, chairman; the I A. L. Schrock, rector of St. Jar Church, Goshen, secretary; and Seth Green, of Fort Wayne, treasurer.

Plans were made for the annual con ence of the laymen and clergy of the cese which will be held in South Bend October 17th, preceding the meeting of synod of the province of the Mid-W which will meet at the same place evening and the two days following.

R. W. McCandlish Elected Houghteling Forum H

CHICAGO—R. W. McCandlish, of Augustine's Church, Wilmette, was ele president of the Houghteling Foru meeting at Doddridge Farm near Libe ville, recently. He succeeds Wirt Wr of St. Luke's Pro-Cathedral. Other ficers elected were: William F. Pelh St. Mark's, Glen Ellyn, honorary pr dent; E. O. Adomeit, St. Margar vice-president; Harold Bray, H Nativity, secretary-treasurer.

The Rev. John B. Hubbard of Mary's, Park Ridge, was leader of year's forum meeting, taking as his th the Apostles' Creed.

New Boston Committee Treasurer

BOSTON—A new treasurer has been pointed by the Boston Committee for Support of the Russian Theological Ac emy in Paris, succeeding Harold Peab resigned. He is Archibald F. Cheney, Congress street, Boston.

Brooklyn Parishes Merge, Call Rector

Vestry of Churches of Messiah and Incarnation Vote Consolidation; Rev. Frank Adams Accepts

BROOKLYN, N. Y.—A merger of the parishes of the Church of the Messiah and the Church of the Incarnation in Brooklyn has been decided upon by the vestry of the two congregations.

Both parishes are without rectors at the present time. The Rev. A. W. Carrington of the Incarnation has been called to the rectorship of the parish at Great River, L. I. The Rev. St. Clair Hester, for 35 years rector of the Church of the Messiah, died suddenly about a month ago.

The Rev. Frank Adams of St. Paul's Church, Cleveland, has been called as rector of the merged parishes and will assume charge about the 15th of September. The Rev. Mr. Adams has served as director of religious education for the diocese of Northern Ohio.

Property problems are yet to be decided by the two congregations. The Church of the Messiah has one of the finest church buildings in the diocese with an exceptionally fine organ.

All plans must be passed upon by Bishop Stires before official action can be taken. His early approval is anticipated as this section of Brooklyn has been overchurched due to changing residential conditions.

Diocese Secures Property For Bishop Creighton's Home

BROOKLYN, N. Y.—The diocese of Long Island has secured a spacious piece of property adjacent to the cathedral for the residence of the Rt. Rev. Frank W. Creighton, S.T.D., suffragan bishop. Bishop Creighton is to have charge of the archdeaconries of Queens and Nassau.

Lenox, Mass., Summer Preachers

LENOX, MASS.—Preachers at the "Wheatleigh" sunset services here this summer include the Rev. Canon H. N. Arrowsmith, of the Cathedral of the Incarnation, Baltimore, July 16th; the Rt. Rev. S. B. Booth, D.D., Bishop of Vermont, July 23d; the Rev. Charles Townsend, St. Stephen's, Providence, July 30th; The Rev. Angus Dun, Episcopal Theological School, Cambridge, August 6th; the Rev. R. O. Ogilby, LL.D., Trinity College, August 13th; the Rt. Rev. Stephen E. Keeler, D.D., bishop coadjutor of Minnesota, August 20th; the Rev. Canon Anson Phelps Stokes, D.D., of the Cathedral of SS. Peter and Paul, Washington, August 27th; the Rev. Clifton Macon, D.D., of New York, September 3d and the Rev. Frederick H. Sleep, Church of the Good Shepherd, West Fitchburg, Mass., September 10th.

Deaf Able to "Hear" Priest Who Uses Sign Language to Celebrate Holy Eucharist

SAVANNAH, GA.—The Rev. Robert C. Fletcher, in charge of the work among the deaf and deaf-mutes in the province of Sewanee, July 2d, celebrated the Holy Eucharist in the sign language at St. John's Church, the Rev. C. C. J. Carpenter, rector, for members of the Church who attended the biennial convention of the Georgia Association of the Deaf. About 90 were present at the service.

Bishop Perry to Address Northwest Province Synod

Bishops to Gather For Conference In Hastings September 26th

HASTINGS, NEB.—Churchmen from the dioceses and missionary districts of the province of the Northwest will gather in St. Mark's Pro-Cathedral here September 27th and 28th for the annual synod.

The Most Rev. James DeWolf Perry will be the guest of the synod and is scheduled to make an address the night of September 27th.

The bishops of the province will have a pre-synod conference September 26th. The Woman's Auxiliary of the province will meet in conjunction with the synod.

Anglican Church Holding Unique Place in Jerusalem

JERUSALEM—The Anglican Church's position here is unique because of the prestige in which it is held by the other Churches, according to the Bishop.

Bishop Graham Brown has jurisdiction over the work of the Rev. Canon Bridgeman in Jerusalem and the Rev. John Panfil in Mosul, both of whom are supported by the Good Friday Offering. The Bishop, though long familiar with the Church's work there, now sees it more intimately. He continues:

"I am impressed by the work which has been done within the Bishopric in establishing points of contact and in developing friendship with Jews and Moslems, thus exemplifying the spirit of good will and peace.

"In Jerusalem I find there is a real craving for fellowship with God which is an indispensable condition of human fellowship. Already all the Christian communities have in one way or another shown me this desire."

An astonishingly long list of Churches in every part of the world send their contributions to the "Jerusalem and the East Mission," as this whole work is called. As the Archbishop of Canterbury has said, "It shows how fully the Anglican communion throughout the world, that great body which is being so marvelously extended by the providence of God, regards the Anglican Bishop in Jerusalem as its representative in that special focus of the religious life of Christendom."

Church Services

California

Church of the Advent, San Francisco
261 Fell Street, HEmlock 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays, 8, 10, 11 A.M., 8 P.M.
Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Massachusetts

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

New York

Cathedral of St. John the Divine, New York City
Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8 A.M. Morning Prayer 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 A.M. (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

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

Church of St. Mary the Virgin, New York
46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5 to 6; Sat., 3 to 5, 8 to 9.

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.

Pennsylvania

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30. High Mass and Sermon 11 A.M. Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30 and 5:00.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon.)
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

† Necrology †

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

W. H. BURK, PRIEST

VALLEY FORGE, PA.—The Rev. William Herbert Burk, founder and rector of the Washington Memorial Chapel at Valley Forge, died June 30th, at his home here. Dr. Burk, who was 66, had been in ill health for several months, but he had been able to carry on his parish duties until June 24th.

In 1927 Dr. Burk received the Philadelphia Award in recognition of his activities in "the creation of a shrine which has come to be a pilgrimage spot for all true Americans and for the lovers of peace and liberty from every part of the world."

Dr. Burk was widely known for his work at Valley Forge which filled the last 30 years of his life. Although the first service was held in the chapel on Washington's Birthday, 1905, the shrine was not completed until 1915.

Some ten or twelve years later Dr. Burk proposed the building at Valley Forge of a $10,000,000 edifice to be known as the Washington National Memorial Church. This was to seat 5,000 and to be an exact reproduction of York Minster. The cornerstone for this was laid in 1929 and a considerable fund was at hand which included the $10,000 accompanying the Philadelphia Award.

On May 5th, Dr. Burk completed his 40th year in the ministry. He was presented for ordination by his father, the Rev. Jesse Y. Burk, in Clarksboro, N. J., and was ordained by Bishop John Scarborough on May 25, 1893.

Dr. Burk was born in Philadelphia, and was a graduate of the University of Pennsylvania and the Philadelphia Divinity School. From 1898 to 1911 he served at All Saints' Church, Norristown. From 1903 to 1911 he was also in charge of the chapel at Valley Forge, and from 1911 until his death was its rector. He is survived by his wife.

Dr. Burk was buried in the chapel cemetery on Wednesday afternoon. The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, read the service assisted by the Rev. Stanley West, and the Rev. W. W. Taylor.

THOMAS H. YARDLEY, PRIEST

PHILADELPHIA—The Rev. Thomas Henry Yardley, retired priest of the diocese of Maryland, died at his home in Germantown, June 23d. The Rev. Mr. Yardley, who was in his sixty-fourth year, was the son of the Rev. H. A. Yardley and Jane A. Woolsey. He was a graduate of Trinity College, Hartford, and of the General Theological Seminary, New York. After leaving the seminary, he taught English at St. Stephen's College and at Trinity College. He was assistant rector at St. Peter's, Philadelphia, from 1904 to 1910; rector of St. Paul's, Stockbridge, 1910-1913; and rector of St. Timothy's, Catonsville, from 1913-1930. Prior to coming to Philadelphia, he served as assistant at Christ Church, New Haven, and as priest-in-charge of St. Mary's Church, East Providence, Rhode Island. He had been in ill health for some time.

Mr. Yardley is survived by his widow, the former Eva Louise Thorne of Germantown, and by three sons. The burial service and Requiem took place in the Church of St. James the Less, Falls of Schuylkill.

MRS. HARLAN CLEVELAND

GLENDALE, OHIO—Mrs. Harlan Cleveland died at her home, Rosemary Cottage, here June 30th. Vigil was kept for her in the oratory of the Convent of the Sisters of the Transfiguration. Low Mass was said for her by her brother, the Rt. Rev. Paul Matthews, Bishop of New Jersey, at 7 A.M., July 1st. At 9:30 A.M., in the Chapel of the Transfiguration, a Solemn Requiem Mass was sung by the Rev. John Marshall Cleveland, her son. Assisting were the Rt. Rev. Henry Wise Hobson, Bishop Matthews, the Rev. Gerald Horton Lewis, chaplain of the Community of the Transfiguration, and the Rev. Francis J. Bloodgood, rector of St. Andrew's parish, Madison, Wis. Burial was in Spring Grove cemetery, Cincinnati.

Mrs. Cleveland was a devoted and active communicant of the Church. Her parish was Christ Church, Glendale. During a residence in Europe, Mrs. Cleveland was deeply interested in St. Mark's, Florence, and St. George's, Paris. She was for 10 years a communicant of St. Mary the Virgin, New York City and president of the Woman's Auxiliary. She lived for five years in Madison, Wis., and the two parishes of that city, Grace and St. Andrew's and the St. Francis House for Students of the university, have reason to be grateful for her life and generosity.

Mrs. Cleveland was the author of *The Story of a Foundation,* being the life of Mother Eva Mary, Mother Foundress of the Community of the Transfiguration, *The Vigil of the First Easter,* a poem in memory of her eldest son, the Rev. Stanley Matthews Cleveland, and she was a frequent contributor to the *American Church Monthly.* For a number of years she carried on the work of secretary of the Society for the Home Study of Holy Scriptures and Church History.

She was the widow of Harlan Cleveland, distinguished lawyer of Cincinnati, who was nominee of the Democratic party for governor of Ohio the year of his death. She was the daughter of Justice Stanley Matthews of the Supreme Court of the United States. Her biography of her father was completed a short time ago and now waits publication.

Mrs. Harlan Cleveland was the sister of Mortimer Matthews, a leader in the diocese of Southern Ohio, and Mother Eva Mary.

Other survivors are her sister, Mrs. Horace Gray; two daughters, Miss Eva Lee Cleveland of Glendale, and Mrs. Francis J. Bloodgood, and two other sons, James Harlan Cleveland, mayor of Glendale and Cincinnati lawyer, and Paul Clement Cleveland of New York.

GENERAL O. B. BRIDGMAN

NEW YORK—Brig.-Gen. Oliver Bridgman, 74, widely known for his ye of service in the National Guard and his long connection with the New Y Stock Exchange, died June 23d.

He suffered an attack of indigestion the stock exchange and went home af treatment by the exchange physician. died at 5:30 A.M.

He was known for his interest in ci affairs, his activities in patriotic societ and his part in the annual massing of colors on Fifth avenue. General Bri man, in 1922, conceived the idea for annual ceremony, and in succeeding ye served as grand marshal of the yea parade from a point near Sixty-fifth str and Fifth avenue to the Church of Heavenly Rest, at Fifth avenue and Ni tieth street.

A descendant of the Rt. Rev. Dr. Jo Bridgman, who was Bishop of Chest England, in 1623, General Bridgman a his family were closely identified with ligious affairs. He was a vestryman of Church of the Heavenly Rest and a me ber of the Church Club.

Born at Rochester, N. Y., in 1858, was a son of the Rev. Dr. C. DeW Bridgman and Mrs. Lucette Benec Bridgman. His father in later years v rector of Holy Trinity Church at 1 street and Lenox avenue.

General Bridgman's education was the Albany Military Academy. Sub quently, he came to New York and January, 1885, married Miss Jeanne Ki In 1910 he married his second wife, former Mae C. Long of Philadelphia. is survived by the widow, a daught Mrs. Octave A. Alvarez of Mobile, Al a sister, Miss Ann Townsend Bridgm Istanbul, Turkey, and a brother, Thon Humphrey Bridgman of Rochester.

DR. JOSIAH EVANS COWLES

LOS ANGELES—Burial services for J Josiah Evans Cowles took place from John's Church, June 17th, conducted the Rev. George Davidson, D.D., rect assisted by the Rt. Rev. W. Bertr Stevens, D.D., and the Rt. Rev. Rob Burton Gooden, D.D.

Dr. Cowles for more than thirty-f years was senior warden of the parish. was one of the organizers of the diocese Los Angeles and as a faithful Churchm served the diocese on many boards a committees. At the time of his death was a member of the standing committ He was many times deputy to the Gene Convention.

Dr. Cowles is survived by his wid Mrs. Ione Hill Cowles.

MISS HELEN PAINE

BOSTON—Miss Helen Paine, 83, prominent Churchwoman of Massach setts and for many years a resident Boston, died June 26th in Keene, N.

Miss Paine was the daughter of Char Cushing Paine and Fanny Cabot (Ja son) Paine. She was a member of Trin Church.

Funeral services were held in Trin

Church, Boston, June 28th. The Rt. Rev. Henry K. Sherrill officiated. He was assisted by the Rev. George Lyman Paine, nephew of the deceased, and the Rev. Robert Lee Bull.

JOHN R. WHEELER

NASHVILLE, TENN.—John R. Wheeler, 73, for forty-seven years with the L. & N. R. R., being superintendent of the Nashville division from 1905 until retirement in 1932, died at his home here June 27th. For nearly 25 years he had been a vestryman of Christ Church.

Mr. Wheeler is survived by his wife, formerly Miss Anna M. Sager of Vermont, and one son, John R., Jr. Mrs. Wheeler is the representative of the fourth province on the National Executive Board of the Woman's Auxiliary.

The burial service was in Christ Church June 29th, the rector, the Rev. Dr. E. P. Dandridge, officiating, with burial in Mount Olivet Cemetery, Nashville.

MRS. WILLIAM W. PRICE

PALO ALTO, CALIF.—Mrs. William Wightman Price, prominent Churchwoman, died June 21st at her home here. She had continued the work of her husband, founder of Fallen Leaf Lodge, a school in the Sierras, after his death in 1922.

In the little chapel of St. Francis of the Mountains, near the Lodge, the Holy Eucharist was offered June 25th for Mr. and Mrs. Price. The chapel was constructed by Mr. Price.

Books Received

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

CHURCH MISSIONS PUBLISHING CO., Hartford, Conn.:

Soldier and Servant Series. Seabury Sesquicentennial Historical Sermon. By the Rev. George Thomas Linsley, D.D. Quarterly, February-April, 1933. Paper, 25 cts.

COKESBURY PRESS, Nashville, Tenn.:

Does Science Leave Room for God? By R. O. P. Taylor, M.A. $1.25.

Personality and the Fact of Christ. By Harold Paul Sloan. $1.50.

Sermons from the Parables. By Clovis G. Chappell. $1.50.

The Adventurous God. An Exploration of Some of the Implications of the Logic of Religion. By Charles Edwin Schofield. $1.00.

COMMITTEE FOR THE NATION TO REBUILD PRICES AND PURCHASING POWER, New York City:

Interim Report and Immediate Recommendations of the Committee for the Nation. Released in February to National Advisory Committee of the Committee for the Nation, and to the Banking and Finance Committee of the United States Senate, some Members of Congress, Advisers and Members of the Administration, and to the Executive Heads of One Hundred Large Corporations. Paper.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Youth and the Church. A Manual for Leaders of Young People in the Home, the Church, and the Community. By Leon C. Palmer. $1.85.

NEW YORK UNIVERSITY PRESS. New York City:

A Few Remarks. By Elmer Ellsworth Brown, Chancellor of New York University. $2.00.

PRESS AND PUBLICATIONS BOARD, London, England:

The Church Overseas. An Anglican Review of Missionary Thought and Work. (July.) Published Quarterly. Paper, 40 cts.

REFORMATION TRACT SOCIETY, Grand Rapids, Mich.:

The Oxford Group Movement. Its strength and Weakness. By Rev. Tunis Oldenburger, Th.D. Paper, 25 cts.

THE ABINGDON PRESS, New York City:

The Doctrine of Redemption. By Albert C. Knudson. $3.50.

THE METHODIST BOOK CONCERN, New York City:

Great Christian Teachings. A Book for Study Classes. By Edwin Lewis. 50 cts.

SHEED & WARD, New York City:

Enquiries Into Religion and Culture. By Christopher Dawson. $3.00.

The Making of Europe. An Introduction to the History of European Unity. By Christopher Dawson. $3.50.

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

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Miscellaneous

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Dr. Whalley to Be Nova Scotia Dean

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TORONTO—The Rev. Dr. A. F. C. Whalley, rector of St. Bartholomew's Church, Ottawa, will succeed the late Very Rev. J. P. D. Llwyd as dean of Nova Scotia and rector of All Saints' Cathedral, Halifax.

Dr. Whalley received his B.A. and D.D. degrees in course at Bishop's College, Lennoxville. His ministry has been spent entirely in eastern Ontario except for a short time in New York City where he was curate at St. Matthew's.

TORONTO CATHEDRAL ORGANIST RESIGNS

It is with deep regret that music lovers have heard of the resignation of Dr. Ham as choirmaster and organist of St. James' Cathedral, Toronto. As organist, choirmaster, teacher, conductor, and composer, he has a wide reputation.

He will be succeeded by William Wells Hewitt of Stratford-on-Avon. Mr. Hewitt sails in November for Canada.

NEWS NOTES

The Rev. E. S. Despard of St. Matthew's Church, Winnipeg, has announced his resignation as rector of the parish and his acceptance of the invitation to become rector of the Church of the Epiphany, Toronto, succeeding Dr. Dyson Hague.

The Bishop of Toronto has announced the appointment of the Rev. I. J. Shires, missionary priest of Haliburton district, Ontario, as rector of St. Jude's Church, Toronto.

After nine years as rector of St. Paul's Church, Caledonia, Ont., during which time a new church was built, the Rev. P. W. Richardson has left for England accompanied by his family.

NEWS IN BRIEF

ALBANY—The 28th session of the Albany Cathedral summer school was held in combination with the provincial conference on rural work, at St. Agnes' School, June 26th to 30th, inclusive. Thirty-eight men, representing ten dioceses, enroled.

THE MOST NORTHERLY HOSPITAL in the British Empire is a Canadian mission institution at Aklavik, at the mouth of the MacKenzie River. Another, not quite so far north but even more isolated, is at Pangnirtung, on Cumberland Gulf in Baffin Land. They are approximately in the same latitude as our mission at Tigara (Point Hope) in Arctic Alaska. The Canadian missions serve the many Eskimo hunters of their respective regions.

THE TREASURER of the missionary district of San Joaquin, that vast western section of central California, analyzing his ledgers for the benefit of the people of the district, says that four-fifths of the churches in the district would have to close their doors were it not for the appropriation received through the National Council. "You should feel tremendously thankful," he tells his readers, "that you have a Big Brother to subsidize your work!"

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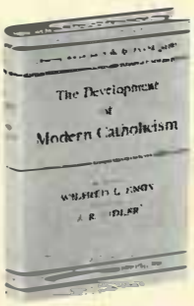

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