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The Living Church

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VOL. LXXVII

MILWAUKEE, WISCONSIN, JUNE 18, 1927

No. 7

Our Contribution to Lausanne

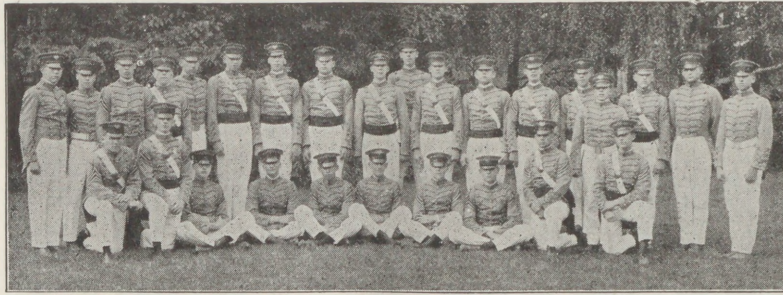
EDITORIAL

Proclaiming the News

REV. ROBERT J. MURPHY

The Way Out

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

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MILWAUKEE, WISCONSIN, JUNE 18, 1927

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EDITORIALS & COMMENTS

Our Contribution to Lausanne

THE great World Conference on the Faith and Order of the Church is on the eve of assembling.

In a sense the American Episcopal Church acts as host; though our preliminary commission has very tactfully avoided anything that could seem to imply a position of preëminence for us or our delegates. The declination of the Roman Church to participate is, indeed, a disappointment. The original hope was that the entire Christian world might be brought together, through accredited delegates, to consider the way out of the chaos that has developed from the differences of the sixteenth century and later. We do not underestimate the loss to the movement that accrues from Rome's attitude, but yet the fact that all other elements of organized Christianity joined in extending the invitation shows that we have here no gathering of a part of Christianity ranged as an enemy, against another part. The strength of the various Anglican delegations, with those of the Orthodox Eastern Churches, provides the Catholic element that must ultimately prove the basis for unity; and as a Roman delegation would have been received with cordial sympathy, so also the Catholic elements will prove very sympathetic to those of the Protestant world. We earnestly hope that all factors in the conference are prepared to confess that organically they have had part in the rending of the outward unity of the Church, for none of us is exempt; and that whatever justification for that act may, rightly or wrongly, have seemed sufficient to their fathers, all alike today desire, in a spirit of penitence, to study the causes that now keep us apart and see whether nothing but continued division lies before us.

In our judgment the Anglican delegations to Lausanne, and particularly that of our own Church, have a responsibility toward the conference that none other shares. It was we who planned it and secured this large measure of coöperation. It rests with us, therefore, to demonstrate to the Christian world that it is all worth while.

WE should like the Anglican delegations unitedly to present to the Christian world the entire feasibility of utilizing the old-time Catholic foundation for a structure builded of souls that is in full touch with the changing life, thought, and spirit of each succeeding age. The Catholicity that we would present is one that recognizes that in the era of division there was

fault on both sides and right on both sides. It is no longer tenable to hold that one's sympathies must be thrown wholly with the Protestant side or wholly with the conservative side in the era of revolt; we have reached a more discriminating age.

But the essential thing is that we should chiefly look forward rather than back. Waiving all questions of relative rights and wrongs between the parties of the past, we all agree in the desirability of finding the way to unity for the future.

That way, we must earnestly present, demands the acceptance of two principles that are almost antagonistic. We must stand rigidly for all the fundamental truth that has come to us through the ages, for it is the chief function of the Church to witness to that body of truth. We must also recognize that there are vast bodies of legitimate thought and speculation that do not demand authoritative determination. At the same time that fundamental postulates of the old-time witness have been seriously challenged by Christian thinkers who failed to distinguish between revelation and human inquiry, there has been a strange insistence upon secondary matters concerning which official determination is not necessary. Simply as an illustration of the latter, we would point to the first great division of the Church, which ranged Greek and Latin into hostile camps because of their difference over the Procession of the Holy Spirit, whether He is to be said to "proceed" from the Father or from the Father and the Son. The practical mind of the Anglo-Saxon would ask why it is necessary to determine the question at all, and would suggest that harmony be secured by granting that it should remain an open question. The same principle of official reticence while encouraging devout speculation concerning the things of God might well be applied to many other controversies such as keep the Christian world divided. Yet the other extreme—of treating everything as uncertain—would tear down the whole function of the Church as a witnessing institution. Modern men are not asking for somebody's speculations concerning the truth, but to what the Church has been commissioned to witness concerning God and the things of God.

The Church asks that an infant be brought to the font for baptism. The parent asks, Why? The Church asks that the child be presented for confirmation. Both child and parent ask, Why? The Church asks that all

her children come frequently and devoutly to receive the bread of life from the altar. The children ask, Why? And each of these is justified in asking the question. Unless each act can be justified intellectually, each becomes an incantation, a charm, or a fetich; a thing to be done with no adequate reason for the doing. The Church is bound to give a perfectly definite answer to each of these questions, and so must present a perfectly definite sacramental system. But it does not follow that every detail of what may be involved in the sacraments must be officially and finally determined by the Church. Meditation and study and experience will reveal to the devout mystic a wealth of sacramental values that the Church has not proclaimed and that may be wholly unrealized by great numbers of perfectly orthodox people; values that would be largely lost if the Church sought to define them in particular detail and to demand the acceptance of a formula of mysticism from all her children.

IT will be of great value to the delegation of the American Episcopal Church, in presenting this perspective at Lausanne, that our General Convention has taken the first step toward dropping the Thirty-nine Articles from the Prayer Book, thus concentrating upon the Creeds and the Sacraments as the body of truth which the Church witnesses before the world.

The Thirty-nine Articles deal partly with the fundamentals of the faith, in which they but state in other language what is formally and succinctly set forth in the Creeds; and partly with issues that were under violent discussion four centuries ago, concerning which it seemed desirable to make some formal statement, generally in the way of presenting a perspective in points at issue rather than an exact decision. But the difficulty is that other lengthy pronouncements, still more in detail, were made, one after another, by the various Churches that took their rise from the Reformation. Innumerable questions of detail are formally determined in these instruments, so that question after question is withdrawn from the field of legitimate discussion and is treated as not only closed, but as decided with an authority back of the decision that is treated as on a par with the authority which set forth the Catholic creeds. At the same time the emphasis on the latter has grown less and less, until we have reached the stage of great Christian communions standing primarily for secondary things rather than for the fundamental things to which the Church is bound to witness. To call back the Christian world from placing secondary things first is, undoubtedly, the duty of all of us; and it affords a tremendous impetus to that end when our American Church delegation can show that we are setting the example, by dropping our own historic Articles of Religion from the Prayer Book, and so, with good grace, can ask other bodies similarly to drop from their formularies all like series of declarations. We are not repudiating our own Articles, nor asking others to repudiate theirs, but rather are setting the example of shifting emphasis from the things that divide the Christian world to the great instruments by which the historic Church has always witnessed to the truth of the Incarnation and of the way of life for us men.

WE believe that to present this change of emphasis to the assembled forces at Lausanne is the particular contribution that we, their hosts, can make. It will not immediately reunite the Christian world, nor need any one dream that immediate unity will flow from the conference. Indeed it is better that this should be realized in advance by all the parties to it, since

that will disarm the inevitable sense of combativeness that will arise if any body believes that its autonomy is threatened.

There can be no threatening to anybody. All that is proposed is that all Christendom quietly discuss the problem of unity and inquire how the varying positions concerning the faith and order of the Church can ultimately be harmonized. If bodies nearest alike to one another could gradually be united it would be a step toward a still larger unity later.

We bespeak from all our fellow Churchmen their heartiest sympathy and prayers.

THE response to the appeal of THE LIVING CHURCH for a Church Flood Relief Fund has been prompt and generous, as the week's total of \$1,447.17 (including the amount specified for Mississippi) testifies. How much money will be needed to re-

The Flood
Relief Fund

store damage to Church property and to defray direct losses to the Church cannot immediately be determined,

but contributors to the fund may rest assured that every dollar contributed is urgently needed and will be most carefully applied where it will be of greatest value. We earnestly urge each of our readers who has not contributed to this fund to do so if possible, in such amount as he finds himself able. Checks should be made payable to THE LIVING CHURCH RELIEF FUND and specifically designated "For Church Flood Relief," being sent to the publication office, 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

A special measure of appreciation is due to little Miss Betty Seabury, of Grace Church, Oak Park, Ill., who of her own volition earned \$7.25 for Church flood relief by securing subscriptions to THE LIVING CHURCH, thus contributing in a twofold way to the welfare and progress of her Church. We hope that other boys and girls may follow Betty's excellent example.

We beg our readers also to remember the appeal for clothing and bedding, which are immediately and urgently needed. Such supplies should be sent by parcel post, express, or freight, prepaid, and addressed to: Warren Kearny, care Trinity Church, Jackson Avenue and Coliseum Street, New Orleans, La. At the same time a postcard notification should be sent to Mr. Kearny at P. O. Box 206, New Orleans.

We are confident that THE LIVING CHURCH FAMILY, who have always responded generously to such appeals, will answer this especially urgent one with even more than their usual willingness.

ACKNOWLEDGMENTS

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Mrs. H. G. F., Annapolis, Md.	10.00

(Continued on page 227)

DAILY BIBLE STUDIES

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

THE PRODIGAL SON

Sunday, June 19: First Sunday after Trinity

READ St. Luke 15:11-20.

OUR Lord's parables are all wonderful in their personal application. We may study them again and again and always find some new truth. In this parable we have not so much a warning against sin as a record repentance. The Prodigal Son has too often been held up before us as an awful example. Let us see if we cannot find his good points. There is something good in every one, and it is the Christian's duty to look for that good and not to dwell upon the evil. The surest way to help people is to encourage them and thank God for the good that is in them. That is the way the Master dealt with His disciples when He was on earth.

Hymn 136

Monday, June 20

READ Proverbs 8:1-11.

THE young man came to himself. He was in a pitiable condition, but suddenly his brain began to work normally, and he thus took the first step towards recovery. All sin is a kind of insanity, although that does not bring an excuse for sin. To continue in a sinful state without an effort to escape is certainly madness. It is well for us to understand that Satan attacks our minds and tries to make us reason falsely, even as he attacks our passions. It is well also for us to know that those who will not hear the Word of God need to be touched by divine wisdom, that they may see the truth. How wonderful it is that, when we repent, it is a return to right-mindedness, under the influence of the Holy Spirit!

Hymn 404

Tuesday, June 21

READ Revelation 21:1-5.

OUR young friend had a vision when his reason reasserted itself. He thought of his father and his home, and he had a vision of the comfort and peace which might be his. God gives us all visions. He holds before us the ideal of perfection, "Be ye holy," and then inspires us to press on. We may well thank Him for these real manifestations (for they are not dreams) of good, which by His grace may be ours if we will strive after them. To catch a vision of myself as God wishes me to be, and as I shall be, through His mercy, "When I wake up after His likeness," is to find strength for the battle of life.

Hymn 515

Wednesday, June 22

READ Genesis 28:16-22.

HAVING come to himself and caught a vision of his father's house, the young man made a vow and kept it: "I will arise." "And he arose." It is a great thing to make a good resolution. We may not always live up to it, but it shows a determination to go forward and make the future better than the past. We need not be afraid of the foolish ridicule which sometimes greets the resolutions we make. When we promise the dear Lord, He will give us strength to keep the promise, even though we may fall many times on the way. Life is like climbing a mountain. We may fall and hurt ourselves as we climb, but our determination, blest by our Lord's forgiveness and the Holy Spirit's inspiration, will carry us through.

Hymn 378

Thursday, June 23

READ Isaiah 40:28-31.

THE young man persisted. He had a long journey from a "far country," and he was weak and half starved. But he would not give up. O the sorrow of the sight of many

Christians who have started out fairly, and then have fallen backward!

"The Spirit grieves
Over a wasted life;
Sins committed while conscience slept,
Promises made, but never kept,
Hatred, battle, and strife;
Nothing but leaves."

This young man would not give up. His persistence lifts him higher in our estimation as truly repentant. The way of life is not easy, but to keep on is to find final victory, through Christ. To give up is cowardly. To lose heart is to yield to Satan. Onward, Christian! In the most barren place the Lord will provide nourishment and refreshment, and we cannot fail if we persevere.

Hymn 212

Friday, June 24

READ Psalm 32:1-5.

THE penitent reached home and his father's arms were about him. He might have said, "No matter for my confession. I am safe at last." But he was too big for that. Although he must have felt the joy of his father's welcome, he was honest enough to make the confession which all through the days of his hard journey he had been repeating to himself: "Father, I have sinned." The Christian has to repent of his sin very often, and the honesty of his faith is proved by his consciousness of his own unworthiness. It is only as we are wrapped in the robe of Christ's righteousness that we can rejoice in goodness. The nearer I live to the dear Master the more I am conscious of my own unworthiness. I hide my acknowledged weakness in His glorious strength and so "I live in Him."

Hymn 117

Saturday, June 25

READ St. Luke 14:16-20.

THERE is yet another admirable characteristic to be seen in this Prodigal Son. He made no excuses when he confessed his sin. He might have made many. "Father, I would not have gone wrong if you had not given me all that money." "Father, if you had only told me about the wickedness of the world, I might have been on my guard." "Father, I would not have gone away if it had not been for my brother. He made life impossible for me by his nagging and criticism." But this Prodigal made none of these excuses. We often spoil our Christianity by making excuses to God, even as we constantly make excuses to others. The little word "but" coming after an apology is a fatal word. He who excuses himself thereby accuses himself. As I look into my Master's face and ask for His blessed cleansing, I can make no excuse, but simply acknowledge my transgression and rest in the assurance of His pardon and peace.

Hymn 139

Dear Lord, teach me more and more of Thy truth. Show me how to repent. Grant me a sound mind. Give me a vision of future good. Let me make my vow and keep it and never give up though the struggle be hard, and let me find courage to confess my sins and my need of Thee. Only as I journey on help me to lose sight of myself as my eyes are fixed upon the Cross and the open Tomb. Thank Thee, dear Christ, thank Thee! Amen.

LET US LOVE one another, for love is of God and he that loveth is born of God; he that loveth not knoweth not God, for God is love. Brethren, pray for us.—J. F. W.

Proclaiming the News

A Series of Papers in the Interest of Church Extension

By the Rev. Robert J. Murphy

Associate Priest, St. Matthew's Cathedral, Dallas, Tex.

I.

PUBLICITY AND PROPAGANDA

NO WORD has had attached to it so many odious meanings, of late years, as the word "propaganda." Nowadays it has come to be regarded as synonymous with a policy of "putting things over," such things as have little intrinsic merit, but which depend rather on a vigorous campaign of blinding publicity for their acceptance. Hence, in the popular sense of the word, "propaganda" can have no place in the terminology of the Church. The Church has no "program" which needs to be "put over" in any such fashion. The word may well be discarded entirely.

Another quite common word is rapidly becoming perverted in a similar fashion. The word "publicity," in the popular mind, is associated at once with such things as the antics of Hollywood as portrayed by skilful press agents, the activities of high-powered Protestant ministers whose only apparent aim is to collect a following at whatever cost, and the erstwhile nocturnal adventures of the Knights of the Ku Klux Klan. It, too, so far as we are concerned, must share the fate of "propaganda."

We do need a word, a good, honest, reputable word, to express some of the ideas which are contained in the two above mentioned words. The Church *does* need to use both "propaganda" of the right sort, and "publicity" of the right sort in the prosecution of her work in the world. To find the right word to describe this something, I leave to some more ingenious person to discover.

Certainly the fact remains that we do need this something which will put the Church before the eyes of the American people in her true character. The Church, for the most part, is scoffed at by Rome, despised by Protestantism and usually persecuted, directly or indirectly, by such high moral and patriotic agencies as the Klan, because they misunderstand her position. That the persecution has usually turned out to the advantage of the Church is a thing for which we can devoutly give thanks—but the misconception on which the persecution is based unfortunately remains. This fact should also be noted in passing: the large majority of American people, including a good proportion of our own communicants, knows little or nothing of the real character of that portion of historic Christianity which we are pleased to call the Protestant Episcopal Church in the United States of America. Certainly this conclusion need not be demonstrated to the average parish priest.

Because of the questionable character of much so-called "publicity" and "propaganda," the clergy have often been backward and suspicious of the whole matter, and rightly so. The wrong kind of "publicity" can do far more harm than good. A way must, however, be found, some way by which can be made known to the people of this generation, in this country, the true character of the Episcopal Church, her Faith, her History, her Life and her Message for men.

That this needs to be done is obvious. All about us we find men reaching out, blindly, for they know not what. Protestantism spells perpetual and increasing chaos, and men, earnest and sincere thinking men, desire something more than that. For almost five hundred years Protestantism has been preaching an emasculated Gospel. The results of that partial Gospel are being reflected today, as they have been reflected in the past, in a widespread distaste for institutional religion on the part of many sincere persons who not only perceive the lack of consistency in Protestantism, but who are able to trace many present day moral conditions, as well as spiritual, to a lack of something in Protestantism. What that something is, they are not always quite prepared to say, but they are aware that it is lacking.

We who know and love the historic faith of Christendom, also know that a system which is largely based on a theory of "do or believe what is right in your own eyes and all will be well" leads to spiritual anarchy and the destruction of all moral sanctions.

Into this kind of a world the Church must go. She must go prepared to preach the *whole* Gospel—the supernatural Gospel of the God-man. The world is hungering, consciously or unconsciously, for the return to a supernatural religion. That the supernatural has largely been educated out of the world is due to false interpretations and a false emphasis. Under God, the Episcopal Church may play a part and by no means a small part, if she will, in the restoration of mankind to the "faith once delivered to the saints."

How this can be done, completely and effectively, remains to be seen. Certainly it will not be done in a day, likewise no one all-sufficient method will be discovered. The fact remains, though, that it *must* be done. Men *must* be reached, the faith *must* be presented to them, the Church *must* be brought before their eyes in her true character. How shall we begin?

We may indicate, briefly, in these papers, certain methods and practices which, if they are really tried, may be helpful in the practical solution of this, one of our really vital problems of today.

(To be continued)

SPRING MORN

SOME folks can only worship God
With choir and litany,
And some can only talk with Him
When low on bended knee . . .

But when the wind comes down the hill
Upon a morn like this
Lifting the feathered grasses high,
Stirring the brook that wanders by,
The choir I do not miss.
Before this mossy altar stone
I seem to talk with Him alone,
I seem to hear His "Peace, be still!"
And all my worshipping of God
Blends with the incense from the sod
That stirs to life to work His Will!

Some folks must sit decorously
Within a pew, to feel
His Presence near, with stained glass,
And organ's solemn peal. . . .

But when the wind comes down the hill
Upon a morn like this,
Whispering harps in ancient trees,
Murmuring on the eloquent breeze
Of Nature's lyric bliss,
Find solemn echo in my soul;
I do not need the organ's roll
Nor stained glass, to bring Him near—
The tinted windows of the morn
Bathe in their glow my soul new-born,
And angels whisper, "God is HERE!"

WRIGHT FIELD.

WE OUGHT as willingly to read devout and simple books as deep and profound. . . . Throw aside subtleties; read thoroughly such books as rather stir compunction than furnish occupation.—*Imitation of Christ.*

The Way Out*

By Clinton Rogers Woodruff

FOR many years Edward A. Filene, of Boston, has been a shining example of the effective blending of the successful business man and idealism. Inheriting a good business from his father, he and his brother Lincoln have made it one of the great business houses of Boston; great in the extent of its transactions, great in the example it has set other employers. And now he has added to the public obligation to him by writing a book, to the title of which I am indebted for this article. This book was written at the urgent suggestion of Glenn Frank, the new president of the University of Wisconsin; and all who are deeply concerned in the problems of life and living, and in working out their solution in the light of the religion and therefore in the interest of the whole community, will feel a debt of obligation to Mr. Frank for his insistence and to Mr. Filene for his acquiescence.

It is to his highly suggestive chapter on Democracy and Success that I wish to call especial attention in this article. In it he defines "industrial democracy as that form of industrial democracy in which the employes have an adequate voice in the determination and control of the conditions of work, an adequate stake in the results of work, and as near as humanly possible a guaranty that the management of the business shall be efficient. An inefficient management may so reduce the total distributable income of business that even a perfect guaranty of a just share of the rewards of work to the workers would mean little. But this definition," he realizes, "means exactly nothing unless we know what we mean by the word 'adequate.'"

By the word "adequate" in this connection he does not mean a degree of right or authority or control that can be determined upon the basis of theoretical justice; he does not mean a degree of right or authority or control that can apply to all industries alike; he does not mean a degree of right or authority or control that should or can be the same at all stages in the development of an industry. He means by the employes having an adequate voice that they should have the greatest degree of power it is possible to grant consistent with the continuing success of the business. "The moment industrial democracy fails to sustain and increase the production and profits of an industry, it ceases to be valuable to the employes no less than to the employers. An 'adequate' voice in industry must mean different things at different stages in a given industry. The extent of the voice must depend upon the ability, the training, and the sense of responsibility of the employes and the executives, and upon the practical results in terms of production and profits. And it must depend upon many factors outside the industry in question."

Sharing Management with the Workers is the first book in a new series on industrial relations now being issued by the Russell Sage Foundation (New York) as the result of five years' study and first-hand investigation by its staff of the Department of Industrial Studies. Each book is to describe in practical terms and with human interest some new and outstanding experiment in organizing the relations between employers and employes in the industrial enterprises of the United States.

As the Foundation points out, as to the desirability of better coöperation in industry, no important difference of opinion can be found. As to the best methods of bringing it about, there is little agreement. The best guide for action is to be found in practical experience, but generally those who are carrying on experiments are too busy to write about them, or too close to details to show their significance for other industries. The aim of the Foundation in these studies is to make an impartial record of experience in both successes

and failures so that progress toward better relationships may be more rapid.

This volume is by Ben M. Selekman, who also contributes a study of *Employes' Representation in Coal Mines* and one on *Employes' Representation in Steel Works*. The first is a study of the partnership plan of the Dutchess Bleachery at Wappinger Falls, New York; the second and third are studies of the Industrial Representation Plan at the Colorado Fuel and Iron Co. at Pueblo, Colorado.

Miss Mary Van Kleeck, who has been a frequent speaker at Church conferences, has aided Mr. Selekman in his investigations and contributes a Foreword to the Bleacheries volume, in which she says: "To accomplish practical results a study of such experimental steps in human relations must interpret with equal accuracy the attitude of mind of the workers—their aims, their motives, and their standards—and the problems and difficulties of management. A true record of actual procedure and its results should make it possible for those who are now responsible for policies in industry to learn from one another's experience."

The value of such volumes as those of the Sage Foundation is that they seek to furnish an appraisal of the experiment at Pueblo—the forerunner of shop committees and similar projects introduced in hundreds of companies since the war, and show actual results and present tendencies; likewise an analysis, covering the periods of operation of the plan from its introduction in January 1915 to 1924, showing how it works when wages are rising, when wages are falling, when unemployment is severe; when industrial unrest is prevalent; how representation has worked in a highly unionized industry, and how union members feel about it and act in relation to it.

How important these sundry phases are needs no re-emphasis at my hands.

As to employes' ownership, the study has this to say: "The question may well be raised, will workers, even with an equal sharing of profits and with representation in boards of management, regard themselves as proprietors? The operatives of Dutchess Bleachery do not seem to feel that they are part owners of the bleachery. In their view, ultimate power rests with those who hold the stock." Until some experiment in joint ownership of the stock is tried, the report concludes, "it is impossible to say how completely the feeling of partnership in its fullest and most real sense may be developed in wage-earners engaged in modern industry."

In connection with the Wappinger Falls volume it is interesting to note that the Federal Council of Churches has asked James Myers, field secretary of its commission on the Church and Social Service, to give special attention to holding conferences on the relation of the Church to industry. Mr. Myers has had charge of administering the entire partnership plan of the bleachery, including the works councils, housing, playgrounds, working conditions, accident prevention, unemployment insurance, employment, promotion, investigation of wage rates, etc. He has recently published a volume entitled *Representative Government in Industry*, a study of the entire field of employe representation, together with an analysis of the reasons for success or failure. He is a minister of the Presbyterian Church, a graduate of Columbia University in the Class of 1904, and of Auburn Theological Seminary.

For some years in the Pennsylvania Railroad—five, to be exact—the officers and employes have practised the plan of sitting down around a table as friends and partners to discuss and decide jointly the things that most vitally concern their mutual interests. For lack of a better name this plan has been known as "Employe Representation." The name, however, is far less important and significant than the purpose for which it was undertaken, the spirit in which it has operated, and the success which has attended it in a period that has put it to severe tests.

In a leaflet entitled *Employe Representation*, published by the Railroad (Broad Street Station, Philadelphia), this plan

* *The Way Out*. By Edward A. Filene. Garden City: Doubleday Page & Co.

Sharing Management With the Workers. By Ben M. Selekman. New York: Sage Foundation.

Employes' Representation in Steel Works. By Ben M. Selekman. New York: Sage Foundation.

Employes' Representation. By Ben Selekman and Mary Van Kleeck. New York: Sage Foundation.

is set forth at length in all its detail and it makes interesting reading. In March, 1925, the Supreme Court of the United States practically upheld the plan, finding that the Pennsylvania Railroad was within the spirit of the Esch-Cummins Act and not in conflict with its letter in exercising the right to determine who shall be recognized as representing its employes in labor disputes. The intent of that law, as the Philadelphia *Bulletin* points out, was to require the companies, in view of the great public interests at stake in the uninterrupted operation of their roads, to deal with their employes regarding such matters as arose for adjustment between the two sides in the course of employment. The Pennsylvania had done this by taking up such matters with organizations of its own employes. "The Pennsylvania does not forbid its workers to join any union they wish. It has officially declared that 'any employe can belong to any union he desires, but the Pennsylvania Railroad insists upon dealing with its own employes, and not with representatives of absentee organizations to which they belong.' The decision of the Supreme Court was to the effect that the Labor Board has no power to impose the national union and its working rules upon the railways."

Returning to the volume of my long time friend, Filene, I want to commend it to all who are interested in the problem of human relations; especially in the realm of business. It is surcharged with a spirituality that is stimulating in the highest degree.

OUR LADY'S FORTUNE-TELLING

A Spanish Gipsy Legend

A WANDERING Gipsy of Egypt
Encountered with Mary Maid,
And, "Lady, I'll tell your fortune
For love of your eyes!" she said;
"I'm only Nazareth's Mary,"
Cried the Girl of the World, afraid.

With sight for the hidden future,
The Gipsy perused her hand—
"Lo you here, Maid destined to mother
King of Heaven and Sea and Land!
Though the touch of the Mating-Power
Is beyond me to understand.

"Yet a whisper of that Begetting
Falls on Herod like searing blight,
And he speeds out his red assassins
With orders to slay on sight;
While you with the Babe your Maker
Steal forth in a midnight flight.

"Down the bonestrewn track of the slavers,
To my country you draw anigh,
And the ancient gods of the peoples
Shatter downwards with moaning cry,
From their altars along the waysides,
As a Mightier passes by.

"But the Babe grown Man, announces
Himself as the Lover of men,
And for Love's sake will die to release us
From dread evil past mortal ken;
Though His bitterest pain endureth—
Black scorn from us ingrate men!"

"Good Gipsy," sighed Mary, trembling,
"Your speech casts a shadow grey,
If I cross your palm with silver—"
But whispered the Gipsy, "Nay,
Sweet your Babe will cross it for us,
Golden Gift to the world for aye!"

K. L. MONTGOMERY.

THE HOUSE of my soul is, I confess, too narrow for Thee; do Thou enlarge it that Thou mayest enter it; it is ruinous, but do Thou repair it.—*St. Augustine.*

THE CRUSADE IN CUBA

BY THE VEN. JUAN M'CARTHY

Archdeacon of Camaguey

Havana.

OWING to so many difficulties in Cuba, we have been unable to hold our Bishops' Crusade at the appointed time designated by the National Commission. I have received from many rectors, encouraging reports from several of the cities and towns where special efforts were made in this direction.

CEPEDES. The Rev. G. G. Zermeño in this town has a day school under the auspices of the Church, where the children obtain a superior education to what they can get in the municipal schools. So too he has greatly beautified his church, which makes it one of our prettiest churches in Cuba. During Holy Week, he had special services every day in English and Spanish, which brought notable results.

LA GLORIA. Glad news came from the Rev. R. F. Thornton, who, in company with his faithful and diligent wife, are doing such fine work in the La Gloria section of this archdiocese. By their unceasing visitations and ministrations, they have won the hearts of the whole district, and ninety per cent of the young people are under their influence.

If we could only put a couple of elementary schools in two places along the Cubitas range of hills, we could win hundreds of Cubans to the knowledge of Jesus Christ. But year after year is passing, despite our appeals, and the wonderful opportunities are passing away from our grasp. With \$2,000 we could put up two schools and residences there for missionaries, two teachers to teach in one place in the morning, and another in the afternoon.

SOLA. In Sola the good work is being continued under the direction of Mr. Thornton. There he has a large group of fine and intelligent young people, who have no place to hold services except in a large theater, from which they have been expelled once and may be again at any time.

JESUS DEL MONTE. The Rev. Richard Barrios, rector of the Spanish church in Havana, and one of our most earnest and intelligent clergymen in Cuba, writes me that he started special services on Ash Wednesday and continued same throughout the whole of Lent. The services were well attended, and many new friends were gained for our Church, and are now assisting at our services. Not only that, but very many who had stayed away from the Church for ten years or more received new courage, and rededicated themselves to God and the Church.

BACURANAO. Recently we have inaugurated a new mission in the district of the Cerro, in Bacuranao, near Havana, and all of the Cuban congregation is coöperating with the rector, the Rev. Mr. Barrios, to make this mission a success. They are distributing literature in the vicinity, and every house has been visited and invitations extended for the services.

MATANZAS. In Matanzas, that old pioneer of the Church, the Rev. J. G. Peña, held special services supported by those splendid men, the Rev. J. B. Carreras, rector of the Church at Santa Cruz del Marte, and Señor Piloto, editor of our Cuban Church paper, the *Mensajero Episcopal*. The results superseded their expectations, as the church was filled all through the Crusade.

Owing to our having no Dean, the Ven. Archdeacon Lopez-Guillen is now at the Cathedral and, in doing this, he has had to abandon his own archdeaconry.

We are sorry to say that our colleague, the Ven. Archdeacon Diaz Volero, continues to be very ill; and it is probable that he will not return to active work in this ministry.

THE UNITIVE WAY

"Thy Tabernacle shall be in peace."

NOT the ecstasy of His first coming,
Not the lyric rapture of the quest,
Not the poignant, anguished fear of losing,
Wistfully detaining Him as Guest,
But the tender knowledge of possession
And the deeply blessed commonplace,
Sleeping, waking, breathing in His Presence,
Rooted and abiding in His Grace.

MARGARET E. HENRY.



The Church in Rangoon, Burma

By the Rt. Rev. Rollestone Sterrett Fyfe, D.D.

Bishop of Rangoon

This is the twenty-fifth and final article in the series on *The Anglican Communion Throughout the World*, written exclusively for **THE LIVING CHURCH**.

THE diocese of Rangoon was cut off from the diocese of Calcutta in 1877, the same year in which the see of Lahore was erected. It comprises the whole of Burma, which is the largest and richest and farthest east of the provinces of the Indian Empire. It extends also to the Andaman and Nicobar Islands. Its indigenous people are Mongolians, and



A MISSIONARY AND HIS FAMILY

the language, like the Mongolian language, is of the "agglutinative" type. These people consist of about 9,000,000 Burmese dwelling in the valley of the Irrawaddy, nearly 2,000,000 Shans (Siames), 1,000,000 Karens, and about 1,000,000 Chins, Kachin, and other hill tribes. Large numbers of immigrants come from India and a considerable number from China. Besides there is the English and Anglo-Indian community of about 25,000 people.

When Rangoon was made a separate diocese, British rule extended over only the coastal provinces and lower Burma. In these parts the Church was represented by chaplains of the Indian establishment, and the old cemeteries at Akyab and Kyoukpyu on the Arakan coast, as well as those in Rangoon show that they had many sad duties to perform in days when we had not learned to fight the mosquito as we have today.

Through these chaplains the Church in England was aroused to the need of missionary work in Burma, and in 1860 Dr. Marks arrived to begin his memorable ministry of forty years and his great educational work. The Church's work both among English speaking people and others has continued to grow since then. Our forces now consist of the Bishop (who is treated by the government as a senior chaplain and head of its ecclesiastical department in Burma), six government chaplains, eight or nine other chaplains (about half of whose expenses are found by the government and the other half by subscription), fifteen ordained English missionaries and ten women of the S.P.G., a priest, three laymen, and a few women of a new society known as the Bible Churchmen's Missionary Society, who work among the Kachins, a woman doctor and three English nurses in our children's hospital at Mandalay, a priest, two laymen, and an English woman working among the blind, and a number of English women working in our English schools. The remainder of our school staffs are found in the country.

Our Cathedral is a gothic church in which we have crowded 1,000 people but which ordinarily holds 600. In it we endeavor to maintain our beautiful traditional English worship. A rich Indian Christian presented it with a very beautiful set of stained glass windows in the chancel, and it has other beauties. The services have generally to be in English, but perhaps the most striking service in the year is the Michaelmas Eucharist when the Burmese and Karen people connected with St.

Michael's mission (which includes many jungle villages) gather there. Then the Cathedral is filled with native Christians. They use the Burmese Bible, Prayer Book, and hymn book. The sermon is in Burmese, and the officiating clergy, the choir, and often the preacher are Burmans. Among a good deal that is discouraging elsewhere, there is happy promise in that service.

Eleswhere in this city of 350,000 inhabitants we have two other large churches where the services are in English. One is the British Soldiers' Church. The other is a fine byzantine building, in the industrial part of the city, which has just been completed, the funds being largely found by the members of the congregation who are mostly Anglo-Indian people of small means. They love their church and give gladly to it. The English people, we must confess, attend church badly and spend their Sundays largely in playing games. There is a port chaplain provided partly by the English missions to seamen and partly by local funds. He has a small institute, not nearly large enough for what is now the second largest port in the Indian Empire (Bombay alone exceeding it in the volume of shipping), and a launch in which he visits all ships coming into the harbor.

There are also chaplains for English people at Maymyo (the government hill station), Mandalay, and Moulmein, who have considerable congregations to minister to; but Burma is not thickly populated, most of its wealth lying in rice and timber, and Europeans are scattered in small groups about the country both for government and commerce. To meet their needs we have small churches holding about forty people in nearly all district headquarters stations, and our chaplains have charge of four or five such churches often a hundred miles apart. The congregations contain all sorts of people from the highly educated Indian civil servant to the almost illiterate English-speaking Indian or Burman. We therefore need chaplains who are versatile men, able to deal both with people of high education and also with the simplest of Christ's followers. The traveling involved in these charges is continuous, but all stations can be reached by rail, steamer, or car, and people are kind and hospitable. One of the most interesting of these up country chaplaincies is known as "the oil fields." It is perhaps the largest English-speaking community outside Rangoon and Maymyo and consists largely of oil well drillers

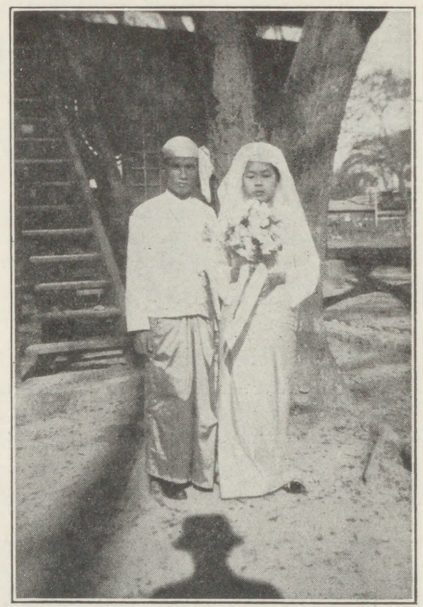


BURMESE BOYS AT PLAY

from the United States. We once made an effort to get the Church in the United States to send a chaplain for them, but it was not found possible to arrange for this. As the work in these chaplaincies does not involve learning a language, clergy who come for only five or even three years can do useful work in them.



A BURMESE PRIEST

A JUNGLE VILLAGE CHURCH
AND SCHOOL

A BURMESE BRIDE AND GROOM

THE English and Anglo-Indian people who are domiciled need not only churches but schools. In Rangoon and other centers our Church has some 1,800 of such children in its schools, ranging from mites in the kindergarten to boys and girls ready to enter the university. Many of the children are without fathers and cannot pay school fees. Our Church raises about £1,500 yearly to support them, and the raising of this sum is a constant anxiety. The lot of the Anglo-Indian has become a much harder one since the introduction of the reformed scheme of government. Before that a good many posts under the government and on the railways were filled by them and special grants were made for their education. Now the special help is ceasing, Indians are taking their place on the railways, and many of the men are out of work and in great distress through no fault of their own.

The largest group of Christians, apart from the English-speaking community, that the Church in Burma has to deal with are the Karens (accent on the second syllable). These people have accepted the Gospel in large numbers, especially in the hills. About one quarter of the race has become Christian, and about 5,000 belong to our Church. Our chief station for work among them is Toungoo, half way between Rangoon and Mandalay. There we have four missionaries at work and a large boys' school. The sites and buildings for our work there are inadequate, and one of the sites has to be handed over to the American Baptist mission before long under a clause in a will which gave us the land only for a time. We have to move our work then to an excellent new site which is available and to erect a new school and church upon it. To this inevitable task any funds raised in commemoration of the jubilee of the diocese, which occurs this year, are to be devoted. We hope they will be adequate.

Karens are found not only in the hills near Toungoo, however, but also scattered about lower Burma and particularly in the delta of the Irrawaddy. They are mostly cultivators living in small villages on the banks of the network of creeks intersecting the delta. Here the Rev. W. Porter has organized a series of village schools which he supplies with Christian teachers, both men and women, from training schools he has started. The villages are visited by means of a motor boat, presented by a parish in England, both by priest and women missionaries, who take with them much needed medicines and books as part of their gospel.

The Karen people are gentle and are easily led, either in the direction of truth or error. Both our own Church and the American Baptist mission (to which three quarters of the Karen Christians belong) have had experience of heretical leaders who have led away considerable numbers. These leaders have appealed not only to the religious feelings of their followers but also to the national sentiment which is strong in them. Our own heresiarch started by teaching that *Kree* (the Karen name for Christ) was a mistake for *Klee* (Karen for "bow"). His followers were therefore called "Kleebo." He

built up a fantastic system including shooting with a bow and teaching on the words, "I will set my bow in the clouds." At one time he was arrested for sedition and what was at the time a *cause célèbre* resulted. His sect has almost disappeared now, and he himself was finally murdered by Burmans for the purpose of robbery. The Baptist leader also met with a violent death.

We have about a dozen Karen clergy trained in our catechist and clergy training school at Toungoo. They are simple men, knowing only their own vernacular and some Burmese. They have the Bible, Prayer Book, and hymns and a quarterly paper in Karen, but very little other literature. Our printing press at Toungoo is a great help to the work there.

Next to the Karens, in the number of Christians, come the Tamils from South India. They come to Burma in large numbers as doctors, teachers, clerks, and domestic servants. They are scattered over the province, though of course the largest number are in Rangoon. Until an unfortunate split a few years ago, which arose over a change to a new site, the congregation at a great festival would number some 700 communicants. The Rangoon congregation is, however, still a large one, and the breach shows signs of healing. We have one missionary and four Tamil clergy at work, one of the latter in Rangoon and three elsewhere. There is also a school containing 500 Indian boys in Rangoon.

MISSIONARY work among the Burmans themselves has made only small progress considering the time and effort spent upon it. The census of 1921 shows under 15,000 Burmese Christians. The reasons for this are firstly the natural characteristics of the people. They are delightful to associate with, full of laughter, loving bright colors, the women free and attractive. Caste and its cruelties do not exist. Probably Burma is now most picturesque country in the world. But the people lack seriousness and perseverance, and that makes them disappointing both as Christians and in other ways also. The second reason is their Buddhist religion. Probably nowhere is Buddhism found in a purer form than in Burma, though even there it is impregnated with animism. Its yellow-robed monks with their begging bowls swarm all over the country and never lack support. Pagodas and images of Buddha are equally prevalent. Now advantage is taken of the scrupulous care of government to avoid any interference with the religion of the country to erect at the entrance to pagoda courts the notice "Foot-wearing (*sic*) prohibited" which is intended to exclude Europeans from the sacred precincts and does so. The religion has many beauties into which it is impossible to enter here, but its main hold is that it provides an organized system behind which the people are strongly entrenched. And then their religion is largely identified with loyalty to their nation, so that it is considered that if a man gives up Buddhism for Christianity he is so far disloyal to his country. There are also the social inconveniences that a Christian living among Bud-

dhists has to face. These are perhaps the most potent reasons why Christianity has not spread more rapidly among the Burmans.

We believe, however, that the time will come when there will be an awakening and many Burmans will give their allegiance to Christ probably under some leader whom they trust. Our Church has had a small experience of such a movement in the care of a really holy Burmese hermit who became a Christian and brought many of his followers into the Church with him. Meanwhile schools under the charge of missionaries are spread over the country, and through them the younger generation is being impregnated with Christian teaching. A Burmese Christian literature is also being, all too slowly, created, and this must have its influence. Our own chief contribution to the educational work among the Burmans is St. John's College, Rangoon, founded by Dr. Marks. It has some 700 boys in it, of whom more than one hundred are Christians. It has just been rebuilt substantially at heavy cost, as the original timber buildings were collapsing. The money needed has been largely raised among old pupils in the school. St. Mary's High School, Rangoon, also contains some 500 girls, all of whom learn something of the Christian faith and some embrace it.

Another people who show promise are the Chins, who live in the hills west of the Irrawaddy. We have a small amount of work among them, but the Americans have large missions in this area, as elsewhere. In the island part of the diocese we have promising work in Car Nicobar, the most thickly populated of the Andaman and Nicobar Islands.

A mission has lately been started among the Kachins, a hill tribe in the north of Burma, by a recently formed society belonging to the Church in England. The Baptists have very successful missions among these interesting people, so there is hope that the Church's work will grow.

Rangoon now has a university, and one of our next tasks is to build and man a hostel, with a chapel attached. It is very important that the Church should take its part in this new development in the life of the province; but it means a large expenditure, and at present funds are not forthcoming.

It remains only to acknowledge that our Church contributes only a fragment to the total of missionary work in the province. The American Baptists have about three times as many workers in the field as we have, and they were at work in the country fifty years before our first missionary appeared. The name of Adoniram Judson, their pioneer, still holds first place among the missionary heroes of Burma. The Roman Catholics (French and Italian) also have three well-manned dioceses in the country and a large following among the Anglo-Indians which they have won by their great schools served by the "Christian brothers" and by their sisterhoods. Other Christian bodies are also at work in varying force. All except the Roman Catholics meet from time to time in the "Burma Christian Council" which is a branch of the National Christian Council of India, and we try not to interfere with one another's work. This is of course but a sorry substitute for the corporate unity of the Catholic Church, but it is useful in some ways. Our Church is now becoming less official and more "Indianized." We shall soon, we hope, be no longer "the Church of England in Burma" but "the Church of Burma," part of the Church of the ecclesiastical province of India, Burma, and Ceylon. Our diocesan councils and provincial assembly are already established, and the necessary legal steps are now being taken to give them powers independent of the Church in England. This is our next forward move in realizing in these the familiar Anglican (and, we believe, scriptural) ideal of independently organized "regional" Churches all bound together by loyalty to the doctrine, discipline, and worship of the one historic Catholic Church.

[With this article this notable series is concluded. The editor takes this occasion to thank the many writers from distant fields for their courtesy in participating in the series; and he believes that the papers have not only received a very large measure of appreciation from readers but also that they have helped materially in promoting a realization of the vast extent of the missionary work of the Anglican communion as maintained and supported chiefly by the mother Church of England. The series, with the colored map of the Anglican commu-

nion and the illustrations that have accompanied the several articles, will be published in book form with the title of *The Anglican Communion Throughout the World*, by the Morehouse Publishing Co., ready October 1st, price \$2.50, with about 20 cents for postage in the United States. The publishers would appreciate advance orders, and would suggest that these be sent in the immediate future.—Editor L. C.]

ACKNOWLEDGMENTS

(Continued from page 220)

E. F. B., St. Clement's Church, Philadelphia, Pa.	10.00
F. W. G., Vancouver, Wash.	10.00
Christ Church, Pelham Manor, N. Y.	10.00
Collection taken at St. Andrew's Mission Church, Bronx, New York City	8.81
Betty Seabury, Grace Church, Oak Park, Ill.	7.25
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A Churchwoman	5.00
A. L. W.	5.00
A member of St. Mary's Church, West Philadelphia, Pa.	5.00
In memory of Mary St. John Rudd (one who loves the Church) .	5.00
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Mrs. H. K. Hatfield, Boston, Mass.\$ 25.00

NEAR EAST RELIEF

J. B.\$ 5.00

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which it is intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

THE REALIST AND THE ROSE

I GAVE my scientist the rose
Whose beauty graced my garden-bed.
We found it when we walked at morn;
"What know you of your rose?" he said.
" 'Tis beautiful," I answered him;
"Ah, yes," said he, with lofty air,
"But give it me, and I to you
Its utmost content will declare."
I liked it not; yet somehow moved
By his sure air of wise command
Its stem I severed lingeringly,
And laid my flower in his hand.

Again I walk my garden-path
Where morning sunshine brightly glows,
And comes my friend, the realist,
Eager to tell me of my rose.
" 'Tis here," he said, and opening
A folded paper, read to me
What parts of solids, liquids, gas,
Within my flower he found to be.
"And is that all?" I tensely cried.
"What more," he asked, "could you suppose?"
"But where," my anguished lips exclaimed,
"Where, man of science, is my rose?"

And since that day I do not place
Beauty and joy, for which I yearn,
Within the ruthless hand of him
Who brings mere knowledge in return.
H. L. B. in *South Dakota Churchman*.

THE CHRISTIAN effort for social improvement must always have its stronghold in the regeneration and sanctification of individual characters.—C. Gore.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

FROM DEAN DE WITT

To the Editor of *The Living Church*:

TO RECTIFY a prevalent misconception which is causing me considerable inconvenience, will you allow me to say that three years ago the Western Theological Seminary, at my suggestion, amended its by-laws so as to divide the responsibilities of the dean of the seminary into two departments, the administrative and the academic. The first department is now presided over by the president of the seminary; the second by the dean of the faculty.

For three years I have been both president and dean of the faculty. Having resigned the latter office, Dr. Grant will become my successor as dean of the faculty, on September 1st. I am still president of the seminary, and shall be until further notice. The outlook now is that the seminary will be reopened in new buildings by the fall of 1928, or before.

Chicago, June 10th.

(Rev.) WM. C. DEWITT.

SOVIET PROPAGANDA

To the Editor of *The Living Church*:

IT IS with great pleasure I read the able article in the May 7th issue of *THE LIVING CHURCH*, by Mr. Charles L. Dibble, entitled *Sherwood Eddy on Russia*; and Mr. Dibble is one of the few men connected with the Y. M. C. A. who have voiced their protest in public against Mr. Eddy's views. Mr. Eddy assumes familiarity with the Russian situation but there seems to be no condemnation by him of some of the most terrible statements of the leaders of Soviet Russia. It seems incredible he should not know those statements; it also seems incredible that with that knowledge he should desire recognition by our government of a country dominated by such leaders.

Lenin wrote—"militant atheism is an essential part of communistic doctrine. One of the rallying cries of the Red army is, 'We have abolished God.' The best country is a godless country. If bolshevism can be achieved, there will be no need of religion. If religion will pass out quietly, without any fuss, our attitude will be one of benevolent tolerance, but if it resists, we will hasten religion's exit with violence proportionate to its resistance." In Russia we saw it in violent operation. Lenin also wrote, "The family is one of the principal obstacles to the enlightenment of man. Marriage is prostitution sanctified by the Church and protected by the State."

Let us take a quotation from Trotsky delivered at a meeting held in a German hall in the Bronx, New York, just before he left the United States for Russia some months before the Russian revolution took place. Among other things he said: "I want you people to organize and keep organizing in America in order that you may be able to overthrow this dirty rotten government of the United States. I am going back to Russia to overthrow the government there and to stop this war with Germany." Was this an idle boast?

Zinovieff, head of the Third Internationale, stated: "The executive committee of the Komintern declared at its spring session in 1925 that: 'The Communist International of Youth appeared as the most perfect instrument for the inoculation of bolshevism among the white as well as the colored races.'"

The following excerpt from a thirty-three page document issued recently on *The Bolshevik International and the Young states*: "But the governments and public opinion are even yet not sufficiently alive to the grave fact that the Komintern is far from limiting its efforts to the bolshevization of adults. A large part of the attention of the Third Internationale is devoted to the preparation of Bolshevik forces among the younger generation; it is these new forces, under the guidance of older and experienced leaders, who are to carry through the program of the world upheaval drawn up by Lenin and his followers.

"This worldwide program of Lenin's has already reached our shores. 'Give us a generation of children to rear and we will obtain a government built on a soviet and bolshevist

basis.' It is this opinion, enunciated in 1919 by a Boston schoolmistress, which has become the slogan of the American communist party, and all the secret and illegal organizations working for the setting up of bolshevism in the United States are pursuing its realization."

If space permitted, it would be easy to quote from these soviet leaders the plans they have made and also show the disastrous results of those plans as they have been put in operation upon the unfortunate Russian nation, as well as their partial fulfillment in the U. S., and these few quotations are not what any one says about the soviets but what the soviets say about themselves.

Alexandria, Va.

HELEN NORRIS CUMMINGS.

ENGLISH PRAYER BOOK REVISION

To the Editor of *The Living Church*:

I AM PLEASED to note from the letter in *THE LIVING CHURCH* of May 21st that two of my old Nashotah friends have shown an interest in my communication on *Changes in the English Prayer Book*, though I regret to note that they fail to observe the first principle of literary criticism which is to view any writing from the standpoint of its purpose.

In assigning me the "role of a critic" of the proposed changes in the English Prayer Book they have entirely missed the point, which was not to criticize the revision but to defend it against unjust attack by the *Christian Century*, and to bring out positive merits in the revision which had been overlooked by the editor.

I pointed out the mistake of the editor in constructing the permission of reservation of the Blessed Sacrament for the sick to mean necessarily the authorization of Adoration. The first two rubrics in the "Alternate form for Communion of the Sick" repudiate such a meaning. The third rubric quoted by Messrs. Klug and Sheppard, which authorizes the bishop to settle all other questions that may arise, certainly cannot be interpreted to make permissive that which is denied by rubrics one and two.

More important is the question of the proposed Proper Preface for Whitsunday. It is true that the language of the new preface is similar to that of the Sarum Office, but according to Canon Shipley in his *Ritual of the Altar*, it is far from certain that that same illustrious office obtained uniform employment in the Church of England in pre-Reformation days.

It is legitimate to speak of this change in the preface from the Spirit "lighting upon the Apostles" to the Spirit "did as at this time pour forth upon the Universal Church" as an "advance," because the former preface limiting the gift of the Holy Spirit on Pentecost to the Apostles has been the uniform language of the Church of England from the first Prayer Book of Edward VI, down to the present day.

The proposed preface is surely an "advance" even as an alternative, and will be a greater one when definitely adopted. Further it will be a still greater advance when the Church today accepts the logical consequences of the teaching that the Church as a whole is inspired and not merely the bishops. It is fair to say, however, that never have the bishops of the Anglican communion shown themselves more certainly guided by the Holy Spirit than when at Lambeth in 1920 they recognized the existing spiritual unity of the Church, composed of all baptized persons, and made the authority of the Christian ministry to depend upon its representative character of the whole Church and not upon tactual succession alone.

GEORGE WYNDHAM RIDGWAY.

University of the South,
Sewanee, Tenn.

OUR BLESSED Lord's unhampered use of his senses of sight, hearing, smell, taste, and feeling, outward and inward, by reason of his sinlessness, was the measure of his ability to suffer.—*John H. de Vries.*

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CHINA YESTERDAY AND TODAY. By E. T. Williams, N. Y. New York: Crowell, \$4.50.

Reviewed by the REV. B. C. L. YEN.

IT IS futile to try to count the numerous volumes devoted entirely to China that have been produced since the opening of China to the western people. Some deal with her art, some with her government, some with her people, some with her religion, and still others with the thousand and one odd things that China is, does, has, and appears to be. However, to the average citizen of the world, either because the books are not all available, or because the time for personal studies is limited, it is next to impossible to obtain a comprehensive knowledge of China.

Right on this point lies the unique contribution of this book. While it is not at all exhaustive in what it deals with, it presents China comprehensively and interestingly, so that no one can fail after reading it to feel that China is a less unfamiliar nation than before. China of the past is just as vividly depicted as China of the present; and the new China is interpreted in the light both of her ancient contacts and of her modern conflicts with the nations of the world. Then, too, as a source book on Chinese affairs and relations with other nations, it is to be considered worthy of praise. In brief, *China Yesterday and Today* is decidedly a book that no student of world affairs at large, and of the Orient in particular, can afford to pass by.

THE UNIVERSITY OF CHICAGO has added to its series on The Principles and Methods of Religious Education a lively and encouraging little book, *A Summer Program for the Church School*, by Miles H. Krumbine, sometime pastor of the First Lutheran Church of Dayton, Ohio (University of Chicago Press. \$1.50). This is the account of a large venture in teaching to children the Christian religion which succeeded. It is told simply and well by the man who did it.

While in Dayton, Ohio, Mr. Krumbine gathered 225 children, about half of them his own flock, the rest from everywhere, and gave them four full weeks of sacred schooling for three hours every day. He was assisted by a faculty drawn from the public schools, and carried out an elaborate curriculum of Bible study, with much stress upon the dramatization of history and parable; also daily periods of worship with hymns and liturgical arrangements of scripture carried out largely by the pupils. Study of details shows careful and intelligent planning.

The book proves that this very difficult and still more desirable thing *can be done*. Given good conditions, parents will send their children, and children will go to learn the supreme things which their day schools cannot teach, and their ordinary Sunday schools do not teach.

If the book could inspire wide imitation it would confer a primary benefit upon our nation. But the imitation will not be easy. Such achievements are always born of a happy combination of conditions and a dynamic leadership. Such conditions and leadership are generally lacking. Both must be found and developed before the attempt can be fairly made. Perhaps a good example in this line of Christian pedagogy is the peculiar contribution of Lutheranism to our great American problem. We should all be more familiar than any of us are with the national religious revival wrought in Denmark by Bishop Grundwig through his people; high schools run upon lines which we would describe as chautauquan and greatly interfused with patriotism and religion.

The need is crying of some way to educate the great average masses of our people in Christianity. Towards the ultimate and adequate meeting of this need Mr. Krumbine's lively little book is a definite and forceful contribution.

J. M. P.

IN *Adventures in Habit Craft*, Henry Park Schuffler (Macmillan, \$2.00) carries the project method into the ethical and religious training of small children, by lessons in which such virtues as "Being Upright," a "Good Sport" or "Choosing the Best" are taught by means of inspirational stories and habit models. For example, a model constructed by the children to resemble a Greek temple has its pillars lettered with such symbols as "true words," "honest deeds," and "fair play." These props support a roof which is called "Temple of Truth." By these mechanical means the aim of each lesson is visualized. In addition to the excellent stories for the teacher to tell, the author has included various proverbs with modern paraphrases such as, "Nothing falls into the mouth of a sleeping fox," or "Do not expect the same opportunity to ring your bell twice." These concise pieces of wisdom are unfortunate, however, in that they are largely negative injunctions—a form of teaching that we had hoped was obsolete. The now popular "case method" is used with slightly more success, although here, too, an element of negative emphasis is to be regretted, as each case is followed by a number of alternative modes of conduct which not only suggest wrong conduct but would seem to induce a feeling of superiority in the child who elects the proper one.

There is much in the book that will be suggestive to teachers who do not take the whole too literally. Its emphasis on the rewards of virtue and its complete lack of appreciation of moral conduct as an outgrowth of the life of the spirit, mark it as an attempt to teach virtue as a purely social requirement. While quite agreeing that society may need the accepted virtues in its members, one is inclined to believe that the Christian morality, which is a reflection of the religious life, is a more effective method of inducing virtuous habits, which habits are at the same time productive of greater happiness for the individual.

The Scriptures in the Making, by Abigail Pearce (Macmillan, \$2) is a literary history of the Bible intended for college students. Its object—"not to study the contents of the Bible but how it was made"—is carefully adhered to and therefore no textual exegesis is attempted. The book summarizes the history of the formation of the canons, the archeological work done in determining the authenticity of both Testaments, and answers excellently any questions a non-technical student might have in regard to the purpose and authorship of the various books of the collection. It is unfortunately uneven in style and rarely arouses in the reader the affectionate emotion for the subject which Professor Pearce undoubtedly feels. It would be a useful book of reference in Bible classes of young people; but it is not adapted to use in advanced classes as a text, and its subject matter is not sufficiently comprehensive to be used alone in classes of younger pupils. It lacks the spiritual and literary stimulus of Chaplain Knox's book, yet might serve very well as an elaboration of certain chapters in that new text.

ONE GETS a remarkable insight into the workings of the mind of a Negro in a collection of letters published by the Association for the Study of Negro Life and History (Washington, D. C. \$5.00) under the title *The Mind of the Negro as Reflected in Letters Written During the Crisis 1800-1860*. Edited by Carter G. Woodson, Ph.D., these letters taken from the files of the American Colonization Society show what the free Negro was thinking about the then contemporary movements like the struggle between capital and labor, trades unions, temperance, and woman suffrage. The volume is a big one (672 pages), but it is well worth while, especially the interpolations of the editor.

Church Kalendar



JUNE

- 19. First Sunday after Trinity.
- 24. Friday. Nativity St. John Baptist.
- 26. Second Sunday after Trinity.
- 29. Wednesday. St. Peter, Apostle.
- 30. Thursday.

KALENDAR OF COMING EVENTS

JUNE

- 19. Nebraska Summer Conference, Omaha, Neb.
- 20. Peninsula Summer Conference, Ocean City, Md. Wauwasee Conference, Wauwasee, Ind. Convention of South Dakota.
- 23. Wyoming Summer School for Church Workers, Laramie, Wyo.
- 24. Young People's Service League Convention, Diocese of Florida.
- 27. Conferences: Hillsdale, Gambier, Racine, Madison Rural Clergy.
- 28. Mississippi Education Movement, Summer Conference, Lake George, N. Y.
- 29. Spokane Summer School, McDonald's Point, Lake Coeur d'Alene.
- 30. Southern Conference on Lay Evangelism, Blue Ridge, N. C.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SECOND TRINITY

- St. Barnabas' Church, Omaha, Neb.
- Sisters of St. Margaret, St. John's Orphanage, Washington, D. C.
- Trinity Church, Easton, Pa.
- The Sisters of the Tabernacle, Bridgeport, Conn.
- St. Katherine's Home, Jersey City, N. J.
- All Saints' Church, Minneapolis, Minn.

APPOINTMENTS ACCEPTED

BELLISS, Rev. F. C. BENSON, formerly priest-in-charge of St. Paul's, Bishop, and Trinity Memorial, Lone Pine, Calif. (San J.); to be rector of the Cathedral of St. Mary and St. John, Manila. Address, 542 Calle San Luis. August.

BENNETT, Rev. E. ROBERT, formerly dean of Christ Institute, Buffalo (W.N.); to be associate rector of the Church of St. John the Divine, and in charge of the St. John the Divine Home for Boys, Philadelphia. Address, 329 N. 57th St.

FERGUSON, Rev. LAWRENCE C., formerly rector of St. Simon's Church, Chicago; to be assistant at St. Luke's Church, Evanston, Ill. (C.) June 15th.

LAWRENCE, Rev. F. C., formerly assistant at St. Paul's Cathedral, Boston; to be rector of St. Peter's Church, Cambridge, Mass. September 1st.

MILLS, Rev. W. HOWARD, formerly vicar of St. Paul's Church, San Antonio, Tex. (W.T.); to be rector of the Church of Our Saviour, Mill Valley, Calif. July 1st.

PARKER, Rev. FRANK, formerly assistant at St. Philip's Cathedral, Atlanta, Ga.; to be in charge of the work at Washington and Greensboro, Ga., with residence at Greensboro.

SWINSON, Rev. J. ARTHUR, formerly rector of St. Peter's Church, Ripon, Wis. (F.L.); has become the rector of All Saints' Church, St. Thomas, V. I. (P.R.)

WALLACE, Rev. LESLIE F., formerly associate rector of Epiphany Church, Dorchester, Mass.; to be rector of St. Barnabas' Memorial Church, Falmouth, Mass.

NEW ADDRESSES

COBB, Rev. RODNEY F., curate at Trinity Church, New York City; 161 Henry St., Brooklyn.

CROWELL, Rev. J. W. (L.I.); 653 Greenwich St., New York City.

MIDDLETON, Rev. EDMUND S., D.D.; 501 Irving Ave., Syracuse, N. Y. After June 20th.

CORRECT ADDRESS

EMPRINGHAM, Rev. JAMES, D.D.; 885 St. Nicholas Ave., New York City, not 2050 Amsterdam Ave., as mentioned in the *Living Church Annual*.

SUMMER ADDRESSES

DAVIES, Rt. Rev. THOMAS FREDERICK, D.D., Bishop of Western Massachusetts; Lenox, Mass.

GUERRY, Rt. Rev. WILLIAM ALEXANDER, D.D., Bishop of South Carolina; Sewanee, Tenn.

MANN, Rt. Rev. CAMERON, D.D., Bishop of South Florida; care of The Church Missions House, 281 Fourth Ave., New York City. During his absence Bishop Wing will be the ecclesiastical authority.

MIKELL, Rt. Rev. H. J., Bishop of Atlanta, accompanied by Mrs. Mikell and their daughter, will leave shortly for Europe to be gone until September. The Bishop will attend the meeting of the Lausanne Conference.

MURRAY, Most Rev. JOHN G., D.D., Presiding Bishop; Chester, Nova Scotia.

NELSON, Rt. Rev. R. H., D.D., Bishop of Albany; 309 Palace Ave., Santa Fe, New Mexico.

OLDHAM, Rt. Rev. G. ASHTON, D.D., Bishop Coadjutor of Albany; Norfolk, Conn.

TOURET, Rt. Rev. F. H., D.D.; Nantucket, Mass.

BESSEY, Rev. ARTHUR A., curate of St. John's Church, Yonkers, N. Y., is in charge of St. Stephen's parish, Middlebury, Vt., during June.

BURN, Rev. L. H.; The Vicarage, 1301 S. Charles St., Baltimore, during August.

CURTISS, Rev. A. PARKER, sails June 18th, on the *Caronia*, to attend the Anglo-Catholic Congress and the pilgrimage to the Holy Land. London address, 12 New Court, Lincolns Inn. He will return on the *Carmania*, September 3d.

MOOK, Rev. CHARLES S., rector of Trinity Church, Seattle, Wash.; to have charge of the services at Grace Church, Nutley, N. J., during July and August. Address, 24 Highland Cross, Rutherford, N. J.

PEABODY, Rev. C. WINTHROP, of the Church of St. Mary the Virgin, New York City, sailed June 1st on the *Savoie* to spend his vacation in France.

PHILLIPS, Rev. WM. L., of the Church of the Transfiguration, New York City, has sailed for Europe to spend June and July visiting in France and Italy.

ROBBINS, Very Rev. HOWARD C., D.D., Dean of the Cathedral of St. John the Divine, New York City; Heath, Mass., June 17th to August 1st.

WEBBER-THOMPSON, Rev. J. H., sailed for England, on June 15th, on the S.S. *George Washington*, to attend the Anglo-Catholic Congress and to visit in Spain, Germany, and Switzerland. He will return on the S.S. *President Harding*, September 28th. During his absence the Rev. William Elwell will act as locum tenens.

DEGREES CONFERRED

DICKINSON COLLEGE, CARLISLE, PA.—D.D., upon the Rev. DR. HENRY DARLINGTON, D.D., rector of the Church of the Heavenly Rest, New York.

ST. STEPHEN'S COLLEGE—D.D., upon the Rev. JACOB PROBST, rector of Trinity Church, Brooklyn.

UNIVERSITY OF NORTH CAROLINA—D.D., upon the Rt. Rev. THOMAS C. DARST, D.D., Bishop of East Carolina, at the commencement exercises of the university on June 6th, as a recognition of his spiritual influence in the state and especially for his leadership in the Bishops' Crusade.

UNIVERSITY OF RICHMOND—D.D., upon the Rev. A. CARY MONTAGUE, city missionary of Richmond, Va.

ORDINATIONS

DEACONS

ALASKA—On Sunday, May 29th, the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, ordained to the diaconate, PAUL JAMES MATHER. Mr. Mather is a Tsimpshian Indian and will have charge of St. Elizabeth's mission, Ketchikan, under the Rev. H. R. Sanborn, rector of St. John's Church. The Rev. H. R. Sanborn presented the candidate and preached the sermon.

DULUTH—On June 4th the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, ordained EARLE BRANCH JEWELL to the diaconate in the Church of Our Saviour, Little Falls, Minn. The candidate was presented by the Rev. Donald G. Smith, rector of the Church of Our Saviour, and the sermon was preached by the Rev. Robert J. Long, Brainerd, Minn.

Mr. Jewell is to be minister in charge of St. Stephen's Church, Paynesville, and of St. Paul's Church, Glenwood, with residence in Paynesville.

LONG ISLAND—The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, ordained to the diaconate in the Virginia Theological Seminary

Chapel, Alexandria, on June 10th, his son, ERNEST VAN RENSSLAER STIRES. The candidate was presented by the Rev. Dr. W. E. Rollins of Alexandria. Bishop Stires preached the sermon.

The newly ordained deacon will undertake work in his father's diocese.

DEACONS AND PRIESTS

PENNSYLVANIA—The Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, officiated at the ordination service in St. Stephen's Church, Tenth and Chestnut, Philadelphia, on Monday morning, June 13th, when four deacons were advanced to the priesthood, and nine candidates were ordained to the diaconate. The Rev. Dr. C. E. Grammer, rector of St. Stephen's Church, was the preacher.

Those advanced to the priesthood by Bishop Garland were the Rev. FRANCIS ALEXANDER GRAY, now serving as assistant at Trinity Chapel, Crescentville, Philadelphia, presented by the Rev. Waldemar Jansen, Jr., rector of Old Trinity Church; the Rev. HERBERT WHITE JONES, in charge of St. Barnabas' Church, Kensington, presented by the Rev. Dr. N. V. P. Levis, rector Church of the Incarnation, Philadelphia; the Rev. WAYNE MACVEAGH WAGENSSELLER, who will join the clergy staff of St. Clement's Church, presented by the Rev. Charles Townsend, Jr., rector of the Church of the Good Shepherd, Rosemont; and the Rev. DANIEL SMITH WOOD, now serving as curate at St. James the Less, Falls of Schuylkill, presented by the rector, the Rev. Charles J. Harriman.

Those ordained deacons by Bishop Garland are: JOSEPH ROCKHILL CLAIRE, presented by the Rev. Dr. Grammer, to be in charge of Transfiguration Mission; CHARLES E. HOPKIN, presented by the Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, Philadelphia, appointment not yet made; ROBERT C. HUBBS, presented by the Rev. Gilbert Pember, rector of St. Michael's Church, Germantown, will serve at St. Bartholomew's Church, New York City; JOHN WILLIAM IRWIN, presented by the Rev. Charles Eder, rector of Grace Church, Mt. Airy, Philadelphia, will serve at the National Council headquarters; JOSEPH DANIEL STOVER, presented by the Rev. J. A. Winterstein, rector of Holy Trinity Church, West Chester, will work in West Virginia; ALAN HENRY TONGUE, presented by the Rev. Franklin Joiner, rector of St. Clement's Church; and MELVIN LEO WANNER, presented by the Rev. Granville Taylor, vicar of the Chapel of the Mediator, is to go to Alaska.

The Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, ordained PAUL G. HOLLY and VICTOR E. J. HOLLY deacons for Bishop Garland. They were presented by the Rev. John R. Logan of Philadelphia, and are to work in Haiti. The Holly brothers are grandsons of the first Bishop of Haiti and graduates of the Philadelphia Divinity School.

The Rev. Messrs. C. J. Harriman, W. J. Jansen, F. Joiner, N. V. P. Levis, and Charles Townsend assisted in the laying on of hands.

SOUTHERN VIRGINIA—The Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop of Southern Virginia, advanced the Rev. JOSHUA E. ELLIOTT to the priesthood, on May 24th, in St. Paul's Church, Lawrenceville. Archdeacon Russell presented the candidate and preached the sermon. Mr. Elliott is in charge of the three churches in Mecklenburg County.

On June 10th at the Theological Seminary, Alexandria, Bishop Tucker ordained to the diaconate FOXHALL PARKER THORNTON and DAVID C. GEORGE. Both candidates were presented by the Rev. Dr. W. E. Rollins, of Alexandria.

Mr. Thornton will take charge of the churches in Prince George County, and Mr. George of the churches at Boynton, Chase City, and Clarksville.

VIRGINIA—On June 10th in the Virginia Theological Seminary Chapel, Alexandria, the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, advanced to the priesthood the Rev. Messrs. WILLIAM HENRY LAIRD and HAROLD B. W. PETERS, and ordained to the diaconate JOHN PHILIP HANSON MASON and LAURANCE BRENT. Mr. Laird was presented by the Rev. Dr. B. D. Tucker, Jr., of Richmond. The sermon was preached by the Rt. Rev. E. M. Stires, D.D., Bishop of Long Island.

The appointments of the candidates are as follows: Mr. Laird to continue as assistant at St. Paul's Church, Richmond, with address at 815 E. Grace St.; Mr. Peters to continue as rector of St. Stephen's parish, Northumberland Co., with address at Fleeton; Mr. Mason is to be minister of St. Martin's parish, Hanover Co., with address at Beaver Dam; and Mr. Brent is to be minister of Bromfield parish, Rappahannock Co., with address at Washington.

PRIESTS

ALBANY—On Whitsunday the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Al-

bany, advanced the Rev. HAROLD BOARDMAN JONES to the priesthood in St. Margaret's Church, Menands, N. Y.

The candidate was presented by the Rev. John L. Roney of the Albany Cathedral, and the sermon was preached by the Rev. D. H. Clarkson of Grace Church, Albany. Mr. Jones is to continue as priest-in-charge of St. Margaret's Church, Menands.

ARKANSAS—On Tuesday in Whitsun-week of the diocesan convention in St. Mary's Church, El Dorado, the Rt. Rev. J. R. Winchester, D.D., advanced to the priesthood the Rev. Messrs. DAVID JONES and HENRY SMITH HOPKINSON. The sermon was preached by the Rev. John T. Foster, and the Very Rev. John Williamson read the litany. Mr. Jones will continue in the missions at Mena and Foreman, where he served as deacon, and Mr. Hopkinson becomes rector of St. Mark's Church, Hope, in which parish he served as deacon.

DIED

DABNEY—At her home in Sewanee, Tenn., on May 28th, Miss LEILA JACQUELINE DABNEY entered into rest in her seventy-fourth year. The funeral services were conducted in All Saints' Chapel and interment made in the Sewanee Cemetery, on May 29th. Miss Dabney is survived by her sister, Mrs. Ida Dabney Armstrong, of Birmingham, Ala.

LEBOUTILLIER—Entered into rest, May 23d, the Rev. GEORGE T. LEBOUTILLIER, at St. Johnland, King's Park, Long Island. Burial at Pittsford, N. Y., on May 26th.

"Rest eternal grant to him, O Lord. And may light perpetual shine upon him. May he rest in peace."

CAUTION

CLAUSEN—Caution is recommended in the case of a man calling himself CLAUSEN, who is at present asking for money in the middle west, claiming to be a parishioner of the Church of the Saviour in Philadelphia, Pa., and using the names of its present and past rectors. This man is tall and slender. Dark hair. Claims to be the son of a vestryman. Further information may be obtained from the secretary of the parish named.

ROMZRA—Caution is suggested in connection with a Russian priest giving the name of Rev. ANTHONY J. ROMZRA, who is calling on our clergy and asking for money. Information from the Rev. THOMAS BURGESS, Secretary Foreign-Born Americans Division, 281 Fourth Avenue, New York City.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

VACANCY AT PARISH—ST. LUKE'S Church, Niles, Ohio, after September 1, 1927. Mail applications to GEORGE HIGGINS, 213 North Bentley Ave., Niles, Ohio.

MISCELLANEOUS

ORGANIST-CHOIRMASTER NEEDED FOR Christ Church, Corning, N. Y. Mixed choir and quartette. Junior choir, boys and girls. Austin organ. \$1,200 stipend. Write Rev. GEORGE B. KINKEAD.

ORGANIST WANTED—THE CHURCH OF the Incarnation, Great Falls, Mont., seeks the services of an organist and choir director (male), for September 1st. Address inquiries to DR. G. E. LONGEWAY, Ford Building, Great Falls, Mont.

POSITIONS WANTED

CLERICAL

POSITION WANTED BY A SOUTHERN clergyman for month of August. Would prefer assistantship in large parish. He is over fifty, but keenly alive and has a deep spiritual message. Both wife and self are socially well connected. Full correspondence is asked. Address "THOUGHTFUL"-899, LIVING CHURCH, Milwaukee, Wis.

SEPTEMBER. A WESTERN NEW YORK rector will be available for supply duty throughout September. Address "SEPTEMBER" 900, care the LIVING CHURCH, Milwaukee, Wis.

SEPTEMBER. I EXPECT TO BE AVAILABLE for supply duty during September. (Rev.) JOHN L. PECKHAM, rector of Christ Church, Lockport, New York.

MISCELLANEOUS

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, O. K.-826, THE LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—IN SCHOOL, OR INSTITUTION for September, or before—as housekeeper, housemother, or nurse. Best references. Woman of mature years and experience. Address DEACONESS, 1002 W. 17th St., Anniston, Ala.

CONFERENCE

THE CONFERENCE FOR CHURCH WORK will meet at Wellesley College, Mass., from June 27th to July 7th, under the direction of the Rt. Rev. C. L. Slattery, D.D. For programs and information apply to MISS M. DEC. WARD, 50 Commonwealth Ave., Boston, Mass.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

INCENSE

SAINT VINCENT INCENSE—ADDRESS EVERETT R. BARKER, Gen. Del., 316 Huntington Ave., Boston, Mass. \$2.00 per lb.

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

CHURCH LINEN

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also Handkerchiefs. Samples on request. MARY FAWCETT, 115 Franklin St., New York City.

CHURCH FURNISHINGS

PAINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogs and other information address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

HEALTH RESORTS

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

ST. PHOEBE'S HOUSE OF REST, IN Litchfield Hills. Church privileges. Address DEACONESS-IN-CHARGE, Lakeside, Conn.

THE RETREAT, 64 FOREST HILL ROAD, West Orange, N. J. A private sanitarium with refined home atmosphere for convalescent and chronic invalids. Special attention to diets. MARTHA E. GALATIAN, R.N. CAROLINE E. SMEAD.

SUMMER RESORTS

ADIRONDACKS, THE CRATER CLUB, Essex-on-Lake Champlain, offers to families of refinement at very moderate rates the attractions of a beautiful lake shore in a locality with a remarkable record for healthfulness. The club affords an excellent plain table and accommodation with rooms or individual camps. The boating is safe, there are attractive walks and drives to points of interest in the Adirondacks, good tennis courts, and opportunities for golf. References required. For information relative to board and lodging address MISS MARGARET FULLER, Club Mgr., 233 Broadway, New York, N. Y. For particulars regarding cottage rentals write JOHN B. BURNHAM, Woolworth Bldg., New York City.

THE MARTIN, FRANKLIN, NEW YORK. Vacation place of refinement. Delightful environment, high elevation, home cooking. Rates reasonable. Booklet.

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SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, table unique, managed by SOUTHERN CHURCHWOMAN.

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New York

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

Racine, Wis.

TAYLOR HALL, RACINE, WISCONSIN, from August 6th to August 27, 1927, will be available for Church people who may desire to spend their vacations on Lake Michigan. Room and board \$20.00 per week. Apply to MRS. GEORGE BILLER.

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, near White House and convention auditorium. Unusual arrangements for groups or families. Very fine equipment in rooms and baths. Many private baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

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FOR RENT AT \$40.00 PER MONTH, AN eleven room rectory on Monument Square, Charlestown, Boston, allowing the rector the use of two rooms. Hot water heating and electric light throughout. Rooms may be let to five persons. For particulars address, 41 MONUMENT SQUARE.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREATS

BOSTON, MASS.—THERE WILL BE A RETREAT for Associates and friends at St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass., from June 21st to 24th. Conductor, the Rev. Charles Townsend, Jr., of Rosemont, Pa.

SEWANEE, TENN.—A RETREAT FOR Women will be held at St. Mary's Convent, Sewanee, Tenn., beginning with Vespers, Saturday, August 6th, and ending with the Mass, August 10th. Conductor, the Rev. Roger B. T. Anderson, O.H.C. Those desiring to attend will please send their names to the SISTER SUPERIOR before August 1st.

VANCOUVER, B. C.—A RETREAT FOR Ladies will be held at St. Anthony's Convent, 949 27th Avenue, West. Vancouver, B.C., July 9th to 12th. Conductor, Fr. Bickersteth, C.R., Mirfield, England. Also private retreats by arrangement. Apply THE MOTHER SUPERIOR.

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington

46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions
 " 11:00 A.M. Sung Mass and Sermon
 " 8:00 P.M. Choral Evensong
 Daily Mass at 7:00 A.M., and Thursday at 9:30.
 Friday: Evensong and Intercessions at 8:00.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street

REV. WM. BREWSTER STOSKOPF, Rector
 REV. J. R. VAUGHAN, Curate

Sunday Services: Low Mass, 8:00 A.M.
 Children's Mass: 9:15 A.M.
 High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
 Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
 Confessions: Saturdays, 4:30-5:30; 7:30-9.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street

Sunday Services: 8:00, 8:45 (French), 9:30, 11:00 A.M., and 4:00 P.M.
 Daily Services: 7:30 and 10 A.M., 5 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector
 Sundays: 8, 10, and 11 A.M., 4 P.M.

Church of St. Mary the Virgin, New York

139 West Forty-Sixth Street

REV. J. G. H. BARRY, D.D., Litt.D., Rector
 Sundays: Low Masses, 7:30 and 9:00.
 Missa Cantata and Sermon, 10:45.
 Full Choir and Orchestra every Sunday.
 Week-day Masses, 7:00 and 8:00.
 Thursdays, 7:00 and 9:30.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets

Sunday Masses, 8:00 and 10:00 A.M.
 Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector

Sundays: 8:00 A.M., Low Mass.
 " 9:00 A.M., Low Mass and Catechism.
 " 11:00 A.M., High Mass and Sermon.
 " 4:00 P.M., Sung Vespers, Brief Address, and Benediction.
 Masses Daily at 7:00 and 9:30.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon, and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

WEBB, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong 8:00 P.M. E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY., COURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 500 meters. Service from St. Mary's Cathedral (Gailor Memorial), Sunday, June 26th, at 11:00 A.M., C. S. Time. Sermon by the Dean of the Cathedral.

WNRB, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Services from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. Time.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers writing the letter for them, thus saving them time and money.

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis.*

BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York City.

Ask Me a Bible Question. By George Stewart. Price \$1.50.

Cokesbury Press. Nashville, Tenn.

A History of New Testament Times. By George M. Gibson, A.M., D.D. Training Courses for Leadership. Bible Text Series. E. B. Chappell, D.D., editor. Price \$1.00 net.

PAPER COVERED BOOKS

The Secretary Anglo-Catholic Congress. 238 Abbey House, London, S. W. 1, England.

The Anglo-Catholic Congress. London, 1927.

PAMPHLETS

Holy Cross Press. West Park, N. Y.

St. Thomas Aquinas. By the Rt. Rev. Robert E. Campbell, D.D.

The Curé d'Ars. By the Rt. Rev. Robert E. Campbell, D.D.

St. Germanus of Auxerre. By the Rev. L. J. Orum, O.H.C.

William Law. By the Rev. S. C. Hughson, O.H.C.

William White. By the Rev. S. C. Hughson, O.H.C.

Bishop Pattenon. By the Rt. Rev. Robert E. Campbell, D.D.

St. Clara of Assisi. By the Rev. S. C. Hughson, O.H.C.

St. Francis Xavier. By the Rev. S. C. Hughson, O.H.C.

Bishop Smythics. By the Rt. Rev. Robert E. Campbell, D.D.

Charles Lowder. By the Rev. J. H. Gorham, O.H.C.

All the above booklets in the Saints and Servants Series.

ERECT MEMORIAL TO OLD WALKER'S CHURCH IN VIRGINIA

CISMONT, VA.—Visitors from widely scattered sections of Virginia gathered Wednesday afternoon, June 1st, in the churchyard of Grace Church, Walker's parish, in Albemarle County, to take part in the unveiling of a memorial tablet erected by the Colonial Dames to mark the site of the old Walker's Church, built about 1745.

The site is in the yard of the church, which was erected in 1854 when the old church, after a hundred years of use, had fallen into decay. The present church is the third building which has stood upon practically the same site, the first being a rude mountain chapel of logs, erected by the settlers who first came to this section about 1727. This was replaced by Walker's Church in 1745.

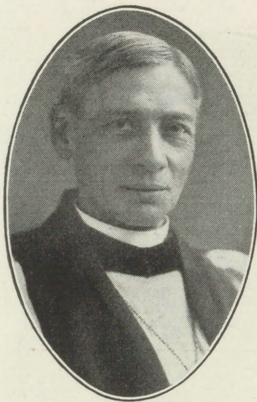
The address at the unveiling was made by the Rev. G. MacLaren Brydon, historiographer of the diocese of Virginia, and dealt with the establishment of Albemarle County and its parishes, the ministers who served in them, and the influence of the established Church upon the formation of the community life and ideals of the Virginia people.

The old church, and the present-day parish, received its name from Dr. Thomas Walker, first explorer of Kentucky, and friend and aide of Washington, who lived in the parish, and whose family gave the land upon which the church stands. The best known rectors of the colonial period were the Rev. James Maury, and his son, the Rev. Matthew Maury, descendants of a Huguenot family who held the charge between them from 1754 to 1808. In addition to their pastoral work they kept a classical school, one of the most famous in Virginia in its day, in which Thomas Jefferson, and many others who became leading men in Virginia, received their early training. Commodore Matthew Fontaine Maury, "the pathfinder of the seas," was the grandson of one and the nephew of the other of these ministers.

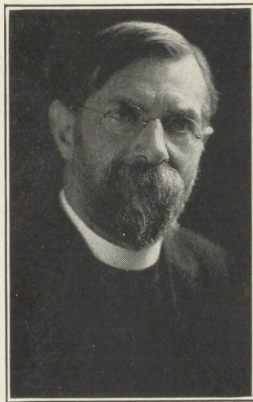
BISHOP FERRIS SAILS

ROCHESTER, N. Y.—The Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, with Mrs. Ferris sailed on June 11th for England and the continent. While in England they will witness the ordination of their son, the Rev. Eversley Ferris, to the priesthood in Lambeth Chapel. The ordination will come at the end of a special year's study at Oxford. Mr. Ferris has been on the crew and has had the distinction of being the only American to row in an Oxford crew this year.

The Rt. Rev. Charles Henry Brent, D.D., Bishop of New York, will ordain Mr. Ferris, and will be assisted by Bishop Ferris and English bishops and priests.



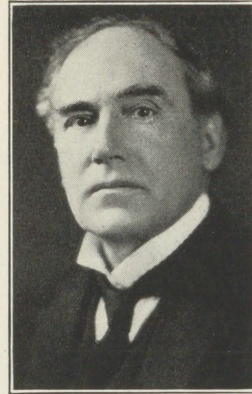
RT. REV.
W. F. FABER, D.D.
Bishop of Montana



REV. H. H.
GOWEN, D.D.
Rector, St. Mark's,
Seattle
McBride Studio Photo.



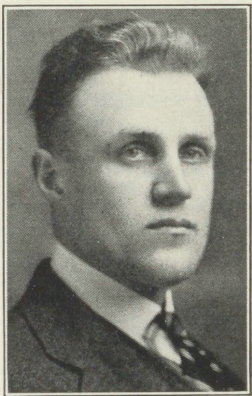
MISS ETHEL E.
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Los Angeles



REV. WILLIAM N.
GUTHRIE, D.D.
Rector, St. Mark's-in-the-
Bouwerie, New York
Underwood & Underwood



RT. REV.
N. S. THOMAS, D.D.
Retired Bishop of
Wyoming



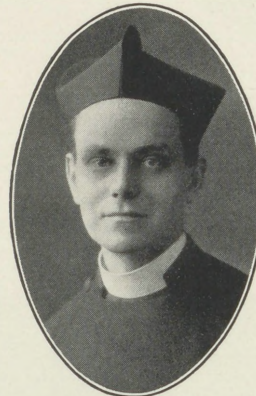
REV. HENRY H. LEWIS
Rector, St. Andrew's, Ann
Arbor, Mich.
Randall Maedel Photo.



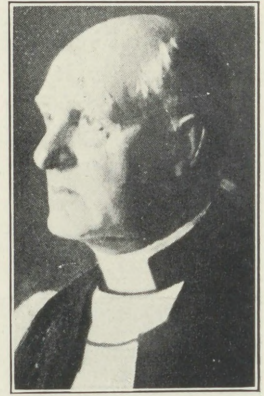
REV. E. S. WHITE
Rector, Holy Communion,
St. Louis
Strauss Photo.

Church
Congress
Speakers
and
Leaders

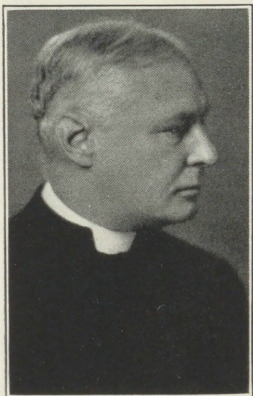
San Francisco
June 14-17, 1927



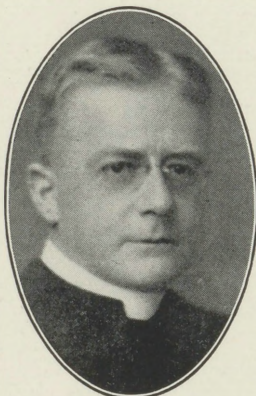
REV. GRANVILLE M.
WILLIAMS, S.S.J.E.
Rector, St. Paul's,
Brooklyn



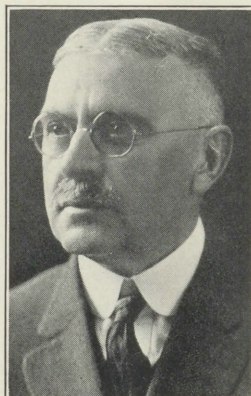
MOST REV.
JOHN G. MURRAY, D.D.
Presiding Bishop and
Bishop of Maryland



REV. ARTHUR
ROGERS, D.D.
Rector, St. Mark's,
Evanston, Ill.



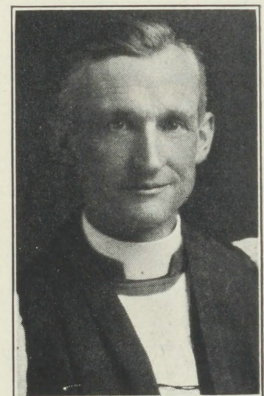
REV. GEORGE
F. WELD, D.D.
Rector, All Saints', Santa
Barbara, Calif.



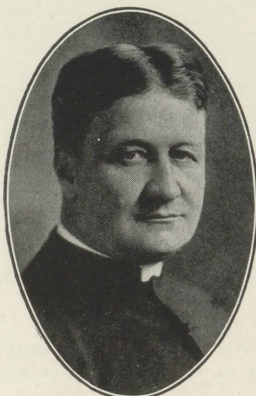
REV. L. W. BATTEN
General Theological
Seminary
Presiding officer of
Congress



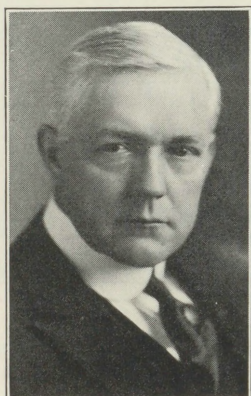
REV. J. HOWARD
MELISH, D.D.
Rector, Holy Trinity,
Brooklyn



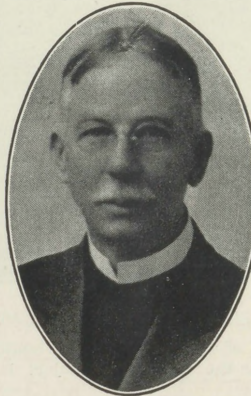
RT. REV.
A. W. MOULTON, D.D.
Bishop of Utah



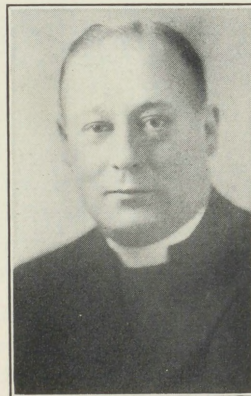
VERY REV.
ROBERT S. CHALMERS
Dean, St. Matthew's Ca-
thedral, Dallas, Tex.



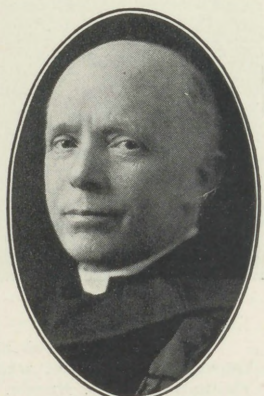
HON. BENJAMIN
F. BLEDSOE
Former U. S. Dist. Judge,
Los Angeles



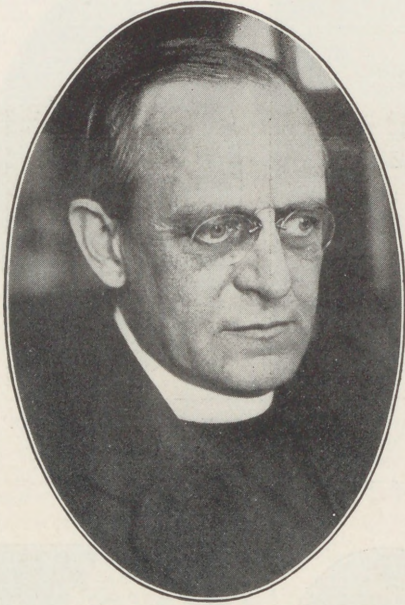
REV. LESLIE E.
LEARNED, D.D.
Rector, All Saints',
Pasadena, Calif.



REV. RAYMOND
S. BROWN
Rector, Trinity, Mount
Vernon, N. Y.



REV. ROBERT
B. GOODEN
Headmaster, Harvard
School, Los Angeles



BISHOP-ELECT OF WYOMING

Rev. H. Percy Silver, S.T.D., for nine years rector of the Church of the Incarnation, New York City.

Wide World Photo.

Chosen by
House of Bishops

(See THE LIVING CHURCH
of June 11th)



BISHOP-ELECT OF OKLAHOMA

Rev. Thomas Casady, rector of All Saints' Church, Omaha, since 1920.

Skoglund Photo.



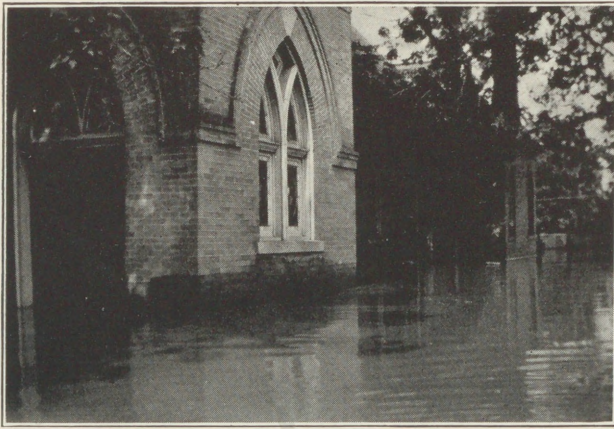
INTERIOR OF NEW RUSSIAN CATHEDRAL

The huge mural altar piece, containing a figure of the Madonna (Theotokos), 20 feet high, is the work of J. A. Djeneeff, well-known Russian artist who has been in this country since the war. The subject is after that of a mural painting in the Cathedral of St. Vladimir in Kiev, Russia.

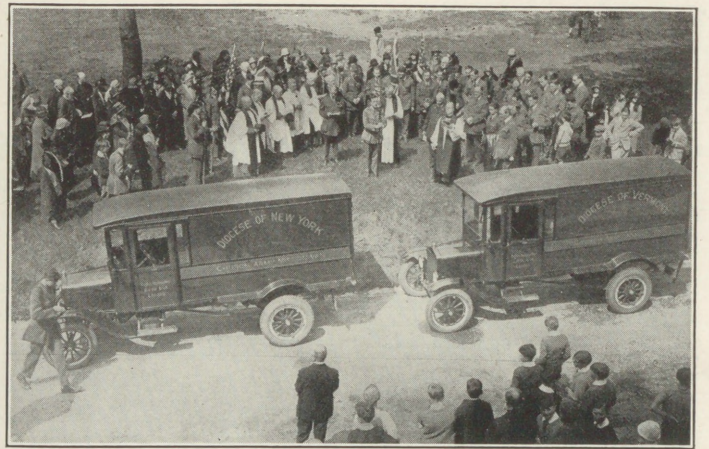


RUSSIAN CATHEDRAL ALTAR

The altar of the new Russian Cathedral of the Holy Virgin of Protection, provided by Trinity parish within the structure of St. Augustine's Chapel, 105 E. Houston St., New York.



TRINITY CHURCH, YAZOO CITY

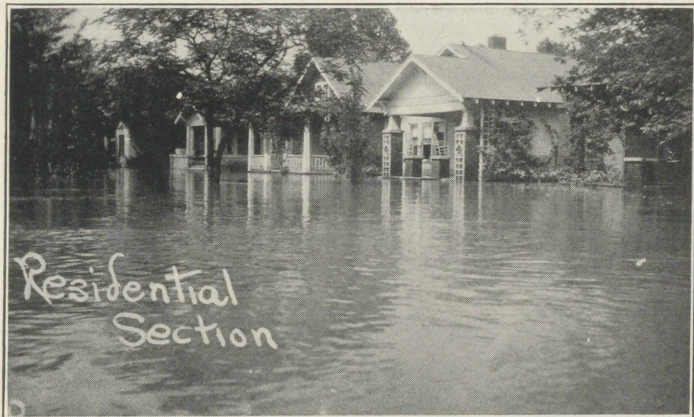


DEDICATING CHURCH ARMY VANS

Bishop Manning is shown on Ascension Day dedicating the first American Church Army vans for use in the dioceses of New York and Vermont. Thirty "wayside evangelists" were also blessed for summer work in the east.

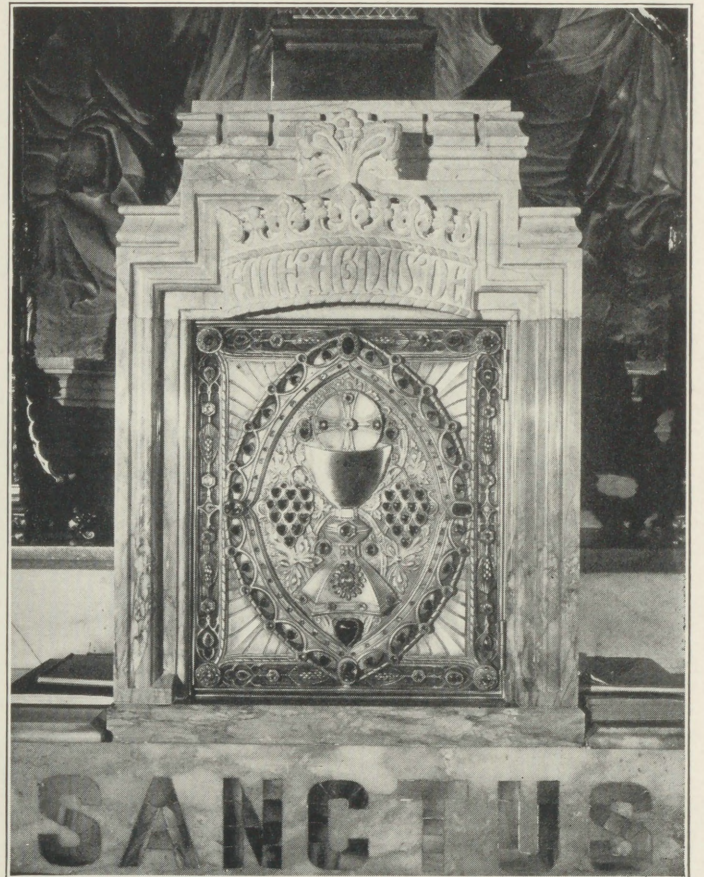


THE BUSINESS SECTION OF GREENVILLE



IN GREENVILLE

Above: Three Mississippi Flood Scenes



WALLACE MEMORIAL TABERNACLE

Recently installed on the high altar of the Church of the Transfiguration, New York City. (See THE LIVING CHURCH of April 16th.)



MEMBERS OF ST. LUKE'S CATHOLIC CLUB, MANILA

This was organized on January 25, 1925, and is now flourishing. The officers are all Filipinos. The priest-in-charge acts as adviser.



NEW HAWAIIAN CHURCH

Church of the Holy Innocents, Lahaina, Maui, T. H.

Lindbergh and American Ambassador Attend Westminster Memorial Service

Canon Carnegie Stresses Anglo-American Friendship—Bishop of London Welcomed Home

The Living Church News Bureau
London, June 3, 1927

ON MONDAY LAST, MAY 30TH, THE American Memorial Day Service was held, for the seventh year in succession, at St. Margaret's Church, Westminster, to commemorate the officers and men of the United States army and navy who lie buried in the British Isles. Captain Lindbergh, the hero of the Atlantic air flight, was among those present, and entered the church with the American Ambassador.

The service was preceded by the playing on the organ of the *Marche Funèbre* (Tchaikovsky) and opened with the singing of Onward, Christian soldiers. The American Ambassador read the lesson, and the choir sang the anthem, "Yea, though I walk through the valley of the shadow."

Canon Carnegie, who conducted the service for the sixth time, began his address by acknowledging the high honor bestowed on him in being allowed to preach on that occasion. As an Englishman, his presence in that capacity implied that whatever the superficial differences and occasional disagreements of the two countries might be, when they got beneath the surface and entered into the more profound regions of experience, the American people and the British people were in essential agreement with each other, and could speak to each in terms which implied mutual understanding and confidence and sympathy. The service that day was an act of appreciative judgment. In coming there to commemorate their historic dead, they affirmed their judgment that the cause for which they had fought and suffered and died was worthy of the sacrifice they made. The English-speaking peoples of the world, through their common language, common institutions, and common traditions, were given special opportunities of satisfying the condition of fundamental unity, and occasions like that showed that they were conscious that was so. It was not overstating the case to say that on the developing of that consciousness more than on any other factor the world's peaceful progress depended. They could, if they willed, lead the world, not by domination but by service. No greater trust or higher responsibility could be committed to mortal hands. Let them see to it that they walked worthy of the vocation to which they were called.

After a brief space of silence, in which the worshippers remembered those who had laid down their lives in the cause of freedom and justice, the service concluded with the singing of the hymn, O Valiant Hearts. A procession was then formed, and, headed by the Stars and Stripes, passed slowly from the church to Westminster Abbey, entering the nave by the small door a little to the west. The American Ambassador, accompanied by Captain Lindbergh, carried a large wreath of Flanders poppies, cream roses, and red iris, inscribed, "In memory of England's Unknown Warrior, from the American people." This was laid on the grave of the Unknown Warrior.

BISHOP OF LONDON WELCOMED

The Bishop of London was accorded a hearty reception at a meeting of welcome, arranged by the London Diocesan Missionary Council, held at the Central Hall, Westminster, on Monday evening last. When Dr. Ingram walked on to the platform, the crowded gathering rose and cheered enthusiastically, and later, when he rose to speak, he was again loudly cheered. The Bishop of Willesden presided.

The Archbishop of Canterbury described the meeting as one of welcome from a world enterprise to one of the most beloved of Londoners. When the Bishop's tour was planned, some said he ought not to go. But a healthier view found expression when they said that their keenness about the oversea work and the oversea life of the Church was so great and so dominant that even at the most strenuous of times they could encourage one of their foremost messengers to go, possessing, as he did, amazing gifts for such a task. During his absence constant accounts had come to the Archbishop from almost every place he had visited. They united in emphasizing the great value of the Bishop's tour.

The Bishop of London said he was delighted with the welcome he had received. The messages which had been read acquitted him of the charge of being an absentee bishop. The only thing that hurt him during his tour was that, while he was up to his neck in work in Sydney, it was said of him, "the Bishop had far better be at home than making breezy speeches in Vancouver." He had come back ten times as keen on missionary work as when he went away. In his travels he had been impressed by the vast number of lonely, unreached people in the British Empire, and also by the extreme popularity which missionaries had among their people.

MAJORITY FAVORS COMPOSITE BOOK

Reports from the various diocesan conferences held during May show that there is a vast majority in favor of the Composite Prayer Book being accepted by the Church Assembly. The "extremists" on both sides are, however, still actively aggressive, and the Protestant organizations are preparing for a campaign on new lines. They are seeking counsel's opinion with a view to ascertaining whether there is any ground for legal action against the Archbishop of Canterbury for breaches of the Enabling Act.

The matter is purely one of constitutional law; the point that is sought to be made is whether the fact that the book which the bishops have now produced is in many respects a completely different book from that which was discussed in the two Houses of the Church Assembly does not effect a breach in the Constitution. What has to be discovered is whether it is sufficiently different to make it unconstitutional for it to be presented to the Assembly with the power to say "yes" or "no." The law says that any measure affecting the doctrines, rights, or ceremonies of the Church of England is to be debated in each of the three Houses separately. The contention made by the Protestants is that inasmuch as the bishops have produced a book in

many respects different from that which was debated in the Houses of Clergy and Laity, it cannot be properly brought before the Church Assembly.

"We do not know exactly what the position is ourselves," the secretary of the Church Association informed a reporter, "and until we have got some authoritative opinion it is difficult to know how to express our attitude in the matter. If any action is eventually taken, I think it might be in conjunction with other recognized Protestant societies."

The Protestant Alliance has received counsel's opinion, and is considering the matter; it will probably work in concert with kindred societies in the case of further action. It is understood that the National Church League has one counsel's opinion, and shortly expects a second, when it will give the matter careful consideration.

CATHEDRAL ORGANIST DIES

I have to record, with deep regret, the sudden death, last Saturday, of Dr. Charles Macpherson, organist of St. Paul's Cathedral, at the early age of 57. His death will be felt as a personal loss by all for whom the Cathedral and its services hold any meaning. His life was spent in St. Paul's Cathedral, with which his association began when at the age of 9 years he entered its choir school; he was sub-organist for many years, and since his succession to the chief post in 1916 the fine traditions of its choir have been fully maintained.

IRISH CATHEDRAL NEARS COMPLETION

The imposing west front of Belfast Cathedral is now almost completed. It will be dedicated this month by the Primate of All Ireland (Archbishop D'Arcy) at a special service of dedication.

This will be an important occasion in the history of the united diocese of Down and Connor and Dromore. The diocese includes the city of Belfast and the counties of Antrim and Down, with an area of nearly 1,500,000 acres, and a Church of Ireland population of about 250,000. It is the largest diocese in Ireland, and includes about 200 parishes, not counting the many subdivisions into which Shankill or Belfast is divided. After the Great War, a sum of £10,000 was raised as a thank offering for victory and a memorial to the fallen, and this sum, together with other subscriptions, justified the Cathedral Board in its decision to proceed with another section of the building. After anxious consideration, it was decided to complete the front of the Cathedral. It was thought that this would form a suitable commemoration of the heroism of those who fell in the Great War. Sir Charles Nicholson, the well-known ecclesiastical architect, was consulted, and he supplied a design which embodied and strengthened the best features and ideas of his predecessor, the late Sir Thomas Crew, for a suitable front.

The arches of the triple portico are deeply recessed and freely ornamented with mouldings and carvings, and the tympana over the doors adorned with sculpture which will typify the self-sacrifice and heroism which led to victory and peace. Over the north door will be the scene of the Crucifixion, with the text: "He that loseth his life shall find it." Over the south door will be the scene of the Resurrection, with the text: "O grave, where is thy victory?" and above the central door will be Christ in Glory, with the text: "He shall reign for ever and ever." Among the saints surrounding

Christ are some of the great leaders of the early Celtic Church.

While the work on the west front was proceeding, the interior carving of the building, and especially the capitals of the columns in the nave, was carried out. There are ten of these capitals, and they are being carved to typify the various occupations and pursuits of men, and to emphasize the close connection which should exist between a building of this character and human effort. The four responds or half columns at the east and west end of the nave will represent the four cardinal virtues of wisdom, courage, temperance, and justice. The later life and development of the Church of Ireland will be illustrated by representations of ten distinguished persons on corbels. The names suggested include those of Jeremy Taylor, Archbishop King, and Bishop Berkeley.

The construction of the baptistry was begun in 1922. The structural part was completed in 1924, and consists of a semi-circular annex with a semi-domed roof. Internally it corresponds to the rest of the building in its linings of red sandstone. The font was presented by the children of the diocese, and especially by those who were baptized in the Cathedral or in old St. Anne's Church.

GEORGE PARSONS.

CHRIST CHURCH, INDIANAPOLIS, PLANS \$75,000 ADDITION

INDIANAPOLIS, IND.—Plans to make an extensive excavation beneath Christ Church, Indianapolis, and utilize the space for a basement parish house, the total cost to be about \$75,000, were announced recently by the rector, the Rev. Floyd Van Keuren. The new quarters are necessary to meet the overcrowded condition of the Church school. Construction is to be started about July 1st in order that the new rooms may be ready for use in the fall.

A total of \$65,000 toward the \$75,000 fund has already been raised by Church members and outside friends interested in the project. Contributions have been made with the understanding that the required sum be raised before the building activities begin in order that no debt be incurred. The rooms to be built will include eight classrooms and a larger room, all of which may be thrown together to provide an auditorium seating approximately 500. In addition there will be a choir room, kitchen, and serving room. A steam heating plant will be placed in the basement.

CONFERENCE OF MONTANA YOUNG PEOPLE

BOZEMAN, MONT.—On Friday, May 27th, the young people of the diocese of Montana assembled at Bozeman for their annual conference. There was a corporate Communion on Saturday morning, and a banquet in the evening, at which the Rt. Rev. Herbert H. Fox, D.D., Bishop Coadjutor of the diocese, was the chief speaker.

On Sunday morning, the Bishop Coadjutor preached, and brief talks were given by some of the young people. Howard Miller of Anaconda took charge of the Memorial Day service and preached an excellent sermon. Election of officers followed.

This is the beginning of organized young people's work in the diocese of Montana, and the splendid spirit manifested was very encouraging.

Peterborough, Ont., Celebrates Centennial of First Anglican Church Services

Return of Bishop W. C. White— Opening of First Unit of New Havergal College

The Living Church News Bureau
Toronto, June 9, 1927

CELEBRATION OF THE CONCLUSION OF 100 years' service in the religious life of Peterborough opened in St. John's Church last Sunday morning when a capacity congregation heard an inspiring sermon preached by the Rt. Rev. J. F. Sweeny, Bishop of Toronto. His Lordship also dedicated a number of memorials and others gifts, and was the celebrant at the Holy Communion.

Regular Anglican services were started in Peterborough in January, 1827, by the Rev. Samuel Armour, grandfather of E. A. Peck, M.P., and Eric Armour, K.C., who was also principal of the public school. The nave of the present church was opened for worship in 1836. Chancel and vestries were added later, and the building completely restored in 1882.

His Excellency, the Governor-General, will visit Peterborough to take part in the celebrations on June 20th. A history of the parish, containing many scenes and portraits of early days in the city, has been prepared, while the organist, F. G. Mann, has composed a centenary anthem entitled Let Us Give Thanks.

The Ven. J. C. Davidson, Archdeacon of Peterborough, is rector. He succeeded Canon Beck in 1888, and until his appointment to his present office in 1920, was actively engaged in the work of the parish. Since 1920 the Rev. R. C. Blagrove has been in charge as vicar.

BISHOP WHITE OF HONAN RETURNS TO CANADA

The Rt. Rev. William C. White, D.D., Bishop of the Canadian missionary diocese of Honan, China, has returned to Canada. He was accompanied by eight other missionaries of the Canadian Church. On his arrival at Victoria, B. C., he proceeded at once to Winnipeg to consult with the Primate and then came on to Toronto.

ARCHBISHOP OF HURON PRESENTED WITH PORTRAIT

In recognition of Archbishop Williams' recent elevation to the position of Metropolitan of the ecclesiastical province of Ontario, and of His Grace's many services to the Church, both in his own diocese and throughout Canada, members of the synod of Huron at its first business session presented to their bishop an oil painting of himself, the work of Wylie Grier, Toronto. Prior to the presentation, for which the rules of order were suspended, Mrs. Williams was escorted to the platform by Ven. Archdeacon Doherty and later was recipient of a beautiful basket of flowers.

PRINCIPAL HALLAM NEW RECTOR OF THE CHURCH OF THE ASCENSION, HAMILTON

The Bishop of Niagara has announced the appointment of the Rev. Dr. Hallam, principal of Emmanuel College, Saskatoon, to the charge of the Church of the Ascension, Hamilton, succeeding the Ven. Archdeacon Renison.

Though born in England, Dr. Hallam has spent most of his life in Canada, re-

ceiving his education at London Collegiate Institute and Dalhousie University, where he graduated in classics with honors. He subsequently studied theology at Wycliffe College, receiving his diploma with honors in 1904. Proceeding with his course, he received the degree of B.D. in 1908 and that of D.D. in 1916. Since then Dr. Hallam has had a wide experience in rural, town, and city churches. From 1908 to 1922 he was a professor at Wycliffe College.

GOVERNOR-GENERAL OPENS FIRST UNIT OF NEW HAVERGAL COLLEGE

The first unit of the new Havergal College in Lawrence Park, Toronto, was formally opened by His Excellency, Viscount Willingdon, Governor-General of Canada, who was accompanied by Lady Willingdon.

Their Excellencies also visited the Bishop Strachan School and presented the Governor-General's medal to Evelyn Kelley, the head girl of the school, daughter of George Kelley, and niece of the Rev. A. R. Kelley of St. Matthew's Church, Quebec. Not since 1879 has the Governor-General's medal been presented by the Governor-General in person.

NEW LECTURER FOR TRINITY COLLEGE

At the meeting of the corporation of Trinity College, an announcement was made of the appointment of the Rev. John Lowe, M.A., as lecturer in Divinity. Mr. Lowe graduated from Trinity College in 1921 with highest honors in Classics and in Greek and Hebrew. After receiving the degree of M. A., from the University of Toronto, he was awarded a Rhodes scholarship. At Oxford he obtained a first Greats and a first in Theology. He has been a tutor at the General Theological Seminary in New Cork during the past year. Mr. Lowe will lecture at Trinity College on New Testament and New Testament Greek.

BRANDON OBSERVES ROGATION PROCESSION

The ancient custom of praying for blessing on the fruits of the earth and industries, dating from the fourth century, was observed by the churches in Brandon during the recent Rogation season appointed by the Church. On Wednesday, May 25th, there was a shortened form of Evensong in the Pro-Cathedral, following which the Bishop of Brandon, clergy and choirs of St. George's, St. Mary's, and St. Matthew's formed in procession and visited various parts of the city, where prayers were said and hymns sung. The public was cordially invited to join in these outdoor services.

NEW YORK PRIEST TO PREACH AT WESTMINSTER ABBEY

NEW ROCHELLE, N. Y.—The Rev. Paul G. Favour, rector of Trinity Church, New Rochelle, will sail for England on June 18th, to preach in the cathedrals of England and Scotland. While in Europe, he has been invited to preach at Westminster Abbey on Sunday, August 7th. He will also deliver addresses at Canterbury, York Cathedral, and St. Giles'. Mr. Favour has been appointed by the British and American International Committee on Friendship Between Churches, of which he is a member, to be one of the eight international preachers from America.

Bishop Manning to Preach at 300th Anniversary of Cathedral Church, York

Lay Cornerstone at St. Mary's Italian Church — Dedicate Sea View Hospital Chapel

The Living Church News Bureau
New York, June 11, 1927

BISHOP MANNING WILL SAIL FROM NEW York two weeks from today, Saturday, June 25th, for England where, on Sunday, July 3d, he will preach the sermon in York Minster. The occasion will be a part of the celebration commemorating the thirteen hundredth anniversary of the Minster, or Cathedral Church, of the ancient city for which our own metropolis is named. July 3d is being observed as City of York Day. That Bishop Manning has been invited to preach on this occasion and, especially, on the day designated, is evidence that a signal honor has been conferred on our distinguished and beloved diocesan, on one who has done much to cement the bonds of fellowship between the Church of England and ourselves. Bishop Manning will be accompanied by his daughter, Miss Frances Van A. Manning, and upon their arrival there they will be met by his younger daughter, Miss Elizabeth Manning, who is now in England.

Bishop Manning will be at the Lausanne Conference from August 2d to 23d, sailing for home on the 25th.

CORNERSTONE LAID AT ST. MARY'S ITALIAN CHURCH

On Sunday afternoon, June 5th, the Bishop of New York officiated at the laying of the cornerstone of St. Mary's Church for Italian people, located on East 241st Street near White Plains Avenue, and of which the Rev. Lorenzo Di Sano is priest-in-charge. The new church is nearer completion than the nature of last Sunday's service would indicate, for the structural portion is finished. Remaining to be done are the plastering and the woodwork and the installation of windows. As it was, however, the church was adequate protection during the service from the sudden and heavy rain for the several hundred people who came to the ceremony. In spite of the storm and the fact that it was Sunday, a large number of clergy from the New York, Long Island, and Newark dioceses went to the far end of the Bronx to give evidence of their interest in the work that Fr. Di Sano is doing among his people. Bishop Manning, vested in cope and mitre, was attended by the Rev. Frs. Damosch and Styron as deacons of honor, and by the Rev. Jerome Harris as chaplain. Addresses were made by the Bishop and the priest-in-charge, and a brother of the latter, Fr. Carmelo Di Sano, spoke to the Italian people in their native tongue. Also present were a group of members of the New York Altar Guild, the organization, which by the interest and generosity of its members, has made possible the construction of this church to its present stage. Following the ceremonies of the cornerstone laying, Bishop Manning administered confirmation to a large class of candidates. That the new church may be completely finished at once about \$9,000 is needed. Contributions to aid this notable work being done by our Church among the Italian people should be sent to the treasurer of the New York Altar Guild, Mrs. W. Willis Reese, 103 East 37th Street.

DEDICATION OF CHAPEL AT SEA VIEW HOSPITAL

On the afternoon of April 29th at Sea View Hospital for the Tubercular, located on Staten Island, the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, dedicated a chapel room to be used for the services held by the chaplain for all non-Roman Catholic and non-Jewish patients in the hospital.

This chapel room has been instituted by Commissioner Bird S. Coler of the Department of Public Welfare, and Dr. Z. Kramer, superintendent of the hospital.

This is in line with the program whereby hospital authorities in New York City arrange for three official chaplains in each institution, one for the non-Roman Catholic and non-Jewish group, one for the Jewish and one for the Roman Catholic. At Sea View Hospital the official chaplain for the first group is the Rev. A. M. Hildebrand, in whose charge the new chapel room has been placed. Chaplain Hildebrand became resident chaplain fourteen years ago when the hospital was started, being placed there by the Episcopal City Mission Society, which furnishes all the chaplains for that group in the institutions belonging to the Departments of Public Welfare, Health, Bellevue, and Allied Hospitals, and Houses of Correction of New York City, except those on Long Island.

According to this system, patients on leaving the hospital are referred by the chaplain to the Church of their choice.

At the dedication service occurred the consecration of a handsome sanctuary lamp, a memorial given by Mrs. Lyman B. Frieze, in memory of Lyman B. Frieze, Jr.

The altar was given by St. Mary's Church of Staten Island; the dossal by Christ Church of Staten Island; brasses by the New York Altar Guild; the carpet and credence table by the nurses in the hospital.

After the dedication, the Bishop officiated at the first confirmation service in the new chapel, confirming three patients from Chaplain Hildebrand's Sunday school.

There are approximately 800 patients at Sea View Hospital which would make the erection of a chapel building on the beautiful grounds a great blessing.

NEWS NOTES

Among visiting preachers in our pulpits on Trinity Sunday are the Bishop of Colorado at the Church of the Incarnation, and the Bishop of Porto Rico at the Church of St. Mary the Virgin.

All Saints' Church, Henry Street, observed on Whitsunday the ninety-ninth anniversary of the consecration of the present church. That event took place on June 8, 1828, and the Rt. Rev. John Henry Hobart, third Bishop of New York, was the officiant. The special sermon last Sunday was preached by the Rev. Rodney F. Cobb from the staff of Trinity Church in which edifice Bishop Hobart is buried.

The fifth annual service of the Trinity Choir Alumni Association was held at Trinity Church on the afternoon of Whitsunday. A memorial anthem was sung in memory of Thomas J. Adams, '76; John M. Knapp, '65; and James S. Weir, '64.

The Rev. Arthur P. S. Hyde, writing in his parish magazine, *The Pastoral*, states that the corporate and legal title of his

church is "Holyrood Church, New York." The mention is made in the interest of correct spelling of the name, for in recent years it has been the tendency to divide the word and write it "Holy Rood." And, I note that that tendency continues on the cover of the excellent little magazine!

The staff of Calvary Church, the Rev. Samuel Shoemaker, rector, the Rev. C. P. Trowbridge and the Rev. G. R. Stearly, assistant priests, and Harry H. Hadley, superintendent of Calvary Mission, will hold an out-of-door preaching service tomorrow evening in Madison Square preceding the usual night service at the church.

HARRISON ROCKWELL.

SCOTLAND APPEALS FOR SEABURY MEMORIAL

BROOKLYN, N. Y.—The Bishop of Aberdeen and the Provost of St. Andrew's Cathedral in that city are expecting next autumn to come to this country in the hope of raising funds for the reconstruction of the Cathedral of that historic see. It was in "an Upper Room" in Aberdeen that Samuel Seabury was consecrated as the first American bishop and where the concordat between the Scottish consecrators and Bishop Seabury was signed. "That Upper Room," says the Bishop of Aberdeen, "has gone. Long ago its congregation was provided for by a building which, among Cathedrals, has the reputation of being the plainest and ugliest in British Isles. The architecture is unworthy alike of its history and its rank. No better Seabury memorial could be devised than a reconstructed Cathedral which would always be connected with his name and bear on its front carved in stone the historic scene of his consecration. All Scotland would regard such a building, the fruit of our appeal, as the gift of America and the abiding witness of her goodwill and affection."

Our own National Council has expressed its hearty welcome to the coming guests and commends "to the favorable consideration of all American Churchmen the proposed Seabury Memorial."

The itinerary of the visitors and all arrangements are in the hands of the Rev. Dr. George Craig Stewart, Evanston, Ill., and the Rev. John F. Mitchell, rector of the Church of the Holy Spirit, Brooklyn.

CONVENTION OF MARQUETTE

HOUGHTON, MICH.—The Bishop of Alabama was the celebrant at the service of Holy Communion which opened the thirty-second annual convention of the diocese of Marquette in Trinity Church, Houghton, on June 7th. Bishop Harris of Marquette was sufficiently recovered from a recent illness to be able to preside at the convention.

The most important action of the convention was that of creating a committee charged with raising a large endowment fund to take care of the missionary work of the diocese. Announcement was made that the diocese had paid its full quota to the National Council for the first time in its history.

The clerical delegates to the provincial synod are the Rev. Messrs. C. L. Attridge, William Poyseor, C. G. Ziegler, J. E. Crosbie.

Bishop Beckwith of Alabama is taking some of the Confirmation appointments in the diocese as a help to Bishop Harris, and will hold several missions at the request of the Bishop and clergy.

200th Anniversary of Christ Church Parish, Quincy, Mass., Observed Whitsunday

Commencement of Technology School—Install Rector of Church of Redeemer, Lexington

The Living Church News Bureau
Boston, June 10, 1927

BEAUTIFUL WEATHER OFFERED EVERY possible invitation to the faithful to get out and do their Christian duties on Whitsunday, and it was not until quite late in the day that a severe storm, resembling a cloudburst, intervened to mar an otherwise ideal day for so great a festival. The day commenced for the new St. Stephen's Church with a general parish communion in the early morning. At 9 o'clock Bishop Slattery arrived to carry out the long prepared-for act of consecration. He was assisted in this service by the Ven. E. J. Dennen, Archdeacon of Boston, and the Rev. Raymond A. Chapman, vicar of the church, and the Rev. George F. Degen of South Byfield. After the consecration the Bishop delivered an address of congratulation to the congregation and, while reminding them of the glorious and historic past of their parish, pointed out especially the great name by which their church was called, linking them with the first of all Christian martyrs, Stephen the Deacon, one of "the transfigured band who live so intimately with the Lord Christ that the spirit takes possession of them and makes their faces shine with the radiance of the Master."

At 11 o'clock there was a High Mass and solemn procession with a sermon by the Rev. Remsen B. Ogilby, president of Trinity College, Hartford, Conn., and at one time vicar of St. Stephen's Church. Solemn Evensong was sung at 4 in the afternoon with an address by the Rev. Dr. Endicott Peabody, headmaster of Groton School. This service was also marked by the presence of a number of the clergy of the neighboring parishes together with a number of Harvard students connected with the parochial activities, and the workmen who

had taken part in the building operations. On the following evening a parish reunion took place in the parish hall, the most noteworthy speaker for the occasion being Bishop Lawrence, who spoke at some length and traced the history of the parish. There were also several other clergy present to give an encouraging word, the principal of whom were the Archdeacon of Boston and the Rev. Frederic W. Fitts, who was, at one time, on the staff of this parish and is now rector of the neighboring parish of St. John, Roxbury Crossing.

Whitsunday also marked the 200th birthday of the parish of Christ Church in Quincy. Bishop Slattery preached at 11 o'clock, the service being conducted by the Rev. Howard Key Bartow, rector of the parish, who was assisted by the Rev. George A. Strong of Needham, a former rector. The preacher in the evening was another former rector, the Rev. Dr. William E. Gardner, rector of the Church of the Messiah in Boston. Christ Church is the third to stand on the present site. The anniversary was marked by the exhibition of a number of interesting and priceless relics of former days. Among them were two pewter chalices and a large Prayer Book, all of which had been dug out of the ruins of the first church to be built on this site, which was burned down on November 19, 1859. One of these chalices was silvered over thirty-five years ago and bears the date 1700, and both are of severe Puritan design. Another relic was a silver cup presented to the first priest of this first church building in 1747 by an African slave who was his servant. There was also exhibited the title to the land on Phipps Street which was given by William and Benjamin Vesey in August, 1725, and goes back to the time of the original church which stood on a different site altogether. On Tuesday evening, a public meeting took place with a reception and reunion. Mayor Thomas J. McGrath brought the congratulations of the city of Quincy, and the Rev. Fred Alban Weil, pastor of the First Parish Unitarian Church—the church of the presidents,

and the only one in Quincy older than Christ Church—offered the salutations of the other religious bodies in the city. The parishioners are now busily engaged in raising funds for the building of a parish house worthy of their traditions and equipped sufficiently for their constant needs. Though the work has not yet commenced, the funds are being raised with considerable energy.

FLEUR DE LIS CORONATION AT OLD NORTH CHURCH

On Whitsunday afternoon Miss Helen Mower of Lynn was crowned queen of the Fleur de Lis in the Old North Church. This organization, which is now but two years old and patterned after the Court of King Arthur, was founded by Archdeacon Dennen as a complement to the Order of Sir Galahad. It was incorporated in 1925, the incorporators including the Archdeacon and Bishop Babcock. After the queen had been crowned, Miss Katharine M. Foster of Saugus was made vice-queen, Miss Rose Johnston of Dorchester, sovereign mistress of the records, and Miss Marion E. Thompson of Dorchester, sovereign mistress of the treasury. The service and coronation were conducted by the Rev. Raymond Lang, rector of John's Church, Newtonville, and the sermon was delivered by Archdeacon Dennen. There are now twenty-three chapters of this order in the diocese of Massachusetts, each of which was represented by its queen.

TECHNOLOGY BACCALAUREATE

The annual commencement service in connection with the Massachusetts Institute of Technology took place in Trinity Church on Sunday afternoon, June 5th. The center seats were filled by the graduating class, which entered the church in procession from the parish house, and the remainder of the church was filled to overflowing with friends and neighbors. The service was conducted by the rector, the Rev. H. K. Sherrill, while the sermon was delivered by Bishop Slattery.

INSTITUTE RECTOR OF CHURCH OF OUR REDEEMER, LEXINGTON

On Monday evening, June 6th, Bishop Slattery instituted the Rev. Lee W. Heaton to the rectorship of the Church of Our Redeemer, Lexington. At the same time the Bishop confirmed a class of forty-five candidates. Mr. Heaton came to this parish on Maundy Thursday, after having previously served as assistant to the late Rev. Thatcher R. Kimball at the Church of the Epiphany, Dorchester. At the present time the rector and his family are still living in Dorchester, but they expect to take up their residence in Lexington as soon as the Rindge House on Massachusetts Avenue, facing the battle green, has been restored to its former condition, it having just been purchased from the town for a rectory.

NEWS NOTES

The united congregations of New Bedford and Fairhaven are preparing for a mission to be conducted among them by the Church Army throughout the month of October and the first week of November.

The Grigorieff Chorus made its annual visit to St. James' Church, Roxbury, on the evening of Whitsunday. The service took the form of a special Vespers of Intercession for the Russian Church. The chorus is under the direction of the Rev. Father Grigorieff, a priest of the Russian Orthodox Church and one of St. James' nearest neighbors.

REGINALD H. H. BULTEEL



NEW BOSTON CHURCH

The new edifice of St. Stephen's Church, Boston, consecrated on Whitsunday.

Fr. Stoskopf Urges Wider Use of Confessional Among Prisoners

Scores Marriages Contrary to Church Standards — Waukegan Rector Honored by Citizens

The Living Church News Bureau Chicago, June 10, 1927

THE REV. W. B. STOSKOPF, RECTOR OF the Church of the Ascension, Chicago was most emphatic on the need and value of the confessional in the Church in an address to the Round Table at St. James' on Monday, June 6th, on the Sacrament of Penance and the Visitation of Prisoners.

"The confessional is a most effective means of staying the ravages of sin," said Fr. Stoskopf. "Instead of weakening the penitent's will power, as claimed by some, it strengthens the will power. Regular confession is of value in perfecting the Christian life. Every man condemned to the gallows ought to have the opportunity of confessing his sins before he is hanged." The speaker quoted utterances of leading Protestant ministers and theologians openly advocating systematic confession, among them being the Rev. Harry Fosdick, and the Rev. James A. Beebe of the Methodist Episcopal Church. Dr. Beebe also has said that the use of the rosary was a help to concentration in prayer and would be of use to Protestants. Fr. Stoskopf, when asked as to the attitude towards people unlawfully married, according to the standard of the Church, reaffirmed the position taken by Bishop Anderson in a recent address to the Round Table, that certain marriages ought to be annulled.

The other speaker was the Rev. Prof. T. B. Foster, who gave a valuable paper on Dogma in the Prayer Book.

REV. H. E. GANSTER HONORED

For nearly fourteen years the Rev. Howard E. Ganster has been rector of Christ Church, Waukegan, Bishop Toll's old parish. During that time he has not only served this large parish faithfully and well, but he has identified himself actively with many civic activities and with the work of the army, serving as chaplain at Fort Sheridan. Fr. Ganster is president of the board of directors of the Victory Memorial Hospital, the leading hospital of the city, a member of the Waukegan park board, a member of the council of Boy Scouts of America, and a charter member of the Rotary Club.

In recognition of Fr. Ganster's service to his church, his city, and his country, several of his friends and citizens of Waukegan met at the Tip Top Inn on Thursday, June 9th, the mayor, L. J. Yager, presiding. One of the distinctive honors given to Fr. Ganster was the formal presentation by Lieut. R. H. Darrell, representing Colonel Keck of Fort Sheridan, of a commission to Chaplain Gans-ter as a first lieutenant of the Officers' Reserve Corps. Happy speeches were also made by Caspar Apland, vice-president of the Rotary Club, by Robert P. Getty, senior warden of Christ Church, and others. A purse of gold was given to Fr. Ganster by the members of the Rotary and of his parish. Fr. Ganster made a fitting response.

Fr. Ganster came into the Episcopal Church from the Methodists. He is a graduate of Northwestern University, was

ordained priest by Bishop Anderson in 1908, served as curate of St. Luke's, Evanston, and as rector of St. John's, Irving Park, Chicago, going from there to Waukegan.

ACTIVITIES AT ST. LUKE'S, EVANSTON

Eighteen saints were chosen this week by Dr. George Craig Stewart, rector of St. Luke's, Evanston, whose sculptured forms will be included in the great stone reredos now being constructed for St. Luke's as a memorial to Mr. and Mrs. William P. Gunthorp.

On Sunday evening, June 12th, Dr. Stewart gave the commencement address at Milwaukee Downer College, Milwaukee. Immediately after that address he went to New York to sail on June 14th for Spain, where he will spend most of July. During August he will be one of the Church delegates to the World Conference on Faith and Order.

Lester R. Sprenger, who graduated last week with the degree of Bachelor of Sacred Theology from Garrett Biblical Institute, has been confirmed at St. Luke's Church and added to the staff as a lay assistant and candidate for Holy Orders.

HERE AND THERE

Religious Educational Movement in the Parish Life in England Today was the subject of the address given by the Rev. Walter C. Bihler, of Christ Church, River Forest, at the summer meeting of the West Side and West Suburban Church School Institute at Grace Church, Oak Park, on June 6th. The Rev. H. L. Cawthorne was the preacher at Evensong.

At the conclusion of the service of dedication of the memorial carillon at St. Chrysostom's Church, Chicago, on Sunday, May 15th, R. T. Crane, Jr., who gave the carillon in memory of his father, Richard Teller Crane, handed the rector, Dr. Hutton, sufficient securities to provide an income of \$3,500 a year for the operation of the carillon, thus insuring the regular ringing of these beautiful bells for all time. The carillon is a magnificent gift to the church and to the whole community. The incidental bell music at the service of dedication was played by Anton Brees, well known virtuoso carillonneur of Mercersberg Academy, of whom we have already written.

H. B. GWYN.

VIRGINIA Y.P.S.L. CONVENTION

RICHMOND, VA.—The fourth annual convention of the Young People's Service League of the diocese of Virginia was held in St. James' Church, Richmond, May 20th and 21st.

The convention began with a reception in St. James' parish house on May 20th, and addresses by Harry Hodges, of St. James' Y.P.S.L., and the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia. The closing service was a corporate celebration of the Holy Communion on Sunday morning and a special service with the Rev. Dr. G. Freeland as the preacher.

The business of the convention was transacted at the meetings on Saturday, consisting of reports of officers, a round table discussion of problems of the Service League, and an inspiring address by the Rev. Newton Middleton, rector of the Church of the Good Shepherd, Norfolk.

On Your Vacation

Take Along a Book

Of course you'll want a certain amount of "light reading"—fiction and the like. But summer is also an excellent time to brush up on the more serious reading that you would like to do in the winter, but which is crowded out by your many every-day duties. Below is a check list with a few suggested books, and blank spaces to fill in other titles that you may desire. Send us your entire list—"light" or "heavy." What we haven't in stock we will gladly secure for you without delay.

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Church of Holy Apostles, Philadelphia, Leads in Presentation of Lenten Offering

Fifteenth Anniversary of Rector of St. John's Church—Brotherhood of St. Andrew Meeting

The Living Church News Bureau
Philadelphia, June 10, 1927

THE ACADEMY OF MUSIC, PHILADELPHIA, was filled for the national presentation service, and fiftieth anniversary of the children's Lenten offering on Whitsunday. As a large proportion of the congregation were children, their voices in the many hymns were delightful. An altar-like table on the stage held a cross and two jars of peonies of a splendid Whitsuntide red.

On the stage were twelve or more bishops, a number of clergy, and several choirs, aided by the Firemen's Band in the orchestra pit. Dr. Patton's Negro singers from Fort Valley and Lawrenceville were a credit to themselves and their schools. Members of the Pennsylvania Brotherhood of St. Andrew served as ushers. Bishop Garland welcomed the gathering to the diocese in which the offering was originated by John Marston. Bishop Murray made the principal address, emphasizing the personal responsibility of us all to carry forward what had been begun and carried on so well. Bishop Overs brought to mind the little Liberian children who earned their offerings by shoeing the birds all day long off the rice fields, and told many stories illustrating not only the need, but the great possibilities of the total offering.

The family of the late John Marston, founder of the Lenten offering, was represented by a son, Henry W. Marston, a grandson, John Marston, 3d, and a niece, Annie Lincoln Marston, of the diocese of Western Massachusetts. Mrs. Sophie Thomas Volkmar, of the Church of the Holy Apostles, daughter of the late George C. Thomas, who helped spread the offering nationwide, was there. Bishop Carson of Haiti, born in Norristown, had with him Victor J. Holly and Paul G. Holly, grandsons of his first predecessor. They are graduates of the Divinity School, and will be missionaries in their native Haiti. Among visiting representatives were youths east for the first time, including Albert Preston, Jr., and Frederick Dickerson, from St. George's Church, Kansas City, Mo., and John and Malcolm Ellison, St. Paul's Church, Brainerd, Minn. The Church of the Holy Apostles, had, as always since 1877, the largest offering, \$7,343.34; and for the third time the Chapel of the Mediator is second with \$4,130. A total of well over a half million was presented. The complete returns reported are as follows:

Alabama, \$4,864; Alaska, \$390; Albany, \$7,600; Arizona, \$966; Arkansas, \$2,898; Atlanta, \$2,849; Bethlehem, \$12,399; California, \$2,689; Central New York, \$6,000; Chicago, \$11,646; Colorado, \$5,385; Connecticut, \$19,000; Dallas, \$4,016; Delaware, \$6,173; Duluth, \$1,385; East Carolina, \$5,278; Eastern Oregon, \$821; Easton, \$3,500; Erie, \$5,000; Florida, \$3,858; Fond du Lac, \$1,419; Georgia, \$2,232; Harrisburg, \$3,324; Honolulu, \$2,300; Idaho, \$1,715; Indianapolis, \$828; Iowa, \$2,201; Kansas, \$1,594; Lexington, \$1,911; Kentucky, \$3,986; Long Island, \$14,369; Los Angeles, \$10,014; Louisiana, \$3,600; Maine, \$1,841; Marquette, \$702; Maryland, \$20,874; Massachusetts, \$21,497; Michigan, \$9,491; Milwaukee, \$2,600; Minnesota, \$5,400; Mississippi, \$812; Missouri, \$3,931; Montana, \$2,065; Nebraska, \$3,025; Nevada, \$319; Newark, \$23,750; New Hampshire, \$1,403; New Jersey,

\$17,985; New Mexico, \$1,001; New York, \$48,026; North Carolina, \$6,979; North Dakota, \$962; Northern Indiana, \$2,961; North Texas, \$733; Ohio, \$7,700; Oklahoma, \$1,771; Olympia, \$2,309; Oregon, \$3,007; Pennsylvania, \$79,723; Philippines, \$52; Pittsburgh, \$11,786; Porto Rico, \$580; Quincy, \$529; Rhode Island, \$11,029; Sacramento, \$1,021; Salina, \$216; South Carolina, \$1,540; South Dakota, \$3,889; South Florida, \$4,033; Southern Ohio, \$8,230; Southern Virginia, no report; Southwest Virginia, \$5,929; Spokane, \$2,163; Springfield, \$1,391; Tennessee, \$4,961; Texas, \$3,052; Upper South Carolina, \$5,234; Utah, \$650; Vermont, \$1,584; Virginia, \$15,430; Washington, \$8,776; Western Massachusetts, \$4,397; West Michigan, \$2,000; West Missouri, \$1,987; Western Nebraska, \$700; Western New York, \$11,500; Western North Carolina, \$2,331; West Texas, \$1,807; West Virginia, \$2,545; Wyoming, \$1,400; Liberia, \$505; Cuba, \$513; Mexico, \$705; Haiti, \$100; Dominican Republic, \$154.

ANNIVERSARY OF RECTOR OF ST. JOHN'S

St. John's Church, Philadelphia, commemorates Trinity Sunday the fifteenth anniversary of the rectorship of the Rev. H. Cresson McHenry, during which the parish has almost risen from the dead. In 1912 the neighborhood had changed, and the influx of non-English speaking families had, it was reported, left no field of work for the Church. Mr. McHenry, who was then, as he is now, general secretary of the Philadelphia city mission, asked a chance to show that a work could be done there. Trinity Sunday, 1912, he began with a congregation of seven. Today a Church school of 400 and a communicant list of 800, almost all living in the neighborhood, constitute a congregation which has been self-supporting for more than three years. They have given generously to all calls for funds outside, and are planning an adequate modern parish house. They have also branched out and started a mission station to the southward. Church and Sunday school services, with a parish dinner at noon, and confirmation and Bishop Garland's visit in the evening, will fill the day.

DIOCESAN ASSEMBLY BROTHERHOOD OF ST. ANDREW

Franklin Spencer Edwards, former general secretary, was chief speaker at the Pennsylvania diocesan assembly of the Brotherhood of St. Andrew, meeting at Calvary Church, Conshohocken, Saturday afternoon and evening, June 4th. The rector, the Rev. Stanley West, and the new general secretary, Leon C. Palmer, also spoke. Camp Bonsall will have four camping periods from June 28th to September 5th, with H. O. Merrill as director, and Captain Casey of the English Church Army among the visitors.

NEW PRESIDENT OF STANDING COMMITTEE

The Rev. Edward M. Jefferys, rector of old St. Peter's Church, has been elected president of the standing committee, to succeed the late Dr. James De Wolfe Perry, twenty-seven years president, and forty years a member. Dr. Jefferys is now senior presbyter member, with twenty years' service. He succeeded Dr. Perry as warden of the Church Training and Deaconess House.

CORPORATE COMMUNION OF Y. P. F.

Bishop Garland is expected to be celebrant at a new venture, a corporate Communion for the young people of the diocese, to be held at St. Simeon's Church, Sunday, June 26th.

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BROOKLYN NOTES

BROOKLYN, N. Y.—The affectionate interest of the people of the diocese followed their Bishop, the Rt. Rev. Ernest M. Stires, D.D., to Alexandria, Va., this week, when he went to ordain his son, Ernest Van Rensselaer Stires. The ordination took place in the same chapel where Bishop Stires himself was ordained deacon. Young Mr. Stires is one of four students of this year's class to whom the degree of Bachelor of Divinity was awarded upon graduation. He will undertake work in his father's diocese, in one of the numerous recently created centers of population in the rapidly growing borough of Queens. Bishop Stires while in Alexandria also presided at a luncheon in honor of the Rev. Dr. Berryman Green's completion of twenty-five years as professor and dean in the Virginia Seminary.

HOUSE OF ST. GILES THE CRIPPLE

The House of St. Giles the Cripple asked the attention of the people of this diocese the week of June 5th. The occasion was the annual spring party at the convalescents' home in Garden City. Many of the children took part in an interesting program, and a number of visitors were present.

The work of St. Giles' is two-fold. The hospital in Brooklyn is a fine institution for the care of orthopedic cases, and its facilities are the best possible. Its capacity is about fifty. Many patients are treated without charge, and few pay as much as the actual per capita cost. In Garden City is a fine home and school for convalescent cases, with a capacity of forty-five or six. The buildings are new, fireproof, and excellently planned. The endowment has reached almost a half million dollars. The institution enjoys the support of many people of the diocese, and many others as well, and is favorably known to those interested in crippled children.

OPENING OF ST. GABRIEL'S PARISH HOUSE

St. Gabriel's parish house, Hollis, was opened on Wednesday night, June 8th. A large gathering of parishioners marked the occasion. The building is the first unit of a projected group of substantial and beautiful buildings for this growing parish. It is a large stone building of impressive façade, entirely fireproof in construction, erected at a cost of about \$70,000 besides furnishings. The assembly room will seat 400, and below it is a basement of similar size, suitable for boy scouts, dinners, gymnasium use, etc. There are also attractive smaller meeting rooms for women's societies, and parish clubs. The Rev. Clifford W. French is rector.

PERSONAL

The Rev. F. W. Norris, D.D., who is still a patient in St. John's Hospital, was able to be present in his church, St. Matthew's, Brooklyn, at the principal service on Whitsunday, which was the twenty-seventh anniversary of his rectorship.

CHAS. HENRY WEBB.

FLOOD LOSSES IN MISSISSIPPI

(Pictures on page 236)

GREENVILLE, MISS.—As the flood waters recede it is possible to begin to check up the losses of the Church. At Greenville the first floor of the rectory was above the flood and in it they were able to care for certain refugees. The church itself was not invaded by the water, although the Church school rooms suffered damage. There was some settlement of the walls of the building of both the church and rectory. One piano which could not be

moved is probably ruined, and the motor fan to the organ, which was in the basement and could not be taken out, has also suffered. It is not likely that the extreme cost of repairs on the church and rectory and equipment will run more than one thousand dollars, and probably less than that. The damage to the property of the colored congregation of the Redeemer will not exceed \$500. The great loss which the parish will suffer is in the ability of the people to meet their pledges and other obligations for general Church work. They will lose probably fifty to sixty communicants, and a large number of people in the community and district have lost all their possessions. Many employes have been dismissed because business houses can no longer keep them.

Our beautiful church at Yazoo City has had water in it. The pews are breaking,

the walls of the church seem to be in a bad condition. The organ and heating plant are in bad condition; whether they have been put out of commission or not is not clear. Ay any rate they will require a great deal of work to put them back in working order.

CONDITIONS AGGRAVATED

GREENVILLE, MISS.—Conditions have been greatly aggravated by a second rise which is now pouring through the gap at Mounds Landing. There is no prospect of relief from flood water before the early part or middle of July so that planting operations will have to be abandoned in a large part of this territory.

The water is still standing in certain parts of the city of Greenville and the other towns in the southern part of the delta are still largely inundated. In Wash-

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ington County, of which Greenville is the seat, the Red Cross is still feeding 43,000 of the 52,000 population even after many people have left. The matter of feeding the people and caring for them in most instances will continue for at least twelve months on account of the almost absolute prostration of business and agriculture.

The Church has suffered very severely in the capacity of its members to maintain the support of parish and missionary work. Much of the Church property has been injured. At Yazoo City several thousand dollars will be required to restore the church edifice which was flooded to the depth of two or more feet. The Church property in Greenville suffered less damage. Probably \$1,500 will be sufficient for the restoration of St. James' property and the property of the colored congregation of the Redeemer. At Mayersville, Rolling Fork, and Hollandale there has also been a limited amount of damage not yet estimated because of the flood waters in those places.

CHINA EVACUATION CONTINUES

NEW YORK—A cable received by the Department of Missions from Bishop Graves reports that the following missionaries sailed on June 4th for the United States, via Europe:

Miss J. K. Cook of Shanghai
E. P. Miller and family of Hankow
Mr. and Mrs. Lawrence Schultz and family of Shanghai

The following have been transferred to Manila for work in the Philippine Islands:

Miss M. E. S. Dawson of Hankow
Mother Anita Mary of Hankow
Miss B. M. Beard of Anking
Miss Lila S. Stroman of Anking

The following have gone to the Philippine Islands for the summer. They will probably stay at Baguio:

Mrs. D. T. Huntington and children
Miss M. K. Monteiro of Anking

The following sailed from Shanghai on June 4th on the *Empress of Canada*, due in Vancouver June 19th:

Dr. and Mrs. L. B. Ridgely of Hankow
Miss Henrietta Gardiner (volunteer worker) of Hankow
Deaconess Edith Hart of Hankow
Rev. A. C. Lichtenberger and family of Hankow
Deaconess E. W. Riebe of Hankow
Miss H. F. Gosline of Hankow
Miss Theodora Young of Shanghai

A recent cable from Bishop Roots informs us that Boone University and St. Hilda's School were occupied for one day by soldiers but are now vacated. The Bishop reports the damage small. The Church General Hospital is caring for Chinese soldiers wounded in the fighting in the province of Honan. The Rockefeller Foundation, through its resident vice-president in China, Roger S. Greene, has kindly provided the salary of an additional physician for six months in order to assist in this emergency.

A cable to the Foreign Department of the Young Men's Christian Association, dated June 2d and signed by Bishop Roots and A. M. Guttery, the association secretary in Hankow, requests that an appeal be made at once to the American Red Cross for aid in dealing with the emergency situation created by the fighting in Honan. About 8,000 wounded soldiers are reported in Hankow. A very large number arriving daily—existing agencies overwhelmed.

GOOD STATEMENT

No records broken this year up to June 1st but nothing to be ashamed of.

The total to June 1st last year. \$1,102,814.30
The total to June 1st this year. 1,038,500.34

Decrease\$ 64,313.96

Last year forty-four dioceses and districts had paid the full proportion of their budget quotas to date, this year forty-two on the honor column.

With this good start let us make special efforts to educate our people as to the necessity of taking care of their Church obligations during the summer. Some parish treasurers need a reminder also.

A good summer to you all.

LEWIS B. FRANKLIN,
Treasurer.

COMMENCEMENT AT ST. KATHARINE'S, DAVENPORT

DAVENPORT, IA.—On June 7th, St. Katharine's School, Davenport, gave certificates of graduation to the following girls: Patricia Bergen, Boston, Mass.; Dorothy Dickinson, Waterloo, Ia.; Valada Hayward, Chicago, Ill.; Mary Huntoon, Moline, Ill.; Margo Lamp, Davenport, Ia.; Eleanor McKinley, Rock Island, Ill.; Marion Odell, New Mexico; Harriet Stafford, Rock Island, Ill.; Marjorie Stapp, Rock Island, Ill.; and Bertha Winkelman, Weyland, Mo.

The commencement exercises consisted of the musicale, part of which was broadcast later over WOC; the May fete, a dance pageant in which the entire school participated; two piano recitals, military drill, class night exercises, at which the graduating class presented the school with a new flagpole; baccalaureate Sunday services (Whitsunday), at which Bishop Morrison preached, his subject being The Self-Revelation of God; the commencement play, *Robin Hood*, given at sunset on the lawn; the giving of diplomas, and the laying of the class stone.

Of this class of ten graduates, eight are entered in colleges and universities, one is specializing in music, and one is continuing her studies in art.

GUILD OF ASCENSION MEETING, NEW YORK

NEW YORK—The annual meeting of the Guild of the Ascension was held in the parish house of Trinity Chapel, New York, on Tuesday in the Octave of the Ascension, May 31st.

After devotions, reports were read and accepted. Two new plans were brought before the members, the idea of a rule for deaconesses, and the idea of enrolling associates. Both ideas were favorably received, and it was voted to try them out and report at the next annual meeting.

The special aim of the guild is to encourage system in the devotional life. During the past year more priests have been enrolled than ever before. The Bishop of Western New York has recently become a member.

The officers were reelected.

SAN FRANCISCO DIVINITY SCHOOL COMMENCEMENT

SAN FRANCISCO—The thirty-third annual commencement and alumni service of the Church Divinity School was held in Grace Cathedral, San Francisco, on Wednesday afternoon, June 8th. The class of 1927 consisted of the Rev. Walter Pettit Doty, the Rev. Arthur William Farlander, and the Rev. Penrose Wiley Hirst.

The Very Rev. John Williams Nichols, D.D., dean of the School of Theology, St. John's University, Shanghai, China; Honorary Canon of the San Francisco Cathedral, and son of the late Bishop William Ford Nichols of California, was the alumni preacher.

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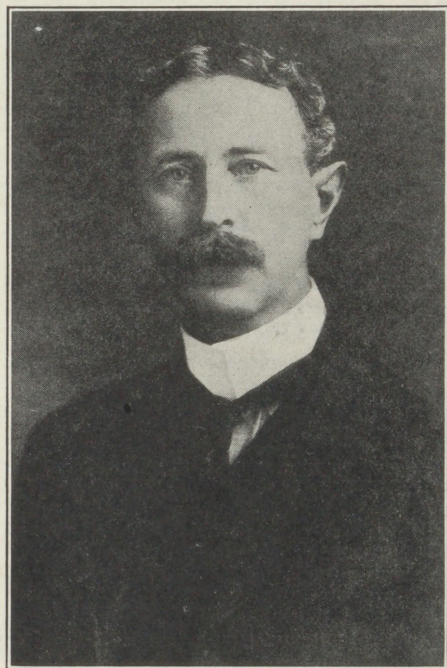
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**ANNIVERSARY OF
G. EDWARD STUBBS**

NEW YORK—Dr. G. Edward Stubbs, distinguished organist of St. Agnes' Chapel, celebrated, in conjunction with the chapel, the thirty-fifth anniversary of the beginning of the choir, as of the chapel itself. Dr. Stubbs has been choirmaster during the entire period. A pleasant event on the evening of May 23d was a testimonial dinner given to Dr. Stubbs by his choir and ex-choristers at the Army and Navy Club. The Bishop of New York, the rector of Trinity parish, the vicar of St. Agnes' Chapel, and an enthusiastic gathering of choristers and ex-choristers were present to do honor to the distinguished musician,



CELEBRATES ANNIVERSARY

Dr. G. Edward Stubbs, for thirty-five years organist of St. Agnes' Chapel, New York.

and the three named made congratulatory addresses. Some of those present had sung at the opening of the chapel in 1892.

Dr. Stubbs is widely known as a writer on musical topics, and especially on matters pertaining to Church music. For some years he was the music editor of THE LIVING CHURCH. He was born at New Brunswick, N. J., in 1857. His father, the Rev. Dr. Alfred Stubbs, was for fifty years the rector of Christ Church in that city.

Dr. Stubbs is an alumnus of Rutgers College, of the class of 1878. The degree of Doctor of Music was conferred upon him in 1906 by the University of the South. He is the author of *Practical Hints on the Training of Choir Boys*, *A Manual of Intoning for Clergymen*, *The Church Service Book*, *The Choir Service Book*, *Current Methods of Training Boys' Voices*, *The Male Alto or Counter-tenor Voice*, and many articles on ecclesiastical music written for ecclesiastical and musical journals.

DR. BERNARD I. BELL TO SAIL

ANNANDALE, N. Y.—The Rev. Dr. Bernard Iddings Bell, president of St. Stephen's College, will sail for England on June 22d. He will return to Annandale on August 7th. All communications should be addressed to his secretary at the college. He will be the preacher at All Saints, Margaret Street, London, on the morning of July 3d, and at St. Augustine's, Kilburn, London, in the evening of the same day.

**COMMENCEMENT OF ST. PAUL'S
NORMAL SCHOOL**

LAWRENCEVILLE, VA.—Three bishops of the Church, the Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop of Southern Virginia, the Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor, and the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, together with a very large gathering, attended the commencement of St. Paul's Normal and Industrial School which closed its thirty-ninth annual session Wednesday afternoon, May 25th.

The exercises of the commencement week began Sunday, May 22d, with the baccalaureate sermon by Archdeacon Russell, founder and principal. Tuesday was Virginia Day, with Bishop Brown as the principal speaker. Announcement of several bequests, totalling \$59,000, was made by the principal. The most important was a conditional gift by the general education board of one-third of the school's \$100,000 building program, which is going steadily forward.

**COMMENCEMENT OF ARKANSAS
INDUSTRIAL SCHOOL**

FORREST CITY, ARK.—Christ Church Parochial and Industrial School (colored), Forrest City, the Rev. J. Henry King, principal, conducted its closing exercises from May 26th to May 31st.

The primary department and the home economics department each presented a play, featuring the work of the school. A practical demonstration of what the Church can do towards unity in a community was made on Sunday afternoon. The annual sermon was delivered by the Rev. W. W. Scott, of the Marianna Methodist Episcopal Church. The lesson was read by the Rev. I. N. Nelson of the Second Baptist Church, prayer offered by the Rev. W. L. Purifoy of the First Baptist Church, and the closing prayer and benediction was given by the Rev. M. B. Mitchell, priest-in-charge of St. Mary's Church, Hot Springs. The class address was made by the Suffragan Bishop in charge of the Afro-American convocation of Arkansas, the Rt. Rev. Edward Thomas Demby, D.D. It was announced that a high school department will be added to the school in the fall.

**NEW VICAR OF RHODE ISLAND
PRO-CATHEDRAL**

PROVIDENCE, R. I.—The Rev. Francis J. M. Cotter has been appointed vicar of St. John's Church, Providence, the Pro-Cathedral of Rhode Island, by the Bishop of the diocese, and the appointment has been confirmed by the vestry of the church. Mr. Cotter returned in May from Wuchang, China, where for thirteen years he was priest-in-charge of St. Andrew's parish. He has accepted the appointment and has entered this month upon his new duties.

Mr. Cotter was born in New York and presented for confirmation in the Church of the Epiphany in that city. He graduated at Columbia University and at the General Theological Seminary. After ordination to the diaconate in 1914 by the Bishop of Albany, he served as assistant, first at Trinity Church, New Rochelle, and later at the Epiphany. He was ordained priest by the Bishop of Hankow in 1915.

The new vicar is the first to have charge of St. John's Church under the Bishop since the present arrangement between the parish and the Bishop of the diocese went into effect on the first of March, 1927.

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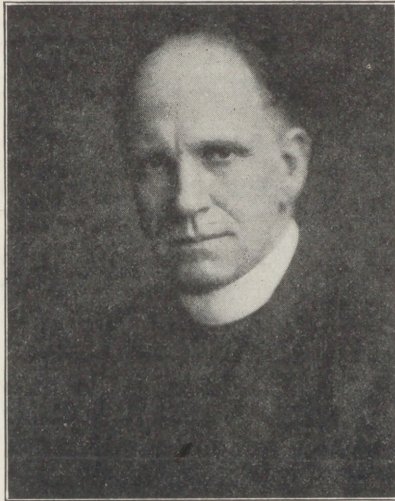
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PILGRIMAGE TO GRAVE OF FIRST BISHOP OF TENNESSEE

NASHVILLE, TENN.—Over a hundred Churchmen made the annual pilgrimage on Whitsunday to the grave of the Rt. Rev. James Hervey Otey, D.D., first Bishop of Tennessee. Bishop Otey was buried in the churchyard of St. John's Church, near Columbia, at his request, and engraved upon the tombstone are the words he directed be placed there: "James Hervey Otey, first Bishop of the Catholic Church in Tennessee."

DEAN CELEBRATES ANNIVERSARY

MILWAUKEE—The thirtieth anniversary of the ordination to the priesthood of the Very Rev. Charles S. Hutchinson, D.D.,



VERY REV. CHARLES S. HUTCHINSON, D.D.

was celebrated by the congregation of All Saints' Cathedral, Milwaukee, on Trinity Sunday. The Rev. M. M. Day preached at the solemn High Mass.

MEETING OF NEW YORK CATHOLIC CLUB

NEW YORK—For the first time a meeting of the Catholic Club was held in the borough of the Bronx at St. Martha's mission. The priest-in-charge, the Rev. Arthur H. Styron, was celebrant, the Rev. Jerome Harris acting as cantor. A substantial appropriation to defray in part the expense of the approaching Catholic Congress in Japan was authorized.

The Rev. William C. Emhardt addressed the club upon the importance of securing a hostelry and house of retreat for use by Church people who desire to combine a country vacation with the full practice of our religion—there being some property now available and suitable for this purpose. A committee was appointed to see what steps could be taken.

The final meeting of the season will be held on June 21st at St. Mary's-by-the-Sea, Point Pleasant, N. J.

PHILIPPINE WANTS

MANILA, P. I.—Under the caption "Wanted," the May *Diocesan Chronicle* of the missionary district of the Philippines lists the following:

WANTED

Sagada: A priest for Besao; a priest for the Besao outstation; a woman teacher.
Bontoc: A priest; a woman worker.
Baguio: A priest; a woman teacher.
Manila: A woman for the House of the Holy Child; two nurses for St. Luke's Hospital; a physician for St. Luke's Hospital; a priest for St. Stephen's Mission to Chinese; a teacher for St. Stephen's Girls School.
Zamboanga: A priest.

COMMENCEMENT OF ST. AGNES' SCHOOL, ALBANY, N. Y.

ALBANY, N. Y.—Nineteen girls, the fifty-fifth class in the history of the school, were graduated at the fifty-seventh closing exercises of St. Agnes on June 9th. The great study hall was crowded with members and friends of the school, when the diplomas were awarded and prizes and honors given, Bishop Oldham presiding in the absence of Bishop Nelson who was called away from Albany by the illness of his son. Bishop Nelson holds classes in religious instruction in St. Agnes School and awards a prize for the best essay on some religious subject of his choosing. A letter of greeting from Bishop Nelson was read to the graduates; and Bishop Oldham, representing the trustees of the Corning Foundation, made a statement regarding the future policy of the school. Inasmuch as the present buildings are inadequate, there is under consideration the rebuilding of the school in a country place or the expenditure of a large sum of money to modernize the present structure.

At the service which followed in the Cathedral of All Saints, Bishop Oldham made an address on ideals of education, which was enthusiastically received. After a brief and impressive service, the graduates were given his blessing at the chancel steps.

MADISON SUMMER SCHOOL FOR RURAL CLERGY

MADISON, WIS.—The Madison summer school for rural clergy will open with a dinner at the University Y. M. C. A., 740 Langdon Street, June 27th, at 6 P.M. Both clergy and women are invited to this dinner. The lectures will be held in Agricultural Hall later and are open to both clergy and women. The services will be in charge of the Rev. Bertram Brown and will consist of daily celebrations of the Holy Communion, vespers at night, and corporate Communion in Grace Church on Sunday morning, July 3d. The Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina, will be celebrant at the corporate Communion and will preach at the late service.

The rural fellowship will hold its annual meeting at Zeta Psi House, Tuesday afternoon, July 5th, at 3 o'clock.

An exhibit of maps, charts, books, programs, etc., appertaining to rural work will be on view at Zeta Psi House. For this exhibit everyone attending is asked to bring such material as may be of interest or benefit to those who may be present.

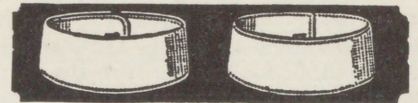
All registrations should be made through the secretary for rural work, 281 Fourth Avenue, New York.

FIFTIETH ANNIVERSARY OF HICKORY, N. C., CHURCH

HICKORY, N. C.—The Church of the Ascension, Hickory, celebrated its fiftieth anniversary on Sunday, May 29th. The first rector of the parish, the Rev. Edmund N. Joyner, now of Laurens, S. C., returned for the anniversary services, and gave a brief report of the history of the parish. He also referred to the splendid work of the present rector, the Rev. Samuel Stroup, and congratulated the church on its stable growth in Hickory.

On Monday night a reception for Mr. Joyner was held at the rectory when about sixty people gathered to meet him and talk over old times. Refreshments were served during the evening by the women of the parish.

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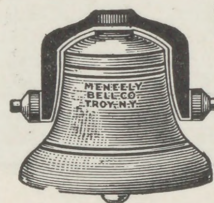
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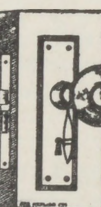
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**SCHOOL FOR NEGRO GIRLS,
SAN ANTONIO, TEX.**

SAN ANTONIO, TEX.—The need of expansion and further development of the work of St. Philip's Normal and Industrial School for Negro Girls in San Antonio, is becoming more and more apparent as evidenced by requests from the various Negro community organizations, such as the Mothers' Council, the City Federation of Negro Women's Clubs, and principals of the public schools. These organizations and individuals have realized for some time the pressing need for supplementary advanced courses for high school graduates, and have pledged their coöperation in securing them through St. Philip's school.

Again, it is evident that the Negro girls who live in rural communities where there are no high schools, should have the opportunity to receive a high school education and with it industrial training.

Through the leadership of the Rev. R. P. Crum, rector of St. Mark's Church, San Antonio, a successful campaign for an industrial building was launched and the amount of \$16,422, San Antonio's quota, was raised. This new building, which will be a memorial to the late Bishop of the diocese, the Rt. Rev. James Steptoe Johnston, will include a dormitory for fifty girls, five class rooms, an assembly hall, library, offices, and laboratories, and it is estimated that it will cost about \$42,000. Toward this amount the late Alexander Joske, a Jewish merchant of San Antonio, left \$6,000 in his will, and the advisory board of colored women has subscribed \$3,000. A campaign for the remainder of the total cost of the building is to be carried on throughout the diocese and province and throughout the country. The heads of the state department of education have promised state recognition as soon as the proposed industrial building is erected and equipped. The immediate need of the school is an additional 1,000 books in order to meet the required number of 2,000 as a working library, and an equipment for the chemical and physical laboratory.

All gifts of money should be sent through the treasurer of the National Council, Lewis B. Franklin, 281 Fourth Ave., New York City, and gifts of books should be sent directly to Miss A. Bowden, principal, 2120 Dakota Street, San Antonio.

**WOMAN'S AUXILIARY MEETING
OF NORTH TOKYO**

KAWAGOE, JAPAN.—The annual meeting of the Woman's Auxiliary of the diocese of North Tokyo met on May 11th at Kawagoe, the missionary headquarters of the president, Deaconess Ranson. The meeting began with the Eucharist in Christ Church, sung by the Bishop, the Rt. Rev. John McKim, D.D. The Suffragan Bishop, the Rt. Rev. Charles S. Reifsnider, was also present. The headmaster of St. Paul's Middle School, Dr. Kojima, preached the sermon.

The meeting was called to order by Deaconess Ranson in Christ Church parish house, whose opening address dwelt on the work the women had accomplished in the past, and the necessity of such a real campaign as would provide educational advantages, spiritual and practical, for the future. This is the thirty-fourth year of its age, with twenty-four branches in this diocese and about 300 members. The whole Nippon Sei Kokwai has now 3,000 members.

The Woman's Auxiliary since its inception has devoted itself very largely to the missionary work of the Church in Formosa, and excellent things have been accomplished, but only among its own people, the Japanese. Should this altogether too limited aim be criticized, one can only reply that the General Convention has set no better example; for only last year when meeting at Nagoya it declined to make a beginning among the aborigines (head-hunters) of Formosa on the plea that such work was dangerous. The Auxiliary now has advanced it line a pace; a new woman worker has been sent to Tainan, plans are being made for Sagalien, and fifty yen voted as an offering to the leper work in Kusatsu.

In the thirty-four years of its existence, too much credit cannot be given for what has been accomplished. When work was begun in Formosa the Woman's Auxiliary guaranteed the priest's salary; this year that parish has become independent, paying all its own expenses, which could not have been possible without the assistance rendered by them.

Last year the offerings in this diocese amounted to about 500 yen, which includes 25 yen given by the little girls of St. Margaret's School.

**SPRINGFIELD CHURCH STARTS
ENDOWMENT FUND**

SPRINGFIELD, ILL.—Christ Church, Springfield, the Rev. Jerry Wallace, rector, seems to be the first parish in the diocese to sense the need of an adequate endowment, not so much for the needs of the church at the present time, but in the years to come. Christ Church is even today well down in the heart of the business district, and rector and people are already beginning to feel the need of preparations being made which will insure the carrying on of the Church's work, and accordingly on Whitsunday there was taken in Christ Church the first offering for the endowment fund.

**HEADS PHILADELPHIA CHURCH
SCHOOL FORTY-FOUR YEARS**

PHILADELPHIA—On May 25th, a testimonial dinner was given to George W. Margerum, superintendent of St. John's Free Sunday school, Philadelphia, on the occasion of his forty-fourth year as superintendent of the Church school. Mr. Margerum assumed charge of the school in 1883 under the rectorship of the late Rev. William Harrison. His record during these years has been one of faithfulness, loyalty, and great devotion in the interest of the school. He is an active man, conducting his business affairs, and gives promise of continuing on as an active worker in the affairs of the Sunday school.

CORRECTION

IN PRINTING a portion of the Convention address of the Bishop of Central New York in THE LIVING CHURCH of May 28th a typographical error in the last sentence of the second paragraph made the Bishop say almost exactly the opposite of what he actually said. The sentence should have read as follows: "Moreover, is it not an objective worth attainment, to reach toward such warmth of cordiality in these days when a constantly shifting population needs parochial fellowship, when home life has lost much of its old-time appeal, when parish customs are not easily maintained, and parish loyalty, therefore, is hard to create?"

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CONVENTION OF ARKANSAS

EL DORADO, ARK.—The selection of a board of trustees to have charge of all real estate and permanent funds of the diocese, was one of the canons which met with the approval of the entire convention of the diocese, which met in St. Mary's Church, El Dorado, Tuesday and Wednesday, June 7th and 8th. The board is composed of two clergymen and four laymen. A new Church Pension Fund canon was also adopted.

The opening service of the fifty-fifth convention was the celebration of the Holy Communion by the Rt. Rev. James R. Winchester, D.D., Bishop, who was assisted by the Suffragan Bishop, the Rt. Rev. Edwin Warren Saphoré, D.D.

Elections resulted as follows:

Standing Committee—Clerical: the Rev. Messrs. C. C. Burke, H. A. Stowell, C. F. Collins, J. H. Boosey. Lay: Messrs. T. C. Treadway, R. E. Lee, and H. J. Coomer.

PREACHERS AT COMMENCEMENT IN MILLEDGEVILLE, GA.

MILLEDGEVILLE, GA.—It is rather unusual that all the commencement sermons in a college town should be preached by clergy of one faith in a given year, especially when none of the institutions are under the control of the Church. Yet this is what happened at Milledgeville this year and it is the first time such a thing has ever occurred. The Rt. Rev. H. J. Mikell, D.D., Bishop of the diocese of Atlanta, preached the sermon at the Georgia Military College; the Rt. Rev. F. F. Reese, D.D., Bishop of the diocese of Georgia, preached the baccalaureate sermon at the Georgia State College for Women; and the Rev. F. Harriman Harding, rector of St. Stephen's Church, Milledgeville, made the address at the graduating exercises of the Peabody High School.

PROGRESS IN JAPANESE CHURCH

LONDON—The Bishop of South Tokyo, Dr. Heaslett, preaching recently in London about the work of the Church in Japan, said:

"I can look back on twenty-six years there. Am I exaggerating when I say that the growth, work, and influence of the Church in Japan is miraculous? There have been failures and there have been losses. We have known partial defeat and times of despair. Sometimes the Church has been beaten to her knees, but never, thank God, has she been vanquished. I remember as if it were yesterday, twenty-five years ago, walking home on Sunday from a Japanese church in Osaka with a friend. And I remember well the subject of our conversation. It was the amazing adventure of the priest-in-charge of the church we had been attending in wanting to be self-supporting and independent of mission aid. His congregation wished it. He would take less salary than he was getting from the mission. He would go ahead. This was the first congregation in connection with the English mission to take such a step. And I have lived to see that one become forty, and two independent dioceses formed and ruled by two Japanese bishops!

"You know that my own diocese of South Tokyo was three parts destroyed in the earthquake of 1923. You will be glad to hear that we have repaired nearly all our damages, and, indeed, we can say that we are better off in some places than before that appalling experience. But what I cannot explain and cannot understand (unless you know Christian history and expect miracles) is that not only have we not been cast down and merely held our ground, but even in South Tokyo we have advanced. There are churches now where there were none before; there are con-

gregations now where we had none before. In the C.M.S. area of the diocese, persistent faith has put up three small new churches; in the S.P.G. area the same quiet faith has raised one new church and two new congregations. My last letter from Japan speaks of the Church at Kawasaki, where a new congregation has been formed, a fresh manifestation of the life that is working in the Nippon Sei Kokwai.

"Much more the Church of God might and ought to have done, but well may we thank God for what has been done. Well may we thank God as we think over the past in Japan and of her Christian workers for all that God has wrought through them."

**PASADENA CHURCH
CONSECRATED**

PASADENA, CALIF.—Stating that he had yet to see a parish which provided little chairs upon which small worshippers might be seated, the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, uttered a strong challenge for the Church to understand better the worship of children in his sermon at the consecration of St. Mark's Church on June 8th. The Rt.

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Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, was the consecrator. The instrument of donation was read by Peter Hall, senior warden, and the sentence of consecration was read by the Rev. Stephen C. Clark, Jr., rector of the parish. Some thirty clergy of the diocese assisted in the service.

Bishop Stevens also dedicated a new organ given by Mrs. William B. Parsons in memory of her husband. He then blessed a pair of eucharistic candlesticks given by the women of the parish in memory of the Rev. Albert L. Hall, first rector of St. Mark's, who died last October.

BEQUEST TO GEORGIA INSTITUTION AND CHURCH

MACON, GA.—Announcement of two legacies for the Appleton Church Home, Macon, during the year was made by the Bishop at the recent meeting of the council. One of \$1,000 by the will of William Harrold of Macon, and another consisting of a considerable estate left by Mrs. T. R. Hudson of Christ Church, Macon, as a memorial to her son, John F. Hudson, who was killed in an automobile accident in February, 1917.

Christ Church, Macon, the Rev. Cyril E. Bentley, rector, under the will of Mrs. Gazalene M. Hardeman has received a bequest of \$500, which will be added to the permanent endowment fund of the parish. The parish is much indebted to Arthur Boardman, who has endowed one of the rooms in the parish house in memory of his wife, and also to Leon S. Dure, who has endowed a room which is to be furnished at an early date.

COMMENCEMENT AT ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—Eighteen men, the largest class ever to be graduated from St. Stephen's College, received their bachelor's degree on Commencement Day, June 15th. The honor man of the class was George A. Shrigley, who received an honor degree in the department of English. Mr. Shrigley has also been head of the undergraduate self-governing body during the past year.

The exercises opened with the baccalaureate sermon on Sunday, June 12th, delivered by the Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont. The class held its exercises on Monday morning, June 13th, and in the evening the college dramatic club presented three plays. The dinners of the various fraternities and groups took place on Tuesday, June 14th. At the exercises on Wednesday, the Rev. Dr. Bernard I. Bell, president of the college, delivered the chief address.

THE CHURCH IN FOREIGN LANDS

BISHOP USES PLANE. The Church is now beginning to make full use of the air, says a recent London dispatch to the New York Times. The Bishop of Fulham, in charge of Anglicans in north and central Europe, recently flew across the Baltic to Helsingfors, where he addressed a large gathering of British and Finnish residents on the League of Nations.

IRISH DEAN KILLED. A gun accident caused the death on May 16th of the Very Rev. T. Allen, Dean of Achonry, Ireland, and canon of St. Patrick's Cathedral.

IRISH PRAYER FOR LAUSANNE. The Irish episcopate has set forth the following prayer for use at divine service on behalf of the coming World Conference: "We beseech Thee, Almighty God, to put away

from Thy Church all causes of discord. Accomplish in Thine own good time the unity of Christendom. Renew the zeal of the whole body, break down the barriers that divide it, restore whatsoever anywhere is wanting, that, all being drawn together in unity of faith, unity of hope, and unity of charity, all the earth may know that there is but one God and Father of us all, and one Lord Jesus Christ, by whom and with whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end. Amen."

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

GEORGE T. LE BOUTILLIER, PRIEST

KINGS PARK, L. I., N. Y.—The Rev. George T. Le Boutillier, non-parochial priest of the diocese of Western New York, entered into rest on Monday, May 23d, at St. Johnland, Kings Park, at the age of 90 years, 2 months. Burial was at Pittsford, N. Y., on May 26th.

The late Mr. Le Boutillier was ordained deacon in 1873, and priest in 1874 by Bishop Huntington. His first cure was at St. John's Church, Oneida, N. Y., which he held from 1873 to 1877, then going to Grace Church, Watertown, N. Y. In 1883 he became locum tenens at Clifton Springs, Colo., and general missionary in 1886. In 1892 he became rector of the Church of the Ascension, Rochester, N. Y., retiring in 1904.

FREDERIC WYNDHAM WHITE, PRIEST

NEW YORK—The Rev. Frederic Wyndham White, for fourteen years chaplain at the Manhattan State Hospital for the Insane at Ward Island, was found dead in his bed Tuesday morning, June 7th, in the rectory adjoining the Church of Our Saviour, on Ward's Island. He was 72 years old.

The late Mr. White was born in Kingston, Ont., Canada, in 1855, and was educated at Trinity College, Berkeley Divinity School, and the University of Leipsic, Germany. He was ordained deacon in 1881 by Bishop McLaren, and priest in 1882 by Bishop Whitehead. He was formerly rector of Emmanuel Church, Emporium, Pa., of Trinity Church, Niles, Mich., of St. Paul's Church, Walla Walla, Wash., of St. Andrew's Church, Ashland, Wis., of Grace Church, Freeport, Ill., and assistant rector at the Church of the Saviour, Philadelphia, before he came to Ward's Island in 1913.

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NEWS IN BRIEF

ALABAMA—On Whitsunday, in the Church of the Ascension, Montgomery, the Rev. Peerce N. McDonald, rector, a group of three windows in the chancel were consecrated. They are the gift of Mrs. Anna Randolph Willcox of Jacksonville, Fla., and are memorials of her mother and sister, Mrs. Sarah Nicolson Randolph, and Mrs. Mary Randolph Cobbs.

CALIFORNIA—On Ascension Day, the Rev. John W. Nichols, D.D., son of the late beloved Bishop of the diocese, and for many years a missionary in China, was installed as Honorary Canon of Grace Cathedral, San Francisco, by Bishop Parsons. On the Sunday after Ascension Day, at the vesper service at Grace Cathedral, an address was made by Dr. Robert E. Speer, the newly-elected moderator of the Presbyterian Assembly, then in session in the city.—Bishop Parsons requested all the clergy in his diocese to use on Whitsunday and on the Sundays following prayers for the unity of the Church, and especially for the divine blessing upon the Conference on Faith and Order to be held in Lausanne, Switzerland, from August 3d to the 21st.

IOWA—St. Luke's Hospital, Davenport, had its annual graduation of nurses on Friday, June 3d, at Trinity Cathedral. Addresses were delivered by Bishop Morrison and Allan Craig, M.D.C.M., associate director, American College of Surgeons.—A number of successful district meetings were held during the month of May, under the direction of the Woman's Auxilliary, with Mrs. John E. Flockhart conducting the conferences.—St. Luke's Church, Fort Madison, the Rev. J. H. Dew-Brittain, instructor, had an enthusiastic meeting June 1st, when the vestry were instructed to employ an architect at once to prepare final plans and specifications, with a view to the erection of a parish house during the summer, and completion by early fall.

LONG ISLAND—Sunday morning, May 29th, at St. Ann's Church, Sayville, a pulpit given by Mrs. John Bishop of New York and Bayport in memory of her husband, was consecrated by the rector, the Rev. Joseph H. Bond. On the same Sunday an organ much larger than the old organ was given by Miss Lena C. Evans, now of London, Eng., to replace a former memorial to her grandfather, Israel Corse.

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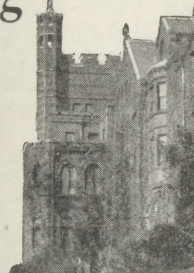
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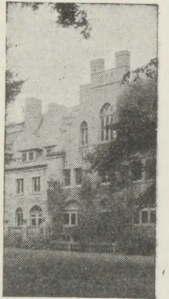
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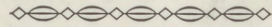
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THE FORT VALLEY MESSAGE

TOLD IN THREE MINUTES



STORY OF THE FORT VALLEY HIGH AND INDUSTRIAL SCHOOL,
Fort Valley, Ga.

H. A. HUNT, Principal

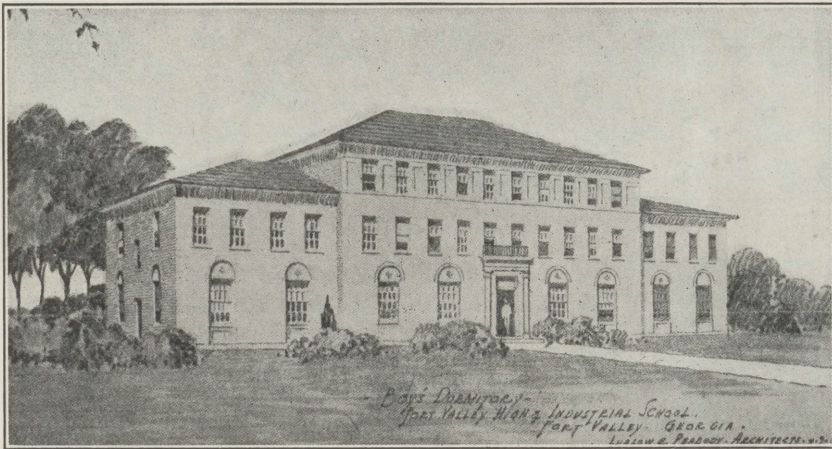
An Institution of the American Church Institute for Negroes, Episcopal Church

The Fort Valley "MESSAGE" is the expression of the spirit of the Fort Valley High and Industrial School. It is a message of SACRIFICE, not only of teachers and workers in their inspiring efforts to educate the "Head, Heart, and Hand" of the children of the Black Race, but the quiet, noble devotion of the Negro parents, who deny themselves the very necessities of life that their children might learn.

It is a message of GOOD WILL, not only the spirit of brotherhood between the school and the students and their parents, but also the kindly coöperation and concord of both the whites and Negroes of the community in the fostering of the school's ideals.

It is a message of THANKSGIVING, that we are able to discern a slow but steady march by our people to a new and higher standard of living and of deepest gratitude for our staunch and far-seeing friends of both races, who have contributed of their means in the furthering of our efforts.

It is a message of HOPE, that the seeds of strength and courage be sown into heart and brain in order that we may carry on with renewed zeal this necessary task; that the Divine Light may kindle in the hearts of our true friends the realization of our pressing needs in maintaining this institution to answer the ever increasing demands.



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THE FORT VALLEY "HIGHLY INDUSTRIOUS" SCHOOL

Teaches the Dignity of Labor and
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THE FORT VALLEY MESSAGE: GROWTH

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The school is strategically situated at almost the geographical center of the largest state east of the Mississippi and is surrounded by an immediate community of over half million Negroes.



THE BEGINNING
Birthplace of The Fort Valley High and Industrial School

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THE FORT VALLEY MESSAGE: INDUSTRY

[Continued from previous page]



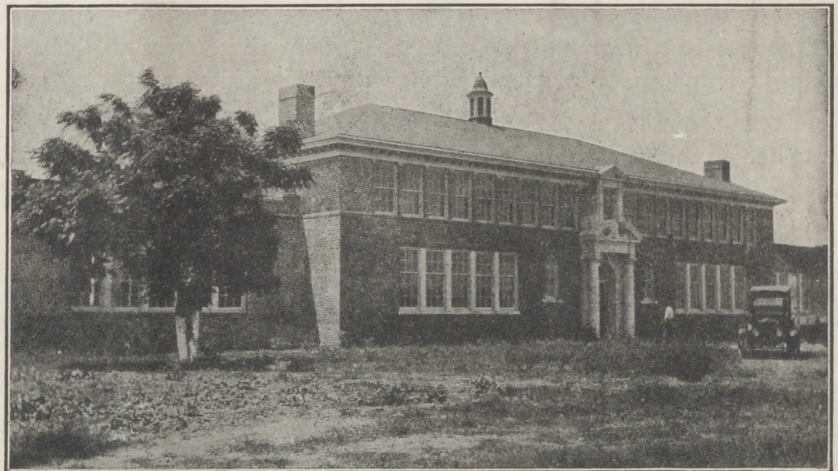
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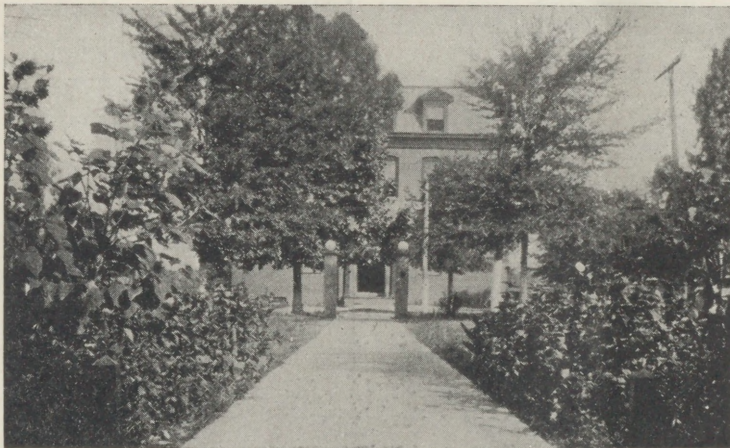
Miss Anna T. Jeanes, founder of the famous Jeanes Fund, first became interested in the Education of Negroes through the Fort Valley School.

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1,132,000—Combined Negro population of New York, New Jersey, Pennsylvania, Ohio, Illinois, West Virginia, and all New England.

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