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# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIX

MILWAUKEE, WISCONSIN, JUNE 16, 1928

No. 7

## Our Church Work Evaluated

3. Conclusion

EDITORIAL

## Producing Spiritual Vitality

REV. S. M. SHOEMAKER, JR.

## Lausanne and After

DR. FREDERICK HEILER

REVIEWED BY REV. A. A. MUELLER, Ph.D.



## General Convention

The following capable staff and special correspondents of THE LIVING CHURCH will cover the sessions of General Convention, together with those of the Woman's Auxiliary and other Church bodies and the many other events to be held in Washington in October.

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Bishop of South Dakota

will report the sessions of the House of Bishops, as he has in the past.

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## EDITORIALS & COMMENTS

### Our Church Work Evaluated

#### 3. Conclusion

**W**HY are we in foreign fields? Obviously, in pursuance of our Lord's injunction to go into all the world and disciple all nations.

That is to say, we are there to promote the Christian religion among their people. And perhaps that is the only reason we are there. The presence of Christian missionaries may, no doubt, have some bearing upon commercial and political activities, yet such relations are purely incidental. The Church has no other rightful motive than to make our Lord known to those who know Him not, to make disciples of those people, baptizing them as our Lord commanded, and extending to them the power of a sacramental life.

For the Church is not content with carrying a purely intellectual or ethical gospel to non-Christian lands. It is not enough to tell them about Christ; the Church is bound to extend among them the power of Christ. Nowhere are the sacraments more important than among new converts. Confucianism and other Asiatic religions supplied high moral codes, but only Christianity carries the sacramental power to attain to the highest morality, to live the life that is hid with Christ in God.

That is why the Church finds it so necessary to abstain from entangling alliances with other missions in China and Japan such as confine their efforts largely to making Christ known. That, indeed, is good; but it is only a part of the obligation which the Church feels to rest upon it.

A good deal of study was made by EC.\* of the influence of institutions, especially colleges, schools, and hospitals, in promoting the evangelistic work of the Church. In one sense these institutions are valuable for their own sake. That is to say, the Church is the patron of education, secular as well as religious; and the Church demonstrates through hospitals her care for the individual, her desire to ameliorate the sorrows and pains of this life while yet gradually holding up the larger perspective that this life is to be viewed

only in its relationship to eternal life. Time is a part of eternity, and so not a negligible factor in preparing souls for the life of eternity. As our Lord went about doing good to individuals while yet laying chief stress upon the foundation of the kingdom of heaven, so the Church must have the same perspective in planting the Christian religion among those who know it not.

**T**HIS perspective is fairly easy to attain among savage or uneducated people. Thus in Liberia, where the work among the civilized Negroes of the coast as well as that among the savages of the hinterland is such that some degree of secular learning is bound to be taught as a matter of course in teaching the gospel, our missionary schools—said to be eighty-five in number—can be, at one and the same time, factors in promoting both religious and secular education. No rift between them appears.

But such is not the case in Japan or China. Their civilizations, though non-Christian, are as real as a Western civilization, are older, and in some respects deeper.

When we establish schools and colleges in these lands, we find them—especially in Japan—in competition with government and private schools and colleges of high rank. Unless we will be very lavish indeed in our appropriations for maintenance and constant expansion of our educational institutions, they are bound to sink below the standards of the schools maintained by the governments. Whether our colleges in Japan and China—but especially in the former—are holding their own with the colleges of the land it is not easy to say. We have an uncomfortable feeling that perhaps they are not. If that should prove to be true, our colleges might become a detriment, rather than a help, to the cause of education in those lands.

And then comes the development of recent years wherein the governments claim the right to require registration of missionary schools for the express purpose of supervising what is taught within them, and, apparently, to frown upon, and sometimes to forbid, the teaching of Christianity.

But, as we have said, our only excuse for being in

\*We are again using the abbreviations EC. to designate the Evaluation Committee and NC. to designate the National Council and its committees.



Japan or China is to make Christians out of their people. We shall not allow in our missions the degradation that has been accepted by some other boards in Turkey, of maintaining schools at large cost in which Christianity may not be taught. Yet the problem is rapidly becoming acute as to what we should do about it.

Perhaps in no part of the report of the Evaluation Committee does that committee seem as much in divergence with the policy of the National Council as in this question. EC. takes the ground that our institutional work in Japan and China should be gradually curtailed; NC. is "unable to concur in their conclusion."

It is an exceedingly difficult question. As to China the present chaos in the land makes it possible to defer the determination of permanent policies until order again prevails and a government strong enough to establish a definite policy of its own can be recognized.

The committee—Bishop Sanford and Dr. John W. Wood—which was sent by the National Council last year to study the problems of the orient, has probably given to that body at its recent session its own view of the matter, though as yet the public is not informed concerning it. Certainly the view of those two experts, after months of study in the field, ought to receive, and will receive, great deference.

The subject is complicated, apparently, by a disagreement as to policy among our own bishops in China—which illustrates, again, how difficult the whole subject is. But Japan is quite as truly a factor in it as is China, and the fact of normal and peaceful conditions prevailing in the former perhaps suggests that the determination should come rather from Japan than from China.

But it cannot wholly be solved from either of them. The Church at home must probably answer these questions:

Are our institutions in Japan and China maintained for their own sakes, or as means toward the evangelization of those countries?

If the former, are the large appropriations from the national treasury of the Church—appropriations of money raised chiefly for missionary purposes—justified?

If the latter, to what extent is each of them—preparatory schools, colleges, hospitals—fulfilling its purpose?

We should be glad if a round table could be arranged during General Convention between members of the National Council and our bishops and other representatives from Asia in which an attempt might be made to answer these questions. They are essential for the determination of our policy on that continent and for passing intelligently upon the budget for the next triennium.

For our part, we should not be interested in maintaining schools of Western secular learning in China or Japan with the money of the Church unless it can be shown that these are real factors in Christian evangelization; factors at least as effective in promoting that work as would be an equal expenditure of money for direct evangelization. Whether our educational institutions, and particularly those for higher education, fulfil that test, we do not know. It would be the purpose of such a round table to find out.

It is less easy to form an opinion as to maintaining hospitals, apart from their value in evangelization. A hospital is an expression of Christianity in action. If our hospitals in those lands are maintained *for that purpose*, they are vindicated. But unless they are, we

question whether they should be continued. Our hospital in Tokyo has secured almost world-wide indorsement, and the self-denying labors of Dr. Teusler are among the jewels of the Church. Certainly the time has not come for withdrawing from it. But should it be anticipated that its support will be a permanent factor in our work? Perhaps that cannot be answered today. It may be more the function of Christianity to induce the state to maintain hospitals for its own people than to maintain these herself at missionary expense. It is not certain that a foreign-supported institution of the sort is permanently for the best interests of Japan. As for our six hospitals in China, we have too little information concerning them to be able to hazard an opinion as to their claim to permanent support by the Church, but certainly they could not be abandoned in this present time of chaos. Both as to Japan and to China, also, it should be remembered that apart from the cost of buildings (most or all of which has been raised by specials for the purpose) our appropriations for maintenance are absolutely trivial as compared with what they would be for like institutions in this country, and most of these hospitals have attained a large measure of self-support. Certainly no question as to their maintenance need be answered now; but perhaps any question as to their expansion at the Church's expense should be considered in connection with the question as to their probable permanence as foreign-supported institutions of the Church.

THE sections of the report dealing with extra-continental work and with work in Latin America seem rather inadequate. That in Alaska, where there is "a decreasing white population," is said, notwithstanding, to deserve the "continued sympathy and support of the Church." Perhaps the real question has to do with work among natives rather than among the decreasing whites. The work in Honolulu is well spoken of. With respect to that in the Philippines, NC. adds a note to the effect that "The appropriations to this field seem to us large for the results obtained," which we rather question. The tragedy in personnel at Sagada was a blow from which the mission has not recovered, but we are ourselves perplexed to know why our Igorot missions are so under-manned and so little advantage is taken of new opportunities among them. Perhaps the opinion of EC. as to "a change of policy in regard to the enlistment and assignment of missionaries for short-term service" might have been more fully developed. Certainly such work as that cannot be accepted as life work by any clergyman until he has first tried it out and finds himself fitted for it. We believe that distinct encouragement should be given to those who will make the attempt, even though it involves "short-time service" at the outset. We are disappointed at the somewhat halting policy of the Church that has left the Igorot missions so unmanned, and we do not feel, with NC., that appropriations for the mission should be reduced. Rather should there be more vigorous attempts to recruit men for the work, and to develop that among the Igorots that has given such marked evidences of success.

THE suggestions as to the departments of Religious Education, Social Service, Publicity, and Field have, generally, to do with details rather than with general policies. At the time of the meetings of EC. the secretary for Religious Education had just entered upon his work, and there was an evident willingness to give him the opportunity to develop his own plans. There was a question raised as to whether there might



be "over-specialization" in the department, and some economies were suggested.

Perhaps the highest encomiums given to any of the work were written of the Department of Social Service. It "has impressed us with its economy and sanity of aim," says EC., and also:

"We commend particularly its policy of utilizing, as teachers and leaders, clergy and laity who have succeeded in one or another line of social service but who are not members of the staff. We suggest an extension of this effort, particularly in arousing the conscience of the Church to the importance and possibilities of rural work, and especially in bringing the subject to seminary students. We further approve of the plan of making closer contacts with employer and employee as such, that the bitterness of present industrial strife may be lessened, and the Church exercise in this field of human relationship the ministry of reconciliation which has been committed to it."

The department was congratulated for its experiments in rural work, "one of the most tragic [fields] of the Church's failures."

As to the Department of Publicity, EC. voiced some criticism of "the continued annual expenditure of \$38,000" for *The Church at Work* and suggested that the experiment be made of discontinuing the publication for a year "and that there be substituted for it a publication to be issued twice in the year and supplied to the dioceses as supplements to their diocesan papers and to be circulated with them." An appraisal of miscellaneous printed matter, not as to its intrinsic value "but from the perspective of its costs," shows that the "cost of printing was invariably very moderate, and that unused copies of publications form only a small proportion of any edition and in no case are excessive." EC. "ventures to suggest restraint in composition and printing, believing that the Church may easily reach the saturation point."

The Field Department was commended for "enlisting successful parish priests to act as field secretaries for a short term, returning them at the end of the period to parish work" and also for calling into service without salary, for short periods, men from parish work as associate secretaries. EC. also adds:

"The committee has recognized that the Publicity and Field departments are perhaps the subject of more criticism than any of the other departments. We ourselves are impressed with the large sums spent by them. And yet, we are no less impressed by the wisdom and vision of the plans outlined by both. We suggest that possibly economies may be effected without loss of efficiency, and so criticism turned aside, by a recognition of the similarity in the aims of these departments and such re-organization as will bring them into closer unity. And we recommend that the Council appoint a special committee to study this matter and to suggest ways in which such combination may be effected, together with whatever legislation may be found necessary to make the combination canonical."

SO WE have gone carefully through the valuable report and have attempted both to give a good idea of its contents and also to comment from time to time on some of its suggestions.

The greatest value in the report is in its perspective. It is not the result of pre-conceived opinions. Each department, each phase of work, was examined with an earnest desire to help. Each inquiry was sympathetic, but yet there was no desire to whitewash any department or individual. Suggestions for possible improvement, rather than mere criticism, were sought. And it was realized from the outset that the members of the National Council generally had studied the several subjects for many years and would bring their trained knowledge of the whole field so to bear on the suggestions, that where any of these were the result of insufficient knowledge of the facts they would be overruled, and where they were of debatable value they would have intelligent criticism.

The report is, on the whole, a strong recommendation of all branches of our work. The human element enters into all of it, and "one hundred per cent efficiency" is as impossible here as in any commercial enterprise. There are many problems connected with the work, but there is none of it that is not good in itself.

The Church may well feel more proud of all that we are attempting to do than, perhaps, ever before.

**B**ISHOP GUERRY'S injuries from being shot by an irresponsible priest have proved fatal. His death occurred last Saturday, as stated in the news columns.

And he is a very great loss to his diocese and to the Church. A wise leader, a man of deep spirituality, his influence has always been a good one. Despite his sixty-six years of age, his strength had not broken and he did not impress one as beyond middle age.

Bishop  
Guerry

He was one of the most sympathetic of Church workers among Negroes, and it was largely because of his enthusiasm for the Negro suffragan system that that plan was adopted by the Church twelve years ago. Whether, on the whole, the system has been a success or is a solvent for the problem may be a question, but certainly it seems to be in the Carolinas, where the several dioceses collaborated in the support of such a suffragan—who, however, has lately died. Bishop Guerry was also one of the wisest guides among those who are seeking to strengthen our marriage canon. He had frequently written for THE LIVING CHURCH on this and other subjects and his writings were always clear and forceful. Published tracts on Baptism and on Marriage are reprints of his articles in THE LIVING CHURCH.

May God be very gracious to him, and grant eternal rest and peace to him.

**W**E HAVE learned with pleasure of the jubilee celebration of the Russian Cathedral of the Holy Trinity in Chicago, which took place last Sunday. During the twenty-five years of the cathedral's life in Chicago, its Bishop and congregation have won a valuable place for their Church in the religious life of a great city. Bishop Theophilus, whose see includes jurisdiction over all the Russian Orthodox congregations in the Middle West, has many warm friends among the clergy and laity of our Church, and is deeply interested in all movements looking toward closer relationship between the Anglican and Orthodox communions. To him and his people we extend our congratulations in this time of their celebration.

Congratulations

Another triumph for the Russian Church in America is the recent court decision at Meriden, Conn., reported in our news columns, by which the Connecticut parishes of this Church are legally confirmed in their allegiance to Metropolitan Platon. It is gratifying to know that Judge Jennings, who gave the Meriden decision, judged the case on its own merits and did not accept as a precedent the New York decision, which deprived Platon of his cathedral.

The Eastern Orthodox Churches have an important mission to fulfill in helping their people keep their faith during the difficult process of Americanization, and we rejoice that our own Church has the privilege of helping them in this work.

ACKNOWLEDGMENTS

CHINA FAMINE RELIEF

Rev. George E. Wharton, rector of Grace Church, Jefferson City, Mo. ....\$ 10.00



# DAILY BIBLE STUDIES

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

## "HELP SOMEBODY TODAY"

*Sunday, June 17: First Sunday after Trinity*

READ St. John 4: 46-53.

**O**UR LORD was always helping someone who was in need. Sometimes it was a sick person, sometimes a troubled sinner. His whole earthly ministry was crowded with kind deeds and loving words. If, as in today's gospel, He seemed to delay the blessing, it was only because He wished to strengthen faith. I am more and more impressed by the need of people for comfort and sympathy, and I am sure Christ asks us to follow His example in trying to help. Each day should have at least one kind deed done in the name of Christ. There are many ways in which we can help: A kind word spoken quietly, a prayer for someone whose name we speak before God, a letter to some "shut-in," an expressed sympathy for a burdened soul. Christ will always bless what we do.

*Hymn 319, last four verses*

*Monday, June 18*

READ II Corinthians 1: 3-6.

**I**F GOD comforts us we ought also to comfort one another. More than money or food or clothing is needed in philanthropic work. We must give ourselves. We must share our comfort.

"Who gives himself with his alms, feeds three,  
Himself, his hungering neighbor, and Me."

God, in Isaiah's great chapter, gives the call: "Comfort ye, comfort ye My people." How gloriously that cry opens the great Oratorio of *The Messiah!* And surely the blessings of Christ are not for us to store away, but to "pass on." The world needs comfort. Back, often, of a seemingly hard nature is hunger for a word of cheer. "Nobody cares" is a common cry, though given in secret. And the wonder of trying to help somebody is that God quickly shows His interest by making the blessing rebound to the giver. Often a sad heart is made glad by seeking to bring cheer to another, and peace comes to those who make peace.

*Hymn 503*

*Tuesday, June 19*

READ St. Luke 10: 30-35.

**T**HE emphasis of this parable lies upon the generous and loving help given by the Samaritan. We can read between the lines, however, and find the joy which must have filled the heart of the wounded man. Somebody cared! And the sympathy of the angels must have joined the song of the sufferer as he lay on his bed at the inn and recalled the loving service of one whom he had been taught to despise. "If thine enemy hunger, feed him," said the Master. The joy of the helped! It cannot often be spoken, but the heart sends up a little prayer to the Christ for the one who has had pity and shown brotherly love. I think the happiness of the redeemed at the last day will be made richer by the remembrance brought by some child of the earth life. "You helped me!" And it may well be that the shadows of the earthly struggle will be forgotten by many who will find some kindness outshining the clouds, a kindness which made it easier to believe and be patient and endure. And back and through all will be the understanding smile of Jesus Christ.

*Hymn 280*

*Wednesday, June 20*

READ St. Matthew 10: 40-42.

**A**CUP of cold water"—such a little thing! But life is made up of little things, and he who would rise to higher usefulness is wise if he cherishes the loving yet seeming trifles of daily living. So Christ said: "He that is faithful

in that which is least is faithful also in much." We are inclined to consider great deeds of charity and advertised gifts as most important, and indeed we have reason to thank God for the generous gifts of consecrated men. But I love to think of the multitude of quiet workers whose names are known only to God, but who are the leaven of life, making the world sweeter and happier and better by their unheralded gifts of gentle kindness and mercy.

*Hymn 500*

*Thursday, June 21*

READ I Corinthians 13.

**W**HEN love gains its rightful place in the Christian life we shall know such a revival of faith and service as the world has never seen. Problems of the relationship between man and man can never be solved by laws or by theories of human justice. Love alone can bring men together as friends, and mutual interests will be recognized only as mutual and loving service leads men to trust one another. So it is with ecclesiastical differences of belief and practice. When there is love, born of the Prince of Love, there comes a fine respect, almost akin to reverence, for a sincerity which is of both heart and head, and yet a sincerity which knows no bitterness. If we would help those who differ from us we must have first the mind of Christ, a mind so held by the contemplation of heavenly things that it can find a bond of union only at the Master's feet.

*Hymn 337*

*Friday, June 22*

READ II Thessalonians 3: 1-5.

**T**HERE is no surer way to help others than to pray for them. And such prayer must be real, personal, and constant. Most of our prayers are horribly selfish. We would be startled if we studied our private prayers critically to see how wretchedly egoistic they are. It would be well at times simply to leave ourselves entirely out of our devotions and give first place to God and then to our friends and our enemies (if we have any). To ask God to bless and help A. or B. (and names should be used), is to bring the whole divine power of Heaven to our side. We have great promises and they can never fail. And oh, the joy of many a troubled soul when he knows that a Christian man or woman is asking Jesus Christ to help! More souls are saved by prayer than by exhortation.

*Hymn 333, especially verse 3*

*Saturday, June 23*

READ St. James 5: 16-20.

**P**RAYER is indeed important. But we are also called to be evangelists and witnesses. We are learning in these blessed modern days that personal evangelism is a part of loyalty to Christ. We can best help another by bringing him to Jesus as St. Andrew brought St. Peter. Under the guidance of the Holy Spirit we must be "wise as serpents and harmless as doves," but we must act! A word, associated with private intercessions, may be just the instrument the Master will use to bring to repentance and faith some wandering child. Perhaps there is someone in our own family, or someone whom we meet daily, who is not a Christian. Can we be honest in our own Christianity if we are silent concerning the supreme truth of life?

*Hymn 474*

Dear Lord, Thou who hast done so much for me, help me to do something for others as a proof of my grateful love for Thee. Show me how to comfort and cheer the many who are sad and lonely and suffering and whom I meet daily. And teach me how to bring into Thy fold those who know Thee not. Amen.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

LOOKING over a copy of Lord Acton's *Letters to Mary Gladstone*, the other day, I was struck with certain passages. In the introduction, he is described as "hating Ultramontanism and Vaticanism as only a passionate believer in the Church which they disfigured could hate." And that description marks the man, not only as the most learned layman of his generation among Roman Catholics, but also as a type pretty well disappeared from vocal expression. Here are certain passages:

P. 47. "The Council of Trent impressed on the Church the stamp of an intolerant age, and perpetuated by its decrees the spirit of an austere immorality."

P. 52. "The *Schema de Ecclesia* (at the Vatican Council) makes civil legislation on all points of contract, marriage, education, clerical universities, mortmain, even on many questions of taxation and common law, subject to the legislation of the Church, which would simply be the arbitrary will of the Pope. Most assuredly no man accepting such a code could be a loyal subject, or fit for the enjoyment of political privileges."

P. 58. *Re infallibility*: "Catholics would at once become irredeemable enemies of civil and religious liberty. They would have to profess a false system of morality, and to repudiate literary and scientific sincerity. They would be as dangerous to civil society in the school as in the State."

P. 61. "The *Corpus Juris* makes the murder of Protestants lawful. Pius V justified the assassination of Elizabeth. Gregory XIII condoned, or rather applauded, the Massacre of St. Bartholomew. Was it therefore fair to assume that all Catholics who accepted the Vatican decrees, or even all Ultramon- tanes, were potential murderers?"

P. 63. "I do not know of a religious and educated Catholic who really believes that the see of Rome is a safe guide to salvation. I do not believe there are Catholics who sincerely and intelligently believe that Rome is right, and Doellinger is wrong. And therefore I think you are too hard on Ultramon- tanes or too gentle with Ultramontanism. You say, *e.g.*, that it promotes untruthfulness. I don't think that is fair. It not only promotes, it inculcates distinct mendacity and deceitfulness. In certain cases it is made a duty to lie. But those who teach this doctrine do not become habitual liars in other things."

These passages are quoted not as in themselves necessarily authoritative judgments; they represent only the considered conclusions of a great Roman Catholic "who died, as he was baptized, in the faith of his ancestors."

AN INTERESTING side-light on various questions involving the reunion of Christendom is found in a paper read at Lausanne and published in the *Proceedings* (p. 316). It is by the Rev. Robert Ashworth of Yonkers; and as it may be overlooked by some readers, I venture to quote one or two passages:

"Affirming the priesthood of all believers, all members are equal in spiritual privilege and station in the Church.

"The third proposition, which asserts that the administration of the sacraments of Baptism and the Lord's Supper, as instituted by our Lord, is of perpetual obligation in the Church, would be generally accepted; but whether there is a corresponding obligation on the part of all believers to observe the sacraments might be called in question by many. Attendance at the Lord's Supper is nowhere obligatory among us. It is a privilege to which believers are urgently invited in the interest of their spiritual well-being and growth. So in many Churches it is also with the observance of Baptism. It is offered to all converts as a sign and seal of their membership, which all are urged to observe in obedience to the Gospel. But in the so-called open membership Churches, in which are included a considerable fraction of the English Baptists and a growing number in the United States, it is not demanded as a prerequisite of Church membership."

One can see something of the gulf that unhappily yawns between Christians brought up in the old conceptions of loyalty, whether they call themselves Catholics or Protestants, and these who have followed strange new lights. How any compromise or inclusive formula can be found to take both these in under one asseveration of the truth, it is difficult to imagine. If Baptism "is of perpetual obligation in the Church,"

it should follow that the Church is perpetually bound to use it. The Lord's Supper, observed in some fashion, actually or memorially, must be required of all converts if one grants that it is instituted by our Lord, even as a bare sign. Until the time comes when those fundamental requirements are enforced as necessary conditions, it is idle to discuss incidental questions which, even if settled, would leave those differences untouched. We must be grateful for all loyalties borne to our Lord, in whatever degree of understanding; we feel nearer to anyone bearing such loyalty than to anyone else. But to pretend an agreement which patently does not exist is absurd; and to endeavor to bring about such an agreement by using either the sacrament of unity or a memorial of it as if there were magic involved is profane.

HOW EXQUISITE is the sonnet by Samuel Minturn Peck! One might almost prefix "Requiem" to the title:

## COMMUNION

"I send my love unto my dead each day;  
I know not how; I only know it goes  
Forth from my heart, and, going, ever grows;  
That as it flies, there's nothing can affray;  
That, like a dove, it fondly keeps its way  
Through dark and light along the path it knows;  
That in its faithful flight it never slows,  
And if I toil or sleep goes not astray,  
I send my love unto my dead, and they—  
They know 'tis sent, that I have not forgot;  
For often when I am alone I feel  
Their love return—and, oh, no words can say  
The peace that comes to me! It matters not  
What woe betide, I have wherewith to heal."

THIS BIT of rhymed dactyls, entitled *The Faun*, is worth preserving in hope that some young poets will be moved to put their poetic thought into seemly form:

"Kore, O Kore, where art thou fled,  
Now that the spring blows white in the land?  
Shake out the honeyed locks o' thine head;  
Plunder the lilies that lie to thine hand,  
Glistening saffron loved of the bees  
Murmuring in them, till shadows grow long  
With dew-dropping silence under the trees,  
Ere break the voluptuous thrillings of song  
From the brown-throated sweet harborers there  
Raptured and grieving under the stars. . . ."

HERE are some more "howlers" from English public schools:

"Gregory said, 'These children should be called angles, not angels.'"

"Edward III started the Order of the Gaiter."

"Queen Elizabeth refused to marry anybody. She was one of the wisest queens that ever reigned."

"All the ships of the Spanish Armada were sunk. The English won."

"Raleigh died in James I's reign and started smoking."

"Pitt minor became Prime Minister when he was only twenty-four."

"Yorkshire is supposed to be the largest county in England."

"The Home Office is where they sell you houses."

"The Albert Hall is named after the Prince Consort."

"Communists are people who go in for singing all together at football matches."

"All through the French Revolution the women of France knitted and they dropped a stitch every time a head fell into the gelatine."

NOTHING is safe from the hand of the innovator nowadays; and I have an announcement from Alabama, of the keeping of Whitsunday on Expectation Sunday, with a sermon on "the birthday of the Church," by the Methodist minister! Really, it seems unnecessary! But when one considers that his evening sermons have to do with automobiles, and that a month of titles is given, taken from that industry, one may think of the Christian Year, even in its distorted order, but it is better worth observing.



# Movie to Show Work in Hawaii

THE motion picture showing the Church's work in the Hawaiian Islands is now being developed and titled and will be ready for its first exhibition at General Convention, after which it will be released for general use. The Rev. John W. Irwin, who directed the taking of the picture for the Publicity Department, brings back word of a number of interesting places he visited in addition to the more familiar institutions.

He was greeted almost immediately upon his arrival at St. Elizabeth's Chinese Mission by a Chinese girl who is publicity chairman for the young people's group. She interviewed Mr. Irwin, and had half a column in the next morning's paper. Recently when these young Chinese people wanted to provide a new organ for their church, they did it by giving two Chinese parties that netted \$500.

In spite of greatly increasing numbers of Japanese in the islands, our Japanese mission is not equipped for growth, having only a forlorn frame building, very much out of repair. The Mormons have one of their seven temples in Hawaii. Our Church orphanage, St. Mary's, stands between two Buddhist shrines.

A tragic mixture of Oriental faith and ignorance and Christian superstition gathers around a "healing stone" at a Chinese cemetery outside Honolulu. The stone is a six-foot block of lava, about whose origin there are several conflicting traditions. During the past year it has become famous for healing properties, and hundreds of poor people go there to touch it or to rub cloth or leaves first upon its surface and then on their own afflicted bodies. The superstition and the custom are familiar in the Orient. In this case, not only Chinese and Japanese but Coreans, Portuguese, Hawaiians, and Filipinos visit the place, and leave offerings of flowers, leis, candles, incense, money, and Filipino crucifixes. The money is deposited in the bank, "for possible future welfare work of the community," says the *Hawaiian Annual*. Several foreign residents have petitioned the health authorities for the removal of the stone, but the authorities believe the present use of it will gradually die out.

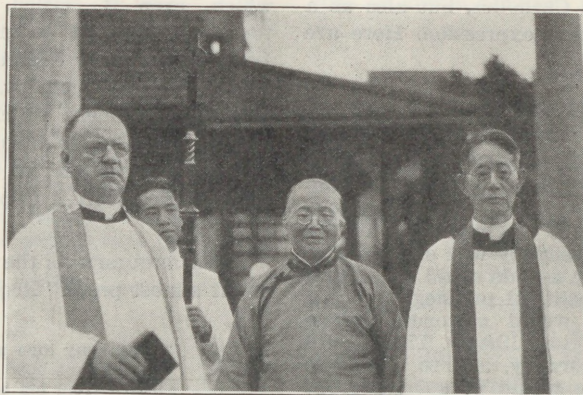


MOST OF ST. MARK'S SUNDAY SCHOOL  
Honolulu

Mr. Irwin attended a service of the Holy Communion which, at the request of some of the Hawaiians, is held on the seventh of every month in the chapel of the royal mausoleum, as a memorial to the last of the royal line, Prince Jonah Kuhio Kalaniana'ole. Another Hawaiian gentleman, Col. Curtis Piehu Iaukea, who was chamberlain of the king's household and was sent both to Europe and the Orient on a number of important missions, is the last living member of the old monarchy. He grew up in the Anglican Church, in Honolulu,

and is now a lay reader in the Hawaiian congregation of the cathedral. Mr. Irwin met Sister Albertina of the Priory School for Girls, one of two Sisters who came out of England in the early days and who spent their last night in England in the Keble rectory.

Besides showing work in Honolulu the motion picture includes some activities on the island of Hawaii. The Church has work in four of the nine inhabited islands: the islands of Oahu, which includes Honolulu and vicinity; Kauai, with congregations at Kapaa and Waimea; Maui; and Hawaii. Mr. Irwin visited the Rev. James Walker of the Kohala district,



HAWAIIAN CHURCH WORKERS

Fr. Kieb, left; Mrs. Young, Chinese Bible woman; and the Rev. Mr. Woo, Chinese assistant. Mr. Woo is the only Chinese priest now living ordained by the last Church of England Bishop (Willis).

which comprises the northern end of the island of Hawaii. Mr. Walker, who came from the English Church Army, is a tremendous worker, covering many miles of territory. He is in charge of St. Augustine's, Kohala, where among the congregation are thirty or forty public school teachers of widely varied race and religion; he also has St. Paul's, Makapala, St. James', Waimea, and a little Corean mission where not only the children but every member of the congregation takes home a Lenten mite box. All these missions are among the great sugar plantations. The chief other religious work actively promoted in Mr. Walker's district is that of the Mormons.

## LILIES OR MISTLETOE?

I AM calling in the language of the Church, and in the Name of God, for a conscious and deliberate effort to elevate religion. It is not enough passively to associate oneself with the Church. A true child of the family is not one who merely occupies a room, and is regularly at the table; a good dog does more for the family life. A true child of the family is one who enters into and shares the common will, so making the common load lighter. There is a difference between one who is in the group but not of it, in the congregation but not of it, in the business but not of it; it is the difference between the common conception of a lily and the mistletoe. The lily adheres to the lily family: the lily gives its will to the propagation of lilies; it lives like a lily, and dies enriching the environment



CHRISTMAS ANGELS  
St. Mary's Settlement, Honolulu

of future lilies. It has blended its whole life into the interests of the lily family. The mistletoe is called a parasite. It attaches itself to the oak; it benefits by the oak; but it contributes nothing to the oak family as such. The mistletoe is on the oak for what it can get out of it. It has none of the will-to-be-an-oak.

... How pitiable is the sight, a man as mistletoe, living on the oak of church or society, a parasite, contributing nothing to the oak family, taking all he can get, and living at its expense.

—Rev. Robert Johnston.



# Producing Spiritual Vitality

By the Rev. S. M. Shoemaker, Jr.

Rector of Calvary Church, New York City

EVERY new century contributes its fresh evidence upon the fact that God in Jesus Christ is doing mighty work for the regeneration of human lives. Since William James wrote his *Varieties in Religious Experience* men have been writing books each of which might be called, as Harold Begbie called *Twice-Born Men*, a "footnote" to that great book. One has found such books appearing as *The Gentleman in Prison*, the story of the conversion into true saintliness of a Japanese desperado; or *Great Penitents*, a series of sketches of great sinners turned to great Christians, bearing the official mark of the Roman Church upon it. And these books help people because they are written in life-blood. Back of them lies actual first-hand touch with the mighty power of the Unseen. Men write out of a burning conviction that they are other than they were when they lived without God. On all sides we are hearing witness after witness saying that something has happened to their inner selves which is the most momentous thing in all the range of their experience.

But what proportion of the Church is included in those who deeply discover for themselves in this way? St. Peter, St. Paul, St. Augustine, St. Francis, John Wesley, and Henry Drummond are the possessions of us all. We remember, we call again and again to mind, we canonize their experiences of the New Life. Here and there a rare spirit arises in our own day who carries about that unmistakable mark, the joy of living in touch with God. But why so few, as though there were a copyright upon the riches of religion? Why so few that really find victory over self, peace in the midst of difficulty, sympathy, and gladness—in short, who overcome the world?

Sometimes I feel that in the Church we have tried to freeze into forms that which can only come through the Spirit. Go, for instance, to a set of Confirmation lectures somewhere in a city church, and hear the "instructions" given to a group of people who in a few weeks are to kneel before the bishop and have his hands laid upon them with prayer, a rite always associated in the early Church with the gift of the Holy Spirit. It is good instruction for the most part, and tells them things it is useful to know about Church and sacrament and worship. But where is the inspiration? Why do men and women come to these lectures, go to Confirmation, receive the Holy Communion, and then go on perhaps for the rest of their lives with no apparent change except a slightly more acute conscience, refusing to do a certain number of things they used to do, and maintaining a few pious practices newly learned, but forever outside that thrillingly simple and glorious experience of actually living in the companionship of God? Here surely is a very tame kind of life contrasted with what the Holy Spirit did in days past, blowing as the wind where He would, rousing, stirring, compelling, guiding men, and giving them utterance to witness for the truth! You who say "I believe in the Holy Ghost," where is He?

WE might just as well face it—that one of the reasons we are losing people is our want of spiritual vitality in the churches. It is not so much the intricacy or difficulty of Christianity, or being puzzled at our doctrines, which is keeping from us the crowds who avoid us; it is the amazing stupidity of ordinary Church Christianity. Some time back a woman whom I know went to a clergyman who was her pastor and asked to do some work—her children had grown up and she was freer for service than before, and wanted to help someone, so she went to ask for work to do. He said, "That is very nice. Now won't you just contract to keep the altar linen clean, and put the flowers on the altar, the third Sunday of every month?" And she said to him, "If there is a woman in this parish with a new baby for whom I can go and cook while she is sick, I'll be delighted to do it. But I do not care to put flowers on your altar!"

People know that real Christianity is exacting; and they know when they are being fed on substitutes, too. In plenty of churches up and down this land you will find men and

women serving tables who were meant for God's messengers to their fellows. I am not belittling necessary routine: I am saying that Christ did not put many men at it, but He set them all afire with the love of God to light that flame in the hearts of other men.

A few years ago a lady appeared in a parish which I know, to speak to the ladies of the church on a Church Pantry where gifts were being collected for the benefit of asylums and hospitals, etc., in which little luxuries were rare. We had three quarters of an hour on it. Everyone was enthusiastic. Jars and jars of damsons and jelly and canned fruit were later sent. She came home to dinner with us, and in the course of the meal I asked her if any of the ladies on her women's committee ever did anything for the street-women of that city. "Curious you should ask now," she said. "I have just been to see a dozen or so of our ladies, asking them to go to one of the hospitals to visit some women of that sort who are ill; and they have all told me that it was really impossible—they could not do that." Orange marmalade but nothing known about the kind of Christianity which redeems.

What does it all go back to? Partly, I think, to a refusal to recognize that we have got past the place where men will take their religion blind on authority. Partly because men think most of us to be medieval still in our view of science and big modern questions. But principally it goes back to this in my judgment: the ministry is full of men who never in their lives prayed, "Would God that all the Lord's people were prophets!" There are a lot of us essentially aristocratic in our views of spiritual capacity. We do not actually believe all men capable of great spiritual experiences, and we content ourselves, and try to content them, with faint aspirations, moderate hopes, with being what Dr. Orchard calls "nice, reasonable people." And vast numbers of men still debate small ethical issues, still worry over diminutive accomplishments, still fight some trifling fault in themselves, instead of being released by the free spirit of God for some great end! You and I, and our brethren, and our predecessors, in Christ's ministry, are very largely to blame, in my judgment, for letting these people feel that what they are is all that can happen when the power of Christ is let loose in a life. And it is not fair to them. It is certainly not fair to Him.

Sit down with an ordinary church-going business man, and get him to give you *his* views on the Near East, on the issues of war, on prohibition, on Japan, on modern business methods. If you can, draw him out and see what he means by prayer, whether he has any notion of winning other men. And then reflect that for years he has sat silent under some sermonizer who thought the layman was soaking up all that he was saying. He has been through the routine, the ecclesiastical mill. And we simply find that the result, except where the grace of God has broken through in spite of us, is pitifully far from the thing Christ meant us to do for the lives of men.

After watching Christian people of different ages, seeing them in all their relationships, I come more and more to feel that with most of them the A. B. C.s have been skipped. They have tried to go on without building foundations. They have slurred the first syllable, and the rest of the word means little. I talked some time since to a woman who had lost her husband, been crushed by it, and sought the Church as a refuge, though she had paid little attention to it all her life before. There was almost no religious background, educational or inspirational. She had been two or three years in the Church: she had been to Confirmation lectures, been confirmed, went regularly to church and the Holy Communion. But she often cried most of the night for sheer anguish of soul. She was working almost frantically in the Church to keep her mind off herself. She did not get on with her children. Life was still a nightmare. Who missed the point? Her pastor—no one else can be blamed. She went to him: he was supposed to know something of how to handle a person in her situation. She felt in



her very soul the need for someone to make self-surrender actual to her. One always finds that people are already dimly conscious of the things you tell them about Christ. But half-yielded, and going through the forms, she was all but desperate, thinking that she was one of those for whom religion never can mean much—as though there were such people! Through a real consecration she has begun to find Life: but the next step might have been suicide.

I do not mean to keep pounding this minor note. But I want with all my heart to make you men feel that the Church is failing in her business of linking lives actually with God. I am as fully in sympathy with the Church as a man can be: I have given my life to it for good and all. But I have already seen enough in the churches to make me feel that we are not going far enough. I decline to sit down and wait for temperate middle-age to come upon me, to convince me that after all we have done about the best that can be done, and must be satisfied with small spiritual achievements. I want to see the heroic introduced into our daily Christianity—the heroic and the romantic. I have no word to say against the gracious ministries of many godly men in their preaching, their visiting, their kindly pastoral relationships. But I say that large numbers of them are out of touch with life as it is today, are missing people's real needs, and failing to find any way to unlock people's hearts. Most ministers are fairly successful where sympathy is wanted: but they are lamentably unprepared for the quiet lance-thrust which will pierce through to some cancerous sin that is poisoning the whole spiritual system, and after sharp pain bring easement and health.

THIS brings me to what I feel is the first cause of our lack. We do not know where men live. We do not know actually what goes on. Ignorance of the many forms of disease is a mercy for laymen, but it is a scandal for doctors. And when I see ministers of churches who do not know the meaning of the commonest kinds of sin in their young people; when I see them almost blinding themselves to the Prussian business methods of their laymen, and preaching lovely sermons on the hereafter while two blocks away huddled into rabbit-warrens men and women stifle and sweat and live like hogs—men without vital social vision or vital personal Christianity, who will not win one by one nor preach as a prophet to the crowds, I cry out that what these men need is exposure to the vileness and prevalence of the diseases they are sent to cure. It is easy to be protected living in a rectory, to hear tales of sin and wrong as a necessary but exceptional duty. But it is on all sides of us, and we help it not one whit by ignoring it.

The other great cause, I think, is our wholesale methods. The individual is supposed to loom large in parochial visiting, and sometimes does. But more often you see the family all together when you call. You talk to your people in the mass on Sundays. It is only exceptional emergency which brings you face to face with an individual through the week. Countless meetings with groups of all sorts, but how often eye to eye with one person? Now there are far more analogies between our work as ministers and the work of the surgeon than any other work I know. We may fumigate the clothes of a lot of people together, we may teach a lot of people together about simple hygiene. But we cannot perform operations in crowds. And in our religious work we have got to obey Drummond's old injunction to "be content with aiming at units." God made us one at a time. One at a time we live and experience and die. One by one do we find our way to the heart of our Father in heaven. Religion has failed wherever it has insisted altogether upon the group or the individual: we must constantly keep both fully in mind, and deal with each in its appropriate way.

Now there are not a few men who mean to do individual work when they get into the ministry. There is to be much else: this will be a department of their effort. But let me say to you that unless your work with individuals is your passion, your great enthusiasm, you will get crowded out of doing it at all. You cannot make it a department of your work—it must be your great aim. I have found that a man must fight for time to do it. When you have finished with your study, your writing of sermons, your hospital duty, your visiting, and your plague of committee meetings, your days are not crowded with extra hours. Moreover, if you are doing vital work with individuals it will utterly change your methods and spirit in every other department. Your parish visiting will be changed from

futile and fatuous tea-parties or dull calls to real chances to get to grips with people. Your visits at hospitals will be opportunities to deal directly with people, and through sympathy to make actual the love of Christ: and later you will follow it up with real evangelism. You will simply cut out some of your meetings altogether, to keep yourself freer and fresher for personal work.

And your sermons will be changed entirely. A sermon bears the evident marks of a man's being in touch or out of touch with the personal needs of people. Half this talking somewhere between the heads of the people and the beams of the church roof would be eliminated by about a dozen good interviews a week. If people would stop beginning their sermons "It is a common quality of our humanity . . ." and say sometimes instead, "Last Wednesday night a man walked into my study and said . . ." we should have fewer people sleeping and more people seeking interviews. At a dozen places in a sermon a man reveals himself as the sort of man men go to, or as the sort who learns his facts second-hand. I dare to say that the need which is foremost in the Church today is for men who will put spiritual work first, and who see in individual work, under the guidance of the Holy Spirit, the greatest single means at our disposal for the accomplishment of that result.

I believe that all the Lord's people may be prophets—prophets in this sense, that every one of them may feel the actual and continual touch of God upon his heart, and God's hand leading and directing his life; that everyone may feel that repugnance to all forms of sin, in himself and in the life about him, which is appropriate to those who love the Lord, and do his bit for the blasting and scotching of that sin; that prayer may be for all men, not the attempt to change the will of God, but to find it, and, finding it, to coöperate with it up to the limit of one's own ability: finally, that every man and woman ought to be a definite fisher of men, ought to be winning them to allegiance to Christ, can in his or her own sphere be vitally touching other lives, and turning them from fields into forces. Once you get that sort of personal religion started amongst people, you will get social reform of the only sort we want, *i. e.*, based on personal religion. As vital personal religion under the Wesleys produced a social reform in the eighteenth century, so vital personal religion will always awaken men to their obligation to their fellows by awakening their obligation to God. The trouble with the unsocial and anti-social churches, of which there are so many as to make one blush for shame, is not that they have too much personal religion, but too little. They are hugging doctrines about a divine Christ, and living as though His words were really not intended to be taken seriously. They are talking about belief in the Holy Spirit, but if they laid their lives open to Him for half an hour, they would be told to go back into their offices and their factories and make changes from the ground up.

And you and I, as His ministers and messengers, are set to lead the people into these great riches of experience. It is our business to be the agents through whom He produces spiritual vitality amongst His people. It is going to want pretty severe heart-searching for us to see whether we are willing to lay ourselves open to Him for His cleansing, who alone can make us "sufficient for these things." It is an unspeakably solemn and sacred thing to be contemplating offering ourselves to God for what may safely be called the greatest work in the world. I ask that we may dedicate ourselves anew to Christ, that emptied of ourselves we may be filled with His fulness.

#### "FOLLOW ME"

JESUS sends down His command, through the centuries, to go unto the ends of the earth and preach His Gospel to every creature. In our souls we know that there is no other religion as good as His, because there is no other life so good as His. But we begin wondering about all the Mohammedans and Hindus and Confucianists and Buddhists that ever lived in ages gone, and our response to His practical command is an abstract question, "Lord, what is going to happen to the souls of all these people in kingdom come? There are good people among them. Surely you will not consign the whole lot of them to brimstone and perdition. What will You do with them?" And Jesus says, "All souls are Mine. I know where men have been true to the flicker of light that was given them. You stand in the blaze of the Light of the World, wondering whether their light is as great as Mine. What is that to thee? Follow thou Me." —Rev. S. M. Shoemaker, Jr.



# Lausanne and After

By Dr. Frederick Heiler

Translated and Reviewed by the Rev. A. A. Mueller, Ph.D., Rector of St. Alban's Church, Sussex, Wis.

[This is the title of a dissertation by Dr. Heiler, a distinguished representative of German Lutheranism at Lausanne, in the *Internationale Kirchliche Zeitschrift*, XVIII, No. 1, pp. 1-17. Dr. Heiler is professor of Lutheran theology at the University of Marburg.]

THE first positive achievement of Lausanne consists, according to Heiler, in the recognition of the Gospel as the Church's message to the world on the part of the representatives of Catholic tradition (Orthodox, Anglo-Catholics, Old Catholics), while the spokesmen of Protestantism manifested their "will to Catholicism" by assenting to the conception of the Church as Christ's *one* mystical Body.

The second positive result of the Conference he sees in its recognition of the principle that oneness in life and work (Stockholm) falls short of representing perfect oneness, but that the organic unity of the Churches in the same creed, the same ministry, and the same sacraments is to be recognized as the high goal of Christian unity. "Thus the Conference, in its vast majority, repudiated, in principle, the position of Protestant liberalism, which refuses to consider itself bound by any dogmatic and institutional standards. This indirect recognition of dogmatic and institutional norms committed the Conference to the Old-Christian Christological dogma. Protestantism, viewing, as it does, the Atonement as the center of Christian truth, comprehended the dominant position of the Incarnation. True, Christological modernism was not absent at Lausanne, but its manifestation was amazingly timid. Twenty years ago, when New Testament criticism was at its height and 'research in the life of Jesus' flourished, nothing could have availed to make the protagonists of Protestant theology, especially those of the German variety, 'swallow the Nicene faith,' as one German professor of theology phrased it, with a wry face, at Lausanne. Still, one cannot but regret that the critical theology was given such short shrift at the Conference; the existing historical difficulties, which modern New Testament scholarship is bound to face, did not receive the consideration they deserve and were too lightly dismissed. Nevertheless, this altogether too easy victory of the Christ of dogma over the Jesus of liberalism goes to show that liberalism, with its rationalistic anemia and its 'little faith,' is practically helpless in the presence of dogmatic Christianity" (p. 4).

Heiler next dwells on the negative results of Lausanne: the "failure, first and foremost, of Anglican 'minimalism,' that is, of the principle of the (irreducible) minimum (the 'Quadrilateral,') which the official Anglican Church inherits of Catholic elements and on the basis of which it would unite the several Churches; hence the term 'bridge-Church.' This Anglican minimalism found itself opposed by the 'maximalism' of the Orthodox, with its unchangeable tradition of Catholic truths" (p. 5). To quote again: "To be sure, the Anglican is a bridge-Church in the preëminent sense of the term, as Bishop Gore, following Adolf Keller, stated; but this applies to that Church not by any means *as originally constituted*—in this respect it is quite as Protestant, nay, in many points even more thoroughly Protestant than the Lutheran Churches; rather, it applies only and solely by reason of the magnificent Catholic revival, which has given to it a new face. Compare my *A Lutheran Review of Anglo-Catholicism in Church Quarterly Review*, October 1927. Just in so far as the Anglican Church carries through consistently to perfection this Catholic revival, anticipated in the Laudian restoration-theology and introduced as a permanent leaven into Anglicanism by the Oxford movement, is it actually building a bridge to the Catholic Church, from which Anglicanism itself had originally departed quite as far as the other Protestant Churches. But in so far as Anglicanism clings to its Protestant tradition, in whole or in part, does it fall short of finding its own way back to the traditional

Catholicism; for Catholicism spells universalism and wholeness and excludes the 'Protestant' attitude as a thing foreign thereto."

"On the other hand," he continues, "Anglicanism is quite as powerless of building a bridge that would lead to reformed Christianity proper; for Anglicanism lacks just what is deepest, most virile, and forceful in Protestantism, to wit, the power of prophetic personalities, such as Lutheranism has in Luther and Calvinism in Calvin. Anglican Protestantism is not enthusiastic, it is not dynamic-prophetic, but uninspired, a political institution. Such being the nature of official Anglicanism, it is in fact a *via media* between Catholicism and Protestantism, but a *via media* on which the genuine, that is, the universalist Catholicism, which always accepts the whole, and the genuine, that is, the prophetic Protestantism, never can come together.

Viewed from the standpoint of Catholic universalism, Anglicanism's institutional heritage is fragmentary; it holds to but a minimum of Catholic truths and values: the Nicene dogma (not the whole of the dogmatic decrees of the Church Catholic), the three-fold order of ministers with a succession of bishops (yet without the sacrament of Orders), the two chief sacraments (not all of the seven, together with the Eucharist but with no binding belief as to the Real Presence of Christ and the sacrificial character). No really Catholic mind ever could recognize such a minimum as a basis of union, for such recognition would import the destruction of Catholicism, whose very essence lies in its uncompromising fidelity to *the whole*. Conversely, dynamic Protestantism, fundamentally indifferent as it is to everything institutional, cannot, while persisting in its essentially Protestant opposition and restless dynamic, arrive at any recognition of even such a minimum of dogma, ministry, and worship as binding. This serves to explain the instinctive (not infrequently passionate) antipathy which all genuine Protestants feel toward Anglicanism, which to them seems, precisely by reason of its insistence on its irreducible minimum, more intolerable than the maximalism and universalist institutionalism of the Orthodox and Roman Churches. "And just here I seem to find Lausanne's most significant result: in that that minimalism, which served as the original inspiration of the Anglican union-movement, ended in fiasco. On the other hand, Lutheranism, by the mouth of an archbishop who can boast an apostolic succession as trustworthy as, if not more trustworthy than, that of Anglicanism, said to its face: Your institutionalism renders the problem of unity impossible of solution; the apostolic succession you set such store by is indeed a thing to be prized, yet it is not essential. On the other hand, the Orthodox said to the Anglicans: Nothing short of full affirmation of the Tradition of the undivided Church of the first eight hundred years can be the basis of any union. And one of Orthodoxy's most renowned theologians, Archpriest Bulgakoff, made no secret of his doubts of the validity of Anglican ordinations, declaring: 'Only the Orthodox Church has a charismatic episcopate and only such an episcopate can avail "to heal that which is weak and to renew the strength that is wasted."' The careful student of the history of the Conference will not fail to discover what many, amongst them precisely the Anglican, participants failed to perceive: that, notwithstanding Anglicanism's outstanding influence over the Conference, the Anglican *via media* between Catholicism and Protestantism was forced into a position of startling isolation."

And on page 7 Heiler writes as follows: "The failure of Anglican minimalism served to bring into strong relief the two types of Christianity: the two polar opposites of dynamic Protestantism and of static institutionalism. Nor did these two fail of certain rapprochements. The truly prophetic personalities of a Monod and a Soderblöm evinced a profound appreciation of the import of 'Incarnationalism,' of the Spirit's becom-



ing flesh, and they were able, from this vantage ground, to appreciate the value of dogma, episcopate, and sacraments, though continuing to view as secondary everything institutional in contrast with the divine splendor of the Gospel. Conversely, Orthodox like Glubokowski and Arseniew, Bulgakoff and Metropolitan Stefan of Sophia, no less than Anglo-Catholics like Bishops Gore and Palmer, found words of glad acknowledgment for the mystery of the Divine *Pneuma* breathing where He lists, even outside of ecclesiastical institutions, though maintaining their recognition of the Church and its great ordinances as necessary, universally binding, and divinely ordained. This opposition of personal prophetism, even though sometimes clothed in Churchly forms, and of a universal institutionalism, though sometimes spiritually sublimated and transfigured, showed itself again and again as the Conference proceeded, but without its deepest roots ever being grappled with, but suppressed instead, and silenced the moment they came into the open. The fault lay with the method adopted at Lausanne, which dealt with surfaces but fought shy of the depths. Three weeks were spent in conferring as to what things the Churches were agreed on and what they differed in; nothing whatever was done by way of ascertaining what was at the bottom of the two great schisms: that between East and West on the one hand, and that between Catholicism and Protestantism on the other. It was here that the non-participation of the Roman Church told with disastrous effect. The separation and reunion of the Churches is a problem that concerns them all together and requires for its solution a universalist perspective. Only when the question of Faith and Order shall come to be treated from the standpoint of universal history will there be any worthwhile results."

For the rest, suffice it to say that Dr. Heiler's paper is on a par with his many other excellent literary works and abounds in illuminating and striking observations and suggestions. Here is one: "Stockholm and Lausanne are in many respects not unlike an officers' corps with no privates to back them up. Yet in our day and generation it is not to be expected that the union of the Churches may be successfully compassed 'from above' by a number of leading spirits; rather does it presuppose the rapprochement of all the *peoples* that constitute the separated Christian communion" (p. 14). He holds that no such all-inclusive Conference as Lausanne should be called to meet in the near future; your modern ecclesiastics must, willy nilly, consent to accept the *festina lente* program of such great assemblies as the Council of Trent. What matters above all is that there should be thoroughgoing, unafraid inquiry into the problem of the divided and to be re-united Church, down to the very roots thereof. The need is for a comprehensive and full perspective and for an exhaustive knowledge of eastern and western Catholicism, of Anglicanism and Protestantism. This cannot be done in large gatherings, but requires for its accomplishment some ecumenical institute of research in an ecumenical university. The creation of such an institute, if possible with smaller branches here and there, is a matter of vital importance to the fruitful continuation of the work begun at Lausanne. The Old Catholic faculty at Berne seems admirably adapted to such a purpose, both spiritually, in so far as the Old Catholic is the only western hierarchy recognized by both Rome and Orthodoxy, yet friendly to Protestantism; and likewise outwardly, by reason of its nearness to Geneva and its comparative nearness to Stockholm with its socio-ethical institute.

Dr. Heiler repeatedly insists that "the continuation work of Lausanne must never lose sight of the problem of the Roman Church." One is amazed at finding Heiler, the Lutheran, pass such severe strictures on Protestantism as those found on page 10, partly quoted above. His views on apostolic succession and on the status of Anglican ordinations, which he suggests might, consistently with a certain Lambeth declaration and by way of good example, be supplemented from Orthodox or Old Catholic sources (p. 16), are extraordinary. The praise he bestows on the Benedictine *Patres Unionis* is the more surprising in view of the recent Papal Encyclical in opposition to any union other than by way of literal absorption in the Roman Church; as is also his insistence that "apart from Rome there can be no reunion of Christendom."

On page 13 he avers that "if the Benedictine Fathers of Union cannot be had for coöperation with the union movement, then other theologians, non-Roman but *personae gratæ* at

Rome, should be drafted to do Rome's part vicariously."

However, Monod, Söderblom, and, more recently, Archbishop Germanos of Thyatira, in specific replies to the Papal Encyclical, declare that from now on Rome shall be completely ignored, indeed should have been ignored from the start.

## THE UNITED THANK OFFERING

### What Is It To Us

BY MRS. MALLORY TAYLOR

HONORARY CUSTODIAN, U.T.O., DIOCESE OF ATLANTA

AS the triennial approaches, do we take time to realize how much we have fallen down on our United Thank Offering? Have we ever looked back and checked off the amount of money we have spent during the past three years for objects of almost no consequence?

How often in the time of our prosperity did the U.T.O. come to our remembrance? Why should we wait for the hour of death in which to do our duty and hope that our posterity will make up to future generations what we have neglected in our own? Does the example of our dear Lord, who was among us as one that serveth, mean nothing to us? Do we often or ever serve, or only deceive ourselves into thinking that we do? I heard a clergyman tell his congregation, "Don't think you can fool God by the information you give Him in your prayers." By the same token, don't think you can fool God, when you explain to Him how *interested* you are in His work.

Remember the U.T.O. work is as much a responsibility as an opportunity. In baptism you were made a member of the missionary society. The U.T.O. gives you the opportunity to fulfill that responsibility. The coming triennial gives you another chance to accept your obligations.

What will you do with it?

You recollect the man who sang with great gusto: "Here, Lord, I give myself away," and placed a penny in the alms basin. Do your gifts have the same proportion in the dear Lord's sight? Fortunately, nowadays, no one makes an excuse by way of the widow's mite. Poor mite! whose constant use has worn it quite shiney.

Why should we need an excuse with God, who freely gives us all things and who only asks us to return what is His already.

Do not forget that "Not he who commendeth himself is approved but whom the Lord commendeth." Therefore

"Let none whom He hath ransomed fail to greet Him,  
Through thy neglect, unfit to see His face."

## THE THIRTY-NINE ARTICLES

AT THE coming General Convention there will be an attempt to retain the Thirty-nine Articles in the Prayer Book. It is probably a good thing that this question has been raised, for I do not suppose that one Churchman in 5,000 has ever studied them or one in 500 has ever read them. It will awaken people to a realization that they are now in the Prayer Book and acquaint them with their substance, which is salutary. But it is surely undesirable to retain them at the close of our formularies. They are interesting as expressing the mind of sixteenth century divines, but if we wished to draw up a Confession of Faith in a day when Confessions of Faith are at a discount, we could do much better were we to appoint a commission to undertake the task.

It is a pity that in the Encyclopedia Britannica Confessions of Faith should be grouped under the caption of Creeds. The distinction is radical. Creeds are catholic and fundamental. The Thirty-nine Articles quite probably never received the sanction of Convocation in the Church of England. They were not devised as a complete scheme of doctrine, but only as a guide in current errors of (1) the Medievalists, and (2) the Anabaptists. I trust that this diocese will put itself on record as desirous of removing the Thirty-nine Articles from the Prayer Book. But I hope every deputy will read them thoughtfully through before voting pro or con. However, I would remind those who read the Articles, again or for the first time, that historical knowledge of the times in which they were produced and the exact conditions of their birth is indispensable for an understanding of them.

—Bishop Brent.



# CORRESPONDENCE

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

## ARMY AND NAVY CHAPLAINS

To the Editor of *The Living Church*:

AS CHAIRMAN of the Army and Navy Commission of our Church, from time to time I am requested by the Chief of Chaplains in both branches of the service to suggest the names of eligible men who may serve in the important office of chaplain. Very frequently I am embarrassed by reason of the fact that I do not know of men who are ready and equipped to undertake this important work. Under the terms imposed by the War and Navy Departments, we have a definite quota that is fixed. If when a vacancy occurs in our quota we do not have the right man to recommend, the appointment is given to another. There are doubtless young men in the Church, over the country, who would find this office one of distinct advantage, where the opportunities are large and the service singularly attractive. I shall be glad to have any young priest of the Church, who feels that he is eligible, physically, mentally, and spiritually for so important a charge, communicate with me so that I may have in my files, when opportunities afford, the names of men who are ready and willing to assume so important a service.

(Rt. Rev.) JAMES E. FREEMAN,  
Chairman, Army and Navy Commission of the Episcopal Church.

Bishop's House, Mount St. Alban,  
Washington, D. C.

## DEATH OF RUSSIAN PRIEST

To the Editor of *The Living Church*:

AS ONE OF your paper's readers I was glad to notice the mention of the late Rev. Benedict I. Turkevich's name in the article on *The Most Remote Reader* in the issue of June 2, 1928. I recall very well how glad he was to learn of your offer and how he enjoyed the receiving of your paper. But he is gone. He died April 12, 1928, in Warsaw, Poland, where he attended the sessions of the Holy Synod of the Russian Orthodox Church in Poland.

In the death of the Rev. Benedict I. Turkevich our Church lost a devoted servant and the Episcopal Church a very warm friend and enthusiastic worker for the reunion of the Churches. During his service in America Fr. Turkevich was associated with the late Dr. William R. Huntington of New York, Bishop Darlington, and many others of the Anglo-Orthodox Union that was existing then in New York. Lately Fr. Turkevich was happy to meet some of his former associates and friends from the Episcopal Church at the Lausanne Conference, including yourself and Dr. Stewart of St. Luke's, Evanston, Ill., and this meeting inspired him very much, as he wrote to me.

I believe many friends of the late Father Benedict I. Turkevich will learn with sorrow of his untimely death and pray for his repose, bearing in heart sympathy for his large family.

✠ THEOPHILUS N. PASHKOVSKY.

Chicago. (Russian Bishop of Chicago.)

## "THE TIME FOR CONFIRMATION"

To the Editor of *The Living Church*:

IN DISCUSSING this practical matter, let us first make sure of our facts. In *THE LIVING CHURCH* for May 19th, a Canadian correspondent asserts that the Roman practice is "much the same" as that of the Eastern Orthodox Churches. On the contrary, Rome differs widely from the East both in theory and practice. Moreover, Roman teaching and custom here closely resemble Anglican practice.

*The Catholic Encyclopedia* (Article *Confirmation*) cites the decision of the Council of Trent that "it is most fitting that the sacrament (of Confirmation) be deferred until the child is seven years old." "Confirmation has not been instituted as necessary for salvation, but that by virtue thereof we might be found well armed and prepared when called upon to fight for

the faith of Christ, and for this conflict no one will consider children without the use of reason, to be qualified."

Inquiry of an intelligent Roman Catholic priest yesterday brought the following response: "A child makes his first private communion when he reaches seven years, the age of reason, but the First Communion class takes older children. This year I tried nine years, but it is too young. In the large cities Confirmation may come annually, but in smaller cities it comes about once in three years."

I recall vividly a Confirmation held in a small city of Minnesota by Archbishop Ireland. There were a few adults in the class, and about two hundred children, varying in age from ten or eleven years to fifteen or sixteen, the average being not far different from that of a class in the Anglican communion. The contrast between such a rite administered by the bishop after long and careful preparation, and the Chrism given by the parish priest to an unconscious infant, as in the Eastern Churches, is evident.

Attention is called to the two large volumes on *Confirmation or the Laying on of Hands*, just published by the S.P.C.K. The "various writers" of this valuable work do not always agree in theory, but the historical evidence of the past thousand years and more is plain. The West, with its practical mind and with wise psychology, came to defer Confirmation. Where a bishop administers the rite, there must usually be an interval, perhaps a long interval between Baptism and Confirmation. . . .

To put the final rite which binds the child to the Church very early is to leave for a more mature age no special rite to make vivid and permanent impression upon heart and character. The solution which Rome has adopted of admitting children to the Holy Communion before Confirmation (sometimes several years before) is not satisfactory, and some Roman theologians have written against the custom. It is of interest to note that so far back as the thirteenth century an Archbishop of Canterbury, John Peckham (1279-1292), insisted that normally Confirmation should precede Communion.

Our present Anglican practice, therefore, that children before coming to the Holy Communion should have reached "years of discretion," and should be "sufficiently instructed" in the Christian faith, and then should be confirmed, has abundant ancient Catholic precedent. "To go back to the practice and belief of the early Church," in this matter, as has here been shown, would be to go counter to the wisdom and experience and practice of the entire Western Church, both Roman and Anglican.

(Rev.) FRANCIS L. PALMER.

Seabury Divinity School, Faribault, Minn.,  
May 21, 1928.

To the Editor of *The Living Church*:

IF I UNDERSTAND Mr. Canfield's letter in your issue of May 19th aright, he is pleading for infant Confirmation. This certainly is not the practice of the Roman Church here, nor in those parts of western Europe which I know. But Confirmation is not a prerequisite for Communion in the Roman Church here. However, I heartily endorse Mr. Canfield's appeal for the earlier admission of children to Holy Communion, and if the Anglican Church holds Confirmation necessary thereto, by all means let us confirm our children younger, though hardly in infancy in its ordinary sense.

It has always seemed to me extraordinary that we should debar our children from Holy Communion, with the grace it bestows, until they are on the verge of that unsettled age when many leave the church. It is true, as the psychologists tell us, that most "conversions" come at fourteen to sixteen years of age, but why not let the spiritual awakening, which comes to so many then, reinforce habits, already formed, of regular use of the sacraments, especially of Holy Communion? I speak, of course, of children whose home training would make it wise to confirm them at an early age. It might not be advisable where there was no Church tradition behind the child.

Intellectual grasp of the creeds, etc., ought not to be considered essential for confirmation. Children of seven to nine



years, who have been properly taught, often have more real perception of the inner meaning of holy things than adults who can rationalize about them.

I hope my children need not attain the mature age of twelve before being confirmed and making their first Communions.

RUTH P. JUCHTER.

Scotio, N. Y., May 19th.

(Mrs. Pieter Juchter)

#### "THE CATHOLIC MOVEMENT IN THE CANADIAN CHURCH"

To the Editor of *The Living Church*:

WILL YOU allow me to correct one or two slips which the Rev. H. M. Little has made in his article on the Catholic Movement in the Canadian Church [L. C., June 2d]?

It is only too true that the traditions of St. Matthew's, Hamilton, Ont., have not been continued under the present rector, but I should not call the Church "Evangelical." It would, I think, be more correctly described as very moderate Anglican. Nor is it true to say that St. Peter's has taken its place. St. Peter's was Catholic some years ago under the late Fr. Geoghegan but it is certainly not so now. Its use does not go beyond turning at the Creed and wearing colored stoles. Mr. Little is probably thinking of St. Philip's, where five of the six points are in use. There are in Hamilton, besides St. John's and St. Philip's, two other churches which are definitely Catholic, *viz.*, St. Alban's and St. Luke's. In one five of the points are in use, in the other, four.

The article makes no mention of the splendid work in Toronto of the Sisters of the Church, or Kilburn Sisters, as they are usually called. They have a convent and a hostel for girls in connection with St. Mary Magdalene's parish and also a school. In numbers and in influence this community is steadily growing.

To which I may add that since the advent of the present rector, the long unlighted candles in Holy Trinity, Toronto, have been restored to their original use.

Hamilton, Ont.

(Rev.) C. B. KENRICK.

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of June 2d, the Rev. Henry M. Little of Quebec has given us a very interesting account of The Catholic Movement in the Canadian Church. He has, however, made an erroneous statement which I would like to correct. He writes: "In the '80s work was commencing in New Westminster. Here the Church looked to England for support. Bishop Sillitoe came out from England in 1885, bringing with him Fr. Fiennes-Clinton, who took charge of the parish of Vancouver, then only a small clearing on Burrard Inlet."

I have, however, a very distinct recollection of being a guest of Bishop Sillitoe in 1882, when I was on a visit to the Pacific Coast from England. And at that same time Fr. Hall, S.S.J.E. (now Bishop of Vermont), and Fr. Sheppard, S.S.J.E., were holding a mission in New Westminster. I then had the pleasure of meeting for the first time the present venerable and learned Bishop of Vermont. The city of Vancouver was not in existence at that time, and the railroad had not reached the Pacific Coast. At the request of the Bishop I went on horseback into the interior, visiting the mission stations on the Fraser and Thompson Rivers, and covered about 400 miles on the trip.

I think I can trust my memory, and I believe that Bishop Sillitoe had been in New Westminster since 1879 when I was his guest in 1882. I have no doubt some old-timer in British Columbia could be found who could verify my statement.

(Rev.) ERASMUS J. H. VANDEERLIN.

Los Angeles, Calif.

To the Editor of *The Living Church*:

I WOULD like to comment on the references to the Church of the Holy Trinity, Toronto, in Mr. Little's article on the Catholic movement in Canada. He mentions the Rev. Charles Darling as a contemporary of Canon Burke of Belleville, and a pioneer of the Oxford movement at Holy Trinity, but he must be referring to the Rev. William Stewart Darling, the father of the Rev. Charles Darling. The latter was at Holy Trinity for a short time, and was of great assistance to his father, but his real work was done at St. Matthias', and later on at St. Mary Magdalene's, which church he founded and carried on with great self-denial and strenuous labor, until his retirement. Mr. Little mentions both of these churches, but does not connect his name with either of them.

Mr. Little says that Holy Trinity "cannot be recognized as the church it once was, except that the candles are still on the altar, but never lit." That is true to a moderate extent, but not quite as he evidently intends it. If you had gone to Holy Trin-

ity in the early days, you would have found that the 11 o'clock service on Sunday consisted of Mattins (with Litany added sometimes) and a choral celebration, with a pause after the Prayer for the Church, during which the majority of the people went out. Today you will find a well-rendered choral Eucharist at 11 A.M., for which the people remain, and that would seem to be the thing that matters, from the "Catholic" standpoint. The candles are not lit at that service, but they never were; and they *are* lit at the early service, as they were in old days. It is possible that the placing of the Eucharist at 11 o'clock was an easier task than the actual introduction of a choral celebration at about 12:30 P.M., many years ago, but the church is true to its old traditions, and is going forward, and not back.

It is interesting to read, that while "Mr." Roper started at St. Thomas', Toronto, on Catholic lines, "Bishop" Roper of Ottawa is nervous as to any ceremonial development. Some reference ought to be made to the Rev. W. A. Johnson of Weston, and to that stalwart champion of the faith, the venerable Archdeacon Langtry of St. Luke's, Toronto. If I am not very much mistaken, the early history of St. Peter's, Charlottetown, P.E.I., is connected with the Rev. Mr. Hodgson, Canon Simpson being in charge later on. It is not possible to mention all who are worthy of remembrance, but we must not forget the English Sisters of the Church, when we are thinking about the work done by Sisterhoods.

I might mention that the Rev. H. R. Ragg is at All Saints', Winnipeg, and not at St. Luke's, while Mr. Rowley's book, *The Anglican Episcopate in Canada and Newfoundland*, gives 1879 and not 1885 as the date of Bishop Sillitoe's arrival in Canada.

Toronto, Ont.

(Rev.) F. G. PLUMMER.

#### OMISSIONS FROM THE COMMUNION

To the Editor of *The Living Church*:

ONE DOES NOT lightly take issue with Dean Nes, to whose writings we owe so much, but I cannot agree with him in his strictures upon the usage to which he objects so strongly in THE LIVING CHURCH of May 25th. Why he should have singled out one particular parish for disapprobation in this matter, I fail to understand, since the practice of omitting the Communion parts has been followed in a number of parishes, either regularly or intermittently, for some time. It is rather late in the day to protest against a "proposed" use, when the practice referred to has an actual status already in various quarters. The omission is based upon a very simple principle—namely, that words which the rubrics order addressed to those who are minded to receive the Holy Communion are inappropriate, if not meaningless, when there are none present who are thus minded.

As to the wider principle involved, that of the validity of the Sacrifice without lay participation in the act of receiving Holy Communion, is not that at least a debatable question? Technically, just according to the letter of the law, it would seem as if our Church did not require such participation, since the two rubrics of the English book requiring a "convenient number," "four (or at least three)" to communicate with the priest, were entirely omitted in the compilation of our own book. Why these rubrics were omitted I do not know. No one would contend that the little group of newly Americanized clergy at the close of the eighteenth century contemplated any of the sacramental developments with which we are familiar today. Nevertheless, they omitted those restrictive rubrics, and, technically, our Church does not forbid a celebration of the Lord's Supper without communions of the people. The rubric in the office for the Communion of the Sick does not apply to public services, is in itself to be set aside for good cause, and in any case is not an expression of sacramental theology. The rubric which calls for "sufficient opportunity" for those present to communicate, surely does not touch upon the validity of the offering made by the celebrant providing none care to communicate. The main question involved, namely, whether those present can be said to participate in the offering of the Eucharist if they do not receive the Sacrament, is neither put nor answered in English or American formularies; and a negative answer on the part of any theologian is simply the expression of private judgment.

It is perfectly true that in the early centuries there was no Low Mass. Every Eucharist was celebrated with elaborate rites and was probably thronged with communicants. ("And it must have been beautiful," says a good Roman friend of mine.) But Western Christianity, with characteristic practicality, developed, long before the Reformation, the "low" and the "high" of the eucharistic usage, and the majority of Protestant Episcopalians have long since fallen in with that development and have their "early" and "late" celebrations. Unless we invest the Edwardian and Elizabethan re-



formers with almost apostolic authority, and unless all development and modification of use in the Church be ruled out as "disloyal," surely there is place in our comprehensive Church for such a service as Dean Nes regards as too alien to be tolerated.

In the particular parish to which he refers there is far more frequent opportunity offered for lay communion than in many a parish which would explode into a hundred fragments at the mere mention of High Mass. Those present there at the High Mass—and there is a large church full of them—have in many cases already received the Blessed Sacrament, fasting and shriven. The later service, *sans* communicants, is for them a beautiful and dignified stressing of the eternal oblation. Have they, who have but a few hours earlier received the sacrament of the Body and Blood of Christ, no share in the solemn pleading of His atoning death? If Dean Nes would allow non-communicating attendance at all—and I gather that he would—is the offering less valid because the non-communicating attendance be 100% than it would be were it, say, 99%?

The celebrant represents the whole Church, living and departed, each time he consecrates the Eucharist. The Mass is *one thing*, no matter how, when, or where celebrated. It is indivisible and unceasing, not related to the category of time. It is the precious ointment of spikenard, very costly, whose odor filled the house. Why find fault with those who are faithfully trying to feed their people with the Bread of Life constantly day by day, and also show forth with reverent beauty and dignity the eternal Oblation of the Saviour of men? I cannot do these things in my own work, but I certainly would not try to check those who can. "Let them alone," I seem to hear Him say who is thus honored, "They have wrought a good work upon Me." (Rev.) T. H. YARDLEY.

Catonsville, Md.

[CONDENSED]

To the Editor of The Living Church:

AS ONE INTERESTED in (1) The Anglo-Catholic movement, (2) The question of late Communion, and (3) The leading position and influence of St. Mary the Virgin, New York, I am anxious to know:

1. How did the authorities discover that there were no late Communion being made? There is a popular idea that the authorities have deliberately prevented them, but evidently that is a mistake. How did the secret leak out?

2. A service full of reference to actual Communion when there are no communicants is unreal, we must agree, but

3. A service instituted distinctly for Communion ("Take, eat" . . . "Drink ye all"), from which communicants are debarred, is more unreal.

The remedy is either (1) Give up the service, or (2) allow Communion. The idea of shortening the service by omitting all parts referring to Communion is suggestive of Hamlet with the part of Hamlet left out. The service can easily be shortened by less music and less ceremonial. . . .

When the authorities of a church make such radical changes, they don't seem to realize that they are putting a heavy strain on the loyalty of those who look up to them as leaders. As long as we are loyal to our Prayer Book, our position is unassailable, but when we chop it up to suit ourselves, we can't complain if the world doubts our sincerity. . . . I don't suppose the Roman Church would agree with St. Mary's, because I believe that she theoretically expects communicants at High Mass, and many Romans deplore the absence of such communicants. If St. Mary's were a private affair, it would not matter, but it is a very important member of a great body, and its actions affect the whole body. Here is a priest slowly leading his flock to the joys of Catholic faith and worship, and there comes a shock of this kind, undoing a lot of his patient work. Here and there we find priests who injure the cause, but we don't expect to find a great Church active in a way that is really selfish. Even lawful things are not always expedient, and unlawful things are an injury to the whole body, because we are all members one of another.

JOHN GRANT.

Toronto.

PHILIP HENRY called upon a tanner, who was so briskly employed in tanning a hide that he did not notice the minister's approach, and on looking around he apologized for being found thus employed. Philip Henry replied, "Let Christ, when He comes, find me equally well employed, in the duties of my calling."

## AROUND THE CLOCK

By Evelyn A. Cummins

ARENT our story of the western missionary district and its delegate and alternate, and wives, the story came direct from one of those concerned. Now comes along an official of the Woman's Auxilliary and says we are wrong, that there have got to be five women delegates, and five alternates. She's got us more mixed up than before. This was absolutely not the missionary district of Utah.

THE following ad is from a Chinese newspaper:

"Sir: I am Wang. I can drive a typewriter with good noise, and my English is great. My last job has left itself from me, for the good reason that the large man has died. It was on account of no fault of mine. So, honorable sirs, what about it? If I can be of big use to you, I will arrive on same date that you should guess."

A MINISTER in a country church in Scotland stopped his sermon to ask a listener who was somewhat deaf: "Are you hearing, John?" "Oh! aye," was the answer, "I am hearing, but to verra little purpose!"

IN her latest book, the Countess of Oxford and Asquith has Lord Tilbury tell with joy of an ad he had seen in a paper: "Wanted, a strong donkey, to do entire work of country clergyman."

IN a recent book, *The White Wallet*, a collection of verse and prose edited by Lady Grey of Fallodon, there is among others the following selection from T. W. H. Crosland:

"The morning stars sang together.  
And a person of delicate ear and nice judgment discussed  
the singing at length, and showed how and wherein one  
star differed from another, and which was great and  
which was not.  
And still the morning stars sang together."

IN a book on Dr. Arnold of Rugby, we are reminded that when an important controversy arose Arnold's remark was, "I must write or I shall burst."

JOHN DRINKWATER comes to the defense of our modern young people:

"This is an age when youth enjoys almost unexampled license and authority. With these come responsibilities, and I think that they are being splendidly fulfilled. I have not the slightest sympathy with the petulant attacks that are made upon the young men and women of today."

FOR complainers:

"My head is like lead, my neck is as stiff as copper pipe, my muscles are like iron bands, my feet feel like metal weights, and I am like a furnace."

Friend: "Why don't you give yourself over to a junk dealer?"

WITHIN thirty years one of the problems which most fascinated the minds of philosophers and astronomers of antiquity, as well as of our day—namely, the problem of interplanetary communications—will be well on the road to solution. The moon will be the first world to which extra-terrestrial journeys will be attempted. Studies and experiments to this end have already begun," writes Professor Pio Emanuelli, secretary to the Vatican Observatory, Rome.

"Within thirty years this seductive problem will no longer be a theoretical speculation by learned professors, but an object of practical experiments and attempts on the part of daring technicians and mechanics.

"The first step will be to send to the moon rockets with a multiple charge, whose fall on to the surface of the moon will be watched by our astronomers through powerful telescopes. Then new and more perfect rockets will be sent until the system is sufficiently safe for men to risk taking the journey. For this purpose it is necessary to have enormous sources of energy, which we do not now possess.

"Perhaps within thirty years physicists and chemists will be able to give it to us by the decomposition of the atom and the liberation and utilization of the immense interatomic energy contained inside the atom. Some may think all this a dream. But it is a dream justified by science."



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

**DIVORCE AND THE ROMAN DOGMA OF NULLITY.** By R. H. Charles, D.D., D.Litt., LL.D. New York: Charles Scribner's Sons. Price 60 cts.

**T**HAT the Roman Church, by its multiplication of marital impediments and of excuses for declaring marriages null and void *ab initio*, has seriously weakened its noble stand for the indissolubility of valid Holy Matrimony except by the death of one of the parties, is notorious. If Dr. Charles had contented himself with criticizing this abuse, it would have been well.

But he seizes the occasion to reiterate his argument (previously given in *The Teaching of the New Testament on Divorce*) that the report given by St. Mark of our Lord's unqualified condemnation of divorce is erroneous, and that the report in the First Gospel, in which Christ is reported to make an exception to this condemnation when the divorce is on account of "unchastity" (Dr. Charles' rendering), is correct. In doing this he writes very dogmatically, and does not deem it worth while to take note of the conclusive rebuttal of his arguments given by G. H. Box and Bishop Gore in *Divorce in the New Testament*.

I may not take the space to review his argument in detail, but must notice his plea that the question put to our Lord was concerning the rival interpretations of Mosaic legislation, one permitting divorce for a considerable range of causes, the other permitting it only for unchastity. Accordingly, he argues, our Lord's answer must be supposed to be relevant to the question. It is not so in St. Mark, where Christ is represented to have ignored both interpretations, and to have rejected the Mosaic legislation altogether. In the First Gospel, however, Christ's reported answer is relevant to the question, being a decision in favor of the stricter interpretation, that divorce is permitted only for unchastity.

This seems plausible until we analyze the language of the whole passage. As it stands, our Lord is made to contradict Himself. According to Dr. Charles' own rendering, our Lord began by falling back on the primitive divine law concerning the married, that "they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." Moreover, when they object that Moses did "command to give her a bill of divorcement and put her away" He saith "Moses for the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." He proceeds with words *apparently* showing His intention to reiterate the primal law of God against divorce: "And I say unto you . . ."

What follows? If the report there given is correct, our Lord proceeds to abandon the primal law which He had so solemnly reiterated, and decides that "unchastity" permits a man to violate the law "let no man put asunder," and divorce his wife! There is surely a grave difficulty here.

Dr. Charles insists that the Lord must have made His reply pertinent to the form of the question. That is, that He must have given His questioners a decision as to the correct interpretation of Moses' permission for divorce. Such a contention cannot be made good. It was His frequent custom, according to the Gospels at large, to answer questions designed to entrap Him by lifting them above the quibbling subtleties of His enemies and answering them, not at all on the lines which they had marked out for Him, but by the enunciation of the foundation principles involved. Even on Dr. Charles' showing, that is what He began to do by solemnly reenacting the divine prohibition against divorce for any cause.

How then can we explain the exception inserted by the writer of the First Gospel? That is not a matter on which we are entitled to dogmatize; but that writer's tendency to fall back on the Old Testament Law and Prophecy is widely recognized. Dr. Charles would characterize it as uncritical in some instances. The writer's sympathies are plainly Judaic, and in

view of this fact it is not difficult to suppose that, without any consciousness of misrepresentation, his memory of our Lord's teaching was qualified by Judaic association.

In any case he makes Christ talk inconsistently, thus making the accuracy of his report doubtful. And when we discover, as we do, that except in this Gospel the Lord is everywhere represented in the New Testament as forbidding divorce with right to remarry for any cause whatever, we are driven to hold that the doubtful passage of the First Gospel must not be taken to reverse the consistent testimony of other New Testament writers. That the Lord's prohibition of divorce and remarriage has proved unwelcome to sinful men is, of course, true; and the Church's record in enforcing it is not free from inconsistency. But the Lord's teaching, of course, is final.

FRANCIS J. HALL.

MR. HARVEY WICKHAM has written a brilliant and entertaining book called *The Misbehaviorists: Pseudo-Science and the Modern Temper* (N. Y.: McVeagh, \$3.50). It is dedicated "to all enquiring minds, and to those disturbed by the apparent logic in many current theories hostile to their dearest convictions," and consists of a series of acute criticisms of J. B. Watson, W. McDougall, Freud, A. E. Wiggam, G. A. Dorsey, Lewis Browne, and Will Durant. From internal evidence one would judge the author to belong to the Roman Catholic communion; but his work is an admirable example of objective criticism, appealing not to the witness of any particular tradition, but to the powers of rational understanding possessed by his readers.

As an antidote to the spirit which seizes avidly upon the newest theories of human nature and the history of men and things, this book should have real value. And yet one cannot help wondering whether in the long run such purely destructive criticism is the best way to promote the cause of truth. Perhaps it is, and the human mind moves on to fresh knowledge through theses and antitheses of clashing theories. Nevertheless the present reviewer cannot resist the conviction that the more Christian way is a patient attempt to sift the wheat from the chaff in even the most apparently exaggerated of new theories, to ask what fresh grain of truth may not be added to our store when the winnowing is done, to combine with a critical acumen no less rigorous than Mr. Wickham's, a sympathetic and appreciative readiness to learn from the investigators whose work is passed in review.

*We Would See Jesus* (Confraternity of the Divine Love, \$1.00) is another book by an Englishwoman identified with the Church, Mother Elizabeth of the Order of St. Elizabeth of Hungary. This is "a review of varied thought in the English Church, leading to ultimate conviction of faith in the Catholic revelation." The brief chapters cover Evangelicalism, Protestantism, Modernism, and the rest, and if the reader is not annoyed by the old-fashioned, strictly orthodox style ("it behooves us," etc.) he will find sufficient information about the parties in the Church to enlighten him.

In *The Sacrament of Nature*, by John S. Hoyland (Heffer, 75 cts.), we are presented with fervent prayers of thankfulness in not very good blank verse. Silvery moon, birds winging home to their rest, sweet home-joys, and other familiar aspects of nature which cause the poet to cry again and again, "We thank Thee, O Father!" are such stereotyped expressions that they remind us painfully of the extempore prayers of Protestant ministers. The author's faith is beautiful; his verse is undistinguished.



# Church Kalendar



JUNE

- 17. Second Sunday after Trinity.
- 24. Third Sunday after Trinity. Nativity St. John Baptist.
- 29. Friday. St. Peter, Apostle.
- 30. Saturday.

## KALENDAR OF COMING EVENTS

JUNE

- 17. Convocation of South Dakota.
- 20. Wawasee Summer School for Church Workers, Lake Wawasee, Syracuse, Ind.
- 22. Olympia Summer Conference, Tacoma, Wash.
- 24. Peninsula Summer Conference for Church Workers, Ocean City, Md.
- 25. Anniversary Conference for Church Workers of Midwest, Racine, Wis. Madison School and Conference for Rural Clergy, Madison, Wis. Bethlehem Summer Conference, Bethlehem, Pa.
- 26. Western Michigan Summer Conference, Kalamazoo, Mich.

## CATHOLIC CONGRESS CYCLE OF PRAYER

- June 18—Trinity, Princeton, N. J.
- " 19—Christ, Corning, N. Y.
- " 20—Christ, Chattanooga, Tenn.
- " 21—Christ, Toms River, N. J.
- " 22—St. Alban's, High Bridge, New York.
- " 23—All Saints', Richmond Hill, N. Y.

## APPOINTMENTS ACCEPTED

BRADNER, Rev. WILLIAM M., formerly priest-in-charge of Ascension mission, Cove, Ore. (E.O.); to be executive secretary of department of religious education, diocese of Massachusetts. Address, 1 Joy St., Boston.

CHILTON, Rev. SAMUEL B., to be in charge of St. Peter's parish, in New Kent County, Va., in addition to his present charge of St. Paul's parish, Hanover County, Va.

CLUVER, Rev. HENRY T., recently ordained deacon; to be in charge of St. Luke's mission, Kinzua, and Christ mission, Tidioute, Pa. (Er.)

DARE, Rev. NORMAN P., assistant at St. Andrew's Church, Yonkers, N. Y.; to be locum tenens at that church.

KANAGA, Rev. M. S., formerly archdeacon and executive secretary of the diocese of Erie; to be rector of St. Alban's Church, Highland Park, Detroit. Address, 70 Buena Vista Ave., Highland Park, Mich.

MCLEAN, Rev. CHARLES WALDO, formerly student at the General Theological Seminary, New York City; to be assistant at Church of the Epiphany, Lexington Ave., and 35th St., New York City.

PETER, Rev. G. FREELAND, D.D., rector of St. James' Church, Richmond, Va.; to be canon of Washington Cathedral, Washington, D. C. August 1st.

PRITCHARD, Rev. J. F., formerly retired priest of the diocese of Olympia; to be rector of St. Luke's Church, Renton, Wash. (Ol.)

WOLVEN, Rev. RAYMOND LEE, to be minor canon of Washington Cathedral, Washington, D. C., in addition to his duties as chaplain to the Bishop of Washington.

ZACHARY, Rev. GEORGE E., formerly assistant at St. Michael and All Angels' Church, Baltimore; to be rector of Church of the Redemption (Bishop Paret Memorial), Baltimore.

## RESIGNATIONS

DIGGS, Rev. BENJAMIN E., as rector of St. Mary's Church, Jeffersonville, Wis. (F.L.); to retire. Address, Macomb, Ill.

OGBURN, Rev. JOHN T., as vicar of Holy Cross Church, Harrisburg, Pa. (Har.) Address after July 1st, 9th and Division Sts., Camden, N. J.

## NEW ADDRESSES

CRICKNER, Rev. REGINALD A., rector of St. Paul's Church, Jeffersonville, Ind.; 321 E. Market St., Jeffersonville, Ind.

WOODWARD, Rev. EDMUND L., M.D., formerly Richmond, Va.; "Shrinecote," Orkney Springs, Va.

## SUMMER ADDRESSES

IVINS, Rt. Rev. BENJAMIN F. P., D.D., Bishop Coadjutor of Milwaukee; House in the Woods, Minocqua, Wis., June 16th to September 8th.

MITCHELL, Rt. Rev. WALTER, D.D., Missionary Bishop of Arizona; Stephens City, Va., during July.

WING, Rt. Rev. JOHN D., D.D., Bishop Coadjutor of South Florida; Lookout Mountain, Tenn.

BARROW, Rev. GEORGE A., Ph.D., rector of Christ Church, Ansonia, Conn.; Colchester Farm, Plympton, Mass.

CLAYTON, Rev. FREDERICK W., rector of All Saints' Church, Omaha, Neb.; Princess Anne, Md., during July and August.

DAVIS, Rev. W. L., rector of Christ Church, Pittsford, N. Y.; River Road, Lewiston, Niagara Co., N. Y., until September 1st.

DEGEN, Rev. GEORGE F., of Boston; South Byfield, Mass.

DIXON, Rev. J. S. H., priest-in-charge of Church of the Holy Communion, Yoakum, Tex. (W.T.); Corpus Christi, Tex., during June; St. Matthew's Rectory, Kenedy, Tex., after July 1st.

EDMUNDS, Rev. C. C., D.D., professor at the General Theological Seminary, New York City; Burkehaven, N. H., until September 22d.

FORRESTER, Rev. D. F., D.D., instructor at the General Theological Seminary, New York City; Saunderstown, R. I., until September 22d.

PRESCOTT, Rev. ALLEN C., of Helena, Mont.; to be in charge of the services at St. Peter's Church, Helena, during the month of June.

ROBERTS, Rev. WALTER C., rector emeritus of St. Mark's Church, Mauch Chunk, Pa.; Robinston, Washington Co., Maine, until September 15th.

WASHBURN, Rev. BENJAMIN M., rector of St. Paul's Church, Kansas City, Mo.; Bemis, N. H., until September 1st.

WILLIAMS, Rev. E. REGINALD, rector of St. Mark's Church, Milwaukee; Northpoint, Mich. July and August.

## DEGREES CONFERRED

CHURCH DIVINITY SCHOOL OF THE PACIFIC—Doctor of Divinity upon the Rev. WILLIAM AUGUSTUS BREWER, rector of St. Paul's Church, Burlingame, Calif.

COLUMBIA UNIVERSITY—Honorary degree of Doctor of Divinity upon the Rev. MURRAY BARTLETT, D.D., president of Hobart College, Geneva, N. Y.

FRANKLIN AND MARSHALL COLLEGE, Lancaster, Pa.—D.D. upon the Rev. FREDERICK A. MACMILLAN, rector of Christ Church, Reading, Pa.

ROANOKE COLLEGE, SALEM, VA.—D.D. upon the Rev. GEORGE P. MAYO, principal of the Blue Ridge Industrial School, Dyke, Va., and upon the Rev. G. MACLAREN BRYDON, executive secretary and treasurer of the diocese of Virginia, Richmond.

SOUTHWESTERN PRESBYTERIAN UNIVERSITY, Memphis, Tenn.—Honorary degree of Doctor of Divinity upon the Ven. BENJAMIN F. ROOT, Archdeacon of West Tennessee.

WESTERN THEOLOGICAL SEMINARY—S.T.D. upon the Rev. R. E. CHARLES, rector of Christ Church, Adrian, Mich., and upon the Rev. EDWARD G. WHITE, rector of St. John's Church, Iona, Mich. Honorary degree of Doctor of Divinity upon the Rev. GEORGE H. THOMAS, rector of St. Paul's Church, Chicago.

## ORDINATIONS

DEACONS

ALBANY—On Trinity Sunday, June 3d, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, ordained to the diaconate CLARENCE WILLIAM JONES in St. George's Church, Schenectady.

The candidate was presented by the rector of the parish, the Rev. George F. Bambach, and the sermon was preached by the Rev. Donald F. Forrester of the General Theological Seminary. The litany was read by the Rev. Harold Boardman Jones of Menands, brother of the candidate, and the epistoler was the Rev. Henry Hogg of Sidney, a brother-in-law. Bshp Oldham celebrated.

Mr. Jones expects to return to the seminary for a year of post-graduate study.

CALIFORNIA—In San Francisco, at Grace Cathedral, on Wednesday, May 30th, following the commencement exercises of the Church

Divinity School of the Pacific, the Rt. Rev. Edward Lambe Parsons, D.D., Bishop of California, ordained to the diaconate OHMER MARCUS BAILEY, WILLIAM LLOYD CORNWELL, and EDWARD UNDERWOOD, Mr. Cornwell being ordained for the Bishop of Los Angeles.

The candidates were presented by the Very Rev. Dr. Herbert H. Powell, dean of the Church Divinity School. The litany was read by the Ven. Noel Porter, Ph.D., Archdeacon of the diocese. The Very Rev. J. Wilmer Gresham, D.D., Dean of Grace Cathedral, was epistoler, the Rev. Ohmer M. Bailey, senior candidate to be ordained, gospeller, and the Rev. Dr. William Augustus Brewer, D.D., dean of the convocation of San José and rector of St. Paul's Church, Burlingame, preached the sermon.

The Rev. Mr. Bailey will continue for the present as assistant choirmaster at Grace Cathedral, but expects to leave presently for Cambridge, Mass., where he will enter the Episcopal Theological School in the fall as a graduate student. His present address is 1051 Taylor St., San Francisco.

The Rev. Mr. Cornwell has entered upon his duties as curate of St. Paul's Church, Oakland, where he has been working during his senior year. His address is 2605 Ninth Ave., Oakland.

The Rev. Mr. Underwood will continue as instructor in New Testament Greek and lecturer in the philosophy of religion at the Church Divinity School of the Pacific. He has also assumed charge of St. Matthew's Church, Berkeley. His address will continue to be 1501 Taylor St., San Francisco.

DELAWARE—On Sunday, June 3d, MARTIN J. BRAM was ordained deacon in St. James' Church, Stanton, by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware. The candidate was presented by the Rev. Ernest A. Rich, rector of St. James' Church, and the sermon was preached by the Bishop.

The Rev. Mr. Bram will be in charge of Christ Church, Milford, during the summer, but will return to the Theological Seminary of Virginia for his senior year in the fall.

HARRISBURG—CLIFFORD LELAND STANLEY, ROBERT THEODORE SHELLENBERGER, and EARL MILLER HONAMAN were ordained to the diaconate on Tuesday, June 5th, in St. Paul's Church, Harrisburg, by the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg. The litany was read by the Rev. Stuart F. Gast of St. John's Church, Bellefonte, the epistle by the Rev. Lewis Nichols of St. Paul's Church, Lock Haven, and the sermon was preached by the Rev. Frederick P. Houghton of St. John's Church, Lancaster.

Mr. Stanley, who was presented by the Rev. Hiram R. Bennett of Christ Church, Williamsport, is to be deacon-in-charge of Trinity Church, Tyrone; Mr. Shellenberger, presented by the Rev. Charles E. Berghaus of St. John's Church, Marietta, is to be deacon-in-charge of Christ Church, Lykens, and adjacent missions; and Mr. Honaman, presented by the Rev. Dr. Charles H. Arndt of Germantown, is to be deacon-in-charge of St. Luke's, Mechanicsburg, and adjacent missions.

MASSACHUSETTS—On Monday, June 4th, the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, ordained RICHARD TUTTLE LORING deacon in St. John's Church, Newtonville.

The candidate was presented by the Rev. Smith O. Dexter, Concord, who also read the litany. The epistle was read by the Rev. Raymond Lang, rector of St. John's Church.

Mr. Loring is the son of the late rector of St. John's Church, the Rev. Richard T. Loring, and he is still a student in the Episcopal Theological School.

MILWAUKEE—On Monday, June 11th, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, ordained JOHN ELLIOTT KUHN to the diaconate in All Saints' Cathedral, Milwaukee.

The Rev. Harley G. Smith of Burlington presented the candidate, and the litany was read by the Very Rev. Charles S. Hutchinson, D.D., dean of the cathedral.

QUINCY—On Trinity Sunday, June 3d, the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, ordained ARTHUR BRENIG COPE deacon in St. John's Cathedral, Quincy.

The candidate was presented by the dean of the cathedral, the Very Rev. W. P. James, and the sermon was preached by the Rev. L. C. Hursh, of the Church of the Good Shepherd, Quincy.

Mr. Cope is to be assistant at St. Andrew's and St. Stephen's Churches at Peoria, with address at 601 Main St.

WESTERN MICHIGAN—On Monday, June 4th, the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, ordained FREDERICK HEAN KING deacon in St. James' Church, Albion.

The candidate was presented by the Rev. R. F. Keicher, rector of Trinity Church, Mar-



shall, and the sermon was preached by Archdeacon Vercoe of Grand Rapids.

Mr. King expects to return to the General Theological Seminary for a year's post-graduate work.

#### DEACONS AND PRIESTS

**BETHLEHEM**—On June 2d at 11:00 o'clock, in the Pro-Cathedral Church of the Nativity, Bethlehem, two cousins were ordained by the Rt. Rev. Frank W. Sterrett, D.D., Bishop of the diocese. The Rev. CLARK RICHARD TRUMBORE was advanced to the priesthood and FRED W. TRUMBORE was made a deacon. Both of these young men are Bethlehem boys and were brought up in Nativity Church.

The litany was read by the Rev. Steward F. Custard, rector of Grace Church, Allentown. The Rev. Arthur T. Reasoner, warden of Leonard Hall, preached the sermon. The candidates were presented by the Very Rev. D. Wilmot Gateson, dean of the cathedral, and the Rev. Gordon T. Jones, a school friend of the Trumbores, read the epistle.

Both boys are graduates of Liberty high school in Bethlehem, Lehigh University, and the Philadelphia Divinity School. The Rev. Clark R. Trumbore is curate of Christ Church, Fitchburg, Mass. The Rev. Fred W. Trumbore has been appointed by the Bishop to take charge of the missions of St. James', Canton, and St. Paul's, Troy, in this diocese.

**LONG ISLAND**—On Trinity Sunday, June 3d, the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, ordained six deacons and three priests. One of the deacons, A. GRANT NOBLE, was ordained for the Bishop of Central New York, but the other eight men belong to this diocese.

The three advanced to the priesthood were the Rev. CHARLES L. WILLARD, Jr., who will continue as assistant at St. James' Church, Elmhurst; the Rev. PHILIP DEMOND DAVIS, to be in charge of St. Luke's Church, Forest Hills; and the Rev. E. WARREN CROMLEY, to be in charge of St. Lydia's Church, Brooklyn. Those ordained to the diaconate were DAVID THOMAS ATWATER, who will assist his father, the Rev. Dr. George P. Atwater, at Grace Church, Brooklyn; ROY L. WEBBER, to be assistant at the Church of the Resurrection, Richmond Hill; GEORGE ROBERT LEWIS, a former pastor of the Congregational church at Sayville, to be in charge of Christ Church mission, Stewart Manor; REXFORD C. S. HOLMES, who will continue his studies, taking graduate courses next year; and PARKER C. WEBB, who will assist during July and August at St. Mary's Church, Brooklyn.

**NEW YORK**—On Trinity Sunday, June 3d, the Rt. Rev. William Manning, D.D., Bishop of New York, in the Cathedral of St. John the Divine, New York City, ordained DANIEL MORSE WELTON deacon and advanced the Rev. PAUL DULIVER WILBUR and the Rev. CLARENCE VAN BUCHANAN to the priesthood.

The Rev. W. H. Owen of New York, who preached the sermon, presented both Mr. Welton and Mr. Buchanan. The dean of the cathedral, the very Rev. Howard Chandler Robbins, D.D., presented Mr. Wilbur.

The Rev. Mr. Buchanan will remain as assistant minister at Holy Trinity Church, New York, and be in charge during the rector's vacation. His address is 139 Payson Ave., Inwood, New York City.

**PENNSYLVANIA**—On Monday, June 4th, in the Church of the Advocate, Philadelphia, the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, ordained the following candidates to the diaconate: CHARLES HAROLD HARRISON, presented by the Rev. Franklin Joiner of St. Clement's Church, Philadelphia; ARTHUR TRENT HELMS, presented by the Rev. Dr. Floyd W. Tomkins of Holy Trinity Church; FREDERICK JOHN GIBBS KEPLER, presented by the Rev. Charles H. Long of Zion Church; and HUGH LATIMER WILSON, presented by the Rev. John R. Hart of Transfiguration Chapel.

Those advanced to the priesthood were the Rev. JOSEPH ROCKHILL CLAIR, presented by the Rev. Dr. Carl E. Grammer of St. Stephen's Church, Philadelphia; the Rev. ALBERT WILLIAM EASTBURN, presented by the Rev. John E. Hill of All Saints' Church, Moyamensing; the Rev. ROBERT COLSHER HUBBS, presented by the Rev. Gilbert E. Pember of St. Michael's Church, Germantown; the Rev. JESSE HUTCHINSON HAWKES, presented by the Rev. T. Leslie Gossling of the Church of the Advocate; and the Rev. WILLIAM POWELL, presented by the Rev. George R. Miller of St. Nathaniel's Church.

The rector of the Church of the Advocate, the Rev. T. L. Gossling, preached the sermon. The Rev. Mr. Clair is to be in charge of All Saints' Church, Williamsport; the Rev. Mr. Eastburn to be padre of Toc H in Philadelphia; the Rev. Mr. Hubbs to be assistant at St. Bartholomew's Church, New York City; the Rev. Mr. Hawkes to be assistant at the

Church of the Advocate, Philadelphia, address, 2552 Ridge avenue; and the Rev. Mr. Powell is to be in charge of St. Joseph's mission at Gladwyn.

#### PRIESTS

**MASSACHUSETTS**—On Wednesday, June 6th, Bishop Slattery advanced the Rev. JOHN SIGOURNEY UPHAM HARRIS to the priesthood in St. Paul's Cathedral, Boston. Mr. Harris is a son-in-law of the Very Rev. P. F. Sturges, dean of the cathedral, who presented him to be ordained. The sermon was preached by the Very Rev. Henry B. Washburn of Cambridge.

The Rev. Mr. Harris is to be priest-in-charge of St. George's Church, Lee, in the diocese of Western Massachusetts. Address: Lenox, Mass.

**MILWAUKEE**—On Sunday, June 3d, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, advanced the Rev. HARLEY GIBBS SMITH, JR., to the priesthood in St. James' Church, Cleveland, Ohio.

The candidate was presented by the Rev. R. V. A. Peterson, rector of St. James' Church, and the sermon was preached by Fr. Joseph, O.S.F., of Mount Sinai, Long Island. The Rev. Paul Clark, assistant at St. James', read the litany.

Fr. Smith is to be priest-in-charge of St. John's Church, Burlington, Wis., where he spent his diaconate.

**UTAH**—On Sunday, May 27th, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of the diocese, advanced the Rev. JAMES L. HAYNES to the priesthood in St. Paul's Church, Salt Lake City.

The candidate was presented by the Rev. A. E. Butcher, rector of St. Paul's Church, and the sermon was preached by Bishop Moulton.

The Rev. Mr. Haynes will continue for the summer as priest-in-charge of St. Luke's mission, Park City, and St. Andrew's, Eureka, while attending the University of Utah.

#### DIED

**KEEN**—Entered into life eternal, May 25th, at his daughter's residence, Riverton, N. J., in the 81st year of his age, WILLIAM WILLIAMS KEEN, III, husband of Helen M. Keen (née Garball), and son of the late George Budd and Fannie Colladay Keen.

"Blessed are the dead which die in the Lord."

#### MEMORIALS

##### Florence Ogden Antony

On Sunday night, May 27, 1928, Mrs. FLORENCE OGDEN ANTONY, wife of Emile Antony, died at the Post Graduate Hospital in New York City after a long and painful illness, thus ending a life that was truly beautiful, radiant with God's sunshine, and full of good deeds.

Mrs. Antony was a woman of a gifted and highly cultivated mind. She was a devoted and affectionate mother and a loyal friend and wife. Her ancestry was most distinguished and eminent in civic and military matters and also in literature and art. The famous actress, Anna Cora Mowitt, was her mother's sister. Her great grandfather was Samuel G. Ogden, a most highly respected merchant of New York City about seventy-five years ago. She never forgot the duties of her Christian home, which she performed with graceful courtesy. Her tenderness and charity of heart were always felt in her presence. The funeral was on Wednesday, May 30th. The beautiful burial services of the Episcopal Church were solemnized at the funeral chapel on Lexington avenue, New York. All that was mortal of her was committed to the grave in Greenwood cemetery, Brooklyn, there to await a glorious resurrection in Christ her Saviour. The great philosopher Aristhenes on being asked what he considered the greatest of all blessings answered, "To die happily." If this be true Mrs. Antony was alike blessed in her life and in her death, for never was a life more beautifully encompassed in an atmosphere of true womanhood. "Sweet be her rest."

June 4, 1928.

##### Annie Clymer McKim

ANNIE CLYMER MCKIM, widow of the Rev. Dr. Randolph Harrison McKim, departed this life on Saturday, May 19, 1928, at her late residence, 1623 K Street, N. W., Washington, D. C. The service, held in the Church of the Epiphany on Tuesday morning, May 22d, was conducted by the Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington, assisted by the Rev. Henry Lubeck, D.C.L., and the rector, the Rev. Z. B. Phillips, D.D. Interment was at her old home at Birdsboro, Penn-

sylvania, at which the Rev. A. B. Vossler officiated, assisted by Dr. Phillips.

In the death of Mrs. McKim, the Church of the Epiphany and the city of Washington have sustained an irreparable loss. Gracious and dignified in her bearing, she manifested to the very last the deepest personal interest in everything pertaining to the upbuilding of the Kingdom of God in Church and Nation, never losing touch with those whose circumstances in later years may have consigned them to a greater or less degree of obscurity. It has been truly said of her, that she was "stedfast, unmovable, always abounding in the work of the Lord," but only those who knew her best realized how utterly selfless was her devotion to her Lord and Master in sharing the burdens of others, and in standing firmly for the right wherever duty called. Her interest in the Church, her devotion to its services, her unflinching presence at regular celebrations of the Holy Communion revealed the source of her inspiration and the far-reaching power of her example. With matchless faith and unflinching courage she set her face to the light and with entire confidence walked with God, and "was not, for God took her."

"Now the laborer's task is o'er;

Now the battle day is past;

Now upon the farther shore

Lands the voyager at last.

Father, in Thy gracious keeping

Leave we now Thy servant, sleeping."

##### Phillip Francis du Pont

Entered into rest at his residence at Wilmington, Del., Thursday, May 17, 1928. The funeral services were conducted by the Rt. Rev. Phillip Cook, Bishop of Delaware, assisted by the Rev. F. T. Ashton, rector of Christ Church, Christiana Hundred. The interment was in the Du Pont cemetery, overlooking the Brandywine, and beneath the ancient trees of which all members of this great family have been laid to rest for over a hundred years.

Phillip du Pont was the oldest son of Dr. and Mrs. Alexis du Pont and was born in Louisville, Ky., in 1879. His family later moved to Wilmington and resided at their beautiful country seat "Rencourt," Greenville, Delaware, where he grew to manhood and where he was living when the writer first knew him, just before his marriage.

He was educated at the University of Virginia where he was a student, and where he made an excellent and enviable record as student and man.

He married Elizabeth Braxton Horner, daughter of Dr. and Mrs. Frederick Horner, U. S. N., of Marshall, Va., and sister of Mrs. John S. Bunting of St. Louis, and of Frederick C. and Leonard S. Horner of New York. Besides his widow, he is survived by two daughters, Mrs. Richard D. Morgan and Mary Jane du Pont.

Phillip du Pont was a splendid man, a gentleman of culture and ability, a loyal and genial and true friend, a devoted husband and father, sparing neither time nor expense in the care and comfort of his family.

He was widely and variously read in general literature and in some periods he was an authority. Well acquainted with the best things in human letters, his finely equipped library always showed upon its shelves the best editions of the best masters.

The present writer, who also officiated at his wedding, knew him long and pleasantly, and well recalls many a long walk over the attractive roads or through the fields that lay all around his beautiful home, talking of kindred enthusiasms in literature with the best things of which his mind was so variously enriched. We do not know of any one who knew the works of Robert Louis Stevenson better than he, or who could quote more readily from his poems or recall more aptly chosen bits of his prose. He was the author of several small volumes of verse which were privately printed and many of which his best friends will long cherish, reflecting, as they do, the spirit of the writer.

He was beloved by his chosen friends who knew him best. He cared but little for the glare of noon-day popularity and the superficial interests of society and the hurry and drive of mere material interests. He loved his family and his beautiful home, which he carefully planned, delighted in a day's hunt in the fields or down the Chesapeake. He was a devoted, loyal, and affectionate husband and father, and his kindnesses were as numerous as they were nameless, his left hand not knowing what his right hand did.

He was confirmed in Christ Church, Christiana Hundred, and died a communicant of that church.

His going seemed most untimely, so young and so capable of great good in years to come. A bad attack of influenza earlier in the spring had left him weak, and finally complications



set in that called for a major operation, which he was not able to survive.

We mourn his going; the best service to humanity was hardly more than begun. Our thoughts of love and sorrow and regret are with his lovely wife and daughters in tender consideration for whom we grieve, and our prayers rise to our Heavenly Father that eternal light and rest and peace may be his portion even forevermore. J. S. B.

**CAUTION**

YOUR (or JOURY), ISALAH—Caution is suggested in dealing with this man, who is said to be a deposed priest of the Syrian Jacobite Church. Further information may be obtained from the Rev. W. C. Emhardt, Ph.D., 281 Fourth Ave., New York City.

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**R**ATES 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. **NO DISCOUNTS FOR TIMES OR SPACE**. 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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**POSITIONS OFFERED**

**CLERICAL**

**A**CURATE—PREFERABLY A YOUNG man. Must be good with young people's work. Salary to an unmarried man, \$2,100 and rooms in the parish house. To a married man, \$2,400 a year without rooms. Box C-172, **LIVING CHURCH**, Milwaukee, Wis.

**S**UMMER SUPPLY FOR THE LAST THREE weeks in August. Must be a good preacher, with a voice suitable to a large church. Salary \$50 a week. **ST. MARK'S CHURCH**, San Antonio, Tex.

**W**ANTED—PRIEST FOR MONTHS OF September, October, and November. In reply please state type of Churchmanship. Honorarium and furnished rectory. The Rev. D. J. WILLIAMS, P. O. Box 873, Roswell, N. M.

**MISCELLANEOUS**

**O**RGANIST-CHOIRMASTER. WELL INFORMED and sincere Churchman. Successful worker with boys. Living wage and good moral support for the right man. Reply N-156, **LIVING CHURCH**, Milwaukee, Wis.

**POSITIONS WANTED**

**CLERICAL**

**P**RIEST DESIRES POSITION AS ASSISTANT. Musician, preacher, successful with boys and young people. G-179, **LIVING CHURCH**, Milwaukee, Wis.

**P**RIEST-ORGANIST DESIRES POSITION. Experienced with boys or mixed choirs. Recitalist. Excellent references. D-180, **LIVING CHURCH**, Milwaukee, Wis.

**R**ECTOR DESIRES WORK. OPPORTUNITY for Evangelistic or missionary work. Three years' Church army experience before college. Highest references. ARCHDEACON H-177, care of **THE LIVING CHURCH**, Milwaukee, Wis.

**T**EACHER AND CHAPLAIN IN SCHOOL, preferably girls'. Latin, mathematics, French, Spanish. Small salary to supplement private income. Wife also available. Interview, New York. Rev. E. J. BATTY, 208 Church St., LaGrange, Georgia.

**Y**OUNG MARRIED PRIEST DESIRES PARISH or curacy in October. Musical, good preacher, and keen worker with young people. Highest references. Liberal Churchmanship. Adequate salary necessary. G-153, **LIVING CHURCH**, Milwaukee, Wis.

**Y**OUNG MARRIED CLERGYMAN, GOOD preacher, energetic. Summer supply or permanent work. References. E-174, **LIVING CHURCH**, Milwaukee, Wis.

**MISCELLANEOUS**

**A**N ELDERLY CHURCHWOMAN DESIRES a position as housekeeper, or care of an invalid. Fond of children. References exchanged. Address, W-173, **LIVING CHURCH**, Milwaukee, Wis.

**C**APABLE CANADIAN GENTLEWOMAN wishes position as managing housekeeper, companion, or any position of trust. (Episcopalian.) Superior references. S-176, **LIVING CHURCH**, Milwaukee, Wis.

**C**HURCHWOMAN SEEKS PARISH SECRETARIAL position in or near New York. Will skillfully restore embroideries, make vestments and Altar linens. M-178, **LIVING CHURCH**, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, **THE LIVING CHURCH**, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER DESIRES change. Exceptionally qualified. Good organ and teaching field essential. "CANTORIS"-154, care **LIVING CHURCH**, Milwaukee, Wis.

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**S**T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

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**O**RGAN—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.

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**VESTMENTS**

**C**HURCH 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.

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**A**LTAR AND SURPLICE LINENS BY THE yard at wholesale prices for rectors, needleworkers, guilds, and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request. **MARY FAWCETT Co.**, 350 Broadway, New York.

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

**FOR RENT**

**U**NUSUAL OPPORTUNITY IN REFINED private home. Two large airy bed rooms and bath. Garage if desired. Within commuting distance of New York City. Address, L. D., 439 WEST 7TH ST., Plainfield, N. J. References exchanged.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

**MISCELLANEOUS**

**C**ALENDARS AND CALENDAR PADS. Episcopal Feast and Fast Calendars and Calendar Pads for 1929—lithographed. Prices and samples to clergy on request. **THE SIDENER PUBLISHING COMPANY**, Southern Ohio Bank Bldg., Cincinnati.

**F**INE LINEN ARTICLES OF NATIVE needle work. Made by the women of the Church's mission in the mountains of Porto Rico. Description and prices on application. When you write enclose \$5 for sample half dozen of handkerchiefs postpaid, and help these poor women to help themselves. Address: **WOMAN'S AUXILIARY**, Quebrada Limon Mission, Box 776, Ponce, Porto Rico.

**F**LOWER CARDS FOR YOUR CHURCH. Attractive cards to accompany flowers sent from the altar. Furnished in three special designs. Twenty of each design, or assorted (with envelopes), \$1.00, postage prepaid. Designed and copyrighted by **KATHRYN NICHOLSON WIEST**, 1011 Bartlett Ave., Milwaukee, Wis.

**S**TUDENT ORGANIST—THERE IS AN OPPORTUNITY at Trinity College, Hartford, Conn., for a young man who desires a college education and who can play the organ. A properly qualified student will find means for defraying part of his expenses. Address **THE PRESIDENT**, Trinity College.

**HEALTH RESORTS**

**R**EST HOUSE IN LITCHFIELD HILLS. Sunny rooms, bath room, car; also cottage, five rooms, sunny grounds, rent cheap to clergyman. Address, **DEACONESS**, St. Phoebe's House, Lakeside, Conn.

**S**T. ANDREW'S REST, WOODCLIFF LAKE, Bergen County, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

**SUMMER RESORTS**

**H**ERRNHUT HOUSE, CRAGSMOOR, NEW York, offers a restful and homelike vacation resort in the Shawangunk Mountains. An Episcopal Church is within a five minute walk. This property of twelve acres, with a superb location, is for sale. **THE MISSES SMEDLEY**, Frankford, Philadelphia, Pa.

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

**New York**

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

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#### APPEAL

FELLOW-CHRISTIANS, OF YOUR charity, pray for one (H.), stricken by a great grief.

#### SISTERS OF THE HOLY NATIVITY

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

#### RETREATS

CHICAGO, ILL.—CHURCH OF THE ASCENSION, 1133 N. La Salle St., Chicago, Saturday and Sunday, June 23d and 24th, 1928. Conductor: the Reverend Father Burton, S.S.J.E. This retreat is for the Associates of the Order of St. Anne, and for all others, both men and women, who wish to take part in it. The addresses on Saturday are at 3:00 and 7:00 P.M. On Sunday, besides the regular sermons, there will be an address at 4:00 P.M. Will those desiring meals kindly notify the SISTERS before June 20th, if possible?

KENOSHA, WIS.—THE ANNUAL RETREAT for women will be held at Kemper Hall, Kenosha, Wis., beginning with Vespers on Friday, June 15th, and closing with the Mass on Tuesday, June 19th. Conductor: The Very Rev. Rowland F. Philbrook, Dean of Trinity Cathedral, Davenport, Iowa. Those desiring to attend will kindly send their names to THE MOTHER SUPERIOR, C.S.M.

WEST PARK, N. Y.—A RETREAT FOR laymen will be held, God willing, at Holy Cross, West Park, Ulster Co., New York, beginning on Tuesday evening, July 3d, and closing on Thursday morning, July 5th. No charge. Address, GUESTMASTER, Holy Cross.

#### 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.

WEBR, 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, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WMAZ, MACON, GA., 261 METERS. Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time.

WRC, WASHINGTON, D. C., 469 METERS. 640 kilocycles. Washington Cathedral, the Bethlehem Chapel, every Sunday, People's Evensong and sermon (usually by the Bishop of Washington), at 4:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

## Church Services

#### District of Columbia

#### St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communion.  
" 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 Service: 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, 7:30 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  
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

#### Church of the Incarnation, New York

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

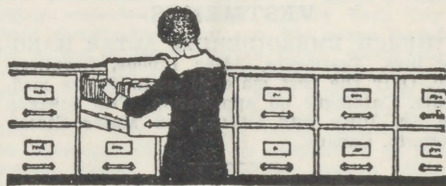
#### Church of St. Mary the Virgin, New York

139 West Forty-sixth Street  
REV. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30, 9:00.  
Missa Cantata, 10:45. Preacher during June, Rev. SELDEN P. DELANY, D.D.  
Full choir and orchestra every Sunday.  
Week-day Masses, 7, 8 (Thurs., 7-9:30).

#### 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.

#### INFORMATION BUREAU



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, church institutions, 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.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. 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.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

#### BOOKS RECEIVED

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

American Tract Society, 7 West 45th St., New York City.

*Inspiration, History, Theories, and Facts.* By William Albert Ericson. Price \$1.50.

Bobbs, Merrill Co. Indianapolis, Ind.

*The Criminal and His Allies.* By Marcus Kavanagh, Judge of the Superior Court of Cook County, Illinois. Price \$3.00.

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

*Youth in Quest.* By Grace Sloan Overton, M.A. Price \$1.50.

Longmans, Green & Co. 55 Fifth Ave., New York City.

*Essays On the Trinity and the Incarnation.* By Members of the Anglican Communion. Edited by A. E. J. Rawlinson, D.D., student of Christ Church, Oxford. Price \$7.50.

The Macmillan Co. 60 Fifth Ave., New York City.

*The Business of the Supreme Court.* By Prof. Felix Frankfurter and Prof. James M. Landis, both of Harvard University. Price \$5.00.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*The Marriage Service and After.* An explanation and instruction intended for those about to be married. By the Rev. Hervey C. Parke, vicar of the Church of the Angels, Pasadena, Calif. With an Introduction by the Rt. Rev. W. Bertrand Stevens, D.D., Ph.D., LL.D., Bishop of Los Angeles. Price: Cloth, 75 cts.; paper, 35 cts.

J. H. Sears, Inc. New York City.

*Lest I Forget.* Being the Reminiscences of Social and Dramatic Life of England and America. By Cyril Maude. Price \$4.00.

Willett, Clark & Colby. 440 South Dearborn St., Chicago, Ill.

*Catholicism and the American Mind.* By Winfred Ernest Garrison. Price \$2.50.

#### YEAR BOOK

Rev. Floyd W. Tomkins. Holy Trinity Church, Philadelphia, Pa.

*Year Book of Holy Trinity Parish, Philadelphia, 1928.*

#### BULLETIN

The University of North Carolina Press. Chapel Hill, N. C.

*The Child and the Home.* By Ernest R. Groves. University of North Carolina Extension Bulletin. Volume VII, No. 11. March, 1928.

#### CHURCH AT WILMINGTON, DEL., HAS ANNIVERSARIES

WILMINGTON, DEL.—Old Swedes' Church, Wilmington, celebrated on June 3d the 290th anniversary of its founding and the 229th anniversary of its consecration. The Rev. Robert Bell, vicar, was in charge, and the anniversary sermons were preached by the Rev. Dr. Francis M. Taitt, rector of St. Paul's Church, Chester, Pa., in the morning, and the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, in the evening. In the afternoon the Rev. George D. Allison of the Second Baptist Church, Wilmington, was the preacher.

Old Swedes was designed and built by the Rev. Eric Bjork, a Swedish Lutheran priest who came to this country in 1679. The church was dedicated on Trinity Sunday, 1699. For one hundred years the church remained under the care of the Swedish Lutherans, but when the population became English the Lutheran Church gave it over to the Church of England. It has become known in recent years not only for its historic interest but also for the fine neighborhood work carried on in the midst of a population mostly foreign.



## Archbishop of Canterbury Asks Clergy to Unite in Prayer on Prayer Book Question

### Death of the Duke of Newcastle—Church Building Society Gives Report

The Living Church News Bureau  
London, June 1, 1928]

THE ARCHBISHOP OF CANTERBURY HAS issued the following letter to his diocese:

"The time will be very short before Parliament again considers the Prayer Book question. We are all conscious of the gravity of the matter. At such a time I desire above all else that we should unite in a spirit of prayer. You all know with what prolonged thought and prayer the bishops have weighed the whole question, both in principle and in detail. You know with what measure of unanimity they believe that it will be to the good of the Church and to the worthier worship of God that the revised Prayer Book should, where it is desired, come into use. I am sure that I may rely upon the good sense of the clergy in this matter. There are two things, however, that I am anxious to say:

"Where an incumbent has with thought and care reached the conclusion, which I believe to be in the highest interest of the Church, that the Prayer Book measure should become law, and where he knows that his people are practically at one in a like desire, it would be unreal to forget this when we are asking for the guidance of God through the inevitable anxieties and difficulties of the time. But even so, such a man will bear in mind that devout members of his congregation may be present who quite conscientiously find themselves unable to share the view which he has quietly and deliberately adopted, and he will avoid words which would jar on such consciences. But what I feel to be most vital is that we should help one another to approach the difficult time which lies ahead of us during the coming months, with thoughts and wills attuned as nearly as possible to the mind of God and the spirit of our Lord Jesus Christ. We desire, whatever our differences of opinion, to keep the unity of the spirit in the bond of peace. To pray together that the right solution may be given to our perplexities is both possible in fact and must be fruitful in its issue."

#### PLANS IN EVENT OF REJECTION OF MEASURE

The committee for the Maintenance of Truth and Faith has issued the following statement:

"A third Prayer Book bill?—Non-controversial measure already projected.—It is stated in well-informed Church of England quarters that the various Anglican bodies who have ranked themselves in opposition to the new Prayer Book measure on doctrinal grounds are making plans, in the event of the rejection of the amended bill, to bring forward, in a proper constitutional manner, definite proposals of their own for authorizing additions to and variations from the old book that are likely to command general approval and are free from controversial difficulty."

#### THE DUKE OF NEWCASTLE DIES

On Wednesday last, there passed away, at the age of sixty-three, the Duke of Newcastle, churchwarden of All Saints', Margaret street, London, and for years one of the leading Anglo-Catholic laity. The Duke was the head of a family notable in English history from Geoffrey de Clinton, Lord Chamberlain to Henry I. The Dukedom came from the Pelhams.

Sir Thomas Pelham-Holles, twice Prime Minister, and the most celebrated Parliamentary manager of the eighteenth century, was created Duke of Newcastle-under-Lyme with special remainder to the ninth Earl of Lincoln, who was his nephew both by blood and by marriage.

The late Duke was born on September 28, 1864, the elder son of the sixth Duke. As Lord Lincoln he went to Eton in 1878. In the following year he succeeded his father in the Dukedom, and in 1882 he left and went up to Magdalen College, Oxford. In his undergraduate days he was greatly influenced by Pusey House. The Duke was prevented by delicate health, due to a fall in infancy, from taking more than a small part in public life.

Religion, and particularly the Catholic revival, was the main interest of the Duke's life. All Saints', Margaret street, was, in a very real sense, his home, and there was no part of the work of the Church in which he was not interested, though it was perhaps the choir school and the choir boys who were nearest to his heart.

Soon after he succeeded to the Dukedom, he built at Clumber, his Nottinghamshire seat, a fourteenth century gothic church, dedicated to St. Mary-the-Virgin, at a cost of £40,000. The church, which was designed by Bodley and Garner, is a gem of beauty. Here, too, the Duke instituted a permanent choir school, and the annual dedication festivals were always great occasions. The Duke was for years a member of the English Church Union, and was often to be seen on the platform at Anglo-Catholic demonstrations.

#### FIRST PERFORMANCE OF "COMING OF CHRIST"

The first performance of John Masefield's mystery play, "The Coming of Christ," was given in the nave of Canterbury Cathedral last Monday afternoon. The awe and solemnity implicit in the cathedral itself provided just the right atmosphere for a religious play. At the east end of the nave were three tiers of steps leading up to the richly ornamented rood screen, with a platform between each, and this superb natural stage was framed by the great proscenium arch, while above and beyond the screen there was visible the vaulted roof of the choir. In the middle of the screen was a narrow door hung with cloth. By this door, in accordance with the simple symbolism used throughout the play, the *Anima Christi* and the Heavenly Powers made their entrances, while from the transepts came the kings and their attendant knights, the shepherds, and the spearmen.

The play was given in episodes, without any intervals, and in the first of these, a colloquy between the Christ Spirit and four angels called the Power, the Sword, the Mercy, and the Light, there was a quality of lyric beauty surpassed in no later passages of the play. The verse, in which each of the angels first expressed his own nature and then sought to dissuade the Christ Spirit from putting on manhood, was rich in the vivid sudden imagery characteristic of Mr. Masefield's best work.

When this episode was ended, the entry of the three kings seeking a true faith filled the stage with beauty. Balthasar, Gaspar, and Melchior expressed their

weariness of the knowledge, wealth, and power against a background of romantic austerity. When the kings and their mailed knights had marched away, the stage was taken by the shepherds. This scene emphasized the severe limitations imposed by the vastness of the cathedral nave. Voices were apt to soar upwards instead of outwards, and even such delicate modulations of voice and gesture as the sketch of rustic humor required were, on the whole, ineffective. In the splendid pageantry of the Nativity scene, the most beautiful picture in the play, its special qualities of recitation, as distinct from realistic action, won back the attention of the whole congregation, and held it to the end.

The incidental music, provided by Gustav Holst, wisely avoided any complexities; the composer had to take into account the acoustics of the lofty nave. In the choruses and concerted pieces for solo singers, the voices were in unison or in steady note-for-note parts. This simplicity of method is, indeed, the musical counterpart of what Mr. Masefield has aimed at in his treatment of the action. One of Mr. Holst's melodies, *Hill Crest*, is a worthy addition to English hymnology.

The singing of both soloists and choir was excellent, the chorus, placed upon the rood screen, achieving a very beautiful effect. As a prelude to the play, Bach's St. Anne prelude and fugue, and two choral preludes, of which *In dulci Jubilo* was selected by Mr. Holst as specially appropriate, were finely played by the organist.

#### APPOINT ASSISTANT BISHOP OF ROCHESTER

The twenty years' experience of Bishop G. L. King in Madagascar, and his subsequent period of office as secretary of the S.P.G., have led to his constantly being invited to take a leading part in diocesan work. Since his resignation of the secretaryship of the S.P.G. in 1924, the diocese of Rochester has had the great advantage of Bishop King's services as canon of the cathedral church. He has also assisted the Bishop of the diocese in giving confirmation, and it is now announced that the time has come to confer on him the more definite status of Assistant Bishop. The Bishop of Rochester has therefore issued to him a formal commission to this effect. This, besides giving Bishop King a recognized episcopal status in the diocese, will entitle him to membership in the Lambeth conference should he retain the commission. Bishop King's position in the cathedral chapter will, of course, not be affected.

#### REPORT OF CHURCH BUILDING SOCIETY

In the annual report of the Incorporated Church Building Society, comment is made on the fact that last year witnessed the completion of more than a million new houses erected in England since the war. While for the most part, in the new districts thus suddenly created, exhaustive plans have been made by the local authorities for the building of schools, and by companies or private individuals for shops, public houses, and cinemas, no provision has been made in the majority of cases for churches in which people can hear the Word of God, receive the Sacraments, and offer their worship. Indeed, in many of those new centers there are no halls to which the children can come for their Sunday schools, or the older boys and girls for their clubs, or for the meetings of scouts or guides.

The state has poured out many millions to meet the gigantic cost of housing its citizens; upon the Church almost alone



rests the tremendous and urgent responsibility of making provision for their spiritual need. The need, says the report, is urgent, for unless immediate action is taken there is danger of real spiritual destitution among the new populations. As the people, in their thousands, move into the new homes, the Church should be ready to welcome them in the name of its Master. If they settle down without any church in their midst, and years pass before one is built, they may have lapsed, and no longer feel the need of the Church's ministrations.

The report concludes: "How urgent is the situation will be seen when it is

realized that very soon there will be a population of nearly 300,000 on the borders of south London alone; that is to say, a population twice the size of Brighton and larger than that of Bradford or Newcastle-on-Tyne. And what is said of this district is to a certain extent true of London-over-the-Border, and of other areas throughout the land. In Becontree, Essex, there are 30,000 people, 2,000 children in one street, and the population still increasing daily. The results of the next census, it is safe to say, will be more startling than any that have been revealed since the reckoning of the people was first begun." **GEORGE PARSONS.**

## Diocese of Toronto Looks Back Over History and Glories in Achievements

### Bishop Owen Scores "Heresy of Selfishness"—Bishop of Ontario on Controversies

The Living Church News Bureau  
Toronto, June 7, 1928

**O**LDER THAN THE DOMINION OF CANADA itself, the diocese of Toronto looks back over history and glories in the achievements of the past. As the diocesan synod opened its seventy-fifth session in the old Cathedral of St. James the significance of this fact was never once lost. It was found in the charge of the Bishop. It was ever present in the deliberations and it was the center of the great thanksgiving service which crowned the events of the day.

As the only edifice in this city which could have accommodated the concourse of people which assembled, St. Paul's Church had been chosen for an occasion which will be remembered as one of the most momentous in the ecclesiastical history of this province.

Five bishops took part in the service, the special preacher being the Rt. Rev. J. C. Roper, D.D., Bishop of Ottawa. He spoke feelingly of the growth and development of the mother diocese of Toronto and of the Church pioneers who had done great things in establishing the foundations of her future. The formation of this first representative synod in the British Empire, and its career of seventy-five years, he pointed out, had accomplished three outstanding things for the Church. It had brought corporate and united life to the body. It had restored the constitutional government of the diocesan bishop, and last but not least it had seen the organization and development of women's work in the Church.

#### THE BISHOP OF TORONTO'S CHARGE

Under the guise of "congregationalism," the Bishop of Toronto, in his charge to the diocesan synod, struck at the tendencies within the body of the Church of England toward "departure from the standards of the Book of Common Prayer."

He called emphatically for "diocesan solidarity and coöperation," declaring that congregationalism had no place in the ideal church. A diocese, he pointed out, implied "an area comprising separate congregations each with its proper organization, yet invariably subordinate to its single bishop."

"All the members of the diocese," he declared, "are united in one communion and fellowship as part of the mystical

body of Christ. Theirs are the common order of the sacred ministry, theirs the common forms of divine service and worship, theirs the common loyalty to the Book of Common Prayer, and the interests and concerns of the whole should be those of its respective parts, even as the interests and concerns of that part should be that of the whole body of which it is a constituent part."

With the growth of the diocese, His Lordship pointed out, came a growth of responsibility which covered every need of every weak mission or parish, and he pointed the synod forward to further accomplishments than those which had been achieved during the years of its history.

The Bishop reviewed at some length the history of the diocese since its inauguration in 1839. The growth and progress of this mother diocese of the Church of England in Canada was demonstrated when His Lordship gave comparative figures of the present Church strength and that of 1879, when the Most Rev. Archbishop Sweatman was consecrated. In 1879 there were 119 clergy in the diocese. In 1909, at the time of his death, this number was 200, while today it was 235. There were 127 parishes and churches in 1879, in 1909, 258, and today, 286. Total contributions in 1909 were \$418,000, and in 1928 \$2,700,000.

#### THE HERESY OF SELFISHNESS

Strong condemnation of a heresy in the Church of England as well as the other Churches of Christendom which led men to absorb selfishly the message of Christianity without grasping in any way the mission of the Church, was voiced by the Rt. Rev. D. T. Owen, D.D., Bishop of Niagara, speaking at the synod luncheon held in St. James' parish house, Toronto.

The unhealthy effect of this heresy, he believed, was demonstrated in the unsatisfactory social conditions which existed in so many places today and which had existed almost since the beginning of time. The Church, he declared, needed the modern "bold" and scientific methods of social service just as social service needed the Church.

His Lordship appealed for a greater interest on the part of both clergy and laity in the social service movement. The Church needed social service to keep it from the snare of ingrowing thoughts: pre-occupation which was an evil seen wherever one went. The Church needed social service to keep it from the perils of false issues. "Into how many blind alleys," he declared, "do Church people

(Continued on opposite page)

## Bishop Guerry Dies of Wound

### Attack by Insane Priest Proves Fatal—Had Been Improving Steadily

**CHARLESTON, S. C.**—The Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina, died at 9:35 Saturday night, June 4th, as a result of the gunshot wound inflicted the previous Monday by the Rev. J. H. Woodward, who immediately after shot and killed himself.

Until one o'clock Saturday afternoon Bishop Guerry had been steadily improving, and physicians were hopeful of his ultimate recovery. At that time, however, he took a sudden turn for the worse, and his death followed within nine hours.

Bishop Guerry reacted more favorably than was expected after the first shock of the tragedy and the subsequent operation to check hemorrhages. Daily bulletins showed but little change in his condition; but hopes of his ultimate recovery rose higher with each succeeding day which passed without the development of the unfavorable symptoms feared by the attending physicians, until the sudden change on Saturday.

#### PRAYS FOR ATTACKER

No one was allowed to see the patient save members of his immediate family and the Rev. A. S. Thomas, president of the standing committee, who attended him at the hospital immediately after the shooting, and to whom the Bishop entrusted the manuscript of the commencement sermon he was scheduled to deliver on June 10th at the University of North Carolina. The Bishop made no official statement concerning the attack made upon him; but Thursday afternoon he seemed to be worrying about what might have happened to his assailant. "Poor Woodward," he said to the attending physician. "Pray for him," and a moment later, "Forgive him, Father; he knew not what he did." It was then discovered that the Bishop already knew that Mr. Woodward had turned the gun upon himself. It was thought safe to tell him that Mr. Woodward was dead. This information had been withheld until then for fear of giving him additional mental shock.

A united service of intercession on behalf of the Bishop was held on the afternoon following the shooting in St. Michael's Church. A similar service was held the next day in St. Paul's Church.

#### DIOCESAN SINCE 1908

Bishop Guerry has been Bishop of South Carolina since 1908. He was born in Clarendon County, South Carolina, July 7, 1861, the son of the Rev. Le Grand F. and Margaret Serena (Brailsford) Guerry. He was educated at the Porter Military Academy, Charleston, from which institution he graduated and then taught for several years at the academy. From there he went to the University of the South at Sewanee, and took the master's degree, and later entered the seminary, from which he also graduated. He was ordained in 1889, and was married the same year to Miss Anne McBee of Lincolnton, N. C. He accepted the call to the church at Florence, S. C., where he labored with great success and energy. From Florence he was called to succeed Bishop Gailor



as chaplain of the University of the South, when Dr. Gailor was made Bishop of Tennessee. He occupied that position at the time of his election and elevation to the episcopate. His election as Bishop Coadjutor of South Carolina occurred at the diocesan convention of South Carolina, May 14th; and he was consecrated at Trinity Church, Columbia, S. C., on Sunday, September 15th, by the Presiding Bishop, assisted by the Bishops of Tennessee, Asheville, Mississippi, East Carolina, Florida, and North Carolina. He succeeded Bishop Capers as diocesan on the death of the latter in 1908.

### TORONTO LETTER

(Continued from preceding page)

plunge headlong today, and how difficult it is to return. Social service is one of the main elements of the straight highway, the road to human betterment."

#### THE BISHOP OF ONTARIO AT THE SYNOD OF FREDERICTON

For the past 1,500 years controversies over mere artificialities have torn at the vitals of the Christian Church, with the actual existence of Jesus Christ questioned, said the Rev. Charles A. Seager, D.D., Bishop of Ontario, and former provost of Trinity College, in addressing the delegates to the fifty-ninth synod of Fredericton diocese, at Christ Church Cathedral, Fredericton, N. B. He stated that it is time that Christians put aside superficialities and took to their hearts the basic principle of the doctrine of Christ, brotherly love.

"One might, with profit," he said, "consider his own inner life. As we look abroad about us at the condition of Christian thought, we experience a feeling of despair. The Christian world, after nineteen centuries, seems to be more divided than ever. The Roman Church has apparently excommunicated itself for all time from the rest of Christendom, but we believe, and have reason to believe, that Christ will lead His Church into a larger life.

"About us is a welter of religious controversy, revolving on doctrines. To save the situation, Christian people must take to heart the words of St. Paul to the Corinthians. 'I determined not to know anything among you, save Jesus Christ, and Him crucified.' It will be necessary for us to go back to the essentials of things in order to remedy the present state of affairs in the Church. All of the unrest is characteristic of our times, following as a natural result in the aftermath of the great war. In the madness of intellectualism into which the present generation is drifting, we may well stand aside and consider the basic truths."

### COMMENCEMENT AT ST. PAUL'S SCHOOL, VIRGINIA

LAWRENCEVILLE, VA.—The Rev. Dr. Anson Phelps Stokes of the National Cathedral at Washington delivered the baccalaureate sermon at the fortieth anniversary commencement exercises of the St. Paul Normal and Industrial School, Lawrenceville, which were held from Sunday, May 27th, to May 31st.

The Rev. G. Warfield Hobbs of New York was the commencement speaker, who took the place of the Most Rev. John G. Murray, D.D., Presiding Bishop, who was to have delivered the commencement address but was prevented from coming by a conflicting engagement. In his address, the Rev. Mr. Hobbs paid a glowing tribute to the Ven. James S. Russell, principal of the school, who has completed forty years of work.

## All Saints', New York, Observes One Hundredth Anniversary of Consecration

### Summer Plans of City Mission Society—Trinity Sunday on Welfare Island

The Living Church News Bureau  
New York, June 9, 1928

ON THE FIFTH DAY OF JUNE, 1828, THE Rt. Rev. John Henry Hobart, third Bishop of New York, visited the then new edifice of All Saints' Church at Henry and Scammel streets, consecrating it as a church free from debt, and opening the building for public worship. On Tuesday of this past week the one hundredth anniversary of the consecration was observed with the present Bishop of New York, the Rt. Rev. Dr. William T. Manning, and the Rev. Dr. C. R. Stetson, rector of Trinity Church, as the speakers.

An interesting feature of the recent service was the rededication, by the Bishop, of the colonial pulpit which was once used in St. John's Chapel, Varick street. According to the history of Trinity parish, written by the Rev. Dr. Morgan Dix, this pulpit, together with the clerk's desk, was given to All Saints' Church in 1830. Under the direction of Ralph S. Myers, architect, a communicant of St. Agnes' Chapel, the pulpit, with its canopy and Prince of Wales crest, has been rebuilt and redecorated.

In his remarks Bishop Manning expressed his satisfaction that All Saints' is continuing its ministry today among the foreign-born of the lower east side. In its congregations are many colored families, Italians, Germans, Spanish, Russians, Polish, Austrians, Chinese, Greeks, Norwegians, and one family of American Indians. Three priests are on its staff, and at the altars of All Saints' the rites of the Eastern Orthodox, Latin, and American Churches are used each Sunday.

#### SUMMER PLANS OF CITY MISSION SOCIETY

"Many families who have heretofore been able to provide their own vacations have nothing saved this year on which to draw," states the Rev. Dr. L. Ernest Sunderland, superintendent of the Episcopal City Mission Society, in the Fresh Air number of the *Mission News* issued by that organization recently:

"During the winter just passed the amount of unemployment has been greater than in many seasons previous. Men have come to us in desperation, never having turned to a charitable organization before for help.

"And it has been only as the spring has advanced that long periods of underfeeding and deprivation have been reacting—in devastating illness. Little children have been unable to withstand the rigors of children's diseases. Mothers who have gone without things themselves, that their little ones might have food, have found the spring here and their frail bodies too weak for their burdens.

"Not in many seasons has the fresh air staff of this society come down to its preparation for the summer with so many applications for country outings.

"Many a wistful mother on our list has brought her little flock to us in the hope that some of them at least can have a glimpse of the country—a breath of fresh air through the kindness of City Mission friends."

Dr. Sunderland stated that in view of the increased number on the organiza-

tion's list of applicants, plans must be made earlier this year than usual.

As a goal for this season, Dr. Sunderland indicates that the City Mission centers will accommodate 1,550 mothers and children.

"It will cost \$1.25 a day to send a mother or child, and \$17.50 to provide the two weeks' outing. \$87.50 will take a family of five for two weeks.

"\$30,000 will be needed if we make the full capacity of all centers available to those who need them."

#### TRINITY SUNDAY ON WELFARE ISLAND

It is the custom of the Bishop of New York on Trinity Sunday each year to visit the Chapel of the Good Shepherd on Welfare Island. Last Sunday on his visitation there sixty men and women whose ages range from 60 to 90 were confirmed. Most of this number were presented to the Bishop at the chapel where some came to the altar rail and others had to remain in their wheel chairs in the aisles, but fifteen residents of the island, unable to get to the chapel, were visited in the hospital wards and there received the sacrament of confirmation.

HARRISON ROCKWELL.

### CONFERENCE AT WASHINGTON COLLEGE OF PREACHERS

WASHINGTON—The Rev. Dr. Henry Sloane Coffin, president of Union Seminary, delivered a series of four lectures on The Preaching of the Cross the week of June 11th, at a conference sponsored by the College of Preachers of Washington Cathedral.

The conference was devoted to a study of various phases of prophetic ministry. In addition to Dr. Coffin's talks, there were lectures by the Rev. Dr. W. Cosby Bell, professor at the Virginia Theological Seminary, and the Rev. Dr. E. Gordon Selwyn, Canon of Portsmouth, England.

Group discussions were under the leadership of the Rt. Rev. Samuel Babcock Booth, D.D., Bishop Coadjutor of Vermont; the Rev. Latta Griswold, rector of Trinity Church, Lenox, Mass.; the Very Rev. H. E. W. Fosbroke, D.D., dean of General Theological Seminary; the Very Rev. Edwin S. Lane, Dean of Trinity Pro-Cathedral, Phoenix, Ariz.; the Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, Pa.; the Rev. Joseph W. Sutton, D.D., vicar of Trinity Chapel, New York; and the Rev. Dr. George L. Richardson, rector of St. Paul's Church, Burlington, Vt.

### DEDICATE NEW UNIT OF ST. MARY'S SCHOOL, CONCORD

CONCORD, N. H.—It was a big day in the life of St. Mary's School, Concord, when the new study building was dedicated by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire.

In the building are various memorial rooms dedicated to Bishop Parker, the Rev. W. Stanley Emery, late rector of St. Paul's Church, Concord, the French room in memory of Mrs. Jackson, a former teacher of French, and the Carpenter memorial study room, the gift of Mrs. Josiah Carpenter of Manchester.

The new building fills in with the other buildings, the front of an entire city block, all made an attractive unit by a hedge and stone capped brick wall between the buildings.



## All New England Dioceses Represented at Social Service Conference in Boston

### Bishop Lawrence on Subjects of the Day—Church Work on the Seacoast

The Living Church News Bureau  
Boston, June 9, 1928

EVERY DIOCESE IN NEW ENGLAND WAS represented in the total of fifty-four delegates to the first conference conducted by the social service commission of the province of New England and ending last Thursday. In this conference for serious social workers, either professional or volunteer, every type of service was represented: diocesan and provincial secretaries, workers from hospitals, the Red Cross, welfare agencies for children and young girls, city mission groups, boys' camps directors, and clergy from both urban and rural parishes. From every point of view the conference was a great success.

Miss Josephine F. Starr of the Charity Organization of New York, and formerly of the Church Mission of Help, gave an illuminating presentation of actual social cases, stressing the significant part that religion and the Church play in their solution. In presenting the question, What Does Jesus Teach Us About Family Relations?, the Rev. Norman B. Nash of the Episcopal Theological School dealt with fatherhood, sonship, the relation between brothers, and marriage. Attention was called to the fact that the only rule of conduct Jesus may be said ever to have given is the one in connection with marriage; in the discussion which followed on the difficulties of making life conform to rigid rules of conduct, mention was made of the part the child element plays in this one rule. In the discussion of What Should the Christian Religion Bring to Those With Whom We Work and to Ourselves?, opened by Miss Sanford and Mr. Nash, the three vital qualities of insight, power, sympathy, or sense of oneness of life were emphasized.

An especially valuable feature in presenting the various subjects was the subsequent discussion period which was entered into with great interest. The discussion was a particularly valuable feature following the session on Adolescence and Social Conduct: Preparation for Marriage clearly and instructively presented by Dr. Jeffrey R. Brackett. It is hoped and expected that this successful conference will be the precursor of others.

#### BISHOP LAWRENCE ON SUBJECTS OF THE DAY

Bishop Lawrence sent home from Europe three little articles on subjects of the day: the League of Nations, the Sacco-Venzetti Case, and Mussolini. These articles appeared on June 6th in the Boston *Evening Transcript*. In connection with the League of Nations, Bishop Lawrence has written:

"The question, 'Exactly where do I stand on the problem of the League of Nations and its relation to us Americans?' has bothered me for some years. A short visit to Geneva has answered it, at least for the present. . . .

"When President Wilson first revealed the covenant, I read it carefully, indeed several times, and immediately sat down and wrote Cabot Lodge that I did not see how it was possible for this nation to enter the League so long as the covenant

#### THANK YOU!

Diocesan treasurers have made a good response to the request of the National Council relative to forwarding all of the Church school Lenten offering. As a result our receipts to June 1st are \$36,727.67 larger than last year, though still below 1926.

Out of ninety-seven dioceses and districts forty-one have sent in 100 per cent of the amount due. This compares with forty-two last year and forty-four in 1926.

I hope you have written your parish treasurers to remind pledges of the necessity of providing for the payments due this summer. No vacation for the Church!

Much of our worry and trouble in December is due to the carelessness of our people in July and August.

Faithfully yours,

LEWIS B. FRANKLIN,  
Treasurer.

stood as it did. . . . I am of the same opinion today. I believe that by tradition, location, form of government, and quality of population we are wise not to enter the League. At the same time, my attitude toward the present work of the League has changed radically, for conditions have changed. I believe that we should do everything in our power to support its great and varied work while remaining outside the League. We are now giving support in a surprising degree. . . ."

Drawing upon his experiences in the Italy of Mussolini, Bishop Lawrence writes that it is a new Italy.

"It is a fact: tipping in hotels is abolished. More than that, though I did not go south of Rome, begging in the streets is practically abolished. Ragged clothes, bare feet, muddy, dirty streets, blatant imposters are but little in evidence. The people, the workmen and women, the peasants, are almost as well dressed as their equals in America. . . . The whole administration of life, society, and business has changed and been modernized. . . . It is a new Italy.

"Now for the other side. 'Quo vadis?' 'Where are you going, O Italy?' I met no person who could give the answer. Ancient Rome was supreme over its citizens. The people were the State and the State the people. . . . The Roman theory stands today. There are, however, two Romes. The Church in theory has charge of the citizen from birth to death. . . . Il Duce is, in the popular mind today, the State. . . . Can Mussolini and the Church each and both be dominant? Neither wants to make the issue, and there will doubtless be found expedients whereby they can work out the problem successfully, at least for a time."

#### OPPORTUNITIES ON THE SEACOAST

The seacoast of Massachusetts presents problems as well as great privileges and opportunities to the Church in connection with the influx of summer visitors to its shores. While the diocese has some missions in communities where there are Church people during the vacation period only, there are other missions and parishes, active all the year round, taking care of greatly enlarged congregations in summer. One of the aims of the diocese

has always been the fostering of summer missions so that they may become centers of permanent work. Success has met such endeavors notably on Cape Cod where good work is being done during the entire year in mission centers which formerly were active in the summer only.

Bishop Slattery's recent visit of three days on Cape Cod ended on June 1st when he instituted as rector of St. Mary's Church, Barnstable, the Rev. Sumner J. Brown, recently of Prairie City, Ore., who will also have charge of scattered communicants on the Cape. Dr. Gorham Bacon, one of the chairmen of the Bishop's committee for Barnstable County, entertained the members of the committee at luncheon in Barnstable. This group of laymen has made hopeful plans for the future of the Church on the Cape and is standing firmly behind the efforts of the Bishops and the clergy of the district. Falmouth, Woods Hole, and Provincetown were visited in addition to Barnstable and a total of twenty-nine persons were confirmed in the four parishes.

ETHEL M. ROBERTS.

#### CONVOCATION OF AMERICAN CHURCHES IN EUROPE

PARIS—A greater effort of service in the accomplishment of the work of the American churches in Europe was urged by the Rt. Rev. William Lawrence, D.D., Bishop in charge, at the fifteenth meeting of the convocation of American Churches, held in the guild hall of the American Cathedral Church of the Holy Trinity, Paris. The Bishop sympathized with the efforts of the clergy in caring for Americans in a foreign country and promoting friendly relations with other communions.

The afternoon session was taken up largely with five minute talks by each of the clergy on work done in their respective parishes, and discussion of administration of the churches in Europe.

In regard to the latter a resolution was adopted "that the members of this convocation reaffirm their belief that the principles of our memorial of the year 1922, repeated in 1924, and presented to the General Convention in 1925, still holds good, and we are convinced that the continued supervision of the situation in Europe by a bishop of wide sympathies and hopes for Church unity is needed, giving full time, or, if the General Convention feels that the plan of our memorial has not as yet been fully tested, we urge that the outstanding character of a bishop of special qualifications is the most important factor to be considered."

The clerical members of the Council of Advice elected are:

The Very Rev. F. W. Beekman, Dean of the Cathedral, Paris; the Rev. John M. Page, St. John's Church, Dresden, Germany; the Rev. Everett P. Smith, Emmanuel Church, Geneva, Switzerland; and the Rev. Killian A. Stimpson, St. James' Church, Florence, Italy. Lay members are: Herbert I. Kean, F. G. Fenton, Charles B. Curtin, and F. B. Keene.

#### DEAN HARE CONVALESCING

DAVENPORT, IA.—The Very Rev. Marmaduke Hare, D.D., Dean Emeritus of Trinity Cathedral, Davenport, who underwent an operation on May 14th at the Mayo Hospital, Rochester, Minn., has now returned to Davenport, and is at St. Luke's Hospital for a period of rest and recuperation. While Dean Hare is still very weak as a result of the operation, he hopes soon to regain his normal health.



# Accept Resolutions Making St. James' Church, Chicago, Cathedral of Diocese

## Commencement at Western Theological Seminary—Conference on Religious Education

The Living Church News Bureau  
Chicago, June 9, 1928

FOR A LONG TIME PLANS HAVE BEEN quietly under way to make old St. James' Church the cathedral of the diocese. The site at the corner of Cass and Huron streets is an ideal one. The Loop has crossed the river within the past few years, and St. James' is well within this valuable territory.

For several months negotiations have taken place between the diocesan and parish organizations in which the details of the plan have been carefully worked out. Definite impetus was given to the project on the recent death of Edward L. Ryerson, Sr., an old and loyal member of St. James' Church. He suggested the conversion of the parish into the cathedral, and left a generous bequest of \$50,000 for this undertaking. Final steps for the establishment were taken at a meeting of the congregation of St. James' on Monday evening, June 4th, the rector, the Rev. Dr. D. H. Browne, presiding. At this meeting, attended by many of the representatives of old Chicago families and by leaders in its social and civic life, certain resolutions already unanimously adopted by the vestry of the parish were frankly discussed, and finally unanimously approved. The substance of these resolutions is:

"Within the cathedral foundation the parish of St. James' Church shall become the St. James' Cathedral parish, which shall function in all respects as an organized parish." . . . "It shall maintain the corporate existence of St. James' Church, have its own list of communicants, elect its own vestry, raise its own budget as at present, and shall meet its financial obligations to the diocese and national Church in the manner prescribed by the canons of the diocese."

"The rector of St. James' parish shall be the dean of the cathedral. The Bishop and chapter shall direct all distinctly diocesan services."

"In case at some future date the cathedral parish shall cease to meet its responsibilities and obligations in the sense that an organized parish meets them; or in case the cathedral chapter shall have raised at least \$2,000,000, exclusive of funds and real estate now in the hands of St. James' Church and of the cathedral chapter, and are prepared to start upon the building of a cathedral on or near the site of St. James' Church, then in either case the administration of the cathedral parish may pass into the hands of the Bishop and the cathedral chapter at their option, to be administered as they in their judgment shall see fit."

One of the interesting provisions is that the Chapel of St. Andrew, erected in memory of the late James L. Houghteling, founder of the Brotherhood of St. Andrew at St. James' Church, shall be incorporated in any cathedral which shall be erected in a suitable place.

"The purpose of these provisions," says the original report of the vestry to the parishioners of St. James', "is threefold: It will fasten responsibility upon the present vestry and people of the parish who have assumed a budget of \$69,840 for the year 1928. It will relieve the Bishop and cathedral chapter of a heavy financial

burden at least during these first years. It will help to stimulate the whole diocese in hastening a day when a suitable cathedral establishment will become a reality.

"In conclusion, the rector, wardens, vestrymen, and people of St. James' Church sincerely hope and pray that the cathedral enterprise will justify itself in the initial years by works rather than in stones. And that the cathedral, and the life that centers around it, may become the heart and pulse of all missionary effort within the diocese of Chicago."

### CATHEDRAL CHAPTER MEETS

Soon after the action taken by the congregation, the cathedral chapter met

### ST. ALBAN'S SCHOOL COMMENCEMENT

St. Alban's School, Sycamore, had its commencement exercises and services on June 9th, 10th, and 11th. The sixth form faculty dinner was held on Saturday evening. On Sunday the Rev. Dr. Charles L. Street, headmaster, made an address at the choral Eucharist. In the afternoon prizes and diplomas were awarded and the Rev. D. A. McGregor, rector of St. Mark's, Glen Ellyn, made the commencement address.

### COMMENCEMENT AT WESTERN THEOLOGICAL SEMINARY

The annual commencement exercises of the graduate school of the Western Theological Seminary were held at St. Mark's Church, Evanston, on Thursday, June 7th, beginning with Holy Communion at 8 A.M. The alumni luncheon and meeting were



TO BE CHICAGO CATHEDRAL  
St. James' Church, Chicago

(Wednesday, June 6th), the Bishop presiding. The proposal contained in the resolutions made by the parish was accepted by the chapter.

Thus has the question of the site for a new cathedral been very happily settled. St. James' Cathedral will replace the old Cathedral of SS. Peter and Paul, the dear and hallowed old church which stood for many years at the corner of Washington boulevard and Peoria street, and which was burned in 1921.

The Bishop states that nothing will be done in the way of formally instituting the cathedral until the fall.

### CATHOLIC CLUB MEETING

The Catholic Club closed a successful and encouraging working year with a largely attended meeting and service at the Church of the Ascension on Monday evening, June 11th. Bishop White of Springfield was the guest of honor and the preacher. The next meeting of the club will be in September.

followed by the commencement service with conferring of degrees by Bishop Griswold. The rector, the Rev. Dr. Arthur Rogers, was the preacher.

The president, the Rev. Dr. W. C. DeWitt, announced that a gift of \$25,000 had been made to the seminary by Lucius K. Baker of Winnetka. Dr. DeWitt said that the money will be used for the building fund of the seminary.

### RELIGIOUS EDUCATION CONFERENCE

A valuable conference for educational leaders in the province of the Midwest, was held at St. Paul's Church, Kenwood, on Tuesday and Wednesday, June 5th and 6th. The sessions began on Tuesday morning with an address of welcome by the rector of St. Paul's Church, the Rev. G. H. Thomas. Bishop Campbell Gray, president of the province, spoke on the Purpose of the Conference. Interesting themes and subjects were discussed during the day, such as the Curriculum of Religious Education, What the National Department is



Doing, and What it Means to Be a Preacher of Religious Education. Miss Frances Edwards and Miss Mabel Lee Cooper were the leading speakers on these themes. On Wednesday morning an important conference was held on Week Day Religious Education, the speakers being the Rev. Lewis B. Whittemore, Grand Rapids, Miss Marguerite Beale, and Prof. Norman Richardson of Northwestern University. The Rev. C. C. Jatho, Cleveland, and E. E. Piper spoke in the afternoon on the Crusade of Youth.

The Rev. Theodore R. Ludlow, representative of the National Department of Religious Education, was emphatic in his criticism of the neglect of anything adequate in the religious education of the youth of the past and present generations. He declared that when parents grow careless in the religious training of their children, as they grow out of childhood, a tendency toward moral laxity is allowed to develop. It is for the remedying of this problem, and also to lay plans for the revival of adult interest in the Church, that the conference was being held, said the speaker.

"Much has been written," said Mr. Ludlow, "about the moral laxity of our young people. The root of the difficulty lies in a theory and practice of religious education which has been stopped at the 'teen' age. If the preceding generation had made a continuous and life-long effort toward ever-increasing spiritual capacity, they would not now find themselves with a 14-year old spiritual knowledge, struggling to understand and guide the 40-year old worldly wisdom of their children.

"If when we reach the reflective age there has been built into our lives nothing of the meaning of the universe, we continue to apply to it the only method we know of—the laboratory method. We have the results in material mindedness, experimental emotionalism, companionate marriage, and the like."

On Wednesday, Professor Richardson spoke on the deficiencies of the educational program of America, particularly in religious education, and said that they are directly responsible for crime and other forms of moral delinquency. Dr. Richardson proposed a national character education crusade to make righteousness co-extensive with general intelligence.

"The annual cost of crime in America," said the speaker, "has been estimated as between ten and eleven billions of dollars. This alarming condition is not necessary. It is the result of deficiencies in the educational program of the country. Whenever character education is neglected, crime and other forms of moral delinquency flourished.

"Righteousness can be made co-extensive with general intelligence. Children can learn to tell the truth as well as to use good English. They can learn to be honest as well as to locate minerals, lumber, and other natural resources on the map.

"As a nation we have gone at the task of character education backward. The primary problem is not how to establish and maintain juvenile courts and homes for criminal adolescents. It is rather to prevent delinquency. A dollar spent in prevention is better than the ten dollars spent in reclamation." H. B. GWYN.

### NEW CHURCH AT WENGEN, SWITZERLAND

WENGEN, SWITZERLAND, is a place where English people go for skiing. There is a new church there, dedicated appropriately to St. Bernard, whose name is associated with hospitality to visitors in the snow, and at whose monastery skiing was first introduced in Switzerland.

## Calls Special Convention of Pennsylvania for Election of Bishop Coadjutor

### Bishop Conducts Diocesan Day Services—Predicts Ground Broken for Cathedral Next Year

The Living Church News Bureau  
Philadelphia, June 9, 1928

BISHOP GARLAND THIS WEEK ISSUED A circular letter stating that he had decided to call a special convention to meet in Holy Trinity Church, Rittenhouse Square, Tuesday, October 2d, at 9:30 to elect a coadjutor. The advance notice is to the end that vacation absences may be planned so as not to interfere with a full attendance. He also sets forth the following prayer:

"Almighty and everlasting God, who by Thy Holy Spirit didst preside in the council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be with the convention of this diocese soon to assemble in Thy name and presence.

Put far from us all worldly thoughts and aims, and enable us to act as in Thy sight and for Thy glory.

Direct and rule our hearts that we may choose as Bishop Coadjutor a man approved by Thee. Guide the one chosen to accept the call of Thy Church, if it be Thy will, and endue him with the gifts of Thy Holy Spirit, that he may be to the flock of Christ a true shepherd. Bind us all together in unity of spirit and reconsecrate us to Thy service that with loving devotion we may live for the up-building of Thy Church and the extension of Thy Kingdom; through Jesus Christ our Lord. Amen."

A postscript signed by the Rev. Richard J. Morris, secretary of the convention, states that the official notice will be mailed about August 1st, and adds a reminder that a certificate for delegates will be required, since it might be mistakenly assumed that the certificate for the May convention would serve.

#### BISHOP GARLAND CONDUCTS DIOCESAN DAY SERVICES

Bishop Garland conducted an open air religious service on the cathedral site, predicted that ground would be broken for the first buildings this day next year, and announced gifts totaling half a million dollars, at the second annual diocesan day, Saturday, June 9th. At 2 P.M. Polish, Rumanian, and Italian children in national costumes presented an interesting program, including folk dances, under the Ven. James F. Bullitt, Archdeacon in charge of work among the foreign-born. He was assisted by Miss Dean, who brought an Italian delegation from St. Elisabeth's, the Rev. Edward M. Baczewski leading a large delegation from the Holy Redeemer Polish Mission and St. Mary's, Manayunk, and other workers.

At 3 P.M. the Bishop conducted a service, the music being led by a vested choir and trumpeters under the direction of the choirmaster of the Church of the Good Shepherd, Kensington. The Rev. Albert W. Eastburn, padre of the Philadelphia branch, and the men of Toc H handled the crowd. Missionary gifts of the children of the diocese to the children of the Philippines were on display. During the day picnics were held by a number of parishes.

The Bishop announced that the Bishop's Bricks offering next Epiphany would be devoted to a children's contribution to whatever building should first be erected on the cathedral site. No Sunday services

will be held this year, but it is hoped to resume them in 1929 if better arrangements can be completed. The Bishop said:

"I am sure that everyone in the diocese is anxious to know when we are to begin operations on the cathedral site. A year ago I made an announcement that an agreement had been made with Congressman Henry W. Watson by which the bequest of his wife could be used for erecting a chapel on the cathedral site and for which purposes we have \$100,000 on hand.

"I also stated that the Bishop's house would be erected here in about three years, but it is quite probable that arrangements will be made so that the Bishop's house and a house for the Bishop Coadjutor will be erected before that time.

"I am also very happy to announce that I have just been offered a carillon. This involves, of course, the building of a tower to carry the bells, and it will mean that we will have on this site one of the most beautiful carillons in the country. The donor desires to remain anonymous, and in respect to this desire I will not announce the name until permission is given when the carillon is to be erected. It will take some time to plan for such a wonderful memorial, but I am in hopes that we can get it under way next year.

"In addition I am also glad to announce that a memorial will be erected in memory of James and Martha B. Hay, which will cost about \$100,000. The executors will announce the form this memorial will take as soon as our cathedral plans have been prepared.

"From these statements of gifts I am now able to state that the time has come when we must get our plans for the cathedral and other buildings under way. It is my earnest hope and expectation that next year on this diocesan day we will break ground for some of these buildings."

CHARLES JARVIS HARRIMAN.

### WISCONSIN WOMEN ANTICIPATE NEW DIOCESE

EAU CLAIRE, WIS.—Anticipating the probable action of General Convention in setting apart next autumn a new diocese of Eau Claire, the Woman's Auxiliary of the convocation of LaCrosse, which comprises that part of the present diocese of Milwaukee which will become the new diocese, held an organization meeting here on June 6th. Mrs. Forbes Snowden of Milwaukee, diocesan president, presided, and delegates were present from the portion of the diocese of Fond du Lac which is expected to be added to the Eau Claire diocese.

An organization was perfected and officers elected, so that if General Convention authorizes the new diocese, the executive board of the Woman's Auxiliary will be able to function without delay. Meanwhile the newly-elected officers will serve as convocational officers under the Auxiliary of the diocese of Milwaukee.

The women of the convocation also created a fund, the interest of which is to be used to help candidates for the ministry from the new diocese, as a memorial to the late Mrs. William Torrance, former chairman of the Auxiliary in this convocation, who died in March.

Officers were elected as follows:

Mrs. F. R. Bonnell, Eau Claire, chairman; Mrs. Charles Mandelert, Chippewa Falls, vice-chairman; Mrs. E. C. Van Wie, Tomah, secretary; Mrs. Jonathan Boothby, Menomonie, treasurer; and Mrs. Mark Messinger, Eau Claire, U. T. O. treasurer.



## Dr. Schmuck Begins Making Survey of Maryland as Approved by Convention

### Dedicate New Children's Hospital—Choose New Cathedral Architects

The Living Church News Bureau  
Baltimore, June 9, 1928

THE REV. DR. ELMER N. SCHMUCK, one of the general secretaries of the Field Department of the National Council, has been chosen to make the survey of the diocese of Maryland, as suggested by the Bishop in his convention address in January, approved by the convention, and ordered by the executive council. Dr. Schmuck has come to Baltimore, and began the work of the survey on May 28th.

"A survey is a diagnosis," says the Rev. John I. Yellott, chairman of the survey committee of the executive council, in his letter to the clergy of the diocese, announcing the opening of the survey. "Its value depends upon the facts perceived or discovered, and the patient must supply the facts." In order to elicit these facts a questionnaire has been sent out with the request that it be returned answered by July 1st.

The questionnaire endeavors to make a survey not only of the material fabric possessed by the various congregations and the financial condition, but also of the social and spiritual condition as well. The statistics asked are for the years 1920, 1925, and the present; but many questions are asked to ascertain if the congregations are following in the lead of the most successful practice as it obtains in the Church.

The survey will be made first of the churches of Baltimore and the vicinity, and then of the country churches of the diocese. It is hoped to complete the survey and to have a report, with recommendations, sometime during the fall, or at least before the next meeting of the diocesan convention.

#### DEDICATE NEW CHILDREN'S HOSPITAL

On Saturday afternoon, June 2d, the Rev. Dr. H. P. Almon Abbott, rector of Grace and St. Peter's Church, Baltimore, presided at the dedication of the new children's hospital of Eudowood Sanatorium, as the hospital for consumptives of Maryland, located on Burke avenue and Hillen road, on the outskirts of the city, is known.

The new unit contains equipment to provide free out-of-door treatment for forty tubercular children. Sleeping rooms, porches, a school room, recreation and play rooms, an emergency kitchen, and isolation rooms are included. The building, furnishings, and equipment are the gift of Mrs. Henry Barton Jacobs, wife of Dr. Henry Barton Jacobs, president of the hospital, and a devoted Churchwoman.

The work of the hospital for consumptives of Maryland was begun in a small city house in 1896 by a few women, who were impressed with the need that attention be given poor tubercular women, and it became the first hospital in the United States for the free treatment of consumptives. The work soon outgrew this small building and, through the generosity of Benjamin F. Newcomer, a farm near Towson was purchased. With the passing of years this house has been re-

#### JAPANESE ELECTED BISHOP

NEW YORK—A cable to the National Council received June 11th reports the election by the Tokyo diocesan synod of the Rev. Peter Yonetaro Matsui as Bishop of Tokyo, to succeed the late Bishop Motoda.

The Rev. Mr. Matsui is rector of the self-supporting St. Paul's Church, Tokyo, which was established by the English Church Missionary Society, and examining chaplain to the Bishops of Kobe and Tokyo. He was educated at the Church Missionary College, Osaka, and Wycliffe College, Toronto. He was ordained deacon in 1898 and priest in 1902, by the Bishop of Osaka, and served for a number of years as a pastor and teacher in that diocese.

When Mr. Matsui is consecrated bishop, he will be the third Japanese priest to be elevated to the Anglican episcopate.

modeled and improved and has become the administration building and infirmary of the hospital.

Succeeding gifts have provided many other needed buildings.

A building for convalescent cases has been erected where patients are given opportunity to earn something by caring for chickens and the gardens after their disease has been arrested, and they are yet not sufficiently recovered as to warrant their return to their homes. The various buildings enable the hospital to receive early cases, likely to recover, and more advanced cases that may or may not recover, while the convalescent house is for those who are on their way to becoming self-supporting again. To these the new children's hospital, given by Mrs. Jacobs, is the latest addition. This will increase the capacity of the hospital to 200, and will accommodate a part of the waiting list.

#### NEW CATHEDRAL ARCHITECTS

Messrs. Frohman, Robb, and Little, the architects of Washington Cathedral, were chosen at a recent meeting of the Maryland Cathedral Foundation to succeed the late Bertram G. Goodhue as architects for the edifice that the diocese of Maryland hopes to erect soon.

Mr. Goodhue's original plans for the cathedral will be entirely abandoned, and Mr. Frohman, who is now on his way to England, will prepare entirely new sketches which will be submitted to the foundation at its meeting on the last Wednesday in October. The style of the new plans is to be gothic. The group of buildings to be erected includes the cathedral proper, a synod hall, which is to be completed first for the use of the cathedral congregation, a library, and bishop's, dean's, and canons' residences. The stone for this project will be taken from a quarry owned by Bishop Murray and presented by him and Mrs. Murray some time ago.

Due to the fact that the cathedral congregation has been growing rapidly under the ministrations of Canon Arrow-smith, and to the fact that plans have been made for merging the congregations of Christ Church and of St. Bartholomew's

Church with it, the erection of a proper house of worship, larger than the crypt of the synod house at present in use, has become imperative. The upper part of the synod house will therefore be begun, and it is hoped to have it completed in six months, at a cost of from between \$200,000 and \$300,000. It will be constructed with nave and chancel, and will seat from 600 to 800 persons.

#### ST. JOHN'S CORNERSTONE

The cornerstone of the new church of St. John, Mount Washington, Baltimore, was laid May 27th, by the Most Rev. John Gardner Murray, D.D., assisted by the Rt. Rev. E. T. Helfenstein, D.D., Bishop Coadjutor, and the Rev. C. A. Hensel of the Church of the Redeemer. The Rev. R. S. Litsinger is rector of St. John's. The new church is expected to be ready in the fall.

#### THEOLOGICAL STUDENTS

Ten candidates for orders in the diocese of Maryland are to be together at the Church of St. Michael and All Angels, Baltimore, Sunday, June 10th, and will participate in the services. There will be a corporate Communion early for men and boys. Charles A. Brocklebank, one of the candidates, is the speaker at the morning service, and J. Moulton Thomas, another candidate, at the evening service.

H. W. TICKNOR.

#### CHURCH WORKERS

#### TO MEET AT EVERGREEN, COLO.

EVERGREEN, COLO.—The Evergreen conference for Church workers, to be held at the conference center here from July 30th to August 11th, offers to Church men and women of the central plains an opportunity to combine the benefit of an ideal vacation in the Rocky Mountains with intensive preparation and training for the work of the Church.

Under religious education, the leaders are to be Miss Mabel Lee Cooper of the National Council; Dr. Adelaide T. Case of the department of religious education, Teachers College, Columbia University; and the Rev. Walter H. Stowe of St. Mark's Church, Denver. The Rev. Dr. E. S. White of St. Louis, Mo., will conduct a course in social service. The Church music course will be under the direction of the Rev. Canon Winfred Douglas, Mus.D., who will be assisted by Walter Williams, organist at St. Stephen's Church, Providence.

The School of the Prophets will open almost immediately after the close of the Church Workers' conference, August 13th to August 25th. The chaplain of the school will be the Rev. S. C. Hughson, O.H.C., of West Park, N. Y. Lecturers include the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont; the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado; Canon Winfred Douglas, Mus.D., Dr. Adelaide T. Case, the Rev. Dr. E. S. White, and the Rev. H. C. Benjamin of Pueblo, Colo.

#### RACINE COLLEGE COMMENCEMENT

RACINE, WIS.—Commencement exercises of the Racine College Grammar and Preparatory School, Racine, were held on Wednesday morning, June 13th, in the chapel of the school at 10 o'clock. After the sermon by the Bishop of Milwaukee, the Rt. Rev. William Walter Webb, D.D., the class stone and window were placed.



## Dr. George P. Atwater Declines Election to Be Suffragan Bishop of Long Island

### Consecrate Christ Church, Bay Ridge—Commencement of Cathed- ral Schools

The Living Church News Bureau  
Brooklyn, June 8, 1928)

THE REV. DR. GEORGE P. ATWATER HAS declined his election to be Suffragan Bishop of this diocese. In a letter dated June 5th, addressed to Bishop Stires and the members of the convention, he expresses his deep sense of the honor done him by his election, and sets forth the obligations that bind him to his parish. "The members of Grace Church," he says, "have fulfilled their part of a mutual undertaking with exceptional devotion, while the fulfillment of my share of that enterprise is still in its initial stages. . . . I am convinced beyond the shadow of a doubt that I cannot honorably relinquish my rectorship of Grace Church. Therefore, not by a choice between possible alternatives, but by an obligation which binds me to my present office, I must decline my election as Suffragan Bishop of Long Island."

Bishop Stires, in a letter which accompanies that of Dr. Atwater, says: ". . . I am fully convinced that his decision is actuated solely by the very highest motives. I am compelled to confess that at present he cannot come to our aid. . . ." Bishop Stires intimates in the same letter that at an appropriate time he will request a special convention to "consider what we ought to do." There is great regret throughout the diocese at Dr. Atwater's decision, but only increased respect for him, in view of the reasons he gives.

#### CONSECRATION OF CHRIST CHURCH, BAY RIDGE

The celebration of the seventy-fifth anniversary of Christ Church parish, Bay Ridge, Brooklyn, culminated on Monday last with the consecration of the church. The beautiful edifice was crowded with joyous and grateful parishioners and friends. Bishop Stires officiated and also preached. The choir of St. Thomas' Church, Manhattan, with their noted leader, Dr. T. Tertius Noble, rendered the musical parts of the service with exceptional beauty. Besides the rector of the parish, the Rev. John Henry Fitzgerald, the rector emeritus, the Rev. Bishop Falkner, now in his 94th year, was also present. There were eight or ten of the other clergy of Brooklyn in the chancel.

The present church was erected in 1908, replacing a smaller building of wood built in 1852. Since the new church was erected, there has also been built a fine parish house of stone, and this hindered the liquidation of the mortgage on the property. This debt has now been entirely removed. The location of the church is a fine plot in an excellent neighborhood, and the buildings are of a beautiful gothic type. The mural decorations of the chancel are especially notable. There is an exceptionally fine organ in the church, and it was consecrated separately at the same service.

#### COMMENCEMENT AT THE CATHEDRAL SCHOOLS

The Cathedral schools, St. Paul's and St. Mary's, had their commencements in the same week this year. At Evensong in

the cathedral on Trinity Sunday the baccalaureate sermon to both schools was preached by the Rt. Rev. Nathaniel S. Thomas, D.D., formerly Bishop of Wyoming. On Tuesday was St. Mary's commencement, and on Wednesday St. Paul's.

#### JEWES MEET WITH CHRISTIANS

At St. George's Church, Astoria, of which the Rev. A. P. Nelson is rector, after an evening service on a recent Sunday, the Rev. Harry Greenberg of the Jewish Mission of the Holy Comforter lectured upon the Jewish Passover and its intimate relation to the Christian Eucharist. The lecture was illustrated

with the articles used in the orthodox Jewish ceremony. It was most interesting, and a number of friendly Hebrews of the vicinity not only accepted an invitation to attend, but expressed themselves as in no way objecting to what had been said.

#### MISCELLANEOUS

At St. Paul's Church, Clinton street, Brooklyn, there will be a Corpus Christi procession on the First Sunday after Trinity, and the rector, the Rev. Granville Mercer Williams, S.S.J.E., will preach.

Dean Robbins of the Cathedral of St. John, diocese of New York, will preach at the Cathedral of the Incarnation, Garden City, on Sunday afternoon, June 24th. Dr. S. Parkes Cadman will address the men's club of the cathedral on Tuesday evening, June 12th.

CHAS. HENRY WEBB.

## Chinese General Synod Assumes Larger Degree of Local Autonomy

### Provides for Diocesan Elections to Episcopate—Approves New Na- tive Bishops

The Living Church News Bureau  
Shanghai, May 1, 1928)

IN SPITE OF GREAT DIFFICULTIES OF TRAVEL, the eleven dioceses were all represented at the sixth General Synod of the Chinese Church (*Chung Hua Shen Kung Hui*), which met at St. John's University, Shanghai, April 21st to 28th. There were twelve bishops, two of them Chinese, and sixty-six clerical and lay delegates, fifty-five Chinese. Eight delegates were women, five Chinese and three foreign. The House of Deputies had a Chinese chairman and secretary, for the first time, and this demonstration of Chinese leadership in the excellent handling of business was one of the achievements of the synod. Each day there was a celebration of the Holy Communion at 7:15. After breakfast, Bishop Scott of Shantung led a series of meditations on the Resurrection Appearances of our Lord. Then the separate groups met in rooms in the Low Library. There were intercessions at noon and Evening Prayer at 6:30.

Meeting at the same time was the Women's Missionary Service League, a group of twenty representatives. This organization corresponds to the Woman's Auxiliary. It is only four years old and has already manifested an earnest spirit of devotion. It is undertaking a three-fold program, the organization of mothers' groups, emphasis on the religious education of children, and financial aid to the Board of Missions to the extent of \$1,500 a year.

The bishops enacted legislation providing for the election in China of diocesan bishops. Committees were appointed to work on a new hymnal and a Prayer Book for the Chinese Church. Bishop Molony of Chekiang, having served thirty-seven years in the field, was given permission to present his resignation to the Archbishop of Canterbury. The diocese of Honan requested the consecration of a Chinese assistant bishop but the request had to be laid aside because of irregularity in the preliminary proceedings.

The Bishop of Szechuan, western China, a diocese larger than the whole of England, was given all the encouragement

possible at this time to proceed with his plan for the consecration of two Chinese assistant bishops. The work in his diocese is so widely separated that with the available means of travel it is impossible for one bishop to cover the field.

The synod agreed in principle to the registration of schools, but felt that time and method must be left to the judgment of the several dioceses since the conditions laid down by the government are so vague and variable. The House of Deputies ordered its chairman to petition the boards of education, urging upon them that Christian schools ought to have the right to impose courses in religion, and attendance at worship, on Christian students if their parents so desire.

#### HOUSES FACE DEFICIT

Both Houses met together as the Board of Missions. They had a deficit to face. Archie Tsen, chairman of the board, described the American precedent, and the necessary \$6,000 was raised at once by personal and diocesan pledges.

The work in Shensi carried on by the Board of Missions has of course suffered severely, due to the long siege of Sianfu, anti-Christian attacks, and the failure of some of the staff. The Chinese showed determination to carry on the work, none the less, and voted \$10,000 a year for three years.

Action was taken which will improve the relation of the Shen Kung Hui to the National Christian Council in China. The council, in the opinion of man, has considerably "exceeded its mandate" in recent years. The synod hopes for a return to the lines of the original constitution of the council, simpler organization, and that the council will refrain from political pronouncements on questions as to which Christians may differ.

There is much satisfaction expressed over the election of the Rev. T. M. Tong as dean of the Central Theological School, the Chinese "General Seminary." Mr. Tong has been twenty years in the ministry, and for several years on the staff of the school; he has theological learning and solidity of character, and supplies Chinese leadership desired both by foreigners and Chinese.

The synod was characterized to a marked degree by unity, harmony, "honest fellowship," and brotherhood in Christ.



### PLATON UPHELD BY CONNECTICUT COURT

Action of Archbishop Kedrovsky to Oust Russian Pastor Disallowed by Meriden Judge

MERIDEN, CONN.—Giving a memorandum of decision that runs into five pages, Judge Newell Jennings on June 5th issued judgment from the bench for the defendant and ended the four weeks' trial of the action brought by Archbishop John S. Kedrovsky of the Russian Orthodox Church to oust the Rev. Father Stephen I. Burdikoff from the rectorate of the Church of St. Peter and St. Paul in Meriden.

The decision is sweeping. It goes behind the local issues of the correctness of the charges against the Meriden priest and the fairness of his trial, and decides that the Sobor, or Church meeting, in Moscow in 1923, at which a holy synod was appointed which in turn appointed Kedrovsky as Archbishop of North America and the Aleutian islands, was "neither *de facto* nor *de jure*."

The decision, unless it is reversed by the supreme court, will keep Kedrovsky's hands off all ten Russian Orthodox churches in this state. Eight of these churches still give their allegiance to Metropolitan Platon Rojdesvensky, head of the Church in North America under the Czarist regime, and were represented in court by their pastors or legal counsel, or both. The Hartford and Norwich parishes recognize Kedrovsky.

Albert H. Barclay, who, with William F. Geenty, represented Kedrovsky, filed notice of appeal to the supreme court, but has not decided whether the appeal will be carried through.

The news of the decision was greeted with jubilation by the parishioners in Meriden. The church bell was tolled for an hour, and an impromptu service was held in the church presided over by Father Burdikoff. Many of the parishioners had tears in their eyes as they sat in the church from which they had been barred since Judge John Richard Booth issued a temporary injunction March 2d, restraining Fr. Burdikoff from using it. A thanksgiving service June 10th was attended by most of the Russian priests in the state.

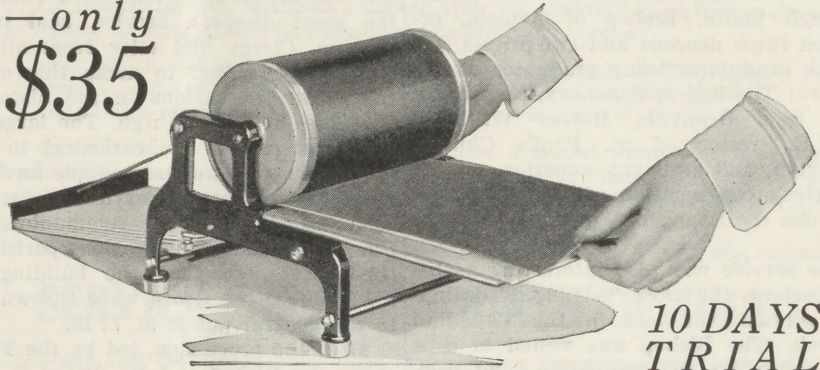
### PLAN MID-WEST MEETING AT WASHINGTON

MISHAWAKA, IND.—At a meeting of the president and council of the province of the Midwest held in May, the president of the synod, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, presented plans for a dinner to be held in Washington during the General Convention, to which all of the bishops, the clerical and lay deputies, the Woman's Auxiliary delegates, together with visitors from the twelve dioceses included in the province, are to be invited. The Presiding Bishop of the Church and the Bishop of Washington have accepted invitations to be guests on the occasion, and the date has been set for Monday evening, October 15th.

The president and council of the province unanimously indorsed the plan and asked the secretary of the synod, the Ven. Archdeacon Patterson, Cleveland, to make the initial announcements.

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### AMERICANS PARTICIPATE IN CANADIAN ORDINATION

SAULT STE. MARIE, ONT.—An ordination service with an international aspect was held in St. Luke's Pro-Cathedral here on Trinity Sunday, when the Rt. Rev. Rocksborough Smith, Bishop of Algoma, ordained three deacons and two priests, two of the candidates being graduates of the General Theological Seminary, New York. The Rev. Granville Mercer Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, and assistant superior of the American congregation of the Society of St. John the Evangelist, preached the sermon.

The service was also interesting as being perhaps the most "advanced" ordination service ever held in the Canadian Church. The Bishop was vested in cope and mitre for the ordination, and celebrated the solemn Eucharist, assisted by the Rev. John Armour as gospeller and the Rev. Oliver B. Dale, S.S.J.E., of Boston, as epistoler. Fr. Dale also sang the litany and, with the Rev. A. P. Banks, acted as deacon of honor. Preceding the ordination, Fr. Williams conducted a day's retreat for the ordinands in the Bishop's chancel.

The candidates ordained to the diaconate were: Major John Armour, graduate of Cambridge, St. Augustine's, Canterbury, and Lincoln Theological School, who has a distinguished war record and is now working on St. Joseph's Island, Ont.; Thomas Winston Daniel, graduate of St. John's College, Winnipeg, working at Uffington, Ont.; and Charles MacDonald Serson, graduate of Trinity College, Toronto, and the General Seminary, now associated with the Cowley Fathers at Bracebridge, Ont. Those ordained to the priesthood were the Rev. Gordon Coulter Graham, graduate of Trinity, Toronto, and the General Seminary, who is to be locum tenens at White River, Ont., and the Rev. Frederick Shaw, graduate of the College of the Resurrection, Mirfield, England, who is the incumbent of St. Simon's Church, North Bay, Ont.

### ANNIVERSARIES IN CHURCH AT NASHUA, N. H.

NASHUA, N. H.—A combination of anniversaries was recently observed by the Church of the Good Shepherd, Nashua, when the new parish house, built and furnished at a cost of \$45,000, was opened to celebrate twenty-five years of service of the Rev. William Porter Niles as rector, and the twenty-fifth anniversary of the marriage of Mr. and Mrs. Niles.

A large reception was held at which the bishop, a representative of the clergy of the diocese, one of the local ministers, the mayor, and others made addresses.

The parish house is of granite and brick and is beautifully and adequately equipped.

### ALBANY SUMMER SCHOOL TO MEET

ALBANY, N. Y.—The twenty-third annual session of the Albany cathedral summer school will be held in the buildings of St. Agnes' School, Albany, June 25th to 30th. Following the daily celebration, class room study and lectures will occupy the day to Evensong in the cathedral at 5:30, with evening conferences at 8 o'clock.

Lecturers will be: The Rev. Dr. George J. A. Ross of Union Theological Seminary; the Rev. William E. Johnson of San Benito, Tex.; Prof. A. Holmes, Ph.D., of the University of Pennsylvania; the Rev. Harold Holt of New York; Bishop Oldham; the Rev. G. Warfield Hobbs of New York; the Rev. Eugene F. Bigler of Mexico; and Dr. Larkin W. Glazebrook of Washington.

### TRINITY CHURCH, PITTSBURGH, INAUGURATED AS CATHEDRAL

PITTSBURGH—On Trinity Sunday, Trinity Church, Pittsburgh, was formally inaugurated as the cathedral of the diocese. The special services reached a climax at the great diocesan service, held in the evening. Clergy and laity from all over the diocese united to make this one of the greatest occasions in the history of the Church in Pittsburgh. The large congregation packed the cathedral to overflowing, several hundred people having to stand throughout the service. Tickets had been issued to all the communicants of the parish, and to the various parishes of the diocese, so that the building was filled before the doors were thrown open to the general public at 7:15.

After the procession, led by the Trinity choir, the Bishop and Dr. Percy C. Kammerer, formerly rector of the parish and now Dean of the cathedral, gave brief addresses. The Bishop spoke of the events in the history of the Church in western Pennsylvania leading up to the inauguration of the cathedral, and of the hope of future service to the religious life of the city, while the Dean emphasized the identity of the cathedral as a diocesan church, and of his hope that, aided by its downtown location, the cathedral might minister with increased effectiveness to people of all denominations.

### CHURCH ARMY LOOKING TO YOUTH

NEW YORK—So frequently in their work up and down the different dioceses the officers of the Church Army meet youths to whom the adventure of pioneer evangelism strongly appeals, that there has been called into existence a sub-department to be known as the company of Candidates in Waiting. This company consists of confirmed youths, who are as yet too young to enter the Church Army training center. Captain C. J. Atkinson is the secretary of this group, and will be glad to hear from the clergy and leaders of work among youths, regarding suitable candidates.

The lads will be guided in their reading and either encouraged in Church activities, with a view to their becoming Church Army evangelists, or candidates for holy orders. There are no fees or subscriptions. Inquiries concerning this should be addressed to Church Army Headquarters, Diocesan House, 416 Lafayette street, New York City.

### NEAR EAST RELIEF

NEW YORK—Near East Relief reports that at the present time there are under the care or supervision of that organization 32,131 children, of whom 13,005 are in institutions and the remainder subsidized in homes or outplaced under supervision. Of those in the orphanages, fifty-four per cent are under 13 years of age. The committee is now engaged in an underwriting campaign to provide for these children until they can be brought to self-support at 16 years of age. As soon as this underwriting fund is subscribed, general financial campaigning for Near East Relief will cease. Earnest requests are, therefore, made for contributions to be distributed, if more convenient, within the next two years, for the purpose of completing the amount of the fund and thus to wind up the financial part of the history-making philanthropy.

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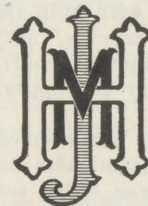
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**INSTITUTE DEAN  
OF MEXICO CATHEDRAL**

MEXICO—The Very Rev. Frederick W. Golden-Howes was instituted Dean of Christ Church Cathedral, Mexico City, on Trinity Sunday, June 3d, by the Bishop, the Rt. Rev. Frank W. Creighton, D.D., assisted by the Ven. William Watson, archdeacon, a good congregation being present. The Bishop and the parish both have given receptions for the Dean and so he has been able to meet most of the British and American colonists. The new Dean has made a good impression, and we look forward to a new era of prosperity at the cathedral.

**COMMENCEMENT OF  
CHURCH DIVINITY SCHOOL**

SAN FRANCISCO—The commencement of the Church Divinity School of the Pacific was held in Grace Cathedral, San Francisco, on May 30th. This marked the closing of the thirty-fourth year of the school. The Rev. Dr. Lyman P. Powell, dean of the school, made an address in which he referred especially to the present status of the school as the Church theological school of the province, endorsed by the province of the Pacific. He also referred to the contemplated moving of the school to Berkeley.

The Rev. William L. Wood of Ross has been appointed vice-dean of the Divinity School by the board of trustees.

**PLAN CAMPAIGN FOR  
MISSISSIPPI CHURCH SCHOOL**

JACKSON, Miss.—The Episcopal Laymen's Organization of the diocese of Mississippi at a meeting held recently in Jackson adopted the task of raising \$160,000 for All Saints' College, the diocesan school for girls located at Vickburg. This committee appointed to head the campaign appealed to the Vicksburg Chamber of Commerce to help them in the drive, with the result that Vicksburg has pledged \$50,000 of the total amount needed.

**VICE PRESIDENT OF  
BROTHERHOOD RETIRES**

PHILADELPHIA—At a meeting of the national council of the Brotherhood of St. Andrew, G. Frank Shelby, vice-president of the organization, announced that on August 1st he expected to retire from the employed staff in order that he might be able to spend more time at home with his mother in Denver. In accepting his resignation the national council adopted a resolution of its appreciation of the sacrificial service and splendid leadership that he has given to the Brotherhood.

**NEGRO CHURCH WORKERS  
MEET AT RALEIGH, N. C.**

RALEIGH, N. C.—The St. Augustine's College conference for Negro Church workers met here on the college campus on Tuesday, May 29th, and was well attended by leaders of the college, clergymen, and Church delegates from many of the surrounding dioceses and states. The conference closed Friday, June 1st, with a memorial service in honor of the late Bishop Delany. Lecturers were the Rev. Dr. E. C. Young of Philadelphia, the Rev. Harold Holt of the National Council, and Miss Bertha Richards, dean of the Tuttle Training School.

**FOURTH OF JULY**

On October 5, 1785, less than a decade after the Declaration of Independence was signed, General Convention passed the following resolution:

*"Resolved, That the Fourth of July shall be observed by this Church for ever, as a day of Thanksgiving to Almighty God for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America."*

In order to carry out the above resolution, a special Form of Prayer and Thanksgiving was set forth, and the Convention ordered "that the said Form of Prayer be used in this Church on the Fourth of July, for ever [JOURNAL OF GENERAL CONVENTION, Perry's Reprints, Vol. I, pp. 23, 241.]"

This official Form of Prayer is available in an attractive colored leaflet entitled

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**BISHOP TUTTLE MEMORIAL  
USED FOR FIRST TIME**

ST. LOUIS, Mo.—The Bishop Tuttle Memorial, St. Louis, was used for the first time on Monday evening, June 4th, when the annual parish dinner of Christ Church Cathedral was held. While the memorial will not be completed in full until fall, the staff has moved in, and many of the rooms are ready for use.

The memorial is a handsome seven-story building, erected from the proceeds of a campaign after Bishop Tuttle's death to which Roman Catholics, Jews, and members of many Protestant denominations as well as of the Episcopal Church contributed. It contains diocesan and parish offices, club rooms, a swimming pool, gymnasium, and a chapter room, furnished by many gifts as memorials to the laymen who served on vestry and chapter since the parish was organized in 1819.

One of the features of the memorial is the Schuyler Memorial Auditorium in memory of Dean Montgomery Schuyler, for over forty years at the head of the parish, and by whose devoted efforts the cathedral was erected.

The men's club room is to be called the Carroll M. Davis Room in commemoration of the work of the Rev. Dr. Carroll M. Davis, who was for twenty-five years dean of Christ Church Cathedral, and is now domestic secretary of the Department of Missions of the National Council.

**SUMMER SCHOOL FOR  
THE CAROLINA DIOCESES**

HENDERSONVILLE, N. C.—The summer school, known in the past as the Valle Crucis summer school for religious education, will meet this year at the Church training school, July 2d to 13th, at Kanuga Lake, Hendersonville, continuing under the direction of the departments of religious education for the five Carolina dioceses.

Kanuga Lake, situated in the most popular section of the west North Carolina mountains, has become the center of Church interest in the southeast for the summer of 1928. This attractive resort has the prospect of becoming permanent assembly grounds for the Church.

The faculty of the Church training school includes the Rt. Rev. K. G. Finlay, D.D.; Bishop of Upper South Carolina; Mrs. A. J. Gammack; the Rev. Elwood Lindsay Haines, Charlotte; Mrs. M. B. Hutchinson; the Rev. J. W. Cantey Johnson, Gastonia; Mrs. Jean S. Knight; the Rev. Edmund J. Lee, formerly of Anking, China; Mrs. John Loman; the Rev. Dr. Homer W. Starr, Charleston; Mrs. D. D. Taber; Miss Amy Burt; the Rev. Dr. Gardiner L. Tucker, Houma, La.; the Rev. John Moore Walker, Charlotte; Miss Margaret G. Weed, and the Rev. Louis G. Wood, New York.

**FACULTY OF LOS ANGELES  
SUMMER SCHOOL**

LOS ANGELES—The Harvard School, Los Angeles, will be the scene of the Los Angeles summer school, to be held from June 25th to June 30th.

The first lecturer on the program will be the Rev. Walter P. Doty of St. Paul's Cathedral, Los Angeles, who will deliver an address on What the Church Means By Worship.

Other lecturers will be the Rev. Henry C. Smith, Riverside; the Rev. William B. Spoford, Chicago; the Rev. Dr. Herbert H. Powell, San Francisco; the Rev. Hoyt E. Henriques, Salt Lake City; Deaconess Anna G. Newell, Berkeley; the Rt. Rev. W. B. Stevens, D.D., Bishop of Los Angeles; the Rt. Rev. Edward L. Parsons, D.D., Bishop of California; the Rev. Bertram A. Warren, Pomona; the Rev. R. H. Gushee, Ontario; and the Rev. Franklin L. Gibson.

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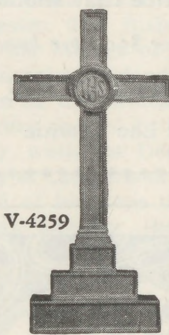
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**SUMMER SCHOOL FOR CHURCH WORKERS IN DULUTH**

CASS LAKE, MINN.—The third annual summer school for Church workers of the diocese of Duluth, combined with the diocesan Young People's Fellowship, will be held June 24th to the 29th at St. Peter's Mission, Cass Lake.

The chaplain of the school will be the Bishop of the diocese, the Rt. Rev. Granville G. Bennett, D.D. Other clergy on the faculty include the Rev. Benjamin T. Kemerer, Duluth; the Rev. Austin Pardue, Hibbing; and the Rev. L. W. Hallett, International Falls.

**COMMENCEMENT AT ST. JOHN'S ACADEMY, DELAFIELD**

DELAFIELD, WIS.—St. John's Military Academy, Delafield, held its forty-first commencement June 8th, 9th, and 10th. June 8th was field day and the annual Kemper-DeKoven field meet was held. June 9th was military day and "old boys" reunion.

On commencement day, June 10th, a memorial service was held in the Victory Memorial Chapel at 6 A.M., the Rev. W. D. McLean, the chaplain, officiating. The flowers on the altar and in the chancel were provided by the Joseph Lyman Child Fund, a perpetual memorial in remembrance of Joseph Lyman Child of the class of '23. At 9 o'clock medals, honors, and prizes were distributed by the dean, Capt. H. H. Holt, at Smythe Hall, and following the literary exercises, the graduation procession moved to the chapel, where a service was held and diplomas were presented to 110 graduates by the president, Col. Roy F. Farrand.

**COMMENCEMENT AT ST. AGNES' SCHOOL, ALBANY**

ALBANY, N. Y.—Twenty-three girls were graduated from St. Agnes' School, Albany, at its commencement, June 7th, this being the fifty-sixth class and the fifty-eighth year of the school. Bishop Oldham presided at the exercises in the school, awarding the diplomas and prizes; and Bishop Nelson made the class address at the service following in the Cathedral of All Saints, pronouncing his blessing on the graduates assembled at the chancel steps.

Bishop Oldham announced receipt of \$190,000 in cash and pledges on account of the campaign for a fund of \$300,000 that is being raised for St. Agnes' School. This insures necessary alterations and improvements to the present school buildings, providing for its continuance next year on the present site.

**PLAN NEW BUILDINGS FOR VOORHEES SCHOOL**

DENMARK, S. C.—At the recent meeting of the board of trustees of the Voorhees Normal and Industrial Institute, Denmark, Dr. R. W. Patton, director of the American Church Institute, announced the early erection and equipment of additional buildings to cost approximately \$200,000.

The recent commencement at Voorhees, at which fourteen members of the graduating class received diplomas and nine students in the trades department received certificates, was featured by the addresses of R. S. Wilkinson, president of State College for Negroes, and R. R. Moton, principal of Tuskegee Institute.

**SUMMER CONFERENCE OF PITTSBURGH AND ERIE**

CONNEAUT LAKE, PA.—The fifteenth annual Conneaut Lake summer conference for Church workers will be held at Conneaut Lake Park Hotel during music festival week, July 8th to 15th, under the leadership of the dioceses of Pittsburgh and Erie.

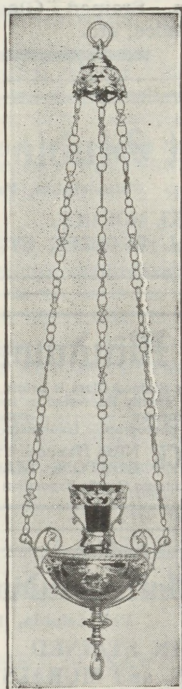
The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, continues his popular courses, the one for this year being How the Christian Church Began. Others on the faculty include the Rev. Dr. Royden Yerkes of the Philadelphia Divinity School; Frank D. Preston of the Public Charities Association of Pennsylvania; Dr. Adelaide Case, of Teachers' College, Columbia University, and the Rev. Felix Kloman of New York.

The sunset services will be conducted by the Rev. Dr. Churchill J. Gibson of Ardmore. The conference will close on Sunday, July 15th, with the annual service for the choirs of northwestern Pennsylvania.

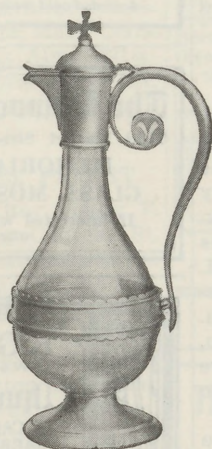
**YOUNG PEOPLE OF MICHIGAN MEET**

BAY CITY, MICH.—The most successful young people's conference ever held in the diocese of Michigan took place May 25th to 27th, at Trinity Church, Bay City. Over 300 were in attendance, representing all parts of the diocese and nearly every parish.

The program opened on Friday evening with a public service at which Bishop Overs, formerly of Liberia, gave an address, in which his hearers were supplied with vivid pictures of one of the most interesting of our mission fields.



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### CONSECRATE CHURCH AT MARSHALL, MO.

MARSHALL, Mo.—Consecration of Trinity Church, Marshall, the Rev. W. J. Gratton, priest-in-charge, took place on Sunday, June 10th, with the Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, as officiant and preacher. The mission at Marshall has had continuous and active existence since 1872. It is now housed in a substantial and well appointed church, built five years ago during the incumbency of the Rev. W. T. Travis, now rector of St. Simon's parish, Chicago. Discharge of last obligations for the cost of building was recently made through receipt of a gift of \$500 from the American Church Building Fund Commission.

### BUILDING PROGRAM STARTED IN SPOKANE

SPOKANE, WASH.—The district of Spokane, through its bishop and council, has inaugurated a building program aggregating \$121,500. Of this \$52,500 will be raised locally. It is proposed to construct new churches at Wenatchee, St. Andrew's, Spokane, and at Pasco; new rectories at Roslyn, Colville, and Colfax; a new dormitory at St. Paul's School for Girls at Walla Walla; and a small parish hall at Kennewick.

The new churches in Spokane and Wenatchee are to be stone and, when completed, will cost from \$60,000 to \$75,000 each. The church at Wenatchee is now in course of construction. St. Andrew's Church, Spokane, has three choice lots which, together with the parish hall already constructed, is valued at \$7,000.

### COMMENCEMENT AT HOWE SCHOOL, INDIANA

HOWE, IND.—Howe School has completed its most successful year in its history. For some years its enrolment has been at capacity, with a waiting list. Even with its opening of rooms in Knickerbocker Hall last year space could not be provided for all who sought entrance.

The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, preached the baccalaureate sermon. The Very Rev. Francis S. White, D.D., of Cleveland made the address on Monday, June 3d. At the commencement exercises the rector, the Rev. Charles Herbert Young, presented a gold watch to each of six officers of the school who have completed six years or more of continuous service for the school.

The alumni association is raising funds for a natatorium or a gymnasium in memory of the Howe boys who gave their lives for their country.

### COMMENCEMENTS IN UTAH

SALT LAKE CITY—Annual commencement exercises of St. Mark's Training School for Nurses, Salt Lake City, were held in St. Mark's Cathedral on May 23d. The address was delivered by Martin C. Linden, M.D., and diplomas were presented by the Rt. Rev. A. W. Moulton, D.D., president of the board of trustees and Bishop of the diocese, to the thirteen members of the class. The commencement exercises of Rowland Hall, diocesan school for girls, were held at St. Mark's Cathedral, June 11th. Diplomas were presented to six graduates of the high school department by Bishop Moulton.

### BISHOP LAWRENCE IN PARIS

PARIS—Bishop Lawrence of Massachusetts, who is engaged in an official visitation of the American Episcopal churches in Western Europe, preached at the Paris pro-Cathedral on Sunday, May 20th, at the morning service to a very large congregation. He also administered confirmation to a class of fourteen, and afterward the Holy Communion. Bishop Lawrence remained in Paris for about ten days and then proceeded to London.

### RENOVATE PARISH HOUSE AT SHARON, PA.

SHARON, PA.—Contracts have been let for extensions to the parish house of St. John's Church, Sharon, the Rev. Dr. E. J. Owen, rector, the work to begin July 1st. Included will be a swimming pool, a combined gymnasium, auditorium (with fully equipped stage), and dining room, and five additional rooms for Church school classes and other parish activities. The present parish house will be remodelled to meet the needs of the Church school, making with the addition one complete unit.

### DELEGATES TO GENERAL CONVENTION

MANILA—In the report of the convocation of the Philippine Islands, printed in THE LIVING CHURCH of March 10th, the delegates and alternates to General Convention were not given. The Rev. H. E. Studley of Manila was chosen clerical delegate, and Capt. George M. Chandler, U.S.A., lay delegate, while the Rev. W. L. Ziadie of Manila was chosen clerical alternate and Capt. W. E. Alger, U.S.A., lay alternate.

### COMMENCEMENT AT SEABURY DIVINITY SCHOOL

FARIBAULT, MINN.—With ideal weather, and with a very large attendance of alumni and guests, Seabury Divinity School, Faribault, celebrated its seventieth anniversary on Monday and Tuesday, May 21st and 22d.

At the alumni banquet the principal speaker was the president of Carleton College, Dr. Donald J. Cowling, who gave an address setting forth the problem of education today, and the need of a new realization of the teaching of Jesus. The warden, the Rev. Dr. F. F. Kramer, showed the strategic position of Seabury and its recent advance to give still better training to workers for the great field.

The commencement address was given by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, who reviewed the history of the school.

### MAY MEETING OF NEW YORK CATHOLIC CLUB

NEW YORK—The May meeting of the New York Catholic Club was held on May 15th, at St. Clement's Church, New York. The rector, the Rev. T. A. Sparks, was the celebrant, and the Rev. Prof. H. M. Denslow, sub-dean of the General Theological Seminary, gave the meditation. The Rev. Prof. F. J. Foakes-Jackson, S.T.D., read a paper entitled The Twelve Apostles. Two priests were elected to membership.

The June meeting was in the nature of a pilgrimage to the monastery of Holy Cross and took place on the 12th.

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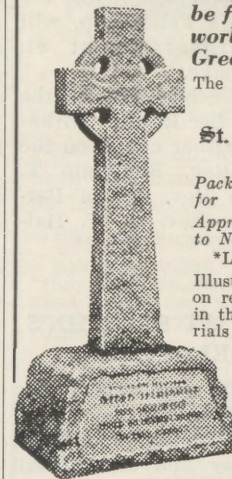
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**EVAN GLANDON DAVIES, PRIEST**

PITTSBURG, CALIF.—Following a severe heart attack, the Rev. Evan Glandon Davies, in charge of St. David's Mission, Pittsburg, died here on Tuesday, May 26th.

Sometime ago Mr. Davies, after having been at both St. John's Church, Newcastle, Colo., and Grace Church, Martinez, Calif., retired and went to live in Pittsburg, a town near Martinez. A new mission was started in Pittsburg, and Mr. Davies immediately volunteered to help. The mission thrived under his care, and at the time of his death he was the priest-in-charge. Mr. Davies was ordained in 1910 by Bishop Brewster.

**ALEXANDER HAMILTON, PRIEST**

SOUTH NORWALK, CONN.—The burial of the Rev. Alexander Hamilton, rector emeritus of Christ Church, Westport, who died at his home in Norwalk after an illness of several weeks of influenza, followed by bronchial pneumonia, took place from Trinity Church, South Norwalk, Tuesday, June 5th, at 11 o'clock. The Rev. Kenneth Mackenzie, president of the Fairfield County Clerical Association, and the Rev. Edward L. Reed, rector of Christ Church, took the first part of the burial service with the Bishop Coadjutor of Connecticut, the Rt. Rev. Edward C. Acheson, D.D. The Rev. Louis B. Howell of Norwalk took the requiem, Bishop Acheson pontificating. Fr. Reed and Fr. Howell took the committal at Greenwood, Brooklyn, N. Y.

Ordained at the Church of the Transfiguration, New York, fifty-five years ago, the Rev. Mr. Hamilton held numbers of important pastorates in eastern New York and western Connecticut, serving at Armonk, Pleasantville, East Chester, Doyer Plains, Lewisboro, and Salem in New York, and Lyons Plains and Woodbury in Connecticut, besides officiating in many other places in both states. It was his greatest happiness that he could say that for more than fifty years of his ministry he had officiated in the public worship of the Church every Sunday.

As was natural for a man of his descent and wide experience, he was prominent in the patriotic, historic, and fraternal societies, and held many prominent offices.

Surviving him are his wife, Mary Clark Hamilton, a daughter, Miss Alma Elizabeth Hamilton, and three sons, Alexander, A. van Cortlandt, and Richard Warren.

**HENRY V. SAUNDERS, PRIEST**

ST. MICHAELS, MD.—The Rev. Henry V. Saunders, rector of Christ Church, St. Michaels, died at a Baltimore hospital on Tuesday, May 29th, after an illness lasting only two weeks. Funeral services were held by the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, assisted by the Rev. Dr. George C. Sutton of Oxford, and the Rev. S. R. MacEwan of Easton.

The Rev. Mr. Saunders was born in Solomons, Md., in 1880, graduating from St. Stephen's College in 1905, and three years later from the Virginia Theological

Seminary. He was ordained deacon in 1908 by Bishop Paret and priest the following year by Bishop Harding. He was rector of various parishes in the diocese of Maryland, and in 1923 accepted Christ Church, St. Michaels, where he remained until his death.

Mr. Saunders held several prominent and important offices in the diocese. He was one of the examining chaplains, a member of the board of diocesan clergy relief, member of the executive council, and chairman of the committee on religious education.

**J. H. WOODWARD, PRIEST**

DARIEN, GA.—The funeral of the Rev. J. H. Woodward took place at sea off the Georgia coast.

There was a short service at St. Andrew's Church, Darien, conducted by the Rev. R. K. Tucker, rector of St. Mark's Church, Brunswick, where Mr. Woodward had served as locum tenens. Mr. Tucker was assisted by the Rev. F. Cousins, rector of St. Andrew's, Darien. The body was then put aboard a launch, and over a calm sea was carried seaward for six hours. The Prayer Book form of committal for those buried at sea was used. The launch then put about and returned to Darien.

This form of burial was given in obedience to Mr. Woodward's request, made to members of his family long ago, that if possible his body should be cremated; if not, that it should be buried at sea.

**NEWS IN BRIEF**

MARYLAND—The Rev. Robert B. H. Bell of Denver, Colo., conducted a mission of health and healing in the Church of the Ascension, Baltimore, May 22d to the 27th. The opening service was held in Grace and St. Peter's Church, a great center of spiritual healing in Baltimore. Mrs. Bell is assisting with lectures on Dietetics and Better Cooking.

MEXICO—The Ven. William Watson, Archdeacon of Mexico, is leaving for his furlough on June 18th and will attend the Wellesley conference and after that will be in Philadelphia.

NORTHERN INDIANA—The regular semi-annual meeting of the president and council of the province of the Mid-West was held at Bishop Gray's home in Mishawaka, Tuesday, May 22d. The main purposes of the meeting were: The consideration of deaf mute work in the province, and report of accomplishment; to plan for the conference of religious education leaders which was held in Chicago, June 5th and 6th; to plan for the provincial dinner in Washington on October 15th during the time of the meeting of General Convention at which time the guests of honor will be the Presiding Bishop and the Bishop of Washington; and to consider the budget.

SOUTH CAROLINA—Added interest was given to the meeting of the PeeDee convocation at Statesburg, May 17th, by the presence of the Rev. H. W. Foreman, representing the national Department of Social Service, and the Rev. Bertram E. Brown, of Tarboro, N. C. Both of these speakers dealt with the Church's problems in the rural field.

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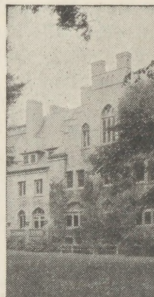
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