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# The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, JUNE 23, 1928

No. 8

## Religious Conditions in Europe

A Tourist's View

THEODORE DILLER

## Mexico

CLINTON ROGERS WOODRUFF

## Religious Education in a New England Parish

REV. D. ROBERT BAILEY



## 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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our regular New York staff correspondent, will report the sessions of the House of Deputies and joint sessions of the two houses.

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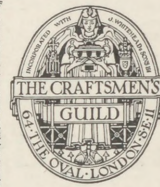
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## EDITORIALS & COMMENTS

THE English revised Prayer Book has again been rejected by Parliament, this time by a larger majority than before. Thus the attempt of Anglican Churchmen to adapt their form of worship to twentieth century needs is once more thwarted, probably finally this time, by a non-Anglican majority in the House of Commons. To Americans, the situation presents an almost unthinkable anomaly.

The English  
Prayer Book

Our first thought is one of sympathy for the venerable Archbishop of Canterbury. The revision of the Book of Common Prayer would have been the crowning achievement of his primacy; its failure is a blow that must cause him intense anguish. A special cable to the *Chicago Daily News* says that "during the division, with his head resting on the railing of the distinguished strangers' gallery, Dr. Davidson prayed fervently, and when the tellers announced the result of the vote he threw up his arms in despair." He saw his fondest hopes dashed to the ground in an instant, and Churchmen of every school will sympathize with his disappointment.

But the defeat of the Prayer Book measure was a rebuke which—we say it with all sympathy and kindness—the Church of England richly deserved. Consider the situation. The Church, through its representative body, indicated its desire for certain changes in its book of worship. Under the curious laws that reserve the final judgment of English ecclesiastical affairs to the secular State, the wishes of the Church were embodied in a measure presented for Parliamentary approval. The State, through the medium of a House of Commons dominated by non-Churchmen, vetoed the Church's revision of her own formularies.

That was bad enough in itself. Dictation by the State to the Church smacks of medievalism at its worst. But an even darker chapter remained to be written. The Church, rebuffed by the State, set about to doctor and trim its formularies in order to win the latter's approval. It sought to express divine truths in such a manner as to accord with worldly standards. The attempt, as it ever must be, was a failure. It would have been an even greater failure if Parliament had approved the measure; for how could such a compromise of principle prove acceptable to Almighty God and His Church? Just as no man can serve two masters, so no Church can serve both God and the world.

But by no means all of the opposition to the Prayer

Book measure came from non-Anglican Members of Parliament. Throughout the whole of their honest attempt to formulate an acceptable revision, the English bishops have had to contend with the opposition of extremists in all parties within the Church—opposition which, in our opinion, has often been trifling, irrelevant, and obstructionist. The extreme Protestant position in the Church was relentless in its hostility. Nor can we feel that Anglo-Catholics were justified in some of their contentions.

An example of such partisan opposition which we believe to have been unjustified was the attack by certain Catholics on the inclusion of an invocation in the Canon of the Eucharist. Such an invocation, these malcontents pointed out, was not to be found in the Roman Canon. But they overlooked the fact that the invocation at this point is not only sanctioned by ancient usage, but is also an integral part of the Scottish and American Canons, and would have been a valuable and justifiable enrichment of the English service. We should be pleased to see the eventual adoption by all of the Churches of the Anglican communion of a Canon similar to that which the Scottish Church formulated with such great care and which our own Church wisely followed, thanks to the insistence of Bishop Seabury.

It was just such disputes among Churchmen that caused a divided front to be presented when the measure was referred to Parliament for the absurdity of extra-ecclesiastical judgment upon theological and liturgical matters. The curious part of it is that English Churchmen seem surprised when a body composed of Romanists, Methodists, Presbyterians, Jews, agnostics, and atheists, with a minority of Anglicans, fails to give its endorsement to a revised Anglican Prayer Book. Picture the fate of our own Prayer Book revision if it had to be submitted for the approval of Messrs. Borah, Smoot, Heflin, La Follette, Reed, *et al.!*

For our part, we are glad that the emasculated Deposited Book has been turned down. But it is difficult for Americans to understand how our brother Churchmen can swallow the disgrace of a relationship between Church and State which makes such a situation possible.

Canterbury has been tied to the apron strings of Westminster long enough; perhaps the time has come to sever the tie and let the English Church appeal to the English people on its own merits alone.



**T**HE genial Bishop of Central New York has been taking ecclesiastical stock, and in the June *Atlantic*, under the engaging title "A Bishop Looks at the Church," he relates, in his usual popular style, some results of his observations. Bishop Fiske is a keen judge of men and affairs, and is always frank and outspoken in his estimates, so that it is well worth while to give heed to what he has to say.

Taking  
Stock

The Bishop's present concern is with the restlessness of the clergy, and he seeks to find a cause for it, apart from the general restlessness of modern American life. He observes that ministers of all sorts are constantly changing their affiliations, sometimes from one religious body to another, more often from parish to parish. The former phenomenon he attributes to the feeling that Protestantism is disintegrating and that it has no recognized source of authority or supervision. He remarks, in passing, that "there is little inclination among the clergy of the Episcopal Church to change their ecclesiastical affiliation," but that an appalling number of them renounce their priesthood and turn to secular pursuits. But it is with the constant clerical migration from one post to another within the Church that he is primarily concerned.

With an admirable impartiality the Bishop divides the blame for this situation between the bishops, with whom he includes Church administrators of every kind, the clergy themselves, and the laity. Of the three he seems rather to lay the bulk of responsibility upon the last named, though he does not spare his clerical brethren.

Criticism of the clergy comes with better grace from one of their number than from a lay editor; we shall confine our attention, therefore, to lay shortcomings as pointed out by our episcopal critic. If we interpret the indictment against lay Churchpeople aright, it falls broadly into four counts, which we may summarize under the headings of failure to contribute adequately to church support, captious criticism, unreceptiveness, and narrowness of vision.

That clerical salaries are generally inadequate is a truism, though our Church seems to be improving in this regard. We agree with Bishop Fiske that the clergy should have sufficient compensation to relieve them from the necessity for "petty economies that cramp work and thought," but we think that in this connection the Bishop would have done well to call attention to a problem that is really another aspect of the same question—*i.e.*, the narrow parochialism that is so prevalent even in this day of programs and quotas. It is a great temptation to a rector to emphasize parish needs at the expense of the larger work of the Church, and he must accept the responsibility when the resulting stultification of vision causes the average layman to place too low a value on the relative importance of adequate support of parish and pastor.

But the layman himself ought to assume a greater responsibility in this regard. He would not venture to formulate a policy in political or business matters without following the trend of affairs in the literature of these subjects. But how many laymen, even "pillars of the Church," make any effort to follow the current work and thought of the general Church? How many read the Church papers regularly? How many read Churchly books? The well-informed layman is the one who is generous in church support, and enlargement of his religious horizon broadens his appreciation of the work of his own parish.

So too with the other counts of the indictment against the laity. Regular reading along Churchly lines

is not a panacea for all the ills of the Church, but it is a powerful antidote to parochialism, unintelligent criticism, spiritual indifference, and narrow-mindedness.

If Bishop Fiske, in the various articles from his pen which appear from time to time in the better general magazines, can induce the average Christian to feel a greater responsibility in the matter of informed, intelligent Churchmanship, he will have performed a very great service indeed.

**I**N ANOTHER column is printed an appeal from the Bishop of Mexico for funds to assist in building a small church for the faithful Indian congregation at San Sebastian, in the state of Jalisco. Despite the many difficulties under which Bishop Creighton has labored since he was sent to the troubled republic to the south of us three years ago, this is the first appeal for funds that he has made to American Churchmen generally. Now he has asked for only \$750, not to do something for his people, but to help them to do something for themselves. We have no doubt that Bishop Creighton might easily have secured this money from some one or two interested American Church people, but he has preferred to ask Churchmen generally to contribute, so that the building of the little church at San Sebastian might be a true expression of the friendship of American Churchmen for their fellow-Churchmen in Mexico. We are glad indeed to endorse Bishop Creighton's appeal, and hope that our own FAMILY, through THE LIVING CHURCH RELIEF FUND, may have a corporate part in this expression of love and sympathy.

A Call  
From Mexico

**A** CORRESPONDENT calls our attention to two recent editorials in one of our contemporary Church weeklies, which seems to be seeking an answer to the question: "Who and what is the ecclesiastical authority" in any given diocese? Our correspondent asks that we voice our opinion in the matter.

Ecclesiastical  
Authority

The question occasions us no little surprise, as, though we agree with our fellow-editor that there is no infallibility inherent in the editorial chair, we had always supposed that Article IV of the Constitution of the Church was perfectly clear on this point. It reads in part:

"If there be no Bishop or Bishop Coadjutor or Suffragan Bishop canonically authorized to act, the Standing Committee shall be the Ecclesiastical Authority of the Diocese for all purposes declared by the General Convention."

Conversely, if there be such bishop, bishop coadjutor, or suffragan bishop canonically authorized to act, he is *ex officio* the ecclesiastical authority.

#### ACKNOWLEDGMENTS

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# BLUE MONDAY MUSINGS

By Presbyter Ignotus

READ an appreciative review the other day, in a great daily paper, of a new book by Hilaire Belloc, called *How the Reformation Happened*. The characteristic notes of Belloc's style and manner are emphasized; but the reviewer, in a happy and illuminating phrase, calls his method of attack and defense, whereby he throws into the light what he counts strong points and entirely ignores weak points, by the name of "intellectual perversity."

How true this is appears conspicuously in his treatment of "two vital factors in the history of the Church: the early ecumenical councils, especially the councils of Nicæa and Constantinople, which formulated the Nicene Creed, the fundamental document of Church history; and secondly, the separation of the Eastern from the Western Church in the eleventh century, in the years before the Norman Conquest of England. One might read this eloquent story of the Church without gaining an inkling of that momentous schism, or, indeed, without finding any suggestion that an ancient Church, claiming to be Catholic and Orthodox, has existed for nearly a millennium in Eastern Europe and the Levant. Its very existence is one of the things which Hilaire Belloc leaves among the shadows, while he concentrates an intense colored light on the Papacy. That great schism is closely bound up with the principle of ecumenical councils. The Eastern Church accepted the authority of these councils as the authentic voice of the Church, thus distributing through a wide common consciousness the spiritual authority which, in the Western Church, came to be concentrated in the Papacy. The Eastern patriarchs of Constantinople, Antioch, Jerusalem, and Alexandria claimed that their sees were apostolic, equally with the see of Rome. They were willing to concede precedence but not absolute authority to the see of Rome; and, in defense of this position, they separated their spiritual territories from the Western Church. All this our eloquent historian passes over in silence. He is wholly preoccupied by the Papacy, and sees nothing outside its circle. This is what one means by intellectual perversity."

The reviewer is mistaken about the guilt of separation and the millennial age of the Eastern Church. It is nearly two thousand years old; and as to schisms, one remembers the old Jacobite toast:

"God bless the King, God bless the Faith's defender;  
God bless (no harm in blessing) the Pretender.  
But who Pretender is and who is King,  
God bless us all, is quite another thing."

Where the guilt of schism lies is highly controversial; and I remember the rage and fury with which various Romans greeted one who called the Pope "the great schismatic." Nevertheless, that is what he is! At least, the uncatholic and unscriptural claims made for the see of Rome have wrought more separation than any other cause.

It is well to remember that we who are called Anglo-Catholics are free to shelter ourselves behind the Eastern Church, so far as the ultramontane papal arrogance goes. No amount of ignoring the Eastern Church can avail, whatever may be required to bolster up the assertion that "The Bishop of Rome has always been admitted the Vicar of Christ and the supreme and infallible Head of the Catholic Church."

But it is profoundly significant that the resentment of our Roman Catholic friends is increasing at being called by the name they have deliberately and solemnly adopted. It shows, I venture to think, a gradually developing sense that, so long as they are called Roman, they must defend their use of that adjective—a difficult task! Fancy the earliest Christians being called Roman Catholics! The nearest Roman Catholic church to my house frankly labels itself by that altogether correct title; and I believe it is the oldest building in the city erected for that ecclesiastical purpose. But when we

read of the incivility, the sinister insinuation, the unpardonable imputation of using Roman Catholic instead of plain Catholic, we are compelled to smile. No; a single body of Christians, however large and devout, must not be allowed to monopolize the common property of the universal Church without protest; and by so much I am a protestant indeed.

I HAD the privilege of being present the other day at an ordination of fourteen deacons, in the chapel of a theological school, and put the stole over the shoulder of one of their number. It was a moving spectacle, that solemn devoting of themselves to the sacred ministry in its first degree; and I looked back to that day, years ago, when I also made the first advance, I and six others, so that the Bishop dwelt upon the seven who were chosen in the beginning to the same office. But as I realized how large a proportion of the diaconate in our communion must perforce spend a year or more in that anomalous state of "deacon-in-charge," it came to me that we needed a new canon concerning that condition. I well remember with how much pain I had to arrange with neighboring priests, so that their congregations should have my imperfect ministrations on those Sundays when the Blessed Sacrament was to be ministered in my cure; and though they graciously consented, it did not take away my overwhelming sense of the burden laid upon them and me.

Why should it not be ordained by canon that, where a deacon is in charge of a congregation, he may procure that a visiting priest should consecrate the Blessed Sacrament in sufficient quantity so that it may be reserved for the use of the people, and that the deacon should be authorized to administer the same as need may arise? Such use would only be an adaptation to our needs of the primitive custom whereby the deacons bore the *Fermentum* from a central altar to all the other altars in the city; nay more, it would be an extension of the discipline through persecutions, when the faithful were allowed to reserve the Blessed Sacrament in their own houses and communicate themselves in the hour of imminent peril.

It would not be beyond the liturgical skill of our scholars to adapt the Mass of the Presanctified to such need, so that wherever in our mission field at home and abroad there was no provision for a priest, but only for a deacon, that deacon could minister a liturgy, albeit somewhat mutilated, which should save the people from the reproach of going without the Bread of Heaven on every Lord's Day. Is it not eminently practicable?

THIS IS EMPHATICALLY the season of commencements. From the tiny mites who are just "graduating" out of kindergarten into primary grades, all the way to the advanced courses in the great universities and professional schools, one finds the same spirit expressing itself in the stir of mind, marked by milestone after milestone of progress along the very same road. I have had a share, this June, in the joy of many new graduates, of all sorts of schools, and with all sorts of outlooks on the world; and I find myself rejoicing with them all, even as I grieve a little at not having any more the satisfaction of getting a diploma or winning a key. One of my friends, at 19, has her key from her junior year, and is to receive a parchment from Radcliffe with a *magna cum laude* twice awarded, and yet she isn't the least bit of a prig, but is altogether modest and radiant. (She will be a teacher next fall in a Church school out in Salt Lake City.) Another boy barely scrapes through his course, but is so happy at getting his B.A. that he doesn't mind its being only "a gentleman's mark"—vile phrase! I am glad to observe, by the way, that the seniors of Yale count a Phi Beta Kappa key more desirable than a block letter; that is a hopeful sign.



# DAILY BIBLE STUDIES

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

## "SO GREAT SALVATION"

Sunday, June 24: *Third Sunday after Trinity and Nativity of St. John the Baptist*

READ St. Luke 15:1-10.

THIS wonderful message of the Master's brings us face to face with that great truth of the ages coming from heaven to men, that Jesus Christ came into the world to save sinners. We are thinking in these days of John Bunyan, who lived three hundred years ago, and who wrote while in prison that wonderful book, "The Pilgrim's Progress," which has been translated into many languages. It will be remembered how Christian in Pilgrim's Progress carried a heavy burden on his shoulders, which represented sin, and how when he came to the Cross the burden rolled away. So are we freed from the burden of our sins by God's love through Jesus Christ the Saviour.

Hymn 150

Monday, June 25

READ Zephaniah 3:14-17.

ZEPHANIAH lived about 600 years before Christ and was a contemporary of Jeremiah. His short prophecy begins with a terrible declaration of God's judgment, which led Thomas of Celano in the thirteenth century to write a notable hymn, *Dies Irae*, "Day of Wrath, O Day of Mourning." In the last part of his prophecy, however, Zephaniah gives a most beautiful declaration of God's love and care, which well describes the blessings of Christ's salvation: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more."

Hymn 387

Tuesday, June 26

READ Hebrews 2:1-9

WE MAY joyfully and gratefully measure the greatness of salvation when we remember that Christ saves us from the stain of sin which rests upon humanity; from the miserable sins of commission or omission of our daily living; from slavery to sin; and from fear of the future. It is wonderful when we realize how God, knowing our weakness, planned in His love for a complete redemption for all who would accept it. So the prophet Zephaniah made clear the mercy of God: "The Lord hath taken away thy judgments; He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more." (Zephaniah 3:15.)

Hymn 316

Wednesday, June 27

READ Isaiah 11:1-9.

CHRIST conquered evil, and we rest in His victory. The universal power of evil was met and destroyed; and even though it seems to continue as we are tempted and tried, it no longer has control of the world. Christ is King! So the Master declared: "I have overcome the world," and this assures us of final victory. The world is God's; He made it and He redeemed it. Hence our hope, which is a vision of final good. "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

Hymn 485

Thursday, June 28

READ Romans 7:18-25.

THE personal victory over sin is not easy, and yet it is assured by Christ's victory. Men who have fallen very low, and about whom there seemed to rest an atmosphere of misery, have given their hearts and lives to God and become changed

men. *Twice-Born Men*, a book by Harold Begbie, gives a marvelous story of such spiritual miracles. It is a part of this great salvation. We do not become perfect at once, but we are no longer the slaves of sin. Though the struggle may seem long, it gradually comes nearer to victory. Goodness, purity, and strength come to us from our Saviour, assured, if we wish to question, by Baptism and the Lord's Supper; and by and by we shall awake after His likeness.

Hymn 128

Friday, June 29

READ St. Matthew 28:16-20.

I AM with you always." It is the presence of Christ with us that gives us comfort and assurance. We know He is fighting with us against sin. We are not alone in our struggles. He is bringing the world slowly, but surely, under His loving rule. But more than that—we are called to active service. My Saviour calls me to help Him. I know my need of Him, but wonder of wonders! He tells me He needs me. We work together, my Lord and I, for the fulfilment of His plan. So the old hymn has a new rhythm:

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar—  
I follow in His train."  
Hymn 449

Saturday, June 30

READ I Corinthians 2:7-13.

A WONDERFUL part of this great salvation is the vision that is given to us. If it were a question as to the two greatest blessings of the Christian life we might well answer, first, the peace of sins forgiven, and second, the vision of the glories which shall be revealed at the end. It is very comforting to think of heaven, and of the rest that remaineth, and of the reunion of broken ties. We love to think of the comfort there—no more sickness or sorrow or sin, and tears wiped away by the divine hand of God. But then there comes this larger revelation, a vision of the great day when God's plan shall be completed, and He shall say again, "It is very good." It is this vision, given through the salvation of our blessed Lord, that makes human life so wonderful. We are here to be saved, and to save; and all through the struggle the vision is there before us, suggested, indeed, in all our blessed worship, and we press on toward it with an assurance which only Christ can give.

Hymn 466

Dear Saviour of the world, I worship Thee in gratitude and I give my life to Thee in service. I pray Thee, help me to live with Thee and for Thee, and ever draw me nearer to Thee by the vision of the Perfect Day to come. Amen.

## CHINA'S CHRISTIAN GENERAL

DISPATCHES from China indicate that Feng Yuhsiang, the "Christian general," may emerge shortly as China's "strong man." If he does, his activities as ruler of the Chinese will be worth watching.

That would not only be because China, for the first time, would be ruled by a Christian—although that fact, in itself, would be sufficiently startling—but Feng, in many other ways, is quite a forward-looking individual. He is tinged with a good deal of our Occidental efficiency and love of order.

His soldiers are the best drilled and disciplined in China. He establishes factories, wars on profiteers, tries to ameliorate poverty by providing employment, plans to develop China's tremendous natural resources of oil, iron, coal, and timber. If he should ascend to power it might be that he would do much to make China a united, prosperous nation. At any rate, his efforts along that line would be highly interesting.

—Catholic Citizen.



# Religious Conditions in Europe

A Tourist's View

By Theodore Diller

WHILE a tourist is not a thorough and detailed observer, his fleeting and passing observations are more or less a source of information to him and may be received by others for what they are worth. In this spirit, I venture a few comments on religious conditions in Great Britain and on the Continent as made in a three-month trip last summer, from the viewpoint of a layman of the Episcopal Church.

In Ireland there are numerous churches of all sorts; but the buildings which are worthy from an architectural point of view are apparently few in number. The most beautiful church I saw was Muckross Abbey, which is now in ruins these many years. The Roman Catholic churches in southern Ireland are well filled; they appear to me to attract far more worshippers than do the Roman churches in France. The Anglican Church, *i.e.*, the Church of Ireland, has very considerable strength and prestige in southern Ireland. I was amazed to find in the city of Dublin two Anglican cathedrals, St. Patrick's and Christ's, both imposing buildings with notable historical backgrounds. St. Patrick's Cathedral is associated with the name of Dean Swift and is the national cathedral, while Christ's is the diocesan church. Both these cathedrals maintain daily choral services; at St. Patrick's the music was of peculiar excellence. The grave of Dean Swift lies near the door of St. Patrick's and the verger pointed to the pulpit in which the dean preached and reminded me that the dean is credited with the shortest sermon ever preached. This is the story:

The dean rose in the pulpit one Sunday and said: "There is much suffering among the poor of the parish and we shall this morning take up a collection for their relief. But before doing so I shall preach. The text: 'He that giveth to the poor, lendeth to the Lord.' Brethren if you are satisfied with the security, come down with the dust. The wardens will now proceed to gather the collection."

In England I was greatly impressed by the magnificence of the new Liverpool cathedral, an imposing structure of brown stone. At this time the choir, crossings, and transepts are completed, the nave remaining to be built. But this portion which is occupied makes a large building. The rich, brown stone of the interior, with dignified and impressive ornamentation and freedom from obstructive and archaic ornaments, make the church at once rich and beautiful and at the same time exceedingly practical. Moreover, the services were conducted in a most dignified way and with splendid music. The ordinary weekday services which I attended attracted a congregation of 300 or 400. By contrast, I mention that when I landed in Bangor, Wales, I noticed in the small but very beautiful cathedral an advertisement of choral Eucharist the next morning. I was on hand for this service; and the choir marched into the church followed by three priests, and the Eucharist began with myself as the only member of the congregation. The woman who acted as caretaker touched me on the shoulder and asked me if I had not made a mistake. She seemed rather surprised when I told her I had not.

Shortly after my arrival in Scotland, I was reminded by a very scholarly and orthodox Scotch Presbyterian minister, the Very Rev. Sir George Adam Smith, that while I was in Scotland I was a Dissenter—the Established Church being Presbyterian. I bowed my assent to this and promised to try to conduct myself in becoming manner. A little later Sir George remarked there were three eras in Ireland as follows: The Pagan era, the Christian era, and now the Devil era (De Valera). Sir George is principal of the Aberdeen University; and he told me many interesting stories of that famous institution. Among other things he mentioned that the upper room in which Seabury was consecrated in the English church is well preserved and frequently visited. Having made some historical investigations, I became very much interested in the career of Hugh Mercer, who was both physician

and general, and a graduate of Aberdeen. I greatly appreciated the privilege of being in the company of Sir George, and in leaving him I remarked that if he were in the Anglican Church we would not be satisfied with making him a bishop but would make him archbishop. Then he told me his dear friend, Dr. Lang, son of the moderator of the Presbyterian Assembly, really was archbishop down at York; and went on to say that he was himself present at the celebration of the 1300th anniversary of the foundation of this noble minster, and upon this occasion heard two very impressive sermons by American bishops, one in the morning by Dr. Manning and the other in the afternoon by Dr. Brent.

I can only join in the chorus of those who proclaim the great charm of the city of Edinburgh, and I can go further in speaking of the great kindness and hospitality of the inhabitants. It so happened that I was there at an exceedingly fortunate time for—

- (1) The weather was beautiful.
- (2) The King and Queen were there.
- (3) An exceedingly beautiful new War Memorial was opened.
- (4) The British Medical Society held its sessions.
- (5) It was the celebration of the 100th anniversary of Lord Lister who gave to the world antiseptic surgery.
- (6) It was one hundred years ago since Sir Walter Scott revealed himself as the author of the Waverly novels.
- (7) The Craig-Miller pageant by 3,000 actors with choir of 1,000, performed in the presence of the King, Queen, and Prince of Wales, was witnessed.

THE premier cathedral of the Established Church of Scotland (Presbyterian) is St. Giles, a venerable, dignified minster on an elevated situation of the city. One could hardly realize this as the official church of the King and Queen while in Scotland. At this time they attended on two successive Sundays. The ritual here was rather amazing to an ordinary Anglican since it seemed so ornate. A vested choir enters the church in procession; the minister, in most gorgeous scarlet robe, preceded by the beadle, marched down the center aisle of the church. The services were simple, dignified, and impressive; and the pastor, Dr. Ware, who is only about 34 years of age, preached an exceedingly able sermon which bore all the marks of having been well thought out in advance. Afterwards I saw the stool that Jenny Geddes threw at the Dean of St. Giles because she was displeased and wished to protest against the ornate ceremonial imposed upon the congregation by the rules of Archbishop Laud. It occurred to me that had she been present and witnessed the dignified ritual in St. Giles on a Sunday of last July—now fully Presbyterian—she would once more have thrown the stool at the officiating minister.

On another occasion I entered St. Cuthbert's Church (Presbyterian). By good luck I fell in with the pastor, who was exceedingly courteous and showed us about this splendid church which, next to St. Giles', is the most noted in Edinburgh. In parting I remarked to him that if the church were in an American city it would not be called St. Cuthbert's. He asked what it would be called; and I replied it would be called First Presbyterian Church; that we have ten thousand of them in the United States and are adding to them every year. I further told him that in large cities we have numbers 2, 3, 4, 5, 6, etc., for Presbyterian churches. He expressed great amazement that the pagan system of numerals was still in vogue in America in naming Presbyterian churches, and hoped in future some of the churches could be called St. Cuthbert, St. Ninian, St. Giles, etc. In turn, I expressed the wish that I could have some influence with Presbyterian friends to promote this benevolent design; but thus far I have met with very indifferent success.

The most imposing Anglican church in Edinburgh is St.



Mary's Cathedral. This church, with its three impressive spires, is a large, handsome edifice and reveals considerable architectural merit. On the Sunday morning I attended the 8 o'clock Eucharist and was surprised to find the red light burning indicating the Reserved Sacrament on the side altar. At this service about eighty persons received the Holy Communion; and a little later, at the 9 o'clock Eucharist, about forty persons were present. I also attended the later service, which was very reverent and devout.

Unfortunately my itinerary did not permit me to attend the Anglo-Catholic Congress in London, much to my disappointment. One receives the impression that the Anglo-Catholic churches in London are alive, alert, and animated by a sincere desire to serve those to whom they minister. One is amazed at the large number of churches which celebrate the Holy Communion daily. One is also struck by the common use of the word Mass, whereas years ago the use of this word produced a resentment or antagonism. On a weekday morning I wished to attend early Mass at the Graham street church which is the parish of Lord Halifax; but unfortunately I was half an hour late and missed the Mass. But I entered the church and was struck by the large number of people who were remaining on their knees after the Mass. I noticed on the door as I entered a sign which read about like this:

"Enter here to meditate and pray; or else enter not at all."

After a few minutes I left to go to the Holy Trinity, Sloan Square, nearby. Here something like twenty persons were present at this week-day Mass, one of the most devout being a young flapper, if one might judge by the dress.

IN FRANCE one is greatly impressed by the large number of splendid cathedrals and churches which one sees. The service of the Notre Dame Cathedral at the Feast of the Assumption was most impressive. The cardinal was assisted by a large number of priests and the music was by a beautifully trained choir. On a number of occasions I attended High Mass in French cathedrals and churches and nowhere did I see a church well filled as one would see in this country. Indeed in most of them the attendance was only fair, and in the rest of them it was rather slender. Commonly the priest would descend from the pulpit, and then start taking up a collection invested in his surplice. There are always two collections and sometimes three. One collection (rent of chair) is often taken up by a woman. Altogether in my attendance upon High Mass in France, I received the impression that attendance was meager and interest anything but keen. I was informed by some person that Low Masses, which I never attended, were crowded, and although I cannot say as to this positively, I am much inclined to question the accuracy of the statement. I fear that religious enthusiasm in France is at a rather low ebb.

In Antwerp, Holland, and in Denmark, one sees many fine churches which were formerly Catholic but which became Protestant at the time of the Reformation. Some of these churches are magnificent structures with ancient histories; their conversion into Protestant temples was always at the expense of unity, dignity, and architectural beauty. They seemed to me to be deformed or maimed to serve their new purpose. I judge reverence is at a low ebb in these Protestant churches, for in several I noticed signs to this effect: "Hats must not be worn in the church." "Smoking inside the church is strictly forbidden." In Utrecht I called upon an Old Catholic priest who gives an exceedingly interesting account of the Old Catholic Church. He said there were only twenty-seven priests and two bishops in Holland at the present time; but they were very much devoted to their church. I visited one of these Old Catholic churches and found it beautifully appointed. Here Mass is rendered daily in the Dutch language.

In Denmark and Sweden the Church is State supported; and in these countries the Church appears far more a State institution than does the Church of England in Great Britain. The cathedral at Lund is a splendid building and full of medieval art of the highest character. The State cathedral of Denmark near Copenhagen is an impressive building, full of dignity and with many hallowed associations. This cathedral might be ranked with Westminster Abbey and St. Denis' of Paris; for here repose bones of a long list of Danish monarchs whose graves are marked by magnificent tombs of all sorts. We arrived in the cathedral during the progress of the eve-

ning service; at the time the preacher was in the pulpit, and shortly afterwards he descended to the altar, and I was amazed to notice him wearing a brilliant red vestment looking like a chasuble, on the back of which was a Latin shaped cross. As he stood below the altar he intoned the prayers in a loud, clear voice; and then he let the people depart with the blessing given with hand outstretched while he made the sign of the cross. There is a fine new church in Stockholm which is exceedingly unique in its architecture and in which there is also dignified worship. I can testify that in Norway, which I visited many years ago, there is the same dignity of Church service, the same unity of religion, that were encountered in Sweden and Denmark. In the Swedish Lutheran Church one finds on the altar two eucharistic lights and either cross or crucifix, more likely the latter. The appearance of the churches and the conduct of the services is far more suggestive of Catholic Christianity than it is of Protestantism.

FINALLY I wish to remark on the splendid care which the Church of England takes of her children who are in Europe. In all large cities the Anglican Christian may find the service of his Church. Often these Church buildings are most attractive, as for instance in Berlin and Copenhagen the latter is especially deserving of note, for it is situated on the water side of a grove of trees and is of graceful proportion and the interior well appointed. As I was leaving the morning service in this church on Sunday I was greeted in the vestibule by the Rev. Dr. Carstensen, retired rector of Holy Rood parish, New York. Dr. Carstensen told me that he himself was born in Denmark, his father being a Dane and his mother a devoted communicant of the Anglican Church. So despite the fact that he was born Danish, he was by his mother brought up in the Anglican faith to which his father afterwards became deeply attached. Dr. Carstensen told me that he was a classmate of my cousin, the Rev. Alonzo P. Diller, who was rector of St. Mark's Church, Johnstown, at the time of the flood, and who, with his wife and child, lost his life at that time.

#### BROTHER FROM THE SOUTH

MY brother came up out of the South,  
I knew him by the notes of his wooden flute,  
By his shining green suit,  
By his eyes  
And his mouth.

The blue of soft skies  
Came rushing back to my heart and brain,  
And in its train  
Songs I had often heard him sing  
On listening days in spring.

Brother from the South,  
With his smiling mouth  
And his dreaming eyes,  
Brought the old, glad surprise  
Back again!

CHARLES BALLARD.

#### TOO TIRED TO GO TO CHURCH

YOU ARE "too tired to go to church"! That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; in a hammock; loll in a big rocking chair; go to sleep over a book. Tell yourself honestly—did you ever see a loafer who didn't look tired all the time?

A group of laborers had worked all the morning digging a sewer excavation. They had eaten their dinners from the little tin pails and now they were "resting." Some of them were pitching quoits. They were workmen "resting." And sitting on the curbstone watching them—too lazy even to stand up and look up and out at them—were the loafers, who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day. An hour in church, an hour of the quiet, the sermon, the reading, the uplift which comes from the new channels into which your thoughts, your mind, is led, will rest you more physically, morally, intellectually, than all the day spent in trying to "rest."

—Bishop Huston.



# Mexico\*

By Clinton Rogers Woodruff

IN 1914, just after the outbreak of the World War, a friend in Mexico, practising law in Mexico City, wrote in response to my inquiry:

"The actual conditions in Mexico are probably without parallel. It is therefore impossible to apply any of the standards reached through experience. The general opinion among all foreigners residing here is extremely pessimistic. I, however, do not share in this feeling. It is possible, I believe, for permanent peace to be established soon in Mexico despite the fact that up to the present nothing whatever has been accomplished in this direction. All existing troubles would readily yield to broad vision, intelligent and energetic treatment. There is no one who can say with positiveness what is going to be done, and as a result there is no one who can predict with any degree of certainty what the outcome will be. We are obliged to watch and wait.

"Most if not all of the strong views relating to the future of Mexico are based on insufficient particulars or mere assumptions. If the past is to be a criterion, the outlook is not bright. Present conditions are extremely bad. An index is found in the closing of the courts by military decree. When the administration of Justice is suspended you will understand that an almost fatal blow is dealt to social order.

"It would afford me pleasure to give you my views more fully, but it would be only my conjectures. There must inevitably be early developments which will throw a great light on the questions we are considering."

This letter would seem to be as appropriate now as then. There are those who take a hopeful view of the situation, and I believe they are mostly Protestants. There are those who take a hopeless view, and I believe they are mostly Roman Catholics. There are those who take a middle of the road view, and they represent the smallest class, who while recognizing the progress that is being accomplished under the diplomacy of Ambassador Morrow and the good will engendered by Lindbergh's visit, feel that the situation is still critical, especially along religious lines.

Those who are desirous of having a thoughtful view from a Protestant observer of long years' residence in Mexico will find Dr. Winton's book suggestive. Dr. Winton has studied the religion, politics, and industry of Mexico since he began work as a missionary in that country forty years ago, and is capable of writing understandingly upon Mexico and its intricate problems. After working fourteen years in Mexico, ten years as college president, and four as editor, Dr. Winton was elected editor of the Nashville *Christian Advocate* and in 1911 became editorial secretary of the Board of Missions of the Methodist Church, South, and later was editorial secretary of the Commission on Coöperation in Latin America. A short time before completing his volume he again visited Mexico and consulted many of her leading citizens.

In concluding his observations, which cover Mexico's history as well as the recent past of his own residence, he points out that Mexico is, comparatively speaking, a large nation, and her people a proud people. "She may be trusted," he says, "to resist to the last ditch, as applied to herself, the type of benevolent imperialism, to which we seem to be committing ourselves in our dealings with the republics of Central America." At the same time he realizes and points out that the preponderance of the United States in the commerce of the country has become overwhelming and that all of the imported goods exposed for sale are from this country. He believes that the Calles government is promoting education and that the condition of the laboring man has greatly improved. "They dress better," he says, "are better fed, and in hearing and manner reflect a distinct advance in morale."

Ernest Galarza's book discusses five questions, or considera-

tions as he calls them: 1. Has the Catholic Church meddled in the political development of Mexico? 2. What has been and what is now the strength and the weakness of the Catholic Church? 3. Is the reform necessary or advisable? 4. Are the measures employed by the civil authorities to effect the reform justified? 5. Finally, does the policy of reform spell ruin for the Mexican state?

Strictly speaking, the questions are domestic ones for Mexico and should imply no diplomatic misunderstandings with the north, but the international relations between the United States and Mexico react to the tension of the religious crisis in the southern republic. Groups of interested people on both sides of the border have agitated the question Señor Galarza points out in such a way as to place it within the sphere of international accord and understanding:

"The Knights of Columbus have challenged Calles with a one million dollar educational campaign against his policy, affirming with more puerile impetuosity than mature reflection 'that they will stand by until you and your so-called Constitution are dead.' Some Protestant groups, on the other hand, have unreservedly thrown their moral support to President Calles, as witnessed by the resolution of the California Presbyterian synod held in July, 1926, at Hollywood, Calif. This representative body entertained, discussed, and approved a resolution commending very categorically and unanimously Calles' policy toward the Catholic Church in Mexico. No one can say whether this congress of prelates and laymen would have given their official approval to such an inclusive resolution had they known that at the very time the police of Mexico City were imposing physical maltreatment on Catholics, including women and children, whose age could ill resist cold showers from fire-hoses and blows from police nightsticks. Between these two extreme but typical examples move a large number of interested agitators, speculators, investors, manifest destinists, 100 per cent Americans, and smaller fry who, in one way or another, hope to gain something out of a possible rupture between the two nations. To such, the religious issue in Mexico is legitimate stuff out of which to create new obstacles and against such sane public opinion must be alert, using its most effective weapon for international understanding—a knowledge of the facts."

Both of these volumes, as well as Prof. Rippy's, give much history, colored, of course, as is to be expected in most histories, by the viewpoint of the author. The latter's volume, however, is more scientific and less controversial. Prof. Rippy aims to reveal something of the international rivalries and the cross-currents of sentiment and to furnish the historical setting for an understanding of the present complex situation as well as to trace the general outlines of the story of the relations of Hispanic America with the leading nations of the Western World. Events bear daily witness to the importance to the United States of a general understanding in this country of precisely the matters dealt with in this volume. The proper ordering of its intercourse with South and Central American nations is a salient, diplomatic problem facing the United States. This book is designed to give American citizens a background against which to estimate the worth of our country's present activities among her southern neighbors. Prof. Rippy covers both the South American and Central American Republics and so gives the larger and less specialized view. His discussion of the many difficulties, imbroglios, and interventions is highly illuminating and certainly helps to an understanding of our relations.

I am indebted to the Bishop of Pennsylvania, Dr. Garland, who personally visited Mexico in 1926, for a volume containing the public documents and addresses of President Plutarco Elias Calles. Herein we have the official statements of the case which ought to be considered along with the other studies and pronouncements on this vexed subject.

AMERICA and the *Antidote* give the Roman Catholic point of view. The editor of *Truth and Light* (Charles F. Windle), who declares himself to be a non-Catholic, wrote in a recent article in the *Antidote*:

"The false conceptions concerning the policy and program of the Catholic Church existing among Protestants generally

\* *Mexico: Past and Present*. By G. B. Winton, Nashville, Tenn: Cokesbury Press, \$2.00.

*The Roman Catholic Church in Mexico*. By Ernest Galarza. Sacramento, Calif.: The Capital Press, \$2.50.

*Latin America in World Politics*. By J. Fred Rippy, Duke University. New York: Alfred A. Knopf, \$4.00.

*Mexico Before the World. Public Documents and Addresses of President Calles*. Translated and edited by Robert H. Murray, New York: The Academy Press, 112 Fourth Ave. Paper \$1.00.

*The Mexican Question*. By Rt. Rev. Francis C. Kelley, D.D. New York: The Paulist Press, 401 W. 59th St. [Pamphlet.]



have made it easy for them to believe that the evils now being visited upon the Church in Mexico are in the nature of birds that have come home to roost. It is an easy matter for Protestants who believe the Church is guilty of everything charged by her enemies to give credence to Calles' claim that the religious laws which he is attempting to enforce are necessary in order to prevent further domination of the government by the Church in Mexico. . . . The belief that Mexico's backwardness as a nation is due to the part played in her history by the Catholic Church is a popular fallacy. As a non-Catholic who has investigated all the obtainable facts in relation to the present unhappy condition of Mexico, I feel impelled and compelled by my love of truth and fair play to challenge this unfounded assumption."

Paradoxically, Mr. Windle in his article goes on to point out that our own country was colonized by people from the most enlightened nations of the old world and those who crossed the trackless, storm-tossed seas to establish homes in the wilderness of America were men and women of courage and conviction who loved liberty more than they feared the trials and tribulations inseparable from pioneer life. The Indian, however, he points out did not fit into the scheme of civilization that our fathers brought to this country. Regardless of what we may think of the justice or injustice of the treatment of the native race in the United States and, to quote his words, "without disparaging the Indian, the fact remains that the Indian was despoiled of his land and pushed backward toward the setting sun by the resistless tide of white civilization. That this greatly speeded up the development of what we are pleased to term American civilization is undoubtedly true. Conditions, however, were totally different in Mexico. There the natives were not pushed aside. They remained to make up an integral part of the general population. The Church looked upon them as so many souls to be saved, not as human vermin to be exterminated to make way for a greater civilization."

It would be difficult to convince dispassionate American students that Mexico's treatment of her Indians was superior to that of America, although we have nothing to boast of on that score.

I am one of those that believe personal contact is a great factor in solving difficult problems. If people would only talk over their troubles, fairly, freely, dispassionately, I believe much misunderstanding would be averted and that great good would be accomplished. Visits like Lindbergh's are of incalculable value, as are the services of a trained man like Dwight M. Morrow. Because of that I want to quote with approval what the late Washington Gladden recommended in 1916:

"What I should like to see is a great delegation of our best known and most influential men sent down there, men like President Taft and President Eliot and Cardinal Gibbons and Judge Parker and Mr. Bryan and Judge Brandeis and Secretary Baker and Samuel Gompers—a dozen more men of all parties—men of such fame and standing that all Mexico would have to sit up and take notice, saying: Here are men who have a right to speak for America; let us listen. Such a delegation could make the Mexicans understand that we have no sinister purposes; that our deepest interest is that they should be at peace; that we have no wish to dictate how they should settle their differences, but that we are ready, as soon as they can come together and make peace, to come to their aid with the most liberal subventions for rebuilding their railways and their factories and reopening their mines and getting the tides of prosperity once more flowing.

"I believe that such an embassy of our greatest and best citizens, nominated by the President, authorized by Congress, and bearing such a message could go to the city of Mexico and get a hearing. I have no doubt that they could make the Mexican people believe in the sincerity of our friendship, and that the proffer of it in this impressive and authoritative way would awaken a sentiment among intelligent Mexicans which would force the quarreling factions to come together."

#### THE MISSIONARY

HERE is what Theodore Roosevelt, admirer of courageous men and women, once wrote in praise of the missionary:

"It takes mighty good stuff to be a missionary of the right type, the best stuff there is in the world. It takes a deal of courage to break the shell and go thousands of miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument, and, most of all, to say goodbye to home and the faces of the loved ones virtually forever."

—Catholic Citizen.

#### A CALL FROM MEXICO

BY THE RT. REV. FRANK W. CREIGHTON, D.D.  
BISHOP OF MEXICO

FARE up in the mountains in the state of Jalisco, Mexico, is the little village of San Sebastian. Our missionaries from Guadalajara have ministered for years to our congregation there. For a time the Rev. Josué Diaz, then a deacon, was in charge of San Sebastian and Tlajomulco, living in the latter place until he and his mother and sisters were driven out by the rebels. For a time it seemed that both missions would have to be closed, as the persecutions eventually extended to our people in San Sebastian. Time after time they were molested and driven from their homes. They have been insulted, threatened, and even imprisoned, and yet they have never wavered in their loyalty and devotion. Somehow or other these poor Indians out of their penury have always paid their quota for the general work of the Church.

I shall never forget my visit to them and the reverent and moving service we held in an adobe room without windows. Part of the congregation from Tlajomulco was there and among them the widow of one of our laymen who was killed the night Mr. Diaz was driven out, and with her were her little children, one of whom was wounded in his father's arms when the assassins killed him.

Little did we think, that day, that San Sebastian was soon to pass through a similar experience and be cut off from Guadalajara for a period which Archdeacon Salinas described as "three terrible days."

In the midst of all these difficulties our deacon, José N. Robredo, took charge of the work. He has been a tower of strength to his people, sharing their troubles and privations, and sleeping with them in the mountains when it is not safe for them to remain in the village.

But, as is sometimes the case, persecution has made this congregation all the stronger. They have now reached the point where they must have a real church. Plans have been drawn, and the people are already hard at work making adobes and gathering stone. The little church will cost about \$2,000 (Mex.), *más ó menos*. The congregation stands ready to assume \$600 (Mex.) of the cost in labor and gifts. The balance, \$1,400 (Mex.), I must raise somewhere.

This letter is an appeal to you to help with a gift, large or small. On April 24th the Department of Missions passed a resolution authorizing me to make an appeal for \$750, U. S. currency. This is the first general appeal I have made to friends of Mexico to help me with a building project. May I hope for a response so generous that I may report at General Convention that the church at San Sebastian is provided for and under way? Surely your fellow Churchmen in San Sebastian deserve your sympathy and help.

#### HYMN FOR AIRMEN

O GOD of love, whose tender care  
Doth note the sparrow's fall,  
Have mercy on us in the air,  
And hear us when we call.

Guard well our planes throughout their flight  
Unto their journey's end,  
From fog and winds by day and night  
Thy children e'er defend.

Give us calm courage, judgment true,  
Keen eye, and steady hand,  
Be near us all our journey through  
On high, o'er sea and land.

Grant us that faith without alarms,  
When we hear Death's clear call,  
And in Thine everlasting arms,  
Receive us if we fall.

Dear Father, in Thy loving care,  
We trust our lives to Thee.  
God keep us safely in the air,  
And through Eternity.

HELEN R. STETSON.



# Religious Education in a New England Parish

By the Rev. D. Robert Bailey

Rector of St. Stephen's Church, Fall River, Mass.

IT SHOULD not make for any undue publicity to give, in answer to the many requests received from time to time, the system now used at St. Stephen's Church, Fall River, Mass., which takes the place of what was once a Sunday school according to the general term.

Religious education and its relation to public worship is one of the most popular subjects discussed in the Church today. During the past ten years the whole subject has received much attention, and worship has had a larger place in this field than ever before. In fact in any well organized parish today the school curriculum is considered deficient unless it makes provision for child worship. It is almost impossible to attend any gathering of Church school workers without being reminded at some part of the program of the vital importance of training in worship.

The general trend of the past has been to fill the heads of the scholars with a collection of Bible stories, often times without any systematic connection, together with a vague idea of the catechism, and let them graduate from the parish rooms where they have been taught without learning the first principles as to the meaning of worship. Many efforts are now being made all over the country and by all denominations to remedy this evil defect: namely allowing the child to consider the school as his *church*. What has been done at St. Stephen's is only an attempt to solve the same problem for this particular parish—an effort to conserve the inspiration and enthusiasm of youth and to use it for the worship and the glory of God. For if the child does not establish a church-going habit during these plastic years, the probability is that he will never form it. This explains why there is such a leakage between the Church school and the church. When the child gets too old for the Church school, not having formed the church-going habit, he is stranded

"Between two worlds,  
One dead and the other powerless to be born."

In order to do this, many old and idealized traditions of the Church school had to be scrapped and an entirely new spirit of adventure inculcated. Now after three and a half years' trial and battling with all the new problems and difficulties that will surely arise in any new venture, we openly say and give proof that it is a greater success from every point of view than we had ever anticipated.

THE following is only a meager outline of what we do: Every Sunday morning at 9:30 throughout the year, winter and summer, the children, young people in general, and an increasing number of adults gather for worship. The service has the same care and preparation as that for adults at 11, and to the visitor is conveyed the truth that it is not merely a Church school substitute. From experience the most popular and helpful service and that in which the children can take a more active part is the choral Eucharist. A service which has not been foisted on this important congregation but one which they love best. The choir is composed of boys and girls of various ages, augmented by the members of St. Vincent's Guild for boys. The service is under the supervision of the lay reader, but the rector is always present to celebrate and to preach. The choir makes a solemn procession to the stalls and on arriving there sings the introit hymn. The proper parts of the service are sung with care and exactness. During the sermon hymn the choir takes a place in the nave and the sermon lasts from ten to fifteen minutes. Then follows the offertory hymn and the service continues, the whole lasting about forty-five to fifty minutes. At the annual parish meeting, the following report was made of this congregation:

"It is noted for the large number of young men who regularly attend as well as the young women. The average atten-

dance throughout the year is 100. Many of the parents take advantage of this hour when a later hour is often inconvenient. The choral Eucharist is sung every Sunday by a faithful junior choir augmented by the boys and young men of St. Vincent's Guild. The children are most reverent and there is nothing lacking in dignity and behavior as well as in the rendering of the service to distinguish it from a service composed wholly of adults."

The young men and women remain with the Church and gradually develop a true spirit of worship and reverence; and one unexpected result has been that more than 50 per cent of the evening congregation is made up from the 9:30 worshippers. The junior choir at the evening service combines with the senior and a very inspiring service is the result. Many adults, an equal percentage of men and women who find the 11 o'clock service inconvenient, attend the 9:30, together with an increasing number of mothers who like to attend with their children. To correct a boy or girl during the service for misbehavior or irreverence is now a rare incident.

THE balance of religious instruction is given during the week days immediately after the public school hours. This may sound like harsh treatment, but apparently to the children it is a pleasure. The instruction is transferred to the week-day session for two reasons. First, it is too great a tax to sit through the hour of worship after the child has attended his class of instruction. In the second place there must be only one idea in the child's mind about Sunday and that is, it is a day of worship, and that the best thing anyone can do for God is to worship Him.

All classes are conducted by the rector himself, but not necessarily always. The children are arranged in groups and meet at different hours. For instance, grades 2, 3, and 4 (of public school standing) meet on Thursday at 4:15. In other words, once a week the children come directly from the school to the parish rooms. Grades 5 and 6 (public schools) meet on Fridays at 4:15. Grades 7, 8, 9, etc., Fridays at 6:15. The instruction lasts one hour.

The children of kindergarten age are qualified neither by their age nor by school attendance to meet during the week and they meet in the parish rooms during the 9:30 service on Sundays. They are sponsored by their brothers and sisters who come to this hour of worship.

The whole system works out in a most practical manner and once established it becomes most systematic and effective. The children will invariably prefer the week-day session when given a choice to attend a class before or after the service on Sunday morning. The attendance at the week-day session is more than ninety-five per cent and a deeper interest is manifested in the lesson. The punctuality demanded at the public schools is transferred automatically to the church. It again develops in the parents a new interest and a new sense of importance of religious training, and we find that the value of this to the parish is very great. The hours are those which can be best spared by the rector and used to the best advantage for the future welfare of the parish. The system eliminates all unsatisfactory teacher training classes, together with unqualified and unpunctual teachers.

The manner in which classes are conducted would take up another installment and space now forbids it. The whole presents a most valuable field for "psychological research in religious education and worship."

It is not the desire to sin again which makes men long to unburthen their consciences; but it is the yearning to be true, which lies at the bottom of even the most depraved hearts—to appear what they are, and to lead a false life no longer.

—F. W. Robinson.



# "Saint Gabriel's Cathedral"

A Model Church Made by Children

**S**T. GABRIEL'S Guild of All Saints' Cathedral, Milwaukee, Wis., is a group of eighteen little girls from seven to twelve years of age. Last fall these children began work on a model church, the whole being constructed of paper, and on Saturday, June 2d, "St. Gabriel's Cathedral" was exhibited in the guild hall of All Saints'. By courtesy of the guild, the tiny cathedral will be on exhibition at the offices of the Morehouse Publishing Co., Milwaukee, where any who are interested are cordially invited to inspect it. It is hoped that the children's handiwork may be sent to Washington for exhibition during General Convention.

All of the work has been done by the children themselves, who have shown great ingenuity and resourcefulness, under the capable direction of two Sisters of the Holy Nativity.

The ground plan of this miniature cathedral is scaled to accommodate the church furniture which is used in Course 3 of the Christian Nurture series; everything else the children constructed.

The church is cruciform, 45½ inches long from the double front door to the rear wall of the recessed chancel, by 30 inches wide through the transepts. The walls, except the chancel ones, are 7½ inches high, of two sheets of brown manila paper which, being crayoned over a rough surface with black for the outside and brown for the inside, give the effect of stone and plaster. The walls stand in a tiny space between two quarter-rounds nailed to the beaver-board floor in the form of a cross. This floor board is 34 by 48 inches. The floor space inside the walls is done in dark varnish stain, outside in green. The nave and transepts have no roof.

As you approach the entrance, double doors with a vine growing near, you see at the right the printed board announcing the hours of service. Just inside, to the left of the door, is the font, raised on a square step, with its tiny altar, two candlesticks, and baptismal shell. Across the aisle is the confessional.

The nave (15 x 24 inches) has eleven pews, and in the walls are eight windows, four on a side, which are scenes from our Lord's life, and all are memorials to real persons. (These windows, and all but the rose window, are colored picture cards cut from old Sunday school lessons.)

In the transepts are five windows, memorials to the first five Bishops of Milwaukee. In the left transept is the children's corner with its small table and wee chairs and tiny books and picture cards. Coming through the sacristy door is the choir with processional cross and the Bishop in cope and mitre, carrying his pastoral staff. The eagle lectern, with Bible, is to the left of the middle aisle; in the center is the litany desk on its rug, and to the right the pulpit with its flight of steps. On the wall just above the pulpit is the hymn board (paper) with the numbers of real hymns. (These numbers were cut from a small calendar.)

The choir stalls are opposite the organist, who is seated at a two manual organ, and back of him are the organ pipes (corrugated paper cut and painted with gold paint).

The walls of the chancel are 11 inches high and the slant of the roof brings the height in the center to 17 inches.

**I**N THE sanctuary is the altar, raised on three steps (made of shallow boxes of light brown construction paper), and vested with its linens. There is a tabernacle (ring box with suitable picture for a door), surmounted by the crucifix; on the upper gradine are the six golden candlesticks with their white (birthday) candles, and two vases of flowers on the lower one. On the step is the sanctus bell; the Bishop's throne is inside the communion rail; there is a small rug in front of the altar.

The reredos contains seven tiny Fra Angelico angels against a gold background, and above it is a wee white dove (a wedding cake favor), and the rose window.

At the right of the altar is the credence table with missal stand and missal and alms bason.

From the "oak" beams hang the seven sanctuary lamps, a short distance back of the rood-beam.

The children have thoroughly enjoyed the work, and the knowledge acquired is of lasting value in their spiritual lives. Along with the "building" of the miniature cathedral has gone their regular service in church each Saturday, this being preceded by a short instruction and the practice of the Sanctus and "We Worship Thee, Lord Jesus." Both of these the children sing, unaccompanied and very sweetly, during their service.

## MATERIALS AND CONSTRUCTION

**T**HE cost of the whole church is less than four dollars.

The candlesticks are Moore push-pins, glass, with putty moulded for the sockets and all gilded.

The sanctuary lamps are crocheted and gilded. The "lights" are red buttons (ten cent store). The sanctus bell is a checker with a dome shaped stopper from a tube of library paste, and gilded. The crucifix on the rood beam is cut from a sepia card. The gold lining of an envelope provided the Bishop's cope and mitre, and his staff is a hairpin, gilded and bent to proper shape. All the figures are cut from catalogs. The alms bason is the top of a Sunday school pin, gilded. The communion rail is two strips of light wood, bound near each end by millinery wire to form posts which are inserted in the sanctuary floor. The shrubbery is sponges cut and tinted with green paint. For the altar, pulpit, etc., either crayons or the Liquid Lane paints can be used successfully.

For packing or putting away, the roof of the chancel is removed, the rood beam taken out, the walls unhinged, and all laid flat.

The double front door is 5½ inches by 6¾ inches.

## Cost

1 piece beaver-board, 48 x 34 in. ....	.60
21 ft. quarter-rounded moulding .....	.35
8 sheets manila tag board .....	.40
1 sheet brown construction paper .....	.18
1 Christian Nurture set of furniture .....	.75
1 processional cross .....	.07
1 set crucifix and vases .....	.35
8 Moore push-pins (glass) .....	.15
1 box birthday candles (white) .....	.10
2 sponges .....	.20
Gold paint .....	.25
Brown varnish stain	} .....
Glue-paste, thumb-tacks	
Colored crayons, etc.	
	.10

Total cost .....\$3.50

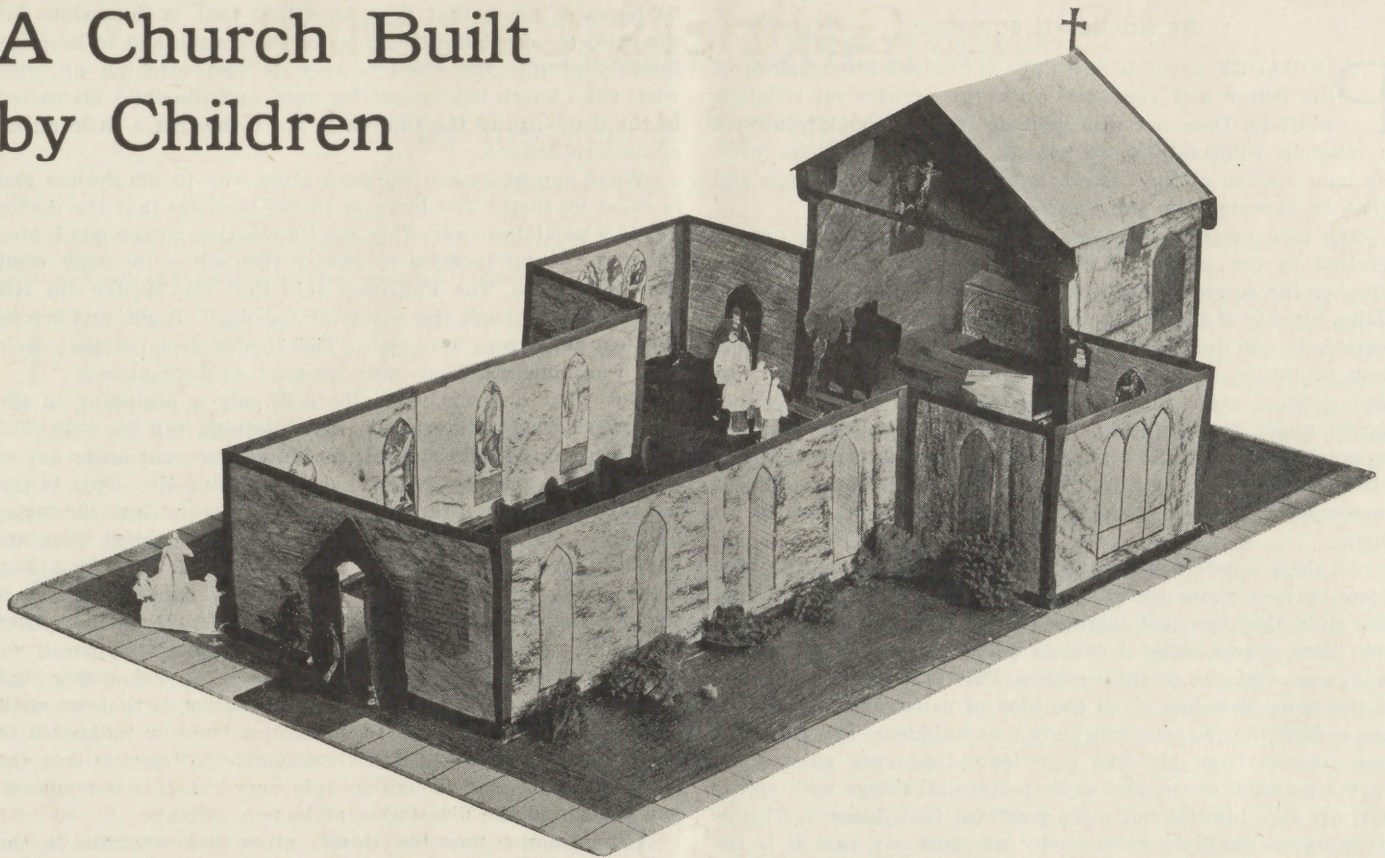
## FAITHFULNESS

**H**E is faithful that promised," the writer of the Epistle to the Hebrews has said. Whatever faithlessness there is will be found on our part. Speaking on Our Christian Life and Fellowship, the Rev. H. L. Simpson told a London congregation of a summer night that he spent in the Sierra Nevada, where the people keep up an old Indian tradition. "Every night a fire is kindled on a great ledge 3,000 feet above the valley. When the fire of glowing coals burns brightly, a voice calls from the deep canyon, 'Let the fire fall!' 'All's well,' replies the watchman on the height, and at once he begins to push the living, leaping cataract of flame over the ledge." The traveler stood one night with the fire-kindlers, and no voice came from the canyon. The fire was lighted, the moments passed, and no summons had been heard. Then, at last, came a thin and tremulous voice from the depth, "Let the fire fall." The eager watchman answered, "All's well," and began to sweep the flame over. Fifteen precious minutes, however, had been lost, and a thinner, duller stream was the result. Inquiries were made the next day about the delay. The valley people, it transpired, had been so busy dancing and making merry that they were not ready when the fire blazed. The preacher made his application in a single sentence as he said: "My one fear is not that God may fail to hear us, but that we may forget to call."

—Zion's Herald.

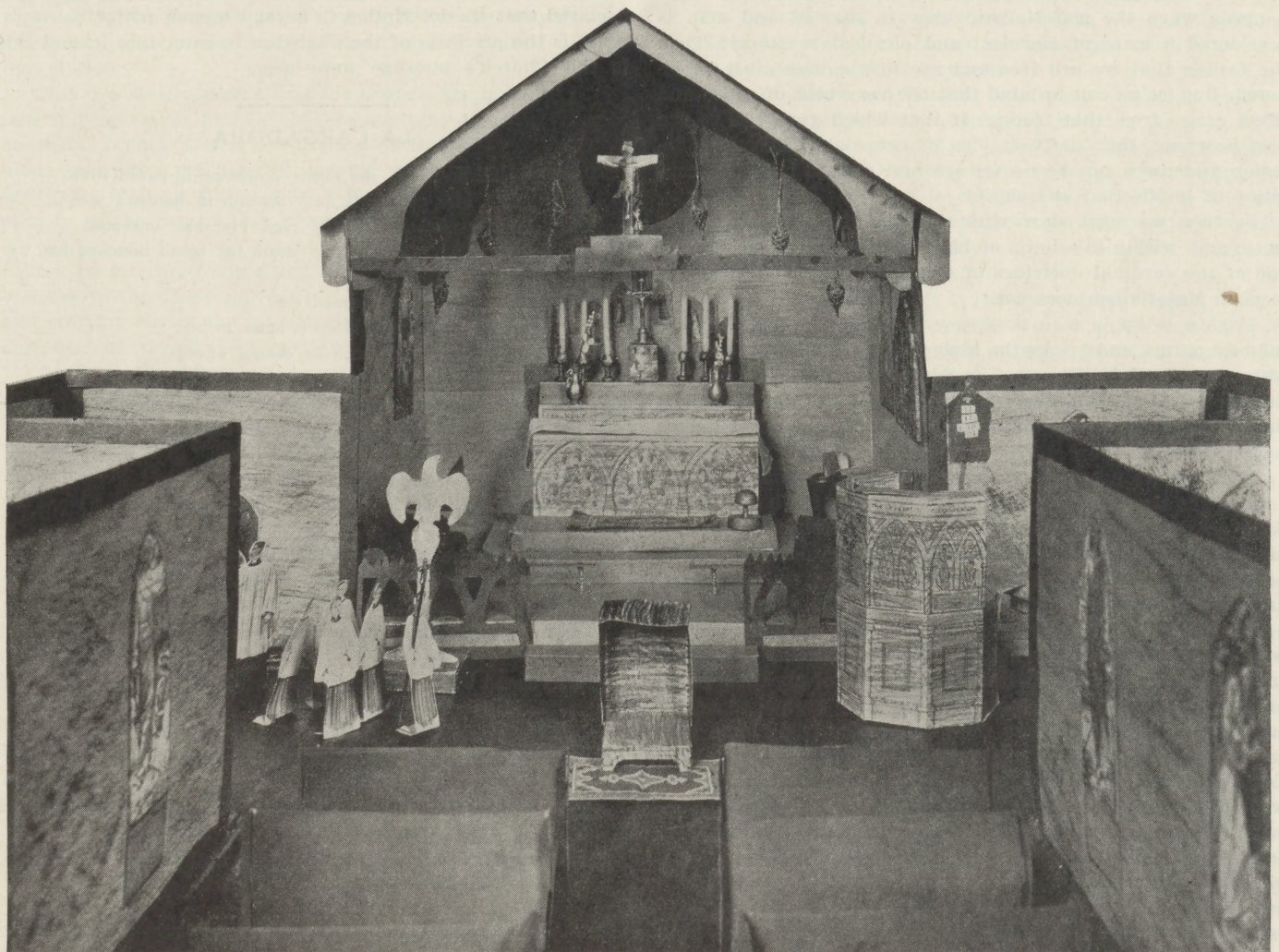


# A Church Built by Children



"ST. GABRIEL'S CATHEDRAL": A BIRD'S-EYE VIEW

The choir is just entering, followed by the Bishop in his gold paper cope and mitre. Each of the windows is a memorial to a real person. Notice the realistic shrubbery—made of sponges dyed green!



"ST. GABRIEL'S CATHEDRAL": THE INTERIOR

View showing the high altar and its fixtures, pulpit, lectionary, Litany desk, etc. The rugs before the altar and desk came with father's tobacco! Out of sight behind the pulpit is a tiny organist playing a miniature organ, with its realistic pipes of corrugated boards.



## THE CHURCH AND THE MAN OUTSIDE

BY THE REV. H. P. CORSER

PROBABLY never before have the popular magazines of the better sort contained so many articles on religious subjects. Does not this indicate a wide popular interest in religious subjects? Do we not get from these articles what the man outside of the Church is thinking of the Church and what he expects from the Church?

The man outside complains of our divisions. He is not interested in the subject of liturgies. He does not care much whether the service is elaborate or whether it is not. He complains bitterly if there is not thought behind the words of the service. Is not this a hint that we Christians spend too much time in talking about our differences and the different explanations of great religious truths? What the world is concerned about is the validity of spiritual truths and not our explanation of them. It wants to know what is salvation and what is eternal life. It wants the Church to give an intelligent answer as to what is the value of man and his relation to his God.

All these answers should be given in a purely scientific way. From earliest years we are conscious that we can do things. The child that has just learned to talk is exclaiming continually, "See, mama, what I can do!" The child realizes that he is a cause and can produce effects. This is a universal feeling of the race. This has given the idea of cause and effect. This has caused the phenomenon known as animism. The primitive man reasons from his own experience that very effect must have a personal cause, and so he peoples all things with spirits that are like himself but more powerful than himself. This is given as an auxiliary reason why we must say that it is the universal judgment of mankind that man is, within the limits of his own power, a first cause.

This stands out in strong contrast with the materialistic theory of modern science which is, in one form or another, finding acceptance with certain classes of men on the street and also with some of the schools in modern education. What happens when the materialistic view is adopted and man is considered a mass of chemical and physical reactions? Then the feeling that we are free and are first causes must be ignored. But let us call to mind that the very idea of cause and effect arises from that feeling. If that which gave rise to the idea is wrong, then the very idea of cause and effect is a delusion and there can be no science and we are left in a condition of intellectual anarchy.

So then we must start with the idea that man is a first cause and, within the limits of his power, is free. This then is one of the cardinal doctrines of Christianity: that it believes in man. Materialism does not.

From a belief in man it is easy to believe in God. As man subdues nature and brings the higher out of the lower, so must we explain evolution by the superintending power of God. If this is the so-called anthropomorphism, let the doubter make the most of it. It is the only view of what we see that makes reason possible.

Now are we not ready to answer more questions that the man on the street is anxious to have answered? What is salvation? As man grows, he finds that he has a continual war on his hands. He has, within him, appetites and desires that do not want to be subdued. These appetites and desires, when they are controlled, make him stronger, and when they are not, practically kill him. Now let us see how this comes in contact with modern science. Psychology talks considerably about the subconscious mind. It finds in there all kinds of appetites pushing men along, and it declares that the only avenue to health is to let these desires have their own way. It declares that nervous wrecks are the results of trying to control them. Could anything be more false? Hickmans are the results of a want of control, and also the deluded ones whose ailments appear to give the physician more than half of his business. This is the testimony of a large number of physicians. Does not this kind of talk seem familiar to the Christian? In his teaching, he has heard very much about natural depravity. Some have called it total depravity. Our service declares that we have erred and strayed from God's ways like lost sheep, and in another place, that we are miserable sinners. Is not this the teaching of modern psychology?

A writer in one of our best magazines has declared that it

is not wise to send the child to church because in the church he hears so much that is unscientific; that is impossible for the child to accept the teachings of the church and to keep his intellectual integrity. Now science is just catching up with what the Church has taught for ages, and the child instructed in the teachings of the Church is apt to be just a little ahead of modern science.

What happens when the man gives way to his desires and is ruled by them? The increase in the business that the doctor has is a partial answer. This has its reaction on the mind. Men begin to get up theories to justify themselves in doing what they have done. The Pharisees said that the Master did His good works through the power of the devil. Right was wrong to them and wrong was right. The Master declared that their case was hopeless. They were as good as dead already.

But what happens when there is only a beginning in the downward road? Materialism says, Nothing can be done. The Church says, Let Christ heal. As He has brought order out of chaos in the past, so will He do it in your life. This is the message of salvation that the Church brings to man. Our tastes and appetites are for a means to an end. Controlled, they are servants, and, when they are controlled, make us strong. But these are the things temporal and they are continually changing. So then when in the prayer for the Fourth Sunday after Epiphany we ask that in going through things temporal, we do not lose sight of things eternal, we really ask power that we may always rule our tastes and appetites so that we shall not be destroyed by them. Is this not at least an indication of what eternal life is? Is it not reasonable to imagine that the soul that is strong enough to rule over the things temporal, can withstand the dissolution of human forms?

Let us notice how the Master gives that strength. In the Communion service, the prayer is that the Body and Blood of the Master shall preserve the believer unto eternal life. We ask that the Christian be imbued with the same spirit that made it possible for the Master to withstand the breaking up of human form. Of course it is only revelation that gives us a glimpse of what this eternal life is. St. Paul had a glimpse and declared that its description is beyond human power.

It is the privilege of the Christian to enter into it, and this is the Church's message unto men.

## LA CARGADORA

G NOME-LIKE she totters down the ill-paved street,  
Her poor back bent beneath its burden's weight,  
Her clothes are filthy rags. Her hair unkempt  
And rank hangs down from 'neath her broad brimmed hat.

A peon woman, ill considered she.  
Where'er she wills to sleep is home to her.  
No comforts hers, save such as chance affords.  
Life holds but little her poor soul to stir.

But crude though it may be and much confused  
There is a loyalty and steadfast love;  
Mayhap born of an understanding deep  
Which little children and poor peons have.

She stops before the church's open door  
And peers within to where the candles glow.  
With stately sweep, she doffs the dirty cone  
From off her tousled head and bows her low.

But, moved by some deep impulse, quick she turns,  
As in an afterthought and, ere she goes,  
She blows her Lord a kiss and smiles at Him  
An elfish, friendly grin—to One she knows.

Then on she plods, her heart so filled with joy  
That even that sad burden on her back  
Seems light. For she has seen with steadfast faith  
Which certainly is hers, and I may lack,

A nod of recognition from her Lord,  
Who loves His peons and their knowing smiles,  
And beams on them in understanding deep  
To lighten burdens on the weary miles.

FRANK W. CREIGHTON.



# The Great Offensive

By the Ven. F. W. Neve, D.D.

Archdeacon of the Blue Ridge, Diocese of Virginia

*"I think the greatest development will be made along spiritual lines. Here is a force which history clearly shows has been the greatest power in the development of mankind."—Charles P. Steinmetz.*

THE Church has been on the defensive for long enough, and it is time for her to stop retreating before the enemy and begin a great offensive, as the Allies did at the First Battle of the Marne.

The Church of Christ ought always to be on the offensive; ought always to be pressing forward and winning great victories, for she has weapons at her disposal which would render her invincible; and spiritual resources far more than adequate to make victory certain. She has also the hosts of heaven ready to join forces with her at any moment that she decides to go forward; for we are told: "Ye are come to an innumerable company of angels" (Heb. 12-22).

But a defensive campaign, such as we have been carrying on for a long time past, means fighting under great disadvantages. For the ground has been chosen by our opponents, and also the weapons, which are not the ones which have been given to us by God Himself to use in His service. It is an intellectual and not a spiritual combat that we are engaged in, and so far as intelligence and the use of logical reasoning are concerned, it is probable that they are stronger than we are.

The Church, too, has been forced in this way into a compromising position, as, for instance, into the assumption that the Gospels can be regarded as ordinary history and should be treated as secular literature and therefore capable of being examined and tried and tested by the ordinary rules of historical and literary criticism. In other words, the life of Christ, as recorded in the Gospels, is treated as if it were the life of a mere man, with a complete disregard of His claim to be the Son of God.

This necessarily means that the Gospels are given a naturalistic interpretation, and that where anything of a supernatural character occurs it is treated either as legend or an exaggerated description of purely natural events. This would be legitimate if Jesus Christ were a mere man, but if we believe Him to be the Son of God, existing from all eternity, then all we can say is, that the Gospels are not ordinary literature and cannot be interpreted in a naturalistic manner, without doing violence to the facts and entirely begging the whole question, and starting out in the investigation with premises which are entirely contrary to the Christian faith.

To make this clear we have but to compare the physical and spiritual points of view with regard to man's place in the universe. From a purely scientific point of view, as revealed to us by astronomy, this earth, upon which we live, is a mere speck in the vast universe of which it forms part, and as a result man himself is reduced thereby to absolute insignificance. This is the physical or naturalistic viewpoint with regard to man, and some of our scientific philosophers seem to take pleasure in emphasizing it. But from the Christian point of view, the Incarnation has made this earth the most important place in the physical universe, and has raised men to be the sons of God and heirs of eternal life. And so whilst, from a merely scientific point of view, the Gospels are only ordinary literature, describing purely natural events, from a Christian point of view as the records of the Incarnation they should be placed in a class by themselves and considered as incapable of being understood and interpreted as ordinary history.

The Church has been forced into this unfortunate position because she has allowed her opponents to dictate to her the terms and methods of the investigation, which necessitated the conclusions which are arrived at by the adoption of imperfect and misleading premises. The whole procedure implies a complete reversal of the true method of arriving at the truth in this matter, for it places the physical above the spiritual and would subordinate spiritual facts and spiritual laws to the merely physical. The Christian religion teaches that spirit is above matter, and that matter is used by spirit as a mode of

its own manifestation. In other words, matter is the servant and not the master of the spirit.

It is high time, therefore, that the Church took the offensive and changed her entire strategy. But how is she to take the offensive? St. Paul in his Second Epistle to the Corinthians writes: "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5).

In taking the offensive, the Church is free to use her own God-given weapons, spiritual weapons, which are mighty enough to pull down the strongholds which oppose her. They are capable, it seems, of overcoming and casting down every high thing that exalteth itself against the knowledge of God. For these spiritual weapons have closely associated with them the mighty power of the Spirit of God. It would seem, therefore, to be the duty of the Church to proclaim, with all authority, that the spiritual belongs to a higher order of being than the merely physical or material, and that the former cannot be brought into subjection to the latter without interfering with and destroying the harmony of creation. And, furthermore, in any reconciliation of these two orders of being, the initiative and formative purpose must proceed from the spiritual.

The second great line of attack should be the proclamation that Christ is now at the present time exercising sovereignty over all created things and especially over men, whose nature He took upon Him at the time of His Incarnation.

The almost exclusive attention paid to the earthly life of our Lord has tended to obscure the important truth that He is no longer the Prophet of Nazareth or the lowly Carpenter, but the King of Kings and Lord of Lords, exercising the supreme authority over all created things; and that it is the duty of the Church to adjust the minds of men to this all-important fact. The Kingdom of God can only come by recognizing the fact that Christ is King *now*, and is claiming our allegiance and submission to His will, in order that we may coöperate with Him in making His will and purpose supreme and this world such as He would have it to be.

And in the third place it is the duty of the Church to make clear the truth that the greatest power on earth capable of being used and exercised by man, a power mightier by far than any or all of the great physical forces, is spiritual power. The Church by means of this great power, which all of her members should possess and be exercising to the fullest extent, is capable of influencing and blessing the world far more wonderfully than any thing or all the things which natural science is able to contribute to the welfare of humanity.

"Be filled with the Spirit," wrote the apostle Paul to his converts; thus showing that to be filled with the Spirit is, or should be, the normal state or condition of all Christian believers. Here then are the chief lines of advance which should constitute the Great Offensive, and it might well be asked why the Church is neglecting to use the spiritual weapons which God has placed at her disposal for the purpose of winning the world for Him.

Fighting upon the lower ground of intellectual controversy, we find that these carnal weapons are being directed not so much against the enemies of the faith as against our brethren; and it may well be asked, How can we expect to succeed or make progress while we are dissipating our energies in trying to carry on an external and civil warfare at the same time?

If we would but consider that we are, after all, only transient guests upon this planet, and that our tenure of life upon it is like a slender thread which may be snapped at any moment, when we shall be brought face to face with an entirely different order of being, the spiritual point of view seems to be the best adapted to the situation, and the Church can do her best and highest kind of work along these lines.



# AROUND THE CLOCK

By Evelyn A. Cummins

**A**TOLSTOY Society has been formed to celebrate in 1928 the centenary of Tolstoy's birth and to further production of an edition of Aylmer Maude's translation of Tolstoy, which this society holds to be the authoritative version.

The American Branch of the Oxford University Press will publish the edition in this country. It will include all that Tolstoy himself published or was willing to have published—novels, short stories, essays, plays, moral and artistic criticism—and a new two volume biography.

The society is under the leadership of Viscountess Gray of Falldon as president and the Hon. Maurice Baring, John Drinkwater, Professor Gilbert Murray, Prince Mirsky, John Galsworthy, the Countess of Oxford and Asquith, and others as vice-presidents; and in New York under Dr. Henry Van Dyke, Robert Underwood Johnson, Professor William Lyon Phelps, Charles R. Crane, Hamlin Garland, and Edwin Arlington Robinson.

**D**R. WILL DURANT has named ten men as the world's greatest thinkers—Confucius, Plato, Aristotle, Copernicus, Francis Bacon, Spinoza, Newton, Voltaire, Kant, and Darwin. He has said that "Jesus Christ, Moses, Caesar, and other such leaders" were thinkers secondarily, and primarily moral forces, reformers, or men of action. "Christ," he maintains, "moved the world by feelings rather than by thought," and adds, "Philosophy is always busy trying to find a non-theological basis to take the place of the supernatural system. The great human adventure is the audacity with which man faces and tries to solve the mystery of the world."

Dr. Durant seems to have found plenty of "the great human adventure."

**T**HE Freethinkers of America have protested against the government printing a new two cent stamp showing Washington praying in the snow at Valley Forge.

Another example of these super-liberals, who are liberal in name only. Their free thinking has a sort of a "wind-blown bob" appearance.

**I**T HAS recently been said that the natural tendency of a man to observe and judge events from the angle of his own calling in life is more apt to be emphasized when he has made a success of his work, rather than when he has been indifferent about his place in that calling.

**T**HE Rev. Walter Wynn, a British clergyman, has prophesied that, according to the Pyramids, there will be a world-wide upheaval beginning on May 26th, which will last until 1936. Well, May 26th has come and gone; did we somehow overlook the cataclysm?

**H**UNTERIAN Societies have recently been celebrating the two hundredth anniversary of the birth of John Hunter. A celebrated speaker at one of these occasions said that the more and the longer Hunter is known the more wonderful he seems, and that anatomy, surgery, pathology, biology, and physiology all find in him their master.

**E**MERSON says, "Raphael paints wisdom, Handel sings it, Phidias carves it, Shakespeare writes it, Wren builds it, Columbus sails it, Luther preaches it, Washington arms it."

**J**AMES E. BAUM, at the suggestion of the curator of the Field Museum of Natural History of Chicago, took a trip to Abyssinia to collect specimens of mammals and birds. In his book, *Savage Abyssinia*, the author says:

"During Lent the Abyssinian Church prescribes abstinence from meat and all animal foods, including milk, eggs, butter or ghee. So strong is the Church with these people that not more than two, or possibly three, of our forty men broke the rule throughout the forty day period; and those who did, we

noticed, were careful not to do it where the others could see. They would have lost caste forthwith.

"This drastic prohibition left them nothing but sour bread made from tef flour, dried peas, and the inevitable hot pepper sauce. Even the Dejasmatch Ayalu, when he came to our camp to lunch one noon, brought along his own supplies—food that he was sure had not been cooked in animal fat. It is probable that a chief of his intelligence adheres strictly to the dictum of the Church more from motives of policy than belief; but I really think that the rank and file would allow themselves to be brought to the verge of starvation before they would touch meat in Lent. . . ."

**T**HE man who utters a lie in the witness-box of a court is liable to prison and ruin," says Arnold Bennett. "And if he goes to prison and to ruin, everybody says: 'What a fool he was! Even if he had no respect for truth he ought to have realized the risks he was running.' But there are risks and risks, and I question whether the man who lies to a judge and jury runs a greater risk than the man who falls into the habit of lying to himself. The latter's risk is a different sort of risk; that is all. The second man is certainly not more dishonest than the first. One is a secret sinner who can never be convicted. The other is a public sinner who stands a chance of conviction. Both are guilty of damaging society, and they are equally guilty; for it is just as naughty to do harm to one individual as to another—even if the other individual happens to be yourself."

**T**HE third national exhibition of the American Orchid Society was held at Madison Square Garden in New York for three days, beginning May 10th. There was a mile of orchids, and the exhibition was valued at well over \$1,000,000. One orchid alone was said to be worth \$10,000. Some of the orchids were shipped from England, some from Balboa, and some from the west were sent by air mail. It was the first show which the society has held in New York. It was viewed by an enormous number of people. I was there very early one afternoon and the hall was fairly crowded even at that time.

One exhibit, showing the manner in which terrestrial orchids grow, had a waterfall as a background, and a winning exhibit showed an oak tree in the center of a flagged garden, around which was a pond with goldfish in it, the whole showing orchids in every imaginable spot, with a background of ferns and shrubs. One exhibitor had arranged a sort of desert garden, showing "succulents," cactus plants, and palms. With this he won thirty-one different awards. There were desert toads walking around in it.

**G**ERALD GOULD in an article in the *Saturday Review* suggests forbidding things in order to make them popular.

"Nothing succeeds like excess," said Oscar Wilde, "and, to exceed the speed limit, you must have the limit fixed. It would seem to follow that the most moral nation is that to which most is forbidden. And not merely the most moral, but the happiest. . . . Is not the solution of all problems indicated? . . . Let us not allow anybody to preach. There would be no slackness of religious observance then—no complaints about empty pews. Every church would be crammed to bursting, and members of Parliament would be seen stealing out by night in mask and cloak, to hold conventicles upon the hills. Let us forbid marriage—and we shall hear no more of all this loose modern talk about free love."

**A**GREAT sportsman of a quarter of a century ago said, "What, after all, is a sportsman? As I understand the breed he is one who has not merely braced his muscles and developed his endurance by the exercise of some great sport, but has, in the pursuit of that exercise, learned to control his anger, to be considerate to his fellowmen, to take no mean advantage, to resent as a dishonor the very suspicion of trickery, to bear aloft a cheerful countenance under disappointment, and never to own himself defeated until the last breath is out of his body."



# CORRESPONDENCE

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

## "THE CATHOLIC MOVEMENT IN THE CANADIAN CHURCH"

To the Editor of the Living Church:

I WISH TO TAKE exception to two statements in the recent article, *The Catholic Movement in the Canadian Church* [L. C., June 2d]:

1. Regarding "two or three rural priests whose lot is not easy, for the Bishop (Ottawa) is nervous as to any ceremonial development." Everyone in the diocese knows the priests to whom reference is made. One, a young Englishman, left the diocese to act as locum tenens in an eastern diocese, shortly after he was ordained priest. The other two happen to be priests of some experience, who have recently come to the diocese, whom I know quite well, as they were in communication with me for some little time before they got in touch with my Bishop. Certain ceremonial developments have taken place in their missions recently with the Bishop's knowledge and approval—I happen to know that they are happy in their work. None of the rural priests is suffering from a "persecution complex."

2. To myself, who have known the Bishop of Ottawa since 1889, the statement that "he is nervous as to any ceremonial developments" is ludicrous. He is the first Bishop of Ottawa to be vested in cope and mitre in his cathedral at synod services and at other episcopal functions.

Looking back over the years of his episcopate anyone who knows the diocese realizes that ceremonial developments have taken place all along the line in city and country, except in a few instances that could be numbered on the fingers of one hand.

Where any *principle* is involved regarding ceremonial or anything else, we who know the Bishop quite realize that when he takes a stand nothing will move him.

On the other hand I imagine that ceremonial *à la* St. Mark's in-the-Bouwerie would not be encouraged by him.

It is rather a pity that in the Rev. H. M. Little's article no mention was made of the important work inaugurated by the Bishop of Ottawa a year ago and carried on by the Sisters of St. John the Divine—they are attached to the cathedral.

(Rev.) ARTHUR H. WHALLEY.

Ottawa, Ont.

## OTHER TONGUES

[CONDENSED]

To the Editor of the Living Church:

SOMETIMES IN READING the columns of various Church periodicals, one suspects that the Pentecostal gift of speaking with "other tongues" is taking a very modern form. Some of the tongues wag so busily and speak so emphatically in a number of strange languages that one is left a little breathless from the confusion. . . .

Manifestly, the apostolic gift of tongues was given for the conveying of only one Message—it would seem important to remember that—and I have wondered whether it might be possible for some of us, who feel the need of special remembrance, to hold a novena of devotion to the Holy Ghost at this particular season? Some devotions help certain people, some others, but there is one, I am sure, which has never failed anyone. A visit to the tabernacle, saying there the Our Father, the *Veni Creator Spiritus*, and the collect for Whitsunday, spending one-fourth of the allotted time in utter stillness, with loving attention fixed upon the Presence, sooner or later will bring results.

For the solution of the many and complex Church problems which must be faced this year, as well as our individual perplexities, surely we need, above all our study, above all exchange of ideas which are so often lightly formed, direct contact with the Divine Enlightener, who shall illumine our minds; lead us, as our Lord has promised, into all truth; and give us what we so greatly desire—a right judgment in all things. . . .

Lake Placid, N. Y.

LOUISA BOYD GRAHAM.  
(Mrs. Thomas Graham)

## "ALL SAINTS', MARGARET STREET"

To the Editor of the Living Church:

I HAVE READ in your issue of June 9th Father Mackay's letter from London asking for contributions to the parish buildings of All Saints', Margaret street. I have attended this church for many years during my stays in England. It is seldom that I do not meet Americans there. I am told that our Church people visit the church in summer in considerable numbers. American priests celebrate at its altars. American bishops and priests are invited to preach. An invitation to preach at All Saints' is a great honor because the most famous preachers in England preach there from time to time; and Father Mackay himself is said by some to be the best preacher in London. The curates are an able body of men and I believe there are three bishops who formerly served as assistant priests for Father Mackay. The parish has practically no endowment and has to be sustained by collections and gifts. The clergy have been very ill-housed and the salaries are small. What is being done is to revamp the interior of the building adjoining the church, occupied by the vicar and his curates, so as to make it a real parish house with conveniences for meetings and suitable apartments for the clergy. I earnestly hope that Father Mackay may receive generous contributions from readers of THE LIVING CHURCH who know All Saints' and that people visiting London who do not know All Saints' will get acquainted with it. The music is magnificent and the sermon is sure to be fine.

HALEY FISKE.

New York City.

## "OUR CHURCH WORK EVALUATED"

[CONDENSED]

To the Editor of the Living Church:

YOUR EDITORIALS on the subject *Our Church Work Evaluated* are arresting. From your comments it is evident that the report of the evaluation committee must be of great potential value.

It had never occurred to me that any bishop or missionary would for an instant decline to render specific reports in any form the National Council might require. Some of us never dreamed that our money for the general work of the Church was spent hit or miss without the specific guidance of the National Council and without definite reports. I believe that all reasonable members of the Church would absolutely endorse the suggestion made that the National Council is responsible to them and must have the authority to appropriate or refuse to appropriate for any specific work depending on their judgment of its value; and of course their judgment must be based on adequate reports properly analyzed and verified. . . .

JOHN H. WOODHULL.

Wrentham, Mass.

## FAVORS MERGING OF SEMINARIES

To the Editor of the Living Church:

HAVING READ in a recent Philadelphia *Evening Bulletin* of the proposed merging of no less than four Lutheran theological seminaries, I am constrained to suggest we do likewise, for besides being much strength there would be apt to be great economy were such unions effected.

To rejoinders that might be made to my proposition on the grounds of impracticability because of (a) too long distances for seminarians to travel from their homes to the seminaries, involving such great expense, it might be answered that perhaps some of the millions of dollars saved in consolidating seminaries might well be expended in defraying traveling expenses to and from these institutions; and if (b) the reputed Churchmanship of the seminary desired admission to be the objection, it might easily be pointed out that Catholics have been graduated from seminaries rated as decidedly Evangelical or Protestant and Protestants from those reputed to be, or rated as, decidedly Catholic—perhaps stigmatized as "advanced."

WILLIAM STANTON MACOMB.

Philadelphia.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

FAITH AND REASON IN RELIGION. By George Galloway. New York: Charles Scribner's Sons. Price \$2.25.

DR. R. GALLOWAY, principal of St. Mary's College in St. Andrew's University, Scotland, is neither an original thinker nor an overly successful expositor of the opinions of others. His approach to the various problems which he considers in his latest book is always historical, and he gives a survey of what representative theologians have taught or, in more secular matters, a resumé of the dicta of contemporary philosophers and critics. The historical approach may be overworked, and it decidedly is in this instance. So desirous is Dr. Galloway of citing every "authority" whom he has read that we frequently get an entirely inadequate amount of interpretation and synthesis; and in a number of the essays the historical "introduction" leaves but scant room for summary and "findings." And apropos of summaries, those which Dr. Galloway conscientiously supplies seem frequently to introduce points which have not, so far as the reader can see, before appeared.

A more serious defect in the book is its failure, in several instances, to make its case. Dr. Galloway shares with Bishop Butler, to whom he devotes a study which is sympathetic and on the whole fair, though by no means original or profound, a gift for seeing what is to be said for the other side in the argument. But, unlike the great author of the *Analogy*, he is unable, having seen the other side, convincingly to maintain his own. He mildly berates Butler for his rationalism, and with equal mildness upholds "faith" and even mysticism. Yet throughout his book his own method, like that of any philosopher, aims at rationality; throughout his book he goes at great pains to consider the criticisms of anthropologists and psychologists and biblical scholars. Accordingly, to find that Dr. Galloway has no "rational" answer to give the critics but must, in the concluding pages of each essay, produce a *deus ex machina*, is to suffer disappointment. We should prefer a frank fideism which, bidding defiance to secular reason, vaunted aloft a high and incredible hope.

The essays discuss a miscellany of topics: The truth of Christian beliefs considered in the face of studies of their origins; the bearing of the doctrine of evolution upon the finality of the Christian religion; the old philosophical-theological problem of grace and free will. In each case, reason and the study of history raise difficulties to solve which recourse has to be had to faith. The best, as well as the longest, of the studies is the first. This gives evidence of having been more carefully as well as more deeply pondered. Dr. Galloway here is surer of his ground and gives us a considered if, again, by no means original treatment of the thesis that science and, indeed, all rational knowledge rests ultimately on an undemonstrable faith that the universe is a coherent and intelligible whole; religion, then, is not the only human activity which involves faith. We miss at this point, from Dr. Galloway's careful documentation, some reference to Santayana's great treatment of Animal Faith.

Perhaps part of our disappointment is due to the author's having essayed to treat in necessarily brief lectures topics so important, so portentous and central, as to require treatment at all adequate a book apiece. But there is certainly also, on Dr. Galloway's part, an unfortunate lack of constructive power.

AUSTIN WARREN.

*Mental Phases in Spiritual Biography*, by George P. Mains (Harper, \$2.00), is the work of an eminent Methodist divine now eighty-three years of age. After a complacent and naive chapter retailing the "facts" of his official life, including his degrees and their provenience, the writer devotes himself to amateur philosophizing on a variety of current topics such as Science and Moral Values, Evolution, and Law, and Freedom.

There is much citation of authorities, but this is after the manner of the pulpit, excerpting from the context. As befits a survivor of Victorian conflicts, men like Spencer and Mill are treated with undue seriousness. Dr. Mains exhibits a laudable desire to keep up with the times, and he displays a serenity and amiability which are admirable characteristics in any age.

*Present Day Dilemmas in Religion* by Charles W. Gilkey, D.D. (Nashville: Cokesbury Press. \$1.50), is a volume which consists for the most part of lectures provided for by the Cole Foundation at Vanderbilt University, Nashville, Tennessee. Dr. Gilkey is pastor of the Hyde Park Baptist Church, Chicago, and also a professor in the University of Chicago. The first lecture begins with a quotation: "The longer you live in this strange world, the more things you will find in it of which you cannot truly say 'either . . . or' but must learn to say 'both . . . and.'" We are reminded that many dilemmas are really false and that very few are insuperable. Dilemmas in religion are considered under such headings as Things New and Old: Practical Service and Inner Renewal; Definition and Symbol; In the World But Not Of It. The book is teeming with apt quotations indicating a very wide range of reading and study, and Dr. Gilkey succeeds admirably in attaining the object of his book, which is "to enlarge our outlook on religion and on the relation of religion to the best of life."

ERASMUS and his contemporaries are suggested to us by the word "humanism," and in the past it has been generally associated with a culture derived from classical training. But it is not so in *Christian Humanism* by Russell Henry Stafford, D.D., minister of the Old South Church in Boston (Chicago: Willett, Clark and Colby. \$2.00). Christian Humanism for Dr. Stafford is "a primary preoccupation with the betterment of individuals and society in this world, and an approach to the higher mysteries of God by building toward those summits upon a foundation of tested experience and its inescapable implications." While, as the author states, most of the thinking of our time is humanistic in its tendency, and pertains to this world, it really belongs to every phase of human salvation, here and in the life beyond. Jesus was the first great humanist. In this volume of twenty sermons the teachings of Jesus as humanistic are exemplified in an outline of Christian belief and practice.

*Fishers of Men* by Glenn Clark, an "Atlantic Monthly Press Publication" (Boston: Little, Brown. \$2.00), though a small volume, is by no means insignificant in quality. It is full of truths and useful suggestions on the theory and practice of individual evangelism—a method that is growing in favor among Christian workers. A lack of confidence in "mass evangelism" is emphatically expressed, and we are reminded that in the foreign missions field it is not the great preachers but devoted individual workers who win souls to Christ. Like Professor Clark's former volume, *The Soul's Sincere Desire*, this is an outgrowth of his wonderfully successful experience in personal contact with college students; in fact, it is published in response to a question by one of them. It is also addressed to all who would become fishers of men, "those who would know how to exert their love, faith, and sympathy in the saving of others."

ACCORDING to Herbert Stead, the author of *The Deed and Doom of Jesus* (Scribners. 60 cts.), His "deed" was His breaking through "the laws of habit and reciprocity" as existing in a sin-laden race, and His "doom" was to suffer and die in consequence.



# Church Kalendar



JUNE

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

## CALENDAR OF COMING EVENTS

JUNE

- 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 25—Advent, Boston.
- " 26—St. John Baptist, Hardwick, Vt.
- " 27—Grace, Stamford, N. Y.
- " 28—Ascension, Westminster, Md.
- " 29—Christ, Hudson, N. Y.
- " 30—All Angels', Spearfish, S. D.

## APPOINTMENTS ACCEPTED

ABLEWHITE, Rev. HAYWARD S., formerly rector of St. Philip's Church, St. Louis, Mo.; has become dean of St. Paul's Cathedral, Marquette, Mich. (Mar.)

BOYS, Rev. GEORGE, formerly rector of St. Paul's Church, Schenectady, N. Y. (A.); to be rector of Calvary Church, Burnt Hills, and priest-in-charge of the missions at Charlton and Jonesville, N. Y. (A.) Address, P. O. Box 14, Burnt Hills, N. Y. July 1st.

HUBON, Rev. CHARLES W., formerly curate of St. John's Church, Stamford, Conn.; to be rector of St. James' Church, Derby, Conn. Address, 105 Minerva St., Derby, Conn. August 1st.

JONES, Rev. FREDERICK W., formerly rector of St. Peter's Church, Kerrville, Tex.; has become rector of St. Thomas' Church, Providence, R. I. Address, 721 Douglas Ave., Providence, R. I.

LYNCH, Rev. FRANCIS F., rector of Rock Spring parish, Harford Co., Md.; to be rector of St. John's Church, Havre de Grace, Md. August 15th.

MCDOWELL, Rev. J. KEENEY, formerly rector of Trinity Church, Findlay, Ohio; has become rector of Christ Church, Hudson, Ohio.

SANCHEZ, Rev. SHIRLEY G., assistant at St. Mark's Church, Birmingham, Ala.; to be rector of Church of the Good Shepherd, Mobile, Ala. Address, 556 State St., Mobile, Ala. July 1st.

TITUS, Rev. JOSEPH H., formerly assistant priest at St. Thomas' Church, 53d and 5th Ave., New York City; to be locum tenens at Church of the Epiphany, Lexington Ave. and 35th St., New York City.

WALKER, Rev. JOSEPH R., priest-in-charge of St. Paul's Church, Daphne, Ala., and neighboring missions; to be rector of Trinity Church, Demopolis, and St. Michael's Church, Faunsdale, Ala., with address at Demopolis, Ala. August 1st.

WOESSNER, Rev. J. W., rector of Trinity Church, Camden, N. Y. (C.N.Y.); to be rector of Christ Church, Sherburne, N. Y. (C.N.Y.) July 1st.

## RESIGNATIONS

COBURN, Rev. AARON C., as rector of St. James' Church, Danbury, Conn., in order that he might devote more time to his work as headmaster of Wooster School, Danbury, Conn.

SAVILLE, Rev. HENRY M., as rector of St. Mary's Church, East Providence, R. I. Effective June 30th. New address, 111 Hope St., Providence, R. I. Summer address, 57 Shepard St., Cambridge, Mass., until October 1st.

WILDER, Rev. ALFRED J., as rector of St. Alban's Church, Highland Park, Mich. Summer address, Mackinac Island, Mich.

## NEW ADDRESS

DARLINGTON, Rev. HENRY, D.D., rector, Church of the Heavenly Rest, New York City, formerly 67 E. 89th St.; 2 East 90th St., New York City, after September 15th. Summer address, Watch Hill, R. I.

## DEGREES CONFERRED

COLORADO COLLEGE, COLORADO SPRINGS—Doctor of Divinity upon the Rt. Rev. FRED INGLEY, S.T.D., Bishop Coadjutor of Colorado.

THEOLOGICAL SEMINARY, VA.—Doctor of Divinity upon the Rev. RICHARD W. TRAPNELL, rector of St. Andrew's Church, Wilmington, Del., and upon the Rev. CHARLES CLINGMAN, rector of the Church of the Advent, Birmingham, Ala.

UNIVERSITY OF THE SOUTH—Honorary degree of Doctor of Divinity upon the following: the Rt. Rev. ROBERT E. CAMPBELL, D.D., O.H.C., Bishop of Liberia; the Rt. Rev. THOMAS CASADY, Bishop of Oklahoma; the Rev. HENRY ERSKINE HILL, provost of St. Andrew's Cathedral, Aberdeen, Scotland; the Rev. Dr. CALEB R. STETSON, rector of Trinity Church, New York City; the Rev. CHARLES CLINGMAN, rector of the Church of the Advent, Birmingham, Ala.; the Ven. JAMES G. GLASS, Archdeacon of the diocese of South Florida.

Doctor of Letters upon ARCHIBALD R. HOXTON, principal of the Episcopal High School, Virginia.

Doctor of Civil Law upon the Hon. LAWRENCE DAVIS TYSON, United States senator from Tennessee, and WARREN KEARNY of New Orleans, La.

WESTERN THEOLOGICAL SEMINARY—S.T.B. upon the Rev. R. E. CHARLES, rector of Christ Church, Adrian, Mich., instead of S.T.D., as reported in THE LIVING CHURCH of June 16th; S.T.M. upon the Rev. EDWIN G. WHITE, rector of St. John's Church, Iona, Mich., instead of S.T.D.; and S.T.D. upon the Rev. GEORGE H. THOMAS, rector of St. Paul's Church, Chicago, instead of D.D.

## SUMMER ADDRESSES

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

DARLINGTON, Rt. Rev. JAMES H., D.D., Bishop of Harrisburg; 113 Rhode Island Ave., Newport, R. I.

JOHNSON, Rt. Rev. FREDERICK F., D.D., Bishop of Missouri; 5450 Delmar Ave., St. Louis, Mo., until July 1st; after that date, Newton, Conn.

TOURET, Rt. Rev. FRANK HALE, D.D., retired bishop; Nantucket, Mass.

WEBB, Rt. Rev. WILLIAM WALTER, D.D., Bishop of Milwaukee; care of Miss Dora Lewis, Dodge Pond, Rangeley, Me.

WOODCOCK, Rt. Rev. CHARLES E., D.D., Bishop of Kentucky; Leland, Mich., until September 15th.

DEW-BRITAIN, Rev. JAMES H., rector of St. Luke's Church, Fort Madison, Ia.; to sail for England and Scotland on June 30th to be gone until September 6th. Important mail should be addressed care of Miss Rosemary Perrier, 72 Gloucester St., South Belgravia, London, S. W. 1.

DEXTER, Rev. ANTHONY H., rector of St. Andrew's Church, Fullerton, Calif. (L.A.); to be in charge of Christ Church, Redondo Beach, Calif. (L.A.), during the absence of the rector, the Rev. Dr. H. P. Hames.

GWYN, Rev. H. B., rector of St. Lawrence's Church, Libertyville, Ill. (C); Holy Trinity Rectory, Tiverton, R. I.

HALE, Rev. S. W., rector of St. Philip's Church, Belmont, N. Y.; Webb Cottage, Nonquitt, Mass., during July.

HARRIMAN, Rev. CHARLES C., rector of St. Peter's Church, Albany, N. Y.; Diamond Point, N. Y., June 23d to September 1st.

LYNCH, Rev. FRANCIS F., rector of Rock Spring parish, Harford Co., Md.; care of Church of St. Michael and All Angels', Baltimore, July 1st to August 15th.

MCMULLIN, Rev. G. W. L., priest-in-charge of St. Paul's Church, Roosevelt, N. Y.; Bellmore, L. I., N. Y.

PEARCE, Rev. EUGENE S., rector of St. Mark's Church, Toledo, Ohio; Westport, Conn., until August 24th.

SHERMAN, Rev. ARTHUR M., S.T.D., of Wuchang, China, who is on furlough in the U. S.; St. James' Rectory, 15 Slocum Place, Long Branch, N. J., until September 7th.

TAYLOR, Rev. HARRY L., rector of St. Barnabas' Church, DeLand, Fla.; 23 Washington St., Saratoga Springs, N. Y., June 30th to August 25th.

YOUNG, Rev. GEORGE E., rector of Trinity Church, Lawrenceburg, Ind.; to be in charge of St. Mark's Church, Toledo, Ohio, during July.

## CORRECTIONS

MILLER, Rev. ALFRED J., to remain as rector of Christ Church, Walton, N. Y. (A.), instead of becoming rector of Christ Church, Troy, N. Y. (A.), as mentioned in THE LIVING CHURCH of June 9th.

STIRLING, Rev. HARRY A., has not resigned as assistant at St. John's Church, Christiansted, Virgin Islands, U. S. A., as stated in the May 5th issue of THE LIVING CHURCH, but is in this country in the interests of the work in the islands. Address, 222 N. Carrollton Ave., Baltimore.

## MARRIAGE

WEBB-CLARKSON—In All Saints' Church, Moyamensing, Philadelphia, Tuesday, June 12, 1928, MARY FRANCIS CLARKSON of Philadelphia to the Rev. PARKER CROSSBY WEBB of Brooklyn, N. Y.

## ORDINATIONS

DEACONS

COLORADO—Captain J. L. FRITSCH, U.S.A., retired, was ordained deacon by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, in St. Thomas' Church, Denver, on Sunday, June 10th.

The candidate was presented by the Very Rev. B. W. Bonell of Greeley, the Rev. W. McMurdo Brown of Denver preaching the sermon. Other assisting clergy were the Rev. C. H. Marshall and the Rev. Herald F. Gardner, both of Denver.

The Rev. Mr. Fritsche will be assigned for the present to St. Michael's mission, Washington Park, Denver, which is under St. John's Cathedral.

HONOLULU—On June 3d, the Rt. Rev. John D. LaMothe, D.D., Bishop of Honolulu, ordained NOAH K. CHO deacon in St. Andrew's Cathedral, Honolulu.

The candidate was presented by the Rev. James F. Kieb, rector of St. Elizabeth's Chinese Church, who also preached the sermon. Mr. Cho is the first Korean ordained in this district. He has for some years been catechist at St. Luke's mission in the Palama district of Honolulu, where he has, under the oversight of the Rev. Mr. Kieb, built up a flourishing work. He will continue to serve at St. Luke's.

MASSACHUSETTS—In St. John's Memorial Chapel, Cambridge, on June 12th, GEORGE C. S. MACKAY, RICHARD F. AYRES, GEORGE O. EKWALL, HOWARD N. FARNSWORTH, EARL SPENCER GILLEY, ERNEST H. MACDONALD, JAMES W. MITCHELL, HARRY PRICE, RALPH B. PUTNEY, OTIS GOODWIN JACKSON, JACOB CLEMENS KOLB, ROBERT H. PARKES, CHESTER G. MINTON, and OTIS R. RICE were ordained to the diaconate by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts. The sermon was preached by the Rev. Barrett P. Tyler, rector of All Saints' Church, Brookline, and the epistle was read by Dean Washburn of the Episcopal Theological School.

Mr. MacKay and Mr. Ayres were presented by the Very Rev. P. F. Sturges, D.D., Dean of St. Paul's Cathedral, Boston. The former is a graduate of the Glasgow Theological School and has had three years' graduate work at Edinburgh University and two years at Brown University. He has also served as pastor of the Baptist Church in Chester, Vt., and will now be in charge of Trinity Church, Woburn. Mr. Ayres is to succeed the Rev. Frederic C. Lawrence as student chaplain at Harvard University. Mr. Ekwall was presented by the Rev. Frances E. Webster, rector of Christ Church, Waltham, whom he has been assisting. Mr. Farnsworth was presented by his rector, the Rev. Appleton Grannis, of St. Anne's Church, Lowell. Mr. Gilley, who has been in charge of St. Paul's Church, Beachmont, was presented by the Rev. Henry K. Sherrill, rector of Trinity Church, Boston. Mr. MacDonald was also presented by Mr. Sherrill. He is a graduate of King's College, Halifax, N. S., and has been assisting Bishop Brewster of Maine in missionary work. Mr. Mitchell, who has just graduated from the Bishop Payne Divinity School, Petersburg, Va., was presented by his rector, the Rev. T. F. Marshall of Trinity Church, Stoughton. He will serve under Bishop Freeman in the diocese of Washington. Mr. Price was presented by the Rev. Horace B. Donegan, curate of All Saints' Church, Worcester. Mr. Putney was presented by the Rev. Max Kellner, professor of Literature and Interpretation of the Old Testament at the Episcopal Theological School. The address for all of the above deacons is 99 Brattle St. Mr. Jackson was presented by the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York City; Mr. Kolb by the



Rev. Charles A. Denfield, rector of St. James' Church, Woonsocket, R. I. He will become curate of All Saints' mission, Lynn. Mr. Parkes was formerly a minister in the Methodist Church. He is a graduate of Trinity College, Dublin, and did graduate work at the United Theological College, Montreal, and at Wesleyan University. He was presented by the Rev. J. H. C. Cooper, rector of St. John's Church, Gloucester, and will be in charge of St. Mary's Church, Rockport. Mr. Minton, who was ordained by Bishop Slattery for the Bishop of Western Nebraska, was presented by the Rev. Dr. William H. van Allen, rector of the Church of the Advent, Boston. Mr. Minton was formerly a postulant in the diocese of Massachusetts and will now return to his work at Bridgeport, Neb. Mr. Rice was presented by his father, the Rev. Dr. Clarence E. Rice, himself recently ordained to the priesthood by Bishop Slattery under Canon 11. Mr. Rice will study for a year at Cambridge University, England, and will serve under Canon Raven at Liverpool Cathedral.

On June 13th PHILEMON FOWLER STURGES, JR., was ordained deacon by Bishop Slattery in St. John's Chapel. Mr. Sturges was presented by his father, Dean of St. Paul's Cathedral, Boston, and is to be in charge of the Church of the Ascension, Cove, Ore. The sermon was preached by the Rev. Dr. Endicott Peabody, headmaster of Groton School, and the epistle was read by the Rev. Sherrard Billings, also of Groton.

MINNESOTA—On the First Sunday after Trinity, June 10th, WILLIAM J. SPICER was ordained deacon in St. John's Church, Mankato, by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota. The candidate was presented by the Rev. Lewis D. Smith, rector of St. John's Church, and Bishop McElwain preached the sermon.

Mr. Spicer graduated from Seabury Divinity School, Faribault, in May of this year and will do missionary and supply work during the summer months under Archdeacon Couper.

On June 11th, St. Barnabas' Day, the Bishop ordained JOHN E. ROWELL to the diaconate in St. Mark's Church, Minneapolis. The Rev. Dr. Phillips E. Osgood, rector of the parish, presented the candidate, and the sermon was preached by the Rev. Wm. C. Bimson, rector of St. Luke's Church, Wilmar.

Mr. Rowell is a graduate of the University of Minnesota, a married man with a family, and comes into the ministry from business life. He has been lay missionary in charge, under the archdeacon, of Gethsemane Church, Appleton, and Grace Church, Montevideo, in residence at Appleton, since last fall while privately pursuing his studies. He continues at these posts and will spend part of each week attending Seabury Divinity School in preparation for advancement to the priesthood.

NEW JERSEY—On Sunday, June 3d, at St. John's Church, Salem, the Rt. Rev. Albion W. Knight, D.D., Bishop of New Jersey, ordained RAYMOND HALE MILLER to the diaconate. The candidate was presented by the Rev. Elliston J. Perot, formerly rector, and the litany was said by the present rector, the Rev. Thomas V. Wingate. Bishop Knight preached the sermon.

Mr. Miller is a graduate of the Philadelphia Divinity School, and enters on his work immediately in the diocesan missions at Magnolia and Clementon.

SOUTHERN OHIO—On Tuesday, June 12th, the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, ordained BERNARD WARREN HUMMEL and HENRY JOHN CLUVER to the diaconate in St. Paul's Church, Chillicothe.

Mr. Hummel and Mr. Cluver were presented by the Rev. Thomas Donaldson of Bexley, Columbus, and Archdeacon B. H. Reinheimer. The Rev. Dr. O. E. Watson of Gambier delivered the sermon and the Rev. Dr. Frank H. Nelson, rector of Christ Church, Cincinnati, assisted in the service.

The Rev. Mr. Hummel will be assistant to Dr. Nelson at Cincinnati, while the Rev. Mr. Cluver will go to the diocese of Erie, where he will do missionary work among the Cornplanter Indians. The Rev. Mr. Cluver is a veteran of the World War.

SOUTHERN VIRGINIA—WILLIAM GEROW CHRISTIAN was ordained to the diaconate on June 8th in the chapel of the Virginia Theological Seminary by the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia. Mr. Christian is to be minister-in-charge of churches in Mecklenburg county and his address will be South Hill, Va.

VIRGINIA—In St. James' Church, Richmond, on June 13th, WALTER B. GRAY was ordained deacon by the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia. The candidate was presented by the Rev. A. C. Zabriskie of the Virginia Theological Seminary and the sermon was preached by the Rev. Dr. G. Free-land Peter, rector of the parish.

## DEACONS AND PRIESTS

CONNECTICUT—On June 14th, in Christ Church Cathedral, Hartford, LEON ALVERDEN MANSUR and CREMER CLERK CABONISS were ordained deacons by the Rt. Rev. E. Campion Acheson, D.D., Bishop Coadjutor of Connecticut. Mr. Mansur was presented by the Very Rev. S. R. Colladay, D.D., dean of the cathedral; and the sermon was preached by the Rev. Dr. Charles O. Scoville, rector of Trinity Church, New Haven, and the sermon was preached by the Rev. D. S. Markle, rector of St. Paul's Church, Fairfield. Mr. Mansur is to become assistant to the Rev. George B. Gilbert in rural work in Middlesex Co., with address in care of Mr. Gilbert, R. F. D., Middletown. Mr. Caboniss has not received an appointment as yet, but may be addressed in care of Dr. Scoville, New Haven.

At the same service the Rev. Messrs. ROBERT JOHNSTON PLUMB, presented by the Rev. John F. Plumb, rector of All Saints' Church, Worcester, Mass.; CORWIN C. ROACH, presented by the Ven. Floyd S. Kenyon; and GEORGE ST. JOHN, presented by the Rev. A. P. Greenleaf, chaplain of Choate School, Wallingford, were advanced to the priesthood by the Rt. Rev. C. B. Brewster, D.D., Bishop of the diocese. Mr. Plumb will become curate of All Saints', Worcester, with temporary address at 50 William St. Mr. Roach will spend a year in research work in Jerusalem on a Yale Fellowship in preparation for the degree of Ph.D. His address will be 2200 Taylor Hall, Yale University, New Haven. Mr. St. John is to be headmaster of Choate School.

CUBA—On Sunday, June 10th, the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba, ordained IGNACIO GUERRA deacon, and advanced the Rev. SALVADOR BERENGUER to the priesthood in Holy Trinity Cathedral, Havana.

The Ven. Juan McCarthy, Archdeacon of Havana, presented Mr. Guerra and the Rev. J. H. Townsend, Jr., of Guantánamo presented the Rev. Mr. Berenguer. The Rev. Guillermo Zermeno of Céspedes preached the sermon.

Mr. Guerra is to be missionary of Buen Pastor, Woodin, province of Camaguey, and the Rev. Mr. Berenguer is to be priest-in-charge of Cuban work, San Pablo, Camaguey, with address at Martires, Ill., Camaguey, Cuba.

VIRGINIA—On June 8th, in the chapel of the Virginia Theological Seminary, the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, ordained W. BROOKE STABLER to the diaconate and advanced the Rev. LAWRENCE BRENT to the priesthood. The sermon was preached by the Rev. Dr. H. H. Covington, of Norfolk, Va. Mr. Brent is to become rector of Bromfield parish, Rappahannock County.

## PRIESTS

DALLAS—On Sunday, June 17th, the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, advanced the Rev. EDWARD C. LEWIS to the priesthood in St. Matthew's Cathedral, Dallas.

The Very Rev. R. S. Chalmers, dean of the cathedral, presented the candidate, and the sermon was preached by the Rev. Prof. John A. Richardson of the General Theological Seminary.

Mr. Lewis is to be assistant of St. Matthew's Cathedral, Dallas, with address at 708 S. Ervay St.

NEW YORK—In St. George's Church, Newburgh, on Saturday, June 9th, the Rt. Rev. Robert E. Campbell, O.H.C., D.D., Bishop of Liberia, acting for the Bishop of New York, advanced to the priesthood the Rev. LEOPOLD KROLL, JR., son of the rector of the parish.

The Rev. Dr. Bernard I. Bell, of St. Stephen's College, who presented the candidate, also preached the sermon, the Rev. J. S. Baldwin, O.H.C., West Park, was deacon, and the Rev. L. J. Crum, O.H.C., St. Andrew's, Tenn., sub-deacon. The Rev. J. O. S. Huntington, Superior O.H.C., and the Rev. S. C. Hughson, O.H.C., joined in the imposition of hands.

The ordination was unique in that Fr. Kroll is the son of the rector, is also a novice at the Holy Cross Monastery in West Park, was ordained by a bishop also of the Order, and that the Father Superior and assistant Superior were present to join in the ceremony.

SOUTHERN BRAZIL—On Sunday, April 22d, the Rt. Rev. William M. M. Thomas, D.D., Bishop in charge of Southern Brazil, advanced the Rev. EUCLYDES DESLANDES and the Rev. J. ISSOJE ITO to the priesthood in the Church of the Saviour, Rio Grande. The sermon was preached by the Rev. Solomao Ferraz of Sao Paulo.

The Rev. Mr. Deslandes is rector of St. Paul's Church, Rio de Janeiro, and also the national chaplain of the Evangelical Boy Scouts of Brazil. The Rev. Mr. Ito is in charge of the Japanese missions in the state of Sao Paulo.

VIRGINIA—On June 12th Bishop Tucker advanced JOHN PHILIP HANSON MASON to the

priesthood in Fork Church, St. Martin's parish, and preached the sermon. Mr. Mason was presented by the Rev. A. Campbell Tucker of Christchurch. He will become rector of St. Martin's parish, Hanover County, with address at Doswell, R. F. D., Va.

The Rev. VINCENT C. FRANKS was advanced to the priesthood by Bishop Tucker in Grace Church, Berryville, on May 29th. He was presented by the Rev. B. D. Chambers, rector of Cunningham Chapel parish, and the sermon was preached by the Rev. Dr. Berryman Green, of the Virginia Theological Seminary. Mr. Franks becomes rector of Grace Church, Berryville, where he has been serving during his diaconate.

## MEMORIAL

## Benjamin Holmes Bennett

The vestry of St. Andrew's parish, Buffalo, diocese of Western New York, conscious of the bereavement to the parish caused by the death, on May 30, 1928, of Mr. BENJAMIN HOLMES BENNETT, for many years people's warden and choirmaster, desires to place on record this minute to his faithfulness and loyalty. Mr. Bennett believed wholeheartedly in the Catholic faith and showed it by his regular attendance at all three of the Sunday services, even on bitter winter days. He loved the parish and generously supported it. St. Andrew's has lost in him a devoted member who will be missed greatly by the whole congregation. God grant him rest and peace!

CHARLES E. HILL,  
Rector.  
W. G. L. COULTER,  
Clerk of the Vestry.

## MAKE YOUR WANTS KNOWN

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

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. 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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ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

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

## POSITIONS OFFERED

## CLERICAL

ACCURATE—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.

## POSITIONS WANTED

## CLERICAL

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

PRIEST WITH LARGE LOCUM TENENS experience desires supply work during the month of August. Location, New York City, Philadelphia, or vicinity preferred. R-183, LIVING CHURCH, Milwaukee, Wis.



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

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

MISCELLANEOUS

**A THOROUGH CHURCH MATRON AND** housemother experienced in social service and parish work wishes position in September in institution or elsewhere. Excellent Boston and New York references. Address, Mrs. CLARK, 97 Green St., Jamaica Plain, Mass.

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

**CHOIRMASTER—TENOR SOLOIST (NOT** organist), best of references, Catholic. Very successful with mixed and boy choirs, desires change. Good voice teacher, must have salary of \$1,800. P-182, LIVING CHURCH, Milwaukee, Wis.

**CHOIR-DIRECTOR, TENOR, PLAINSONG** specialist, desires chance to establish, or take charge of men's choir, using chiefly plain-song and full Catholic service. Salary \$1,500. V-181, LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN, WITH EXPERIENCE IN** bookkeeping and general office work, seeks position. References furnished. B-187, LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN DESIRES POSITION AS** private secretary. References exchanged. A-186, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER (F.R.C.O.,** F.A.G.O.), desires to locate in the Carolinas. Experienced. Boy or mixed choir. Brilliant recitalist. Communicant. Now holding important position. Address, D-185, THE LIVING CHURCH, Milwaukee, Wis.

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

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

**POSITION WANTED AS HOSTESS,** chaperon, or club house hostess in college or university. Can furnish best of references. Y-184, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

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**THE WARHAM GUILD WAS ESTABLISHED** in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

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

**EMBROIDERED ALTAR LINENS AND SILK** Altar Hangings, Burses, Veils, Stoles, Markers, Silk Chasubles, Damasks, Fringes, Linings. Embroideries remounted. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th St., New York. Conferences by appointment. Telephone, Penn. 6288.

CHURCH LINENS

**ALTAR 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.

**LINENS FOR ALTAR AND VESTMENTS—** Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conferences by appointment.

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.

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

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MISCELLANEOUS

**CALENDARS 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.

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**THE ABOVE-NAMED CORPORATION, OR-** ganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. Secretary, L. H. Morehouse, 1801 Fond du Lac Avenue, Milwaukee, Wis.

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

RETREATS

**WEST PARK, N. Y.—THERE WILL BE A** retreat for priests at Holy Cross, West Park, Ulster Co., New York, God willing, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st. Conductor, Fr. Hawkins, O.H.C. Apply to GUESTMASTER. No charges. This notice will appear every three weeks during the summer.

**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.

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.



## 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 P.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.

### Minnesota

#### Gethsemane Church, Minneapolis

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

### 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, 9:30.  
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.

#### The Transfiguration, 1 East 29th Street

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

### RADIO BROADCASTS

**K**FBU, 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.

**W**EBB, 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.

**W**HAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**W**MAZ, 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.

**W**RC, 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.

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

### BOOKS RECEIVED

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

Bobbs-Merrill Co. Indianapolis, Ind.  
*How We Got Our Liberties.* By Lucius B. Swift. Price \$2.50.

The Century Co. 353 Fourth Ave., New York City.  
*Cultural Evolution: A Study of Social Origins and Development.* By Charles E. Ellwood, professor of Sociology in the University of Missouri. Price \$2.50.

The Macmillan Co. 60 Fifth Ave., New York City.  
*South America Looks at the United States.* By Clarence H. Hairing. Price \$2.50.

Mathers Publishing Co. 404 Fourth Ave., New York City.  
*Fundamentals of Early Christianity.* By George L. Clark, S.J.D. (Harvard.)

Fleming H. Revell Co. 158 Fifth Ave., New York City.  
*Religion That Works.* Sermons of Practical Christian Life. By S. M. Shoemaker, Jr., rector of Calvary Church in New York. With an Introduction by Albert Parker Fitch, D.D., minister Park Avenue Presbyterian Church, New York City. Price \$1.25.

*Christian Essentials.* What We Believe About Christianity and Why We Believe It. By John McDowell, secretary Board of National Missions, Presbyterian Church, U.S.A. Price \$1.75.

*China and World Peace.* Studies in Chinese International Relations. By Mingchien Joshua Bau, Ph.D., professor of Political Science, National University of Peking, author of *The Foreign Relations of China, The Open Door Doctrine*, etc. Price \$2.00.

*Bible Dramas.* Radio Plays adapted for Church and Social Gatherings. By William Ford Manley. Price \$2.00, cloth.

### BULLETIN

Union Theological Seminary. 3041 Broadway, New York City.

*Annual Catalogue, 1927-1928.* Containing also the *Directory, 1928-1929.*

### CHURCH AT WAUSAU, WIS., CELEBRATES ANNIVERSARY

WAUSAU, WIS.—A feature at the celebration of the seventieth anniversary of the founding of St. John's Church, Wausau, held Monday evening, May 28th, was the announcement by a special committee of the fact that the remainder of the church debt, created seven years ago because of the erection of the present rectory, was entirely wiped out. Over \$11,800 was pledged to cover the entire indebtedness.

The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, spoke at the anniversary dinner, recalling his long and pleasant associations with the parish. Interesting reminiscences and recollections connected with the past history of the parish were given. Bishop Weller complimented the committee and subscribers who had pledged enough to wipe out the church debt and leave the congregation free to go ahead and devote their efforts to greater things.

The Rev. William C. Way, rector of the parish, briefly reviewed the church's founding in 1858, and reviewed some of the events since.

### FORMAL OPENING OF CATHEDRAL IN HAITI

PORT AU PRINCE, HAITI—The newly completed Cathedral of the Holy Trinity, Port au Prince, was formally opened for services on Trinity Sunday, June 3d. The building was filled with worshippers at all Masses. The day coincided with the birthday of King George, so the British flag was used among the decorations of the cathedral.

At the early services, the Rt. Rev. Harry R. Carson, D.D., Bishop of Haiti, announced that hereafter the Blessed Sacrament would be reserved either upon the main altar or upon the side altar for ministrations to the sick. Later, he told in part the story of the gathering of funds for the erection of the cathedral, sums ranging from one cent given by a little child in the parish of the Holy Apostles, Philadelphia, and forwarded to the Bishop, to the generous gift of \$15,000, by the Woman's Auxiliary, as a part of their corporate gift. The beautiful stone altar is the gift of the Woman's Auxiliary, third district, diocese of Central New York, as a memorial of Anna Farrington Rankine. The cross upon the tower, replacing the *fleche* originally planned, was given by Trinity Church, New York, as a thank-offering for the work of the Sisters of St. Margaret in that parish, a branch house of the Sisterhood being now in Haiti. The ornaments on the main altar are a gift of St. Ignatius' Church, New York, as the pews in the nave were purchased by the share of the offerings of the Albany Anglo-Catholic Congress. So in the building of the cathedral went many gifts and profound interest of the Church in the United States for the missionary district of Haiti.

The cornerstone of the cathedral was laid February 8, 1925, by Bishop Paul Matthews; the work of construction was begun October 11, 1926, and it was completed during Whitsun-week. A gift has been made to the Bishop by American residents in Port au Prince for the purchase of a modest organ and a bell. Including furnishings, the cost of the cathedral is less than \$50,000 and it is considered the most beautiful Church edifice in Haiti.

The Presiding Bishop has appointed Epiphany, January 6th, as the day for its consecration and expects to be present. Acceptances to invitations specially given by the convocation of the district have been received from the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey; the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey; the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico; and the Rt. Rev. James C. Morris, D.D., Bishop of the Panama Canal Zone.

### GIFT TO ST. LUKE'S HOSPITAL, ST. LOUIS, MO.

ST. LOUIS—St. Luke's Hospital, St. Louis, which was established by the Church over sixty years ago, has had many endowments and generous gifts, but one of the most unique was made recently by Mrs. George F. Bergfeld of that city. She gave \$5,000 in memory of her husband, a prominent real estate man, who died at St. Luke's last November, and specified that it should be used to endow a bed in the men's ward for the use of sick messenger boys of St. Louis. Admiration for the efficient service of these lads prompted the gift.



## Conventions and Convocations

### CUBA

HAVANA—The largest convocation in the history of the Church in Cuba was held in Havana, June 8th to 14th. The opening service and organization of the convocation were held in Holy Trinity Cathedral, when Bishop Hulse gave his annual charge to the district with a magnificent exposition of the Holy Communion.

In his survey of the past year, Bishop Hulse mentioned the building of two new chapels in the province of Camaguey and the acquisition of new school property in Guantanamo. In spite of the sore economic depression experienced throughout the island during the past year, the Church has held its own fairly well.

The problems of religious education were uppermost in the minds of all the clergy and laity present so that it was most appropriate to have the Rev. Dr. Frederick C. Grant of the Western Theological Seminary, who gave a helpful course on How to Teach Religion.

The Ven. Juan McCarthy, Archdeacon of Havana, and E. G. Harris of Havana were elected delegates to General Convention, with the Rev. S. E. Carreras of Santa Cruz del Norte and G. C. Carr as alternates.

### MARQUETTE

ESCANABA, MICH.—The Bishop of Marquette, addressing the thirty-third convention of the diocese in St. Stephen's Church, Escanaba, on June 12th, asked that the convention instruct the deputies to General Convention to vote to retain the Thirty-nine Articles in the Book of Common Prayer, and asked that the deputies vote against reservation. The Bishop, the Rt. Rev. Robert L. Harris, D.D., declared that to drop the Thirty-nine Articles from the Prayer Book would destroy the Protestant character of the Church. He also declared that since the last General Convention did not pass the resolution relating to the subject, reservation is now illegal.

The convention passed several vaguely worded resolutions. One was to the effect that it is the sense of the convention that the Thirty-nine Articles be retained in the Prayer Book. Another was to the effect that the clergy observe the laws of the General Convention of 1925 relating to reservation. Another resolution endorsed steps that are being taken to raise an endowment fund of \$60,000 for the missionary work of the diocese.

On the evening preceding the convention a banquet was held for deputies, members of the Woman's Auxiliary, and visitors. The speakers were the Rev. George B. Gilbert, Middletown, Conn., whose subject was the Rural Church, and Miss Frances Bussey, Milwaukee, who spoke on the Woman's Auxiliary.

Deputies to General Convention are: *Clerical:* The Rev. Carl G. Ziegler, Ishpeming; the Ven. William Poyseor, Crystal Falls; the Rev. Clark L. Attridge, Houghton; the Rev. George S. Walton, Manistique. *Lay:* P. W. Phelps, Marquette; C. J. Shaddick, Ishpeming; W. G. Mather, Ishpeming; C. H. McBean, Sault Ste. Marie.

Alternates: *Clerical:* The Rev. James E. Crosbie, Iron Mountain; the Rev. J. C. Evans, Escanaba; the Rev. Marcus J. Brown, Iron River; the Rev. Thomas Foster, Negaunee. *Lay:* L. J. Jacobs, Escanaba; C. B. Seeber, Houghton; A. H. Ryall, Escanaba; A. E. Miller, Marquette.

### SOUTHERN BRAZIL

RIO GRANDE—A commission was appointed to revise the language of the old Prayer Book and publish a new edition at the thirtieth annual council of the missionary district of Southern Brazil, which met in the parish hall of the Church of the Saviour, Rio Grande, April 19th to 22d.

The Brazilian Church has been seriously handicapped by the lack of Prayer Books, as the former edition of the Prayer Book was exhausted six years ago.

The missionary society announced its intention of expanding its sphere of work. Formerly the society has supported a Japanese catechist in the state of Sao Paula and also one seminary student. In the future it is going to take part in the preparation of teachers for rural school work and undertake the establishment of missions among the Indians inhabiting the forests of the state of Rio Grande do Sul.

Next year the council will meet in Bagé at the Church of the Crucified, which has nearly attained the coveted goal of self-support.

### WYOMING

LARAMIE, WYO.—Paying tribute to Bishops Talbot, Graves, Funsten, and Thomas as leaders of the past in Wyoming's ecclesiastical history, Bishop Bennett's address at the opening of the nineteenth convocation of the missionary district of Wyoming, held in St. Matthew's Cathedral, Laramie, May 23d and 24th, stressed anticipation of the time to come when the district should assume diocesan organization. He called for a greater sense of responsibility toward the general program of the Church in meeting the apportionment.

Some changes were made in the canons at Bishop Bennett's suggestion to bring the district into line with the present financial system of the Church. A central system of salary payments was authorized, by which missions will remit their salary quotas to the district office, from whence the full salary of the missionary will be paid; the council of advice was made the instrument for conduct and development of missionary activities in place of the cathedral chapter; basis of apportionment was made on an increasing percentage scale against current expense items; and provision made for increase of episcopate fund by a two per cent levy for the first year based upon the current expense items of parishes and missions.

Resolutions expressing gratitude for the appointment of the Rt. Rev. G. G. Bennett, D.D., as Provisional Bishop, of condolence upon the death of Mrs. Graves, wife of the Rt. Rev. Anson R. Graves, D.D., and of the labors of Bishop Thomas, were passed. A resolution instructing the district's delegation to General Convention to vote for the retention of the Thirty-nine Articles in the Prayer Book was passed with but few dissenting votes.

Delegates to General Convention, elected at 1927 convocation are: The Rev. R. E. Abraham, Rock Springs; the Hon. T. S. Taliaferro, Jr., Rock Springs; *Alternates:* The Rev. D. W. Thornberry, Laramie; the Rev. F. C. Smith, Laramie; the Hon. George E. Brimmer, Cheyenne; D. P. B. Marshall, Sheridan.

### FUNERAL OF BISHOP GUERRY

CHARLESTON, S. C.—Within 200 yards from the room in which he was mortally wounded on June 4th, the Rt. Rev. William Alexander Guerry, D.D., eighth Bishop of South Carolina, was buried on Tuesday, June 12th. The Bishop's grave is near the tomb of South Carolina's most distinguished son, John C. Calhoun, in the cemetery surrounding St. Philip's Church, Charleston, the "mother church" of the diocese, and often affectionately referred to as the "Westminster of the South," on account of the number of distinguished citizens and Churchmen buried there. One other bishop is buried in St. Philip's churchyard, the Rt. Rev. W. B. W. Howe, and two former bishops of the diocese rest beneath the chancel of St. Philip's Church, the Rt. Rev. Robert Smith, first Bishop of South Carolina, and the Rt. Rev. Christopher Gadsden.

The burial service was held in St. Michael's Church, the parish church of the Bishop's family, under whose chancel are the tombs of Bishops Dehon and Gadsden, second and third Bishops of South Carolina. The service in the church was conducted by the four bishops in attendance, Bishops Cheshire, Mikell, Darst, and Finlay. The music was rendered by St. Michael's choir, augmented by four voices from each of the seven other churches of the city. Most of the clergy of this diocese, including some of the colored clergy and many from Upper South Carolina, were in the procession. Lay members of the standing committee, together with Dr. Robert Wilson, family physician, and Frank Frost, chancellor of the diocese, served as active pallbearers. The senior wardens of all parishes and missions in the diocese were invited as honorary pallbearers. Most of these marched in procession behind the clergy from St. Michael's to St. Philip's Church for the interment. At the grave the service was taken by the Rev. A. S. Thomas, rector of St. Michael's Church and president of the standing committee. The benediction was pronounced by Bishop Cheshire.

The district court adjourned an hour earlier for the funeral, the flag on the city hall was at half-mast, the chancel of St. Michael's Church was solidly banked with floral tributes, and a great throng of people who had been unable to secure entrance into St. Michael's followed the solemn procession to St. Philip's churchyard.

### CHURCH AT HOLLAND, MICH., HAS ANNIVERSARY

HOLLAND, MICH.—Grace Church, Holland, the Rev. Dufferin D. Douglas, rector, celebrated the sixtieth anniversary of the founding of the parish, June 10th and 11th.

On Sunday there was an early celebration with a large number of communicants. At 10:30 there was a festal celebration of the Holy Eucharist with the rector as celebrant. Bishop McCormick read the gospel and preached, and the Rev. Dr. James E. Wilkinson of Grand Haven read the epistle and assisted.

At this service a set of brass alms basons was presented and blessed by the Bishop as a memorial to Mr. and Mrs. C. A. Stevenson, for many years staunch supporters of the parish. At this service also a beautiful set of green vestments, a gift to the rector, was used for the first time. The anniversary offering was over \$1,700.

Monday there was a largely attended parish banquet, at which Bishop McCormick and many of the clergy were present.



## English Revised Prayer Book Again Vetoed by House of Commons

### Archbishop's Final Appeal Unavailing—State Aid for Church Schools in Africa

The Living Church News Bureau  
London, June 8, 1928

Dispatches to the daily press report that the Prayer Book measure was defeated by the House of Commons on June 14th by a vote of 266 to 220. The measure is therefore killed, and will not come before the House of Lords.

VARIOUS SUPPORTERS AND OPPONENTS of the Revised Prayer Book are holding meetings during the next two or three days and special efforts are being made to induce Scottish Presbyterian Members of Parliament to vote for the measure. The book, with its latest revisions, was deposited with the Clerk of Parliament on Tuesday, June 5th. The debate will take place on Wednesday and Thursday, June 13th and 14th.

The Archbishop of Canterbury's final appeal takes the form of a pamphlet entitled *The Prayer Book: Our Hope and Meaning*, and concludes as follows:

"I am an old man, and we are told that old men dream dreams. My dreams for the world I shall soon be leaving are rich in hope. I can descry among the sometimes bewildering channels of thought to which I referred at the outset many facts and many tendencies which reinforce my faith. The confused and tumbled questionings of average people are not hostile to the old faith wherein we stand, though it is looked at from different angles and in a good many novel ways. My heartfelt prayer is that ere I say my *Nunc Dimittis* I may somehow—and not least by our new Book—be helpful to the younger folk whose pathway gleams with promise."

#### U.M.C.A. MEETING

Speaking at an inspiring annual meeting of the Universities Mission to Central Africa on Thursday, May 24th, Bishop Gore referred to the new attitude of the State toward the missions with regard to education. The government, he said, was with a quite new seriousness and completeness entering the sphere of education. It had been the custom of the mission to stand altogether outside and independent of the aid of the government in regard to its schools. But whether the Church desired it or not, that course of action had become impossible.

The State had resources which could not effectively be challenged. The problem was to see that, while they entered into the educational system provided by the government, they did not lose their liberty to use education as an instrument in promoting the religion of our Lord Jesus Christ. The government was fully conscious of the necessity of the coöperation of missions, and quite sincere in its desire to have their assistance, and support their efforts without infringing their liberty. Only difficulties were fairly sure in time to arise. What he asked was that they would pray that on both sides there might be that wisdom which would enable the government to carry out what were its intentions, and enable the mission to enter into them without in any way infringing that liberty of teaching which was their sole reason for being in

Africa—the promotion of the faith of Jesus Christ.

The Bishop of Zanzibar, in his annual report, mentions that during the past year the first African girl in the diocese has offered herself for the Religious life in the Community of the Sisters of the Sacred Passion, and early in the year was admitted a novice of the new order in the community, to be known as the Little Sisters of the Sacred Passion.

#### CHURCH SCHOOLS

The Bishop of London, in his address to the London diocesan conference on Monday, June 4th, speaking on the question of Church schools, said he was a "diehard" in regard to them, and was perfectly convinced that to leave out the religious teaching of the young was fraught with the greatest mischief in after-life. The time was coming when they would have to consider the whole question, and to ask themselves whether it would not be advisable, if a Church school was not pulling its weight in any district, to discontinue that school and to put it down in a district where there was no Church school. Other dioceses were making very bold efforts and they must not be behindhand. They could not be satisfied with the housing problem when they considered the awful conditions which still existed, and he wanted to feel that the whole diocese was behind him when he tried this year to lead a great housing campaign in London.

They were constantly seeing statements in the public press about the wild disorder in London diocese. That he thought was a chimera of the brain. He did not suppose there was a more peaceful diocese in the world. He certainly loved them all with loyal affection. They tried to find room in London for the Evangelical, the Anglo-Catholic, and the orthodox Modernist. They all worked happily together.

#### FAVOR SALE OF ANCIENT CHURCHES

It may be of interest to your readers that the commission of inquiry appointed by the ecclesiastical commissioners at the instance of the Bishop of Lincoln to consider the proposal to sell the old churches of St. Peter-at-Arches and St. Benedict, Lincoln, and unite the benefice of St. Peter and St. Benedict with the benefices of St. Martin's and St. Mary-below-Hill, has reported in favor of the union of benefices and of the sale of St. Peter's. The commissioners do not however consider that St. Benedict's should be sold, provided that it is renovated and restored to use.

The proposal was to sell the churches to the corporation, who want to pull them down in connection with street widening, but there has been great opposition to the scheme, as the churches are both of historic and architectural interest.

These two churches are among the four oldest in Lincoln, being two of the four old parish churches which still remain in the city. The Church of St. Peter-at-Arches was built in 1724 on the site of a former church, and that of St. Benedict, which is not at present in use, consists of an Early English chancel, with a later side chapel. The windows, which are noted for their rich tracery, were inserted in the fourteenth century. The original corporation scheme was designed to provide

an arterial outlet to the west of the city, but the destruction of St. Benedict's formed a necessary part of this scheme.

#### OLD CHURCH IS DISCOVERED

The discovery of an ancient church beneath the site of the old parish church of Chilton Candover, near Alresford, in Hampshire, has aroused widespread interest. From some details published in the *Winchester Diocesan Chronicle* it appears that the building is about thirty feet long and about eleven feet in breadth. The walls are of native flint laid in mortar, herring-bone fashion, and the barrel roof is also of flint and mortar. A flint wall, cut with a round arch of worked stone, separates the nave from the apsidal chancel. The barrel roof of this underground building supported a large part of the floor of the old parish church, which, though built on the same site, was considerably longer than the underground building. The south wall of the upper church overhung the walls of the lower building, whose windows seem to show that it was once above ground. The date of this building is now a matter of debate. Assuming that the upper church was of the twelfth century, the building beneath it must be considerably older.

#### WHALLEY ABBEY FUND

Canon J. E. W. Wallis, vicar of Whalley, Blackburn, and secretary of the Whalley Abbey Purchase Fund, writes to the *Times*:

"A few weeks ago you published a letter from the Bishop of Blackburn asking for subscriptions to the fund of £18,000 which is being raised in order that the diocese of Blackburn may acquire Whalley Abbey as a diocesan country house. Among those who read the appeal in your columns was Mr. George P. Whaley, the president of the Vacuum Oil Co. of New York, who has for many years shown a deep interest in English churches and cathedrals. Mr. Whaley, attracted by an appeal for the abbey, so closely connected with the home of many generations of Whaleys and Whalleys (the name is spelled both ways in the church registers), has sent a cable to the Bishop of Blackburn offering to contribute \$10,000 (about £2,000) to the fund, provided that the balance is raised by the end of June."

In case any other generous Americans are interested in the project, I am asked to say that contributions to the Whalley Abbey Purchase Fund may be sent to the treasurer, R. C. Assheton, Downham Hall, Clitheroe, Lancashire.

GEORGE PARSONS.

#### COMMENCEMENT AT GRAFTON HALL, FOND DU LAC

FOND DU LAC, WIS.—The commencement of Grafton Hall, Fond du Lac, was held in St. Paul's Cathedral at 10 A.M. on Tuesday, June 12th. Diplomas were given by Bishop Weller. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, delivered a thoughtful and impressive address on *The One Thing Needful*. He showed that life needs some principle of unification in the midst of the many things that cumber us, and that a belief in God and Christ will solve every problem of morals, faith, economics, or what not.

Miss Florence Wells, for many years director of studies at Kemper Hall, Kenosha, has accepted the position of warden at Grafton Hall, and improvement is expected along many lines under her experienced and able leadership.



## Pro-Cathedral, Calgary, Begins Campaign for Memorial to Late Dean Paget

### Generous Gift to Ottawa Church— Unveil Tablet at King's College, Windsor

The Living Church News Bureau  
Toronto, June 15, 1928

THE PARISHIONERS OF THE PRO-CATHEDRAL, Calgary, have decided to take steps toward the erection of a memorial to the late Dean Paget, who for more than twenty-six years was intimately associated with the cathedral and the diocese, and was well beloved by many hundreds of people, both in the city and country.

The memorial is to take the form of enlarged altar and reredos, and the committee, consisting of clergy and wardens, decided also to install oak panelling on the walls of the sanctuary. Excellent designs have been prepared by J. Stagg of Cushings, Ltd., authorized to carry out the work, and George Fordyce has kindly consented to supervise the work.

The whole scheme will involve an outlay of some \$4,000, and many generous subscriptions have come in from parishioners and friends of the late dean.

#### SPLENDID GIFT FOR ST. MATTHEW'S, OTTAWA

The Rev. Canon Jefferson of St. Matthew's, Ottawa, announces a wonderful gift in his leaflet:

"It is with great joy I tell you a friend has made possible the building of a new church within the next year or so. This friend has promised a gift of \$35,000 in cash. The only condition is that the parish shall raise a similar amount. I believe we can do it, and that we will rise to this magnificent offer. That will mean that at the end of the year we shall have \$100,000 in cash. This will make it possible for us to build a beautiful and complete church and hall. It is the donor's wish that we should erect a church which will be a credit to the diocese of Ottawa, especially St. Matthew's, and an architectural addition to the glebe. The donor has also told us that if we raise more than \$35,000, he will give dollar for dollar above his promised amount. When you raise the \$35,000 I shall disclose the name."

#### UNVEIL TABLET TO COMMEMORATE FOUNDING OF KING'S COLLEGE, WINDSOR, N. S.

The unveiling of the tablet at Windsor, N. S., by the Historic Sites and Monuments Board of Canada, in coöperation with the Nova Scotia Historical Society, on the Hensley Memorial Chapel, to commemorate the founding of King's College, in 1789, drew many distinguished men of the Anglican Church, and also prominent citizens of the town.

King's College School cadets, in full uniform, commanded by Captain Fraser, with the corps band and color party, marched to the place where the formalities took place, at the east end of the chapel, at the rear of the chancel wall, on which, covered by the Union Jack, was the bronze tablet.

Judge Crowe of Sydney, who presided, gave a sketch of the work of the Historic Sites and Monument Board since its establishment in 1921 for the purpose of marking historic places in Canada. In this work, the board had found the Nova Scotia Historical Society of valuable assistance.

Archdeacon Vroom, representing King's College, received a warm welcome from

his old friends in Windsor. He regretted the absence of the Rev. Dr. Moore, president of King's, who had intended to be present but who had been ordered to the hospital and had cancelled all engagements for some time to come.

The Archdeacon also expressed regret at Premier Rhodes' unavoidable absence, and introduced Captain Cahan, who spoke for the premier.

Archdeacon Vroom paid a tribute to Dr. Willets, past president, whose absence on account of ill-health was deplored.

He mentioned many of the long list of illustrious graduates of King's who had made history in Canada and in other countries, and the great influence King's had had in the national life of the country.

The Hon. Captain Cahan made an address on the traditions, ideals, and influence of King's past and present. He spoke particularly to the youth of the country, their responsibility in carrying on the ideals, and working out the destiny of Canada, in keeping with the foundation already laid by their forefathers. He said it was always a privilege to speak to the boys.

The Rev. W. B. Armstrong of St. John, the oldest graduate of King's, unveiled the tablet. Bishop MacKenley pronounced the benediction, and the singing of the national anthem brought the proceedings to a close.

#### RARE RELICS AT OLD CHURCH CELEBRATION

The celebration of the 112th anniversary of the establishment of St. John's Church, York Mills, Ont., with the exhibition of Canadian heirlooms today recalls vividly the earlier history of Canada in general, and York county in particular. Historic relics, from the families who settled in the district of York Mills, collected by the ladies' committee, bring back to memory many people and phases of the past.

At the rear end of the tiny church is a barrel organ, unique in this country, which operates like the old-fashioned music box. This, with the original Church Bible which dates back to the year 1809, was one of the exhibits.

John Squires, who is in his 85th year, has been sexton of the old church for sixty-five years. The veteran has in his possession a first edition of I. Watts', D.D., original hymn book, bearing the date 1782 and printed in the quaint style of the eighteenth century.

The present church building was built in 1843—by a strange coincidence the birthdate of its ancient caretaker.

A sword carried by Lieutenant Humberstone at the battle of Queenston Heights is another relic. Other heirlooms of value are two willow plates, brown and blue, over one hundred and fifty years old. Another exhibit, the property of another old settler, takes one back to the headquarters of the Duke of Wellington at Waterloo. It is a paper knife, a miniature replica of the Duke's own sword, which was on his table while the battle was being planned. It was brought to Canada by one of the forefathers of the present owner.

#### TRIBUTE TO DR. REXFORD

Tribute to the Rev. Dr. E. I. Rexford, retiring principal of the Montreal Diocesan Theological College, as a minister, a teacher, an administrator, and one who for twenty-five years has guided the des-

tinies of the college, shaping its work to its present significance in the diocese, was paid at the annual convocation held in the college hall on University street. It was Dr. Rexford's last convocation as principal and he was the recipient of an illuminated letter and a purse from the executive committee of the diocese of Montreal and the alumni association of the diocesan college, words of eulogy and praise for his untiring efforts and zeal in the carrying out of his duties and his achievements being expressed on all sides.

Dr. Rexford took occasion to bid a formal farewell to the members of the diocese, to his associates, and to the students, and spoke warmly of the years he had spent in the institution and of the co-operation and support he had always had from the governors, staff, and students in fostering and carrying forward the ideal of an educated ministry.

#### AT THE SYNOD OF NOVA SCOTIA

The features of the synod of Nova Scotia, held at Halifax, were the inspiring devotional addresses given by Canon Gower-Rees, rector of St. George's, Montreal, the report by President Moore on the success of the King's College campaign, and the decision of the synod in response to the appeal made by the Archbishop in his charge to endorse a campaign to complete All Saints' Cathedral and to erect a cathedral hall.

#### MISCELLANEOUS NEWS

St. Barnabas' Church, Chester, Toronto, was consecrated last Sunday by the Rt. Rev. J. F. Sweeny, D.D., Bishop of Toronto. The consecration followed the paying off of the last mortgage on the church, and represents the end of a campaign that lasted nearly three decades.

The sermon was preached by the Ven. G. Warren, Archdeacon of York.

Canon Baynes Reed officiated at St. John's, Norway, Toronto, at the funeral of Miss Evelyn Cartwright, a faithful nurse whose devotion to duty in serving at the bedside of Sergeant Waghorn of the Toronto police force cost her her life. Sixty white-robed nurses and 300 members of the police force in uniform attended the service.

Nine nurses of the hospital of St. John, on Major street, Toronto, received their diplomas at a chapel graduation service held in the hospital chapel. The Ven. Archdeacon Ingles, hospital chaplain, presented the diplomas. No long addresses were given, since the sermon to the graduating class was delivered in chapel on Monday evening by the Rev. Canon Hartley.

The Bishop of Calgary has bestowed upon the Rev. William Robinson Haynes, one of the veteran Indian missionaries of that diocese, the honorary canonry of St. Augustine. The appointment is made in appreciation of his long and faithful service.

A project is well under way to build a permanent stone and log bungalow, similar to those erected by the C. N. R., at the lodge, Jasper Park, for the use of Anglican clergy and their families. A site has been granted by the department of the interior on the shores of Lake Mildred and within five minutes' walk of the lodge, and it is hoped that it may be possible to begin the erection of the building this year. This will place the glories of the National Park within the reach of the clergy, since the rest camp being completely furnished and equipped, the only expense in connection with taking a holiday there will be the railway transportation.



## Bishop Slattery Predicts Final Acceptance of P. B. Revision in 1928

Dr. Cline Called to Berkeley—Dr. Delany on Anglo-Catholicism—New York Items

The Living Church News Bureau  
New York, June 16, 1928

ON THE DAY ON WHICH WE LEARNED of the second rejection by the House of Commons of the revised Prayer Book of the Church of England, a statement was issued from the Church Missions House here in New York explaining the revisions in the American Book of Common Prayer. This was given out by the Rt. Rev. Dr. Charles Lewis Slattery, Bishop of Massachusetts and chairman of the Prayer Book revision committee. Such a timely utterance was, perhaps, intended to allay in the minds of American Churchmen any fears that might have arisen from the reading of reports of what took place on Thursday in the lower House of Parliament.

Bishop Slattery predicts general and final acceptance of the revisions at the coming General Convention to be held in October in the city of Washington, and he believes that the Church, as a whole, will recognize the advantages of them. He states that "we shall then have a greatly improved Book."

"Without losing the power of Archbishop Cranmer's prose, we shall be freed from many archaic expressions which have lost meaning for our time, or are misunderstood. Baptism is lifted into the expression of God's loving care for His children; the marriage service makes the wife equal with the man in privilege and responsibility; the burial service substitutes New Testament trust for Old Testament fear; aspirations of our time for social justice; good government and world brotherhood are recognized; services may be made shorter, and, with hymns and sermon, may have a new force and a new unity. In a word, without ceasing to be the book of the ages, the Prayer Book becomes also the book of this generation.

SAYS ARTICLES WILL REMAIN

"In the last Convention a resolution was passed providing for the omission of the Thirty-nine Articles from their place in the Prayer Book. Recently a movement has been started pleading that they be retained, on the ground that to take them out would be to change the doctrine of the Church. They have an important position in the history of the Church, but they are cordially disliked by the Modernist and by the extreme High Churchman.

"There is a growing conviction that if any group of Churchmen suspects that their rejection would affect the doctrine of the Church, they must remain. For in 1913 when the Church was committed to revision it was distinctly promised by the General Convention that doctrine should not be touched."

PROFESSOR CLINE ELECTED TO  
BERKELEY SEMINARY

By action of the trustees of Berkeley Divinity School the Rev. Dr. Thomas Sparks Cline has been elected to fill the chair of Pastoral Theology at that seminary, and by the appointment of the dean of the same institution, Dr. Cline has been invited to become also the assistant to the Very Rev. Dr. Ladd. At the present writing Dr. Cline has not announced his decision, but expects to do so within the coming week.

This would seem a rather difficult matter to decide, for Professor Cline's position at the General Seminary is a unique one, while the new status of Berkeley makes the election an attractive one. Dr. Cline gave up parochial work in Germantown, Philadelphia, four years ago to come here to Chelsea square. At the General Seminary he has successfully directed marked changes in the department of Pastoral Theology. Outstanding is the opportunity that has been given his students to make a practical application of the Pastoral Theology course in the work at St. Peter's Church. Not only is that church but a half block distant from the seminary, but Dr. Cline, the professor of the department, is also the rector of the parish. From what an outsider can ascertain, that experiment has been successful. Also, the course in Pastoral Theology has been extended to be a full year one for the seniors and in the junior year the men are given an introduction to it. A large number of men, specialists in various departments of parochial work, have, under Dr. Cline's leadership, been brought to the seminary to address the students of his courses.

On the other hand, the new opportunity at Berkeley, occasioned by its removal this summer from Middletown, Conn., to New Haven where it will have close affiliation with Yale, is of the most challenging sort, and the invitation to become assistant to the dean and to become head of the department of Pastoral Theology is a tribute to the work Professor Cline has accomplished here.

Dr. Cline is both an alumnus and a trustee of the Berkeley Seminary, and is also a vice-president of its alumni association.

DR. DELANY POINTS TO SPREAD OF  
ANGLO-CATHOLIC MOVEMENT

In his sermon of last Sunday morning at the Church of St. Mary the Virgin, the associate rector of the parish, the Rev. Dr. Selden P. Delany, expressed his belief that the Anglo-Catholic movement is making steady progress throughout the American Church, for our people are coming to appreciate more and more fully its spiritual worth.

"The Anglo-Catholic movement will not die out," he said, "until every member of the Anglican communion believes in the real presence of our Lord in the Holy Communion, goes to Mass regularly, adores Christ sacramentally present on our altars, and until the Blessed Sacrament is reserved in every parish church. These ends will be attained mainly through prayer, and through a reverent and penitent use of the Blessed Sacrament by those who believe in it."

PARISH HOUSE CONSTRUCTION BEGUN AT  
HOLY TRINITY CHURCH

With the Bishop of New York officiating, ground was broken on Saturday afternoon, June 9th, for the Sherwood-Blodgett parish house of Holy Trinity Church, Inwood. The donor of the new building, who was unable to be present, is Mrs. J. J. Blodgett. Some years ago the magnificent choir school building at the Cathedral was made possible by her generous gift. As has been previously noted, Holy Trinity Church is now located at Seaman avenue and Cummings street, just north of the important intersection of Broadway and

Dyckman street. The new parish house is being built at the eastern end of its property; a rectory is planned for the western end, and between the two the parish intends to erect a church to replace the present brick structure. The rector of the parish is the Rev. William H. Owen.

MARRIAGE OF THE REV. DR. TOWNSEND

On June 1st the Rev. S. DeLancey Townsend, D.D., concluded forty-one years of service as rector of All Angels' Church, West End avenue and 81st street, and then became rector-emeritus of the same. Four days later he was married to Mrs. Elinor Wardle Squier, a long-time parishioner at All Angels'. The wedding was solemnized by the Rt. Rev. Dr. Herbert Shipman, junior Suffragan Bishop of New York, and by the Rev. George A. Trowbridge, the new rector of All Angels'. Dr. and Mrs. Townsend sailed on Saturday on the *Olympic* for England.

TRINITY PARISH AIDS CHURCH MISSION  
OF HELP

To the account of the recent occupation of its new headquarters by the Church Mission of Help, there should be added the statement that the former Trinity rectory, 27 West 25th street, now C. M. H. House, has been turned over to the society without charge for rental. Also has the good-will of Trinity Corporation toward the Church Mission of Help been further expressed by the expenditure of nearly \$10,000 for repairs and improvements in the building.

HARRISON ROCKWELL.

### PROPOSE TO REUNITE TWO SOUTH CAROLINA DIOCESES

CHARLESTON, S. C.—The standing committee of the diocese of South Carolina will be called to meet at an early date, and it is likely that at this meeting some consideration will be given to the suggestion which has been made that the two dioceses in South Carolina which separated in 1922 be reunited. In informal discussion of the matter the following reasons have been urged in favor of such action:

Bishop Finlay, now Bishop of Upper South Carolina, was first elected Bishop Coadjutor by the then undivided diocese. He is *persona grata* to both the clergy and laity of the lower diocese, and if reunion is effected he would become the bishop of the reunited diocese and no election for a successor to Bishop Guerry would be needed.

One purpose back of the division in 1922, *i. e.*, a hoped-for increase of growth in both dioceses, has not been realized. Experience has shown that two comparatively weak dioceses cannot be as successful in undertaking advanced work as can a stronger undivided diocese.

It is also argued that the overhead expense of maintaining the necessary diocesan organization for one diocese is necessarily less than that for two, which would release more funds which can be used for missionary expansion.

It is further felt that the great improvement in the roads of South Carolina have made it much easier than formerly for one bishop to give adequate episcopal oversight in a diocese which, after all, is not territorially as large as many others.

Much sentiment exists in favor of the proposed reunion among both clergy and laity in the lower diocese, and it is thought that the plan will be even more favorably received by the leaders of the upper diocese.



## College of Preachers Draws 57 Clergy for Summer Session

### Dr. Henry Sloane Coffin Gives Lecture Series—Canon Selwyn on Faculty

The Living Church News Bureau  
Washington, June 16, 1928

WITH FIFTY-SEVEN CLERGYMEN FROM fifteen states in attendance, the fourth annual summer conference of the College of Preachers of Washington Cathedral, which was held on Mount Saint Alban the week just past, was one of the most successful in the history of the unique cathedral institution, which was founded to stimulate the art of prophetic ministry throughout the country.

Of special significance was a series of lectures delivered by the Rev. Dr. Henry Sloane Coffin, president of Union Seminary, New York City; the Rev. Dr. W.

apt to lose in effectiveness when it should be attaining greater development. In conclusion Bishop Freeman expressed hope that the College of Preachers, which is being provided with a \$250,000 building in the cathedral close, would afford clergymen throughout the country with opportunity for developing their special gifts and for enjoying much needed fellowship contacts and inspiration.

The Rt. Rev. Philip M. Rhinelander, D.D., former Bishop of Pennsylvania and now Canon of Washington Cathedral, and warden of the college, acted as chaplain of the summer conference. Commander C. T. Jewell of Washington served as registrar of this year's gathering. The leaders of the group discussions were the Rt. Rev. Samuel Babcock Booth, D.D., Bishop Coadjutor of Vermont; the Rev. Latta Griswold, rector of Trinity Church, Lenox,



AT WASHINGTON COLLEGE OF PREACHERS

Some of the fifty-seven clergymen from fifteen states who attended the fourth annual summer conference, together with the faculty, who are grouped in the center.

Cosby Bell of Virginia Theological Seminary, and the Rev. Dr. E. Gordon Selwyn, Canon of Portsmouth, England. Dr. Coffin took as his subject for a series of four discourses *The Preaching of the Cross*; Dr. Bell presented two lectures on *The Making of Man*, and Dr. Selwyn spoke twice on *The Risen Lord and His Church*.

The studies, which were aimed to stimulate and develop the evangelistic gifts of the clergymen in attendance, were divided into two parts, one being *What to Preach*, and the other *How to Preach*. Both Dr. Bell and Dr. Selwyn were concerned with the subject matter for sermons, while Dr. Coffin placed special stress on homiletics and the technique of effective preaching. In addition there were group discussions under the leadership of prominent preachers and students of theology. The groups were concerned with the problems which arise in preaching to different types of congregations, each group considering a certain type of preaching.

#### BISHOP TELLS PLAN OF COLLEGE

In an address at the opening meeting of the conference, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, declared that the ministry was the only learned profession that did not afford its members adequate opportunity for fellowship, conference, and exchange of ideas. He pointed out that while physicians, lawyers, surgeons, and engineers have their clinics, conferences, and meetings, the average clergyman lives a lonely, detached life and as a consequence his ministry is

Mass.; the Very Rev. Hughell Edgar Woodall Fosbroke, D.D., dean of General Theological Seminary, New York City; the Very Rev. Edwin Selden Lane, Dean of Trinity Pro-Cathedral, Phoenix, Ariz.; the Rev. Gilbert Edward Pember, rector of St. Michael's Church, Germantown, Pa.; the Rev. Joseph Wilson Sutton, D.D., vicar of Trinity Chapel, New York City; the Rev. George Lynde Richardson, rector of St. Paul's Church, Burlington, Vt.

#### CONFERENCE OF WESTERN COLORADO WORKERS

GUNNISON, COLO.—The fifth annual Western Colorado conference has just been held, this time in Gunnison, attended by delegates from every parish and mission on the western slope, the hosts being the people of the Church of the Good Samaritan, Gunnison, and their vicar, the Rev. Bernard Geiser. Bishop Ingley has always taken an active part in these conferences, but this year was Bishop Johnson's first time. The sessions lasted from Friday to Sunday, June 15th to 17th. Each parish was called on for a three-minute report of its outstanding feature during the past year, leading to a round-table discussion. The principal speakers included Bishop Johnson; the diocesan president of the Woman's Auxiliary, Mrs. J. E. Kinney; the chairman of the diocesan commission on Church Architecture and Allied Arts, Miss Marian Hendrie; and many others prominent in the Church life of the western slope.

#### CHICAGO NOTES

The Living Church News Bureau  
Chicago, June 16, 1928

THE REV. DR. HUBERT CARLETON OF Wilmette, at the last meeting of the Round Table at St. James' parish house, on May 28th, spoke on *A Neglected Subject*, dealing particularly with the many complicated problems of sex which beset our parish life. A very frank and interesting discussion followed. At the conclusion of the meeting the Rev. H. R. Brinker, rector of St. Bartholomew's Church, was reelected president of the Round Table, and the Rev. F. R. Myer, secretary treasurer.

Under Fr. Brinker's direction this organization, which meets every two weeks for the reading of papers by the clergy and others, and for informal discussion afterwards, has had great success. The general theme of the papers and addresses for the past year has been *The Church and the Modern World*, and some very valuable matter has been contributed by the speakers and has stimulated outspoken expressions and opinion from the clergy.

#### CELEBRATE ANNIVERSARY AT ANNUNCIATION CHURCH

Services commemorating the twentieth anniversary of the ministry of the Rev. Arnold Lutton at the Church of the Annunciation, Chicago, were held at the church on Sunday, June 10th, Fr. Lutton officiating. The church was thronged by members old and new, and by many friends of this devoted and dearly loved priest. Fr. Lutton's service as a pastor in this south side congregation is well known. He took charge in 1908. Extensive improvements were made to the church fabric during the first six years of his charge. In February, 1914, the church burned, and a new church was finished and opened by the Bishop in the fall of 1915. Later a new pipe organ was installed and a set of chimes. In 1921 a substantial brick house was bought as a rectory. The property is conservatively valued at \$50,000.

#### THE CATHEDRAL SHELTER

The Cathedral Shelter has been exceeding all records for feeding the hungry. Chicago is full of unemployed, who have been flocking to the city for months. Since January 1st the shelter has had more than its share of these unfortunate transients. The Rev. D. E. Gibson, the priest in charge, states that since the New Year began there has been an average of 600 meals served daily at the shelter.

#### JUNIOR BROTHERHOOD ASSEMBLY

The junior Brotherhood of St. Andrew held its spring assembly at Camp Oronoko, near Miles, Mich., June 8th to 10th. The Rev. Dr. E. J. Randall, executive secretary of the diocese, and the Rev. Gardner McWhorter, rector of Grace Church, Pontiac, led in the conferences for the boys. The camp is sponsored by St. Chrysostom's Church, and its director is Frederick C. Spaulding, president of the junior assembly.

#### COMMENCEMENT AT NORTHWESTERN UNIVERSITY

At the Northwestern University commencement held at Evanston on June 18th, the chief speaker was Edward Price Bell, dean of the Chicago *Daily News* foreign correspondents. The preacher at the baccalaureate service, held in the Patten gymnasium on the Sunday afternoon before, was the Rev. Dr. George Craig Stewart.

H. B. Gwyn.



## Reopen Church at Oakdale, N. Y., After Having Been Closed for Fifty Years

### Dedicate New Church in Queens Village—Rector at Bay Ridge in Hospital

The Living Church News Bureau  
Brooklyn, June 14, 1928

PICTURESQUE AND HISTORIC LONG Island church, after having been closed for fifty years (except for a very few services at rare intervals), was reopened for worship on the afternoon of Trinity Sunday, and will be in use every Sunday at 4:30, at least through the summer season. A large congregation, more than could crowd into the little edifice, came to celebrate the reopening; and it is expected that there will be sufficient attendance every Sunday to justify the re-establishment of services.

The church is St. John's, Oakdale. It was erected in 1765, and is the second oldest of our Suffolk county churches, antedated only by Caroline Church, Setauket. St. John's was built to serve a wide countryside, long before the villages which now lie to east and west of it had their beginnings. When these villages became centers of activity, St. John's, left desolate, was closed about 1875 as being inaccessible and unnecessary. One day, a dozen years ago, or thereabout, Admiral Nicoll Ludlow came to Bishop Burgess to bring him the key of the old church and a deed to the property. Admiral Ludlow was the sole survivor of the rector, churchwardens, and vestrymen of the parish, and he believed that all the powers of the corporation resided in him. He had tested this theory in the courts, and with the able assistance of his attorney had carried his contention to the Court of Appeals of the state of New York, which had upheld his claim. By this courageous action of Admiral Ludlow this property was thus saved to the diocese, for the use to which it had been consecrated by Bishop Onderdonk in 1843.

In the last few years an occasional service has been held, and the building has been kept in a fair state of repair. Many will rejoice that it is now put again to its holy use, and will hope that it will be kept in use. The old building is quaint and picturesque, rather than beautiful. It remains for the most part as originally constructed, though there have been some alterations. Though the building is only about twenty feet wide, there is a gallery down both sides as well as across the west end. It is believed that the gallery was for slaves and servants. A pipe organ, much too large, stands near the door. A white sandstone font, large enough for the immersion of a small child, is near the chancel. The doors of the pews fasten securely from within. The exterior is still covered with the original hand-split white pine shingles. A graveyard surrounds the church, in which about seventy-five graves are still marked; doubtless there are many others unmarked. Here Admiral Ludlow is buried in the Ludlow family plot.

The property is on the Montauk highway, on the north side of the road, between the villages of Oakdale and West Sayville. The Rev. John Tilly of Central Islip is in charge.

#### DEDICATE NEW CHURCH

In contrast with the preceding story of a venerable church that is entering a new

period of usefulness is the account of the dedication of a new and rather novel place of worship in the midst of a newly settled and rapidly increasing population. One of the recent centers of growth in Queens county has been the territory to the north and west of Queens village. On the Rocky Hill road, just above where it runs into Jamaica avenue, and on many newly made streets laid like a great gridiron upon the truck farms that flourished there just a few brief years ago, hundreds of houses have been built, and hundreds of families live there. A little chapel known as St. Andrew's, Creedmore, had ministered to a few people in a little hamlet half a mile back of this newly populated district. Archdeacon Duffield determined to make his small resources of use in the new circumstances and closed up the chapel; transferred the congregation, as a nucleus, into a rented room in the new settlement; and started St. Andrew's into a new and larger life.

The wisdom of the change was soon evident. A committee of twenty-one business men of the new community have bought property, supervised alterations, and made a chapel and meeting room out of a dwelling house. The chapel occupies the lower floor, the parish rooms the upper. The Rev. Thomas C. Johnson has been appointed in charge, and on Tuesday evening, June 5th, Bishop Stires and Archdeacon Duffield dedicated that remodeled dwelling to its new uses, and installed the new pastor. The location of the new church is at 93d avenue and 224th street, Queens village.

#### RECTOR OF CHRIST CHURCH, BROOKLYN, ILL

The Rev. John Henry Fitzgerald, rector of Christ Church, Bay Ridge, Brooklyn, was stricken with appendicitis recently, and an immediate operation was found necessary. This was performed successfully, and the patient is doing well in the Norwegian Hospital in Brooklyn.

#### NEWS NOTES

A pageant, illustrating the thought of several well-known hymns, was arranged by the Rev. Dr. Thomas J. Lacey for the children of his Church school (the Church of the Redeemer, Brooklyn), and won first prize on anniversary day in Brooklyn. On the following Sunday night the pageant was presented in the church, and was very well received.

The Rev. Arthur H. Mellen, who lately became vicar of Christ Chapel, Van Brunt street, Brooklyn, reports that he is greatly pleased with the prospect there, and finds a good opportunity for effective work, and a large number of active people interested in the progress of their church.

On the occasion of the twentieth anniversary of his rectorship at St. Bartholomew's, Brooklyn, the Rev. Frank M. Townley was the happy recipient of a handsome memento of the affection of many parishioners and friends, in the shape of a substantial purse of money and an album filled with messages of appreciation and congratulation.

Bishop Stires and Mrs. Stires sail for Europe on Saturday next. The prayers and good wishes of a host of friends in this diocese will follow them, and we will also welcome them warmly on their return.

CHAS. HENRY WEBB.

## MASSACHUSETTS NOTES

The Living Church News Bureau  
Boston, June 16, 1928

THE GREATER BOSTON COMMITTEE FOR the relief of famine in China, whose headquarters are at 4 Park street, is representative of various denominations and Bishop Slattery is one of the members. Dean Sturges of St. Paul's Cathedral is a member of the executive committee, of which the Rev. Dr. Ashley Day Leavitt is chairman and whose other member are the Rev. William R. Leslie, Rabbi Harry Levi, the Rev. Dr. Cornelius A. Parker, and the Rev. Dr. Eugene R. Shippen. This executive committee has determined to get in personal touch with the clergymen of 500 churches and synagogues of greater Boston in order to inform them, and through them their congregations, of the calamity which is said to be the worst since the World War. The offer of the Boston Association of Jewish Congregations heartily to support the famine relief work has been accepted thankfully as an indication that all sects and creeds may work together in this international humanitarian project.

The members of the executive committee have undertaken to pay all the expenses in connection with the Church canvass so that all contributions may be applied to the relief of the starving people without any deduction for expenses. The administration of the fund collected is to be in the hands of the China International Famine Relief Commission.

#### PREPARE CARDS OF OLD NORTH CHURCH

Visitors to Old North Church (Christ Church, Boston) and antiquarians in general will be interested in a keepsake which has been prepared by the rector and wardens of that parish. On a card, six by nine inches, are sketches of the church and the historic lanterns and a small square of wood from the original roof. The inscription reads:

"Christ Church (the Old North), of Paul Revere fame, is enshrined in the hearts of all lovers of liberty the world over. The church was built in 1723 and is today the oldest place of public assembly in Boston. It is both a church and a patriotic shrine."

At the bottom of the card are these words:

"In the autumn of 1927, the work of rebuilding the roof of the Old North Church was begun. In the process, some of the original roof-boards were removed to make way for new and stronger ones. The small section of wood attached to this card is a part of the original material out of which the roof of the Old North Church was built in 1723."

#### CATHOLIC CLUB MEETS

The Massachusetts Catholic Club met on St. Barnabas' Day at St. Peter's Church, Weston, as the guests of the rector, the Rev. Dr. John H. Cabot. It was voted to hold only six meetings during the next season, and these meetings will take place in October, November, January, February, May, and June.

#### SERVICES AT EMMANUEL CHURCH, BOSTON

During the months of July and August, the services of Emmanuel Church, Boston, will be held in the beautiful Leslie Lindsey Memorial Chapel. The Rev. Phillips E. Osgood of Minneapolis will be the preacher for those two months and the Rev. Dr. Frederic Palmer, of the Harvard



Divinity School, Cambridge, will preach on the Sundays in September.

MISCELLANEOUS

The services of St. Paul's Cathedral, Boston, beginning on July 1st and continuing throughout the summer, will be in charge of the Rev. Dr. Edward T. Sullivan, of Trinity Church, Newton Center.

When Bishop Babcock, at the invitation of the Rev. Henry K. Sherrill, preaches at the morning service of Trinity Church, Boston, tomorrow, he will be revisiting the scene of his consecration as Suffragan Bishop of Massachusetts just fifteen years ago on June 17, 1913.

A happy aftermath of the Interchurch Fellowship Banquet held on May 14th is the decision based on the success of the first venture to continue the organization and plan for a second banquet next spring.

LAY CORNERSTONE OF CHURCH AT MOORESTOWN, N. J.

MOORESTOWN, N. J.—On Trinity Sunday, June 3d, the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey, laid the cornerstone of the new church for Trinity parish, Moorestown.

The procession was headed by the children of the Sunday school and the officers of various parochial organizations, followed by the vestry, contractors, architects, and the pastors or representatives of other local churches. Then came the choir and nearly a score of priests who are rectors of nearby parishes, followed by the former rectors, the present rector, and the Bishop.

Portions of the service were taken by the rector, the Rev. Edgar L. Sandford, 2d, and the Rev. Frederick A. Warden,

closed cloister between the parish house and the church.

Included in the gift is a set of Deagan tubular chimes, thus completing an opportunity to serve which is possessed by few suburban parishes.

CORPUS CHRISTI OBSERVED IN DENVER

DENVER, COLO.—The feast of Corpus Christi was observed in Denver with a service in St. Andrew's Church, in which nearly twenty priests took part, besides a large number of seminarians. The celebrant at the solemn High Mass was the Rev. J. W. Hudston, of St. Andrew's Church. The music was the Missa Marialis, sung unaccompanied by a choir of priests and seminarians, with Canon Douglas and the Rev. Willis Nutting, both of Evergreen, as cantors.

There was no sermon in the Mass, but the service was followed by a luncheon and the reading of several papers. The Rev. Neil Stanley, rector of the parish, defined as the principles of the parish: insistence on the miracle of the Mass as the center of the Christian life, unre-served loyalty to the Anglican communion, the see of Canterbury, and the Bishop of Colorado, and insistence on Catholicism as the only valid and legitimate account of the Anglican position.

The Rev. Willis Nutting spoke on the Sacramental Idea. "Nothing in the mind that was not once in the senses; nothing that builds up character and personality that did not come through the senses. A 'purely spiritual' religion would be of no use to us; but a perfect revelation of God must be of such a kind that people of our nature can comprehend it." Canon Douglas prefaced his paper on Holy Communion by conveying a greeting and blessing from the superior of the C.B.S., Bishop Weller, with whom he had been not long before. He spoke on the making of good Communion, "where we walk, however briefly, in the Unitive Way." "Every benefit received is an obligation assumed; the measure of the wealth we carry away is the measure of our spending." "Entered into Eternal Life should be said, not of death, but of Baptism."

The concluding speaker was the Rev. William L. Hogg, of St. Andrew's Church, and his subject the Mass as Sacrifice.

CORNERSTONE AT PELHAM MANOR, N. Y., LAID

PELHAM MANOR, N. Y.—The cornerstone of the new parish house of Christ Church, Pelham Manor, was laid on Sunday, June 10th.

Because the hall is primarily for the children and young people of the parish, the ceremony took place immediately following the graduation exercises of the Sunday school. Following the exercises, a procession marched from the church to the site of the new building.

It is expected that the building will be ready for dedication and use in the fall. A new heating plant for the entire group of buildings will be housed on the ground floor. A large extra assembly room for the use of boy scouts and others, as well as a choir room and storage room, completes this floor.

The main floor plan calls for a large assembly room with a stage at one end. A completely equipped kitchen will provide adequate facilities for large dinners.

The Rev. J. McVicker Haight is the present rector of the parish.



The treasurer, Henry C. Everett, Jr., reported receipts of \$3,500 and all bills provided for.

The funeral services for Deaconess V. Dorothea Carlsen, stationed in Sendai, Japan, prior to her recent death, will be held in St. Paul's Church, Malden, at 2:30 P.M. on Wednesday, June 20th. Malden is the home of Deaconess Carlsen's brother and the place with which she has been identified during past years when she has been on furlough.

The Rt. Rev. Julius W. Atwood, for many years Missionary Bishop of Arizona, preached in Trinity Church, Boston, last Sunday morning. ETHEL M. ROBERTS.

CHILDREN'S CORNER DEDICATED IN MINNESOTA CHURCH

AUSTIN, MINN.—A children's corner has been installed in Christ Church, Austin, the Rev. Rodney F. Cobb, rector. The corner is under the care and supervision of the Daughters of the King, and was dedicated by the rector on Sunday, June 10th.

This little place for the children has been fitted up in the northwest corner of the church, near the font, and forms a sort of baptistry or setting for the font. There are little chairs for the children, a child's prayer desk, made by the junior warden, a shelf for candles, vases of flowers, and pictures; another shelf for books for the children to read and look at, and on the wall is a gilt cross and appropriate pictures, the background of the cross being a piece of cloth of the color for the season.

a former rector of the parish, who also made an address. The Bishop delivered a sermon upon the part which beautiful buildings play in developing a good spiritual attitude among the people of a parish and community.

The church is part of a group of buildings including parish house, chapel, and rectory, which are being erected through the munificence of a friend whose name has not been disclosed.

No expense is being spared to make this one of the most harmonious and beautiful village church groups in the country. The designs prepared by Walter T. Karcher and Livingston Smith, architects, of Philadelphia, call for a church to seat 260.

A feature of the plans is the exceptionally deep and roomy chancel, and the rich treatment of the interior decorating and furnishing.

The parish house contains a large auditorium with stage and moving picture booth, several Sunday school class rooms, guild rooms, kitchen, and two bowling alleys. There is also a throne room for the Order of Sir Galahad.

The chapel is a replica of the chancel of the old church and will contain most of the old memorials, including some fine stained glass windows which could not be replaced in the church itself. There will be a new three manual Hall organ in the church and the old organ is to be rebuilt in the chapel.

The new church is being built upon a foundation of stones being taken from the former edifice. The choir room, rector's study, and sacristy open off from an en-



### COMMENCEMENT AT ST. MARY'S COLLEGE, DALLAS

DALLAS, TEX.—The thirty-ninth commencement at St. Mary's College, Dallas, was a brilliantly successful event full of encouragement to those who have struggled to bring the college to a prosperous and satisfactory condition. The Rt. Rev. Harry T. Moore, D.D., Bishop of the diocese, preached the baccalaureate sermon in St. Matthew's Cathedral on June 3d.

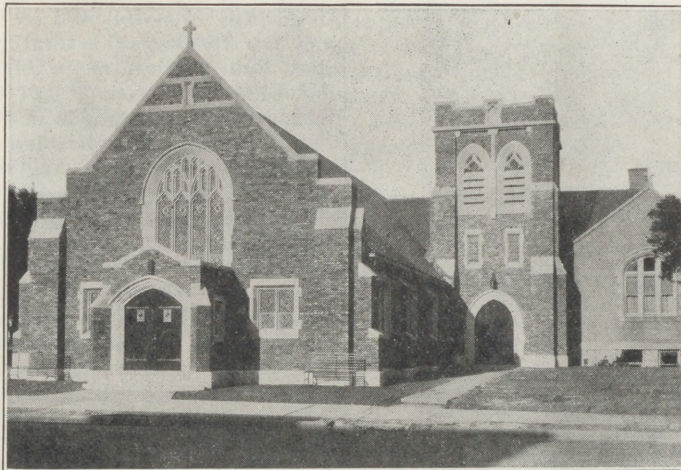
The college chapel was crowded for the annual commencement exercises on Friday, June 8th, when the diplomas were presented by Bishop Moore, and the commencement address was delivered by the Rev. James S. Allen of Christ Church, Houston. Noteworthy among the achievements of the school and to the interest of all those who are believers in religious education is the fact that in the classes

Carrion has established a preaching station. The motor which the congregation had ordered did not arrive, and the return journey had to be made in a truck, crowded with Indians.

"Sr. Carrion and I sat on the tailboard with our feet hanging over. My undignified position gave Sr. Carrion much pain, as he frequently told me, but to me it was a lark. We arrived a little tired and covered with dust, but glad of the privilege of visiting the congregation once again and seeing the splendid work Sr. Carrion is doing."

### KANSAS CHURCH DEDICATED

EMPORIA, KAN.—St. Andrew's Church at Emporia was dedicated on Sunday morning, June 17th, by the Rt. Rev. James Wise, D.D., Bishop of Kansas. A number of the clergy attending the fourth rural



ST. ANDREW'S CHURCH  
Emporia, Kans.

graduating, sixteen N. A. T. A. certificates were awarded. Miss Mabel Lee Cooper, of the National Council, stated that so far this is the best record of any Church school in the country.

The annual luncheon of the alumnae and ex-students was attended by a large group of women drawn from all over the state. Dean Chalmers made an encouraging report as to the progress of the cathedral fund, and also an earnest appeal for the Garrett memorial scholarship fund for the education of the daughters of the clergy.

### HOME OF BISHOP CREIGHTON ROBBED

NEW YORK—The house of the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, was robbed a few weeks ago for the fifth time. One of the articles, a cross given him by his first congregation in the United States, was later found by Mrs. Creighton in the national pawn shop, and bought back for \$12.

While the Bishop was in the United States last year, one of his clergy, the Rev. J. A. Carrion of Xochitenco, wrote that the roof of his church was so much in need of repair that he could hardly hold services. The Church school of the Church of the Incarnation, Brooklyn, hearing about this, pledged the cost of the new roof. Things move slowly in Mexico, but less than a year later the Bishop was invited to visit, as all the repairs were finished.

A large congregation attended the service of the Holy Communion, some coming over from San Agustin where Mr.

conference at Manhattan were also present. The Rev. J. P. DeWolfe, rector of St. Andrew's Church, Kansas City, Mo., preached the sermon.

At Evensong the Bishop administered Confirmation. The music was directed by George Barnes, organist and choirmaster of Grace Cathedral, Topeka, with the cathedral choir of fifty persons who had journeyed from Topeka for the purpose.

The dedication of the new St. Andrew's represents the realization of a long-cherished dream on the part of the congregation and the rector, the Rev. J. Herbert Smith.

### FIND GAVEL IN DENVER GIVEN TO BISHOP IN 1888

DENVER, COLO.—The city dump of Denver gave up a cherished trophy recently and incidentally started considerable speculation as to how such an interesting and valuable memento of Denver's pioneer days found its way to the city dumps.

A silver gavel, black and tarnished with age and lack of care, and bearing the inscription, "Wolfe Hall, the Rt. Rev. John F. Spalding, Bishop of Colorado, May 15, 1888," was found by W. M. Weaver while walking through the dump on his way to his home.

William Spalding, son of the Bishop, was surprised to learn of the existence of the gavel.

"The only place I think it could have been was in the cornerstone of Wolfe Hall and when the building was dismantled it was overlooked and gathered up with some of the debris," said Mr. Spalding.

"The date identifies it with the laying of the cornerstone of the new Wolfe Hall.

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In 1888 the building was erected but I do not know whether my father officiated at the cornerstone ceremonies. But I imagine he did as the undertaking was an important event in the history of the diocese and he naturally would lay the cornerstone."

**DEDICATE NEW SCHOOL AT WATERBURY, CONN.**

WATERBURY, CONN.—The threatening skies of Monday afternoon, June 4th, did not in the least damper the enthusiasm of the students and those who attended the formal dedication of St. Margaret's new School for Girls, Waterbury.

The dedication ceremonies, conducted by the Rev. John N. Lewis, Jr., rector of the school, were exceptionally impressive. As a formal step in occupying the building the entire school body marched through the halls, singing the school song. Afterwards the building was inspected by the many friends from near and far who attended.

The commencement exercises, the last in the old school, were held on Friday, June 1st. The Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York, preached the baccalaureate sermon. The Rev. Dr. Hugh Black, dean of the Union Theological Seminary, New York, was the chief speaker on Tuesday, graduation day. The Rev. Mr. Lewis then awarded the diplomas to the graduating class, after which a reception was held in St. Margaret's, the last in the old school.

**ANNUAL MEETING OF C.B.S. IN CONNECTICUT**

BRIDGEPORT, CONN.—The annual festival and meeting of the Confraternity of the Blessed Sacrament was held in Trinity parish, Bridgeport, in the octave of Corpus Christi, June 15th. The superior-general, the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, pontificated at the solemn High Mass and later presided at the council meeting. The Rev. Dr. William Pitt McCune, rector of St. Ignatius' Church, New York, was the preacher, and the Rev. Franklin Joiner, rector of St. Clement's, Philadelphia, read a paper on Devotions Before the Blessed Sacrament at the conference held in the afternoon.

**SCHOOL AT NIAGARA FALLS SELLS PART OF PROPERTY**

NIAGARA FALLS, N. Y.—The state of New York has expropriated, for park and boulevard purposes, a strip of the property of DeVeaux School, Niagara Falls. On June 6th the school received a check for \$457,000, all of which has been added to the endowment fund which now totals about \$1,000,000.

The DeVeaux trustees and the Old Boys' Association of DeVeaux School are co-operating in the movement to raise money for new buildings. About \$75,000 has been subscribed for this purpose.

**SUCCESS IN BUILDING CHAPEL**

THE MANY friends of the Rev. Aristides Villafane of Porto Rico who visited this country last year will be glad to learn that he has been able to build one of the chapels he so much wanted and needed. As one of the girls at St. Catherine's Training School expresses it, "The chapel was built due to the great efforts of Fr. Villafane and Bishop Colmore and the nice coöperation of other people."

**TO CAMPAIGN FOR NEW CHURCH AT RENTON, WASH.**

RENTON, WASH.—Plans are being perfected for the raising of \$10,000 to build a new St. Luke's Church at Renton, by the Rev. J. F. Pritchard, who has been supplying since the first of the year in this mission. At the unanimous call of the congregation, Mr. Pritchard has now

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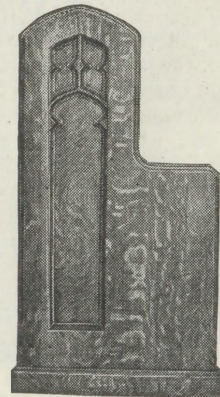
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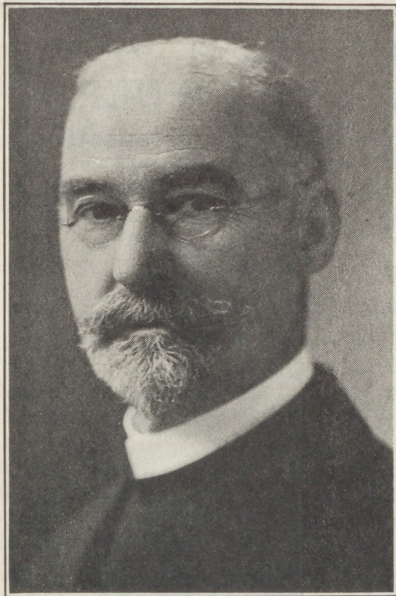
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**UNIVERSALIST ORDAINED**

Rev. Clarence E. Rice, D.D., of the Universalist Church, who was recently ordained by Bishop Slattery under Canon 11.

resumed active work in St. Luke's Church, after being retired for about three years.

The old St. Luke's Church has served its time and is in a dilapidated condition. The church has two lots in the center of the city and the project is assured of financial success. Mr. Pritchard reports that the congregation has nearly trebled its contributions to self support and missions.

**SWEDISH CHURCH HAS ANNIVERSARY**

UPPER MERION, PA.—On Sunday, June 24th, the 168th anniversary of Christ Church (Old Swedes) will be observed. The special preacher will be the Rev. Percy R. Stockman, superintendent of the Seamen's Church Institute, who was formerly rector of Gloria Dei, the mother church of Old Swedes, Upper Merion.

A baptismal font was sent to the church from the people of Sweden, with the inscription on the bowl, "Sweden's Blessing to Sweden's Children." Another gift was the memorial altar of Caen stone, given in memory of George Washington Holstein, M.D. The choir room was also a gift.

Many improvements have been made since the Rev. J. H. Lamb's rectorship. The church interior has been renovated and the outside has been improved.

**COMMENCEMENT AT ST. KATHARINE'S, DAVENPORT**

DAVENPORT, IA.—Perfect weather attended the commencement exercises at St. Katharine's School, Davenport. On Saturday, June 9th, a musicale was given by the pupils and a beautiful program rendered.

The baccalaureate sermon was preached by the Bishop Coadjutor of Iowa, the Rt. Rev. Harry S. Longley, D.D., on Sunday morning. The Bishop made a forceful plea for Christian education, endorsing that given under the supervision of the Sisters at St. Katharine's School.

On Sunday, after Evensong, the Bishop, the Rt. Rev. Theodore N. Morrison, D.D., blessed the beautiful crucifix erected on the terrace where in bygone days another crucifix used to stand. The site now occupied by St. Katharine's School was once used by a village of the Oneida Indians. The early missionary priests of the Missis-

issippi valley made converts to Christianity among them. At that time it was often swept by terrible cyclones. After a destructive storm, a Dominican priest, the Rev. Samuel Mazzuchelli, held a week of prayer. A crucifix was erected on the high bluff overlooking the Mississippi River and an altar placed there. At the end of the week the good Dominican father blessed Davenport, asking God to protect it henceforth from storm or tempest. This was done about the year 1840 when the town population was 100 whites besides Indians. Since that time no destructive cyclones have ravaged the neighborhood. Storms threaten, but pass over Davenport.

The new crucifix is erected as a thank-offering and a testimony of the continued mercy of Almighty God in answer to the prayers of His people.

**COMMENCEMENT OF NEGRO SCHOOL IN NEW ORLEANS**

NEW ORLEANS, LA.—Before a throng of parents and friends that filled the auditorium, the commencement exercises of the Gaudet Normal and Industrial School, New Orleans, were held on Friday, June 8th. The Gaudet school is an institution maintained by the Church, aided by the Community Chest of New Orleans, for the education and training of Negro youth.

The Rev. Dr. Matthew Brewster, rector of St. Andrew's Church, New Orleans, presided in the absence of the Bishop of the diocese. The Rev. Charles L. Monroe, rector of St. Paul's Church, New Orleans, delivered the commencement address.

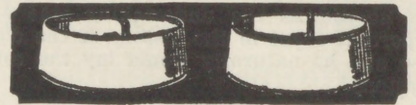
The exercises closed with a demonstration in child hygiene in which the girls who had taken this course among their studies showed the results of study and training along the lines of the care of children.

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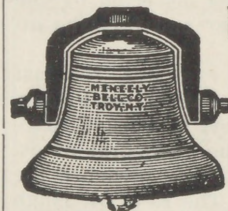
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**FOURTH OF JULY**

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, 24]."

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

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

**REGINALD JOHN RIPLEY, PRIEST**

SEAT PLEASANT, MD.—The Rev. Reginald John Ripley, rector of St. Matthew's Church, Seat Pleasant, died of heart trouble at Emergency Hospital, Washington, on Sunday, June 10th. He was 61 years old. Fr. Ripley had been ill only since Saturday, being removed to the hospital on Sunday.

The late Fr. Ripley was born in Lynn, Cheshire, England, being educated at the Manchester Grammar School and Cambridge University. He was ordained priest in 1891 by the Archbishop of the West Indies. Before coming to St. Matthew's Church, about seven years ago, he was rector of St. Barnabas' Church, Leeland, Md., and before that was canon of the cathedral at Spanish Town, Jamaica.

Under his rectorate St. Matthew's Church has made marked progress. Fr. Ripley also had charge of All Souls' Church, Capitol Heights, and All Saints', Benning. He was president of the Anglo-Catholic Club of the diocese of Washington and vice-president of the northern archdeaconry.

Funeral services were held on Wednesday morning, June 13th, from St. Matthew's Church, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, officiating. Interment was in the church cemetery.

Surviving Fr. Ripley are his widow and four children.

**C. E. WILLETS, PRIEST**

WINDSOR, N. S.—King's College men throughout Canada and the United States will regret to learn of the passing away at Windsor of the Rev. C. E. Willets, D.C.L., for many years president and professor of classics at the University of King's College, the oldest university in the British overseas dominions.

Dr. Willets was born October 10, 1848, in Hampshire, England. He was a graduate in arts at Cambridge. He came to Canada to be the Headmaster of King's Collegiate School in 1876, and in 1888 joined the staff of King's University. He was president for many years, retiring before King's left Windsor.

Among educationists of Nova Scotia, Dr. Willets was regarded as a leading scholar in classics, and for many years was a member of the Provincial High School board of examiners in English, and had frequently been referred to as an authority in educational subjects. He was an examining chaplain to the Archbishop of Nova Scotia.

Dr. Willets is survived by his wife and one son, Col. Charles Richard Edwin Willets, M.C., D.S.O., District Headquarters, Kingston, Ont.

**MRS. B. WOODWARD LANPHEAR**

NEW YORK—A cable from Shanghai has brought word of the sudden death of Mrs. B. Woodward Lanphear on May 29th. Mrs. Lanphear was Miss Carolyn E. March of East Rochester. She married Mr. Lanphear in Wuhu, China, in June, 1926. She had previously been connected with the Y. W. C. A. in China. Mr. Lanphear, who

went to China in 1917, was headmaster of St. James' School, Wuhu. He and Mrs. Lanphear withdrew with the rest of the staff early in 1927 but they returned to Wuhu some months ago.

Mr. Lanphear and daughter are sailing early in July for the United States.

**MARTHA S. RUSS**

DALLAS, TEX.—On Saturday, June 9th, Miss Martha S. Russ, a devoted member of St. Matthew's Cathedral, and during the years 1926 and 1927 educational field worker in the diocese of Dallas, died.

Miss Russ had been a leader in religious education both in the cathedral and in the diocese for many years. In addition to her diocesan position, she took charge of an adult class for women at the cathedral, was supervisor of the diocesan Church School Service League, and was director of St. Anne's Guild.

Although she had been ailing for several months, her death, the result of an operation, came very suddenly and was a great shock to her large circle of friends. A requiem was said in the cathedral on June 10th, and another requiem was offered at St. Mary's College Chapel during the sessions of the Dallas summer conference.

The funeral took place from St. Matthew's Cathedral, Bishop Moore, Dean Chalmers, and the Rev. Edward Caldwell Lewis of the cathedral taking part in the service.

A public memorial service will be held in the early fall when the boys and girls of the diocese may be invited to be present to pay tribute to one who worked long and hard for their welfare.

**COMMENCEMENT OF PAYNE DIVINITY SCHOOL**

PETERSBURG, VA.—The fiftieth session of the Bishop Payne Divinity School, Petersburg, closed on Wednesday, May 30th. The baccalaureate sermon was preached in Emmanuel Chapel, Sunday afternoon, May 27th, by the Rev. Dr. J. L. Taylor, rector of St. Philip's Church, Richmond. The alumni association held its annual business meeting on Wednesday morning. The address to the graduating class was delivered by the Rev. Dr. G. MacLaren Brydon, Richmond. The senior class essay was read by James W. Mitchell of the diocese of Massachusetts, his subject being The Ministry of Reconciliation. The diplomas and certificates were delivered by Bishop Tucker of Southern Virginia, who also made a short address.

The board of trustees held its annual meeting on Thursday morning, Bishop Tucker presiding. The Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, was elected vice-president to succeed the late Bishop Brown. The board endorsed the suggestion that an educational society for Negro candidates for the ministry be organized and \$400 was raised at the meeting for this important and pressing need.

THERE are 17,000 Roman Catholic parish and mission churches in the United States, according to the Rev. E. V. O'Hara, in his *Church and the Country Community*. Seven thousand of these have parish schools. To supplement the religious training in the other ten thousand there were summer vacation schools in forty dioceses last summer, with an aggregate attendance of 20,000.

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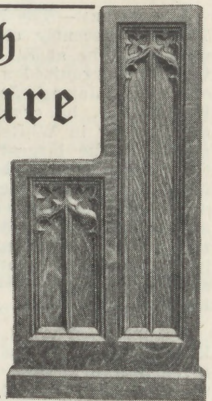
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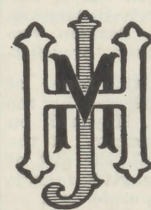
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NEWS IN BRIEF

**ARKANSAS**—The Rt. Rev. E. Thomas Demby, D.D., Suffragan Bishop of Arkansas (for colored people of Arkansas and the Southwest), is one of the lecturers of the interdenominational ministers' conference of Fisk University, Nashville, Tenn., and is also one of the executive committee of summers ministers conference.

**ATLANTA**—A memorial service of interest and helpfulness was conducted Sunday, June 3d, in the Church of the Incarnation, Atlanta, by the rector, the Rev. G. W. Gasque. At the conclusion of the celebration of the Holy Communion the names of all who had been buried from the church were read and prayers offered. In the afternoon the many flowers were taken to the various cemeteries and placed on the graves, special effort being made to locate graves of those who had no friends or relatives now living in Atlanta.

**BETHLEHEM**—The Rev. Horace W. Stowell of Towanda recently closed two very successful missions: one at St. Paul's Church, Peckville, where he organized a new Church school, and one at St. James', Jermyn. At Christ Church, Forest City, he organized an E. Y. P. F.—On Tuesday in Whitsun week, Bishop Sterrett confirmed the largest class in the history of the Church of the Redeemer, Sayre, the Rev. Glen B. Walter, rector.—Archdeacon Walter delivered the commencement address to the graduating class of the Lebanon High School this year. A grand niece of his stood highest in the class and wrote the class song, as well as an oration on Mussolini—the Man of Destiny.

**COLORADO**—The Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, observed the seventh anniversary of his consecration (on St. Barnabas' Day, 1921), by offering the Holy Sacrifice in St. Barnabas' Church, Denver, assisted by the rector, the Rev. Charles H. Brady, and confirming a class in the new St. Martin's chapel of St. John's Cathedral.

**CONNECTICUT**—The annual meeting of the archdeaconry of Fairfield was held on St. Barnabas' Day, June 11th, in St. Paul's Church, Fairfield. In addition to the transaction of regular business, the Ven. Frank S. Morehouse, rector of the Church of the Good Shepherd, Shelton, was re-elected Archdeacon, and the Rev. William M. Hay, vicar of Calvary Church, Bridgeport, secretary.

**EASTON**—On Trinity Sunday, in Trinity Church, Elkton, Md., five memorial stained glass windows were unveiled and dedicated. These with the two unveiled three years ago complete the memorial windows in the nave of the church. Windows were given by Miss Julia and Miss Marion Young in memory of Alfred Wetherill; by Mrs. William H. Mackall in memory of Richard Covington Mackall, and another in memory of William Hollingsworth Mackall; by Miss Lillie E. Tuite in memory of Brevet Brig.-Gen. Andrew Wallace Evans, and another in memory of Mary Elizabeth Tuite. The rector of the parish, the Rev. J. Frederick Virgin, dedicated the windows and preached the sermon.

**ERIE**—The third annual gathering of servers and acolytes of Erie takes place on Wednesday, June 27th, under the leadership of the Rev. Malcolm de P. Maynard, rector of Grace Church, the Rev. W. N. Clapp, rector of St. Mary's Memorial Church, Pittsburgh, officiant, and the Rev. Philip C. Pearson, rector of Trinity Church, New Castle, preacher.

**ERIE**—A set of chimes for the tower of Grace Church, Ridgeway, was blessed by the rector, the Rev. Malcolm de P. Maynard, on Trinity Sunday. They are in memory of the late State Senator J. K. P. Hall, the gift of his widow to the parish. Other gifts include six funeral candlesticks and a purple pall.

**FOND DU LAC**—On Trinity Sunday the Cathedral Church School, Fond du Lac, the Very Rev. E. W. Averill, dean, held commencement exercises followed by choral Mass. Prof. Carl Russell Fish of the University of Wisconsin addressed the school.

**INDIANAPOLIS**—The choir of Christ Church, Indianapolis, visited Trinity Church, Anderson, on Trinity Sunday. Besides choral Evensong and a brief address by the Rev. Dr. Floyd Appleton, rector of the parish, the choir, under the direction of Prof. Cheston L. Heath, rendered a series of old favorites. Crowds stood through the service, and many were denied standing room.

**LEXINGTON**—The Rev. Robert J. Murphy, rector of St. John's, Versailles, has been appointed chaplain of Margaret Hall, and at a recent meeting of the board of directors was elected a member of the board.—Bishop Burton was host to Bishop Nathaniel Thomas on June 10th and 11th, in order that they might confer

over the report of the commission of the General Convention on vocation, education, and distribution of the clergy, which Bishop Thomas is to draw up and present to the various sub-chairmen for approval.—Mrs. W. T. Schnauffer, a communicant of Christ Church Cathedral, Lexington, has recently given an Oriental rug to the cathedral, which was placed between the two groups of choir pews. Mrs. Schnauffer gave this rug as a memorial to her husband who was at one time a member of the cathedral vestry.

**MARYLAND**—A. H. Onderdonk, headmaster of St. James' School, near Hagerstown, has been added to the commission on religious education of the province of Washington as one of the two laymen-at-large required by the provincial ordinances. Reynolds D. Brown of Philadelphia has resigned from the commission, and the duties of treasurer have been taken over by the secretary.

**MISSISSIPPI**—The sixth annual rural parsons' conference of the diocese was held recently at Gulfport, in St. Peter's Church. It was one of the most successful conferences ever held, over 125 representatives from all over the state being present. The Rev. Val H. Sessions, dean of the rural convocation, presided at all meetings. The main lecture was given by Prof. R. J. Colbert of the University of Wisconsin.—The Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of the diocese, recently held a mission at Tunica, for the town of Tunica and the surrounding country.—St. Peter's Church, Oxford, has been helped recently by substantial gifts. Mrs. Buie of Chicago, formerly of Oxford, Miss., gave an Easter offering of \$500 to be used in repairing the rectory. Mrs. Buie also gave \$1,000 recently, and Miss Skipwith \$1,000, to be used as an endowment for the parish.

**MONTANA**—St. Peter's Church, Helena, is rejoicing over the fact that a long standing debt of some \$4,500 has been paid with money raised by subscription among members of the parish.—A new, commodious, and much needed rectory is fast nearing completion on the ground adjoining Emmanuel Church, Niles City, the Rev. J. L. Craig, rector.

**NEWARK**—A practical application of the spirit of Church unity was shown in Passaic on June 6th when fifteen ministers of the different denominations of the city attended a luncheon in St. John's Church, of which the Rev. A. J. M. Wilson is rector. The Rev. Charles N. Lathrop of the National Council gave a stimulating address on Christian social work, and answered many questions that were fired at him at the close.

**NEW YORK**—The class of 1918 of the General Theological Seminary held its decennial dinner and reunion at the Hotel Carteret, New York City, on Tuesday evening, May 29th. The class had as its guests Dean Fosbroke, the Rev. Dr. Francis J. Hall, and the Rev. Dr. Charles N. Shepard. The class presented to the dean \$500 for the endowment fund, "given in memory of our beloved classmates, Frederick Trevenen Edwards, Robert Sanders

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Hooper, John Clayton Rutter, who passed on before us to eternal life in the summer and fall of the year of our graduation."

PITTSBURGH—Bishop Murray has just completed a strenuous four-day visit to the diocese, from June 8th to 12th. All who heard and met him were grateful for the inspiration which he brought to them, and for this opportunity of hearing of the work of the National Church being carried on under the Bishop's leadership.

SOUTHWESTERN VIRGINIA — Deaconess Maria P. Williams, missionary at Dante in Russell County, sailed May 4th to spend four months in England. During her absence the work at Dante is being carried on by her assistant, Miss Dorothy Morris, formerly of Texas.—The annual assembly of the Daughters of the King in the diocese was held on May 25th in Christ Church, Roanoke. The Bishop made the address of welcome. In the open forum in the afternoon Mrs. Robert Carter Jett made a brief talk in which she spoke most interestingly of her recent visit to Palestine.

SPRINGFIELD — The Gateway Missions — Christ, Carlyle; St. Thomas', Salem; Trinity, Mt. Vernon; Calvary, Nashville; and St. John's, Centralia—held their annual Church school commencement in St. John's Church, Centralia, Sunday evening, June 10th. The rector's cross for the most helpful young person during the past year was given to John Ayres of Carlyle. The banner for the highest number of points on Church school standard was awarded to St. John's, Centralia. Franklin Spencer, executive secretary of the diocese, made a short talk.

TOHOKU—The Rev. John Cole McKim, D.D., has been appointed clerical delegate to General Convention from this district, and the Department of Missions has accordingly extended his furlough to make his attendance possible.

WEST MISSOURI—After a number of years of life on a missionary basis, with Sunday services once a month, Grace Church, Chillicothe, is taking active steps for the resumption of a full round of parish services and activities.—The old home parish of Bishop Ethelbert Talbot and of Bishop Abiel Leonard, St. Mary's, Fayette, the second oldest parish in the diocese, dating from 1836, has resumed the holding of regular services after a year's interruption. The Rev. Henry N. Hyde, executive secretary of the diocese, is acting for the present as priest-in-charge.—Increase of organized work on the part of the laity of the diocese is noted in the recent formation of a new chapter of the Brotherhood of St. Andrew at St. John's Church, Kansas City; new branches of the Girls' Friendly Society at Trinity Church, Independence, and at Calvary Church, Chillicothe; and a new Men's Club and Bible Class at St. Augustine's, Kansas City.—Christ Church, Springfield, is rejoicing in the completion and occupancy of its new chancel. This is the first stage of the projected new church building. The new parish house of stone, adjacent to the church, was completed last autumn. The Rev. Charles G. Fox is rector.

WESTERN NEW YORK—The Rev. Jerome Kates, rector of St. Stephen's Church, Rochester, has been appointed captain chaplain to the 15th U. S. Engineers, and is attached to the 98th headquarters at Syracuse.—Miss Mildred James, who has been the parish worker at Christ Church, Corning, for the past four years, has resigned, and will take work at St. Faith's training school next year.—The annual service for the acolytes of the diocese was held in St. James' Church, Batavia, on June 1st.—The annual gathering of the Church schools of the Bath district of the diocese of Western New York was held at St. Thomas' Church, Bath, on Saturday, May 26th, when over 500 children and teachers were present. The day began with a service in the church at 11:00 A.M., when all the children with their junior choirs in colored vestments were in the processional.

AMONG THE MAGAZINES

AMERICAN AFFAIRS occupy a considerable portion of space in the March number of *The Nineteenth Century*, the topics dealt with being the Nicaraguan campaign and the Naval program. With regard to the latter, Hector C. Bywater maintains the attitude of liberal Americans: he prophesies, writing before the event, what we now know to be the case, that the American people "will perceive the impossibility of reconciling this program with

the twin policies of peace and disarmament which their own statesmen have been foremost in advocating since the war." Lewis Spence, writing on the state of affairs in Nicaragua, also succeeds in remaining perfectly polite to the American people while at the same time he deprecates the "average American contempt for Latin-American peoples, their polity and customs." Speaking from personal experience he avers that "the Latin-American peoples of the higher castes are among the most spiritually and esthetically progressive in the world, and indeed in this sense are immeasurably the superiors in true culture of the ruling classes of the United States." This opinion, sadly recollecting the cultural level of our rulers, few of us would be inclined to resent. Sir George MacMunn gives a clear account of the history and present condition, economic and political, of Afghanistan, revealing the true reasons for the recent triumphal tour of the Amir. George H. Bosner continues his discussion with Sir Arthur Keith on the subject of evolution and the existence of the soul—a subject which, it will be remembered, Sir Arthur brought up at the annual meeting of the British Association recently. The history of French conquest and colonization in North Africa is briefly told by Basil Worsfold; Norwood Young attempts to refute the accusation of English cruelty toward Napoleon on St. Helena; Ibsen, "Lloyd's," Monte Carlo, Shanghai municipal government, are other topics treated; and C. O. G. Douie contributes a moving and eloquent study of *The Soldier: Memories of 1914 to 1918*—something which one wishes could be read by all those who in the United States desecrate Armistice Day so that it is no longer a solemn memorial to the martyred but an occasion for a cheap and noisy manifestation of the spirit of militarism.

THOSE who are interested in modern music should not fail to read *The Dominant*, the last two numbers of which, for April and May, keep up the high standard it has already set for itself. Contemporaneous composers here discussed include Ravel, Gretchaninov, Georges Migot (a French composer not yet forty who has already produced an abundance of beautiful compositions of wide variety and originality), and Gustav Holst, the greatest modern composer of religious music. No Church organist or priest with musical pretensions should be ignorant of, for example, Holst's beautiful settings of ancient carols. Mr. Calvocoressi here discusses at some length the vexed question as to whether Rimsky-Korsakov was justified in reorchestrating Mussorgsky's opera, *Boris Godunov*, and expresses the view that the genuine *Boris* was a composition "altogether unique of its kind and altogether wonderful" and would have benefited by being let alone. Mr. Arthur Symons contributes a delightful essay on Dürer and Goya (two painters whose centenary is this year being celebrated) in which he compares the rhythm of certain of their pictures to the rhythm of music. Mrs. Evelyn Sharp (a noted authority) writes on Folk Dance Culture, Mr. Joseph Slater on Developments in Wind Music, Mr. Trend on Falla's enchanting puppet show in Paris, and so on. There are clever drawings of Holst and Migot, a satirical poem by Sassoon, *Hommage à Mendelssohn*, and valuable bibliographies of the works of Sibelius and Migot. The advertisements (of books on music and musical compositions) are also well worth reading.

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