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The Living Church

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VOL. LXXIX

MILWAUKEE, WISCONSIN, JUNE 9, 1928

No. 6

Our Church Work Evaluated

2. Domestic Missions

EDITORIAL

Personality and Social Adjustment

R. J. COLBERT

Progress

CLINTON ROGERS WOODRUFF

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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EDITORIALS & COMMENTS

Our Church Work Evaluated

2. Domestic Missions

STATIC work, described as "work which after a period of five years shows no promise," should be abandoned by the National Council and be treated as a local or diocesan responsibility, maintains EC.* while NC.* gives assent.

It is a counsel of perfection. The increase in communicants for the whole American Church runs from one to two per cent a year. If a field of one hundred communicants reports a net increase of one or two a year, it is keeping up with the slow growth of the Church at large, though it seems almost static. Any test of this sort should be based, not on increase of communicants, but on numbers brought to baptism and confirmation. Even this is an inadequate test, though perhaps as good a one as can be devised for the purpose. One hates to measure spiritual results by statistics, and yet it is difficult to see how that can be avoided.

EC. questions the value of making appropriations in bulk to dioceses where they will be "divided by bishops into small sums to continue support in weak places where the work is often static." A good part of our money expended for domestic work seems to be used in that way. In dribbles of a few hundred dollars, added often to like appropriations from the diocese, it supplements the meagre amounts raised locally to keep services going in small places. And that is often all that can be said of it. EC. asks "whether the appropriations might not be more profitably used if concentrated upon some definite, specific work at a strategic point." It is a difficult question, for which apparently as much can be said on one side as on the other. To close up a going work, where there is a church building and perhaps other property, in order to experiment in a new field in which these must be provided, is not necessarily a wise step.

What is needed is an independent survey of our domestic work by some body greater than the diocese and less than the National Council. Here the provinces would have their best work—if they would do it justly and impartially. But we have yet to see a province that would report, after any survey, that the appropriations for the diocese of A (within its borders)

are relatively wasted and should be transferred to the diocese of B, where they could be applied to a much more hopeful work.

The provinces cannot report on the work within their own dioceses so long as each of them deems it necessary to avoid any criticism of the inefficiency within any of their dioceses. And in varying degrees there will always be some inefficiency, because of the variable human element.

One thing that could be done is to discontinue the plan of making bulk appropriations to a diocese, but rather to appropriate for specific work, for which sufficient cause should be set forth. It would then be possible to make conditions as to the continuance of such appropriations. That in every aided work there should be a faithful every member canvass every year both for local and for general support could and should be a condition of any renewal of an appropriation. Outside aid, indefinitely and unconditionally continued, is generally a deterrent to local effort. The National Council may not be able to demand invariably a statistical growth, but it can demand that the people *try* each year, and do their best. Today there is no relation between aid given and effort required. Too many of our missions and aided parishes simply drift.

YET with all the discouragements in the work of our aided dioceses, the results that these produce are obtained at a much smaller expenditure of money than in the missionary districts. Indeed the disparity is so great as to be the subject of comment by EC. Comparing costs in contiguous fields where a diocese and a missionary district adjoin, we are told:

"The cost per communicant in Idaho is \$22.82 more than in Montana. The cost in Wyoming is \$61.72 more than in Colorado. The cost in Oklahoma is \$34.12 more than in Kansas."

Now Idaho, Wyoming, and Oklahoma are missionary districts which are supported rather lavishly by the Church at large; and Montana, Colorado, and Kansas are dioceses in which the amounts that they are able to raise for their missionary work, supplemented by small appropriations from the general Church, are much less than the amounts expended by the latter in the adjoining missionary districts. Why should the

* We continue to use the abbreviations EC. for Evaluation Committee, NC. for National Council or a committee thereof.

per capita cost be so much greater in the districts than in the dioceses? It is hard to give a satisfactory answer. It is not because of any maladministration in the three selected districts, for the same disparity exists wherever missionary districts and dioceses are side by side. The only possible explanation is that liberal appropriations from outside tend unconsciously to retard local effort. True, many of the missionary districts return to the national Church the amounts of their quotas, as none of the adjoining dioceses have been able to do; but even with allowance for the amount of those quotas the disparity is still perplexingly large.

A suggestion by EC. that this condition be met by a refusal to expend upon missionary work in any field "a sum in excess of the per capita average for the entire district or diocese, when a large portion of moneys expended is drawn from the general funds of the Church," is negated by NC. In explaining its suggestion, EC. says:

"A careful study of the figures submitted has convinced the committee that the principle enunciated above of concentrating upon significant places should be considered not only within each district and diocese but also in determining relative appropriations as between districts and dioceses. It is evident from the records that often a wider opportunity for progressive work exists in a weak diocese than in a neighboring district. In such a case your committee is of the opinion that the greater aid should be given to the former. We believe, for example, that the opportunities and needs of the aided dioceses of the Middle West, West, and Southwest are as great as those presented by the missionary districts, perhaps greater. In view of the lack of universal growth in missionary districts as compared with the large per capita cost, we suggest that when, as recommended above, financial assistance is gradually withdrawn from such static work, it be applied at *strategic points* in aided dioceses."

For our part we deplore any distinction between work in dioceses and similar work in missionary districts. The policy of the Church for two generations has been to concentrate efforts very largely in the latter rather than in the former. We believe it was a mistake, and the notorious failure of the missionary districts to prepare themselves for organization as dioceses is a direct result. That preparation ought to be made in all the normal missionary districts of continental America, and we believe it would be made if these could anticipate that their claim to financial assistance from the general Church would not be adversely affected by such a course. Our policy tends to continue the system of missionary districts indefinitely, and to put a premium upon failure to assume local support locally.

The whole matter of domestic missionary appropriations needs to be put upon a different plane. Needs and opportunities should be the basis for grants, utterly regardless of the form of district or diocesan organizations, except that a local (diocesan) willingness to pay for its own episcopal support and diocesan expenses should be esteemed to justify greater rather than less aid from outside. And the stronger missionary districts should feel most earnestly the responsibility resting upon them to assume a greater and greater proportion of their own expenses and of support of their work.

The disparity probably cannot be cured by legislation or by hard and fast blanket rules as to appropriations. It can only be overcome by taking a different perspective as to appropriations. A long step forward was taken this year in associating the bishops of aided dioceses with the missionary bishops in the conference that laid the foundation for the budget for domestic work. That association made it clear that no fundamental distinction between the two should be recognized. We hope that the missionary bishops and dis-

tricts will themselves gradually insist that the *work itself* be the basis of subsequent appropriations, and that no missionary district should be permitted to assume that it has greater claims upon the support of the Church than has a diocese of like character.

And the larger missionary districts ought, of their own accord, gradually to be assuming such expenses as the support of the bishop and of the district. It is not creditable to most of them that they are willing to be aided in such expenses as these. Even less creditable is it that they accept appropriations for such expenses as that of a secretary for the bishop or other minor necessities. They should have ever before them the goal of self support. As they should be preparing to become dioceses, so they should very carefully insist that they receive no aid as missionary districts that would not be accorded them as dioceses.

The change of perspective that we have suggested is one in which the missionary districts themselves should take the lead.

SPECIAL attention is paid in the report to the great variations in volume and in success in our Negro work. Some of those dioceses having very large Negro populations do practically nothing to promote Church work among them, yet where the work is done it is quite successful. Both EC. and NC. corresponded with the southern bishops in regard to that work, and it is stated that in ten years the ratio of growth has been almost identical with that among whites. NC. recommends a conference with southern bishops in regard to a redistribution of funds for such work. It is pointed out that NC. pays the entire salary of a Negro suffragan bishop "who is understood to be charged with the promotion under the diocesan bishops of the work in the province of the Southwest," yet after nine years of this experiment the number of Negro missions, clergy, and communicants under his charge is negligible. We may suggest the question whether, in the event that the province of the Southwest does not desire to lay greater stress upon this work, it might be feasible (with the consent of all concerned) to transfer the Negro suffragan to a center in the gulf states where the Negro population is at its height, and our work among that population almost negligible.

Greater appropriations, it is stated, are needed for the care of West Indians, mostly Churchmen, who are rapidly settling in southern Florida. Negroes ought to assume a larger share in the cost of maintenance of work among them.

Whatever success has attended the Negro suffragan plan in the Carolinas, which appears to have been considerable, we doubt whether elsewhere it has proven the solution of the problem to the extent that had been hoped for.

On the whole, our domestic missionary work is good, but it is attended with a number of problems, upon whose solution its further success largely depends. The discussion is a valuable one, and ought to be pursued much beyond the limits of a committee report.

IT is a pleasure to be able to print in this issue the brief statement by Dr. Clarence E. Rice of the reasons which impelled him to accept ordination in the Church while remaining a minister in the Universalist body. We have already expressed an editorial

welcome to Dr. Rice and we desire that that welcome should not be diminished by any word that we may add to what has been said.

Canon 11 We preferred not to say it at the time of express-

ing our welcome. But one naturally recalls, in this connection, that about two years ago another distinguished Universalist minister, Dr. Joseph Fort Newton, also conformed to the Church and was ordained in the usual manner, withdrawing altogether from his former ecclesiastical fellowship. And then we recall that hundreds of our clergy came to us from the ministries of various denominations.

Suppose that all of these had tried the experiment of being at the same time a minister in a Protestant denomination and a priest in Episcopal orders. Would it have worked? Would they have been happy? Would their work have been equally blessed?

It seems very difficult to believe that these questions, generally speaking, could be answered in the affirmative. Dr. Rice has our most cordial wishes for the success of the experiment that he is making. But if he were a younger man, in active work of the ministry, we should not be very sanguine that he had taken the wisest step. At least we are glad that Dr. Newton, and many another minister before him, preferred the other way.

Canon 11 remains very much of an experiment. We hope that resort may be had to it only in very exceptional cases.

And Dr. Rice is an exceptional case. It is interesting to learn that perhaps his first official act in the priesthood will be to present his son for ordination—not under the terms of Canon 11.

THOSE are strong words which Bishop Brent spoke at the Memorial Day celebration at Appleton Chapel of Harvard University. "America makes overtures [for peace] rather than accepts them." "It were better far at once and whole heartedly to accept the principle of international policing than drift on with impossible theories and empty words." Brave words, bravely uttered.

For the curious thing is that anybody should suppose that a treaty to forswear war as a national policy would be effectual in preventing war, unless a substitute for war were provided, by means of which international questions could be decided.

The civilized world outside the United States has tried to create such a substitute in the League of Nations and the World Court. The two are separable, though each would ultimately depend on the other, but since the United States is willing to accept neither (for the senate reservations as to the World Court amount to a repudiation of it in the eyes of the world), it is difficult to see how Mr. Kellogg's purely academic treaties could have any real force. The United States no longer leads, as once it did, in the effort to provide a substitute for war. Where Mr. Roosevelt and Mr. Taft and Mr. Root and the statesmen of their day tried to convert the world to forswear war *by making it unnecessary*, the world has now to try to convert the United States. And that is not proving easy.

As long as the senate foreign affairs committee is dominated by men who will not permit the United States to coöperate with the world in that attempt, there is little that can be done. Some day there will be a change in the hearts of the American people. Then they will demand that the United States cease its policy of obstructing the world's attempt to find a substitute for war, and either coöperate with the League of Nations or propose to the world something better.

Piously resolving that wars shall cease is easy. We hope that eventually—no, not now—the United States can go farther.

THIS, relating to the senate filibuster over Boulder dam, is from a daily paper:

"Senator Hayden opened the filibuster against the bill at 2:30 p.m. Monday. At 5:30 p.m. Hayden yielded to Senator Heflin, who made an anti-Smith, anti-Pope, anti-Catholic speech. At 7:40 p.m. Hayden resumed.

Filibustering Senator Blease took the floor at 9 p.m., and reviewed his former filibustering speeches on the outcome of the Civil War. He compared Jefferson Davis with Abraham Lincoln for one hour and fifteen minutes, yielding to Senator Ashurst at 10:15 p.m. . . . When Senator Blease heralded the coming of dawn by mimicking birds' cries and fluttering his hands, only Senator Hiram Johnson, in charge of the Boulder dam bill, and Senator Ashurst, leading the filibusters, were present."

How is it possible for reasonable men, fit to represent great, civilized states in "the most dignified body in the world," to endure such a disgraceful scene without indignantly taking steps to prevent its recurrence?

Of one thing we are sure. If the American people are unable to elect to the United States senate, senators who are possessed of sufficient statesmanship to do away with this condition, there must be an uprising of the people themselves to accomplish it.

The party conventions are about to be held. Let some delegate in each, not being a senator, insist that each party adopt a plank in its platform demanding that the senate find a way to restore to itself the ability to function at all times as a legislative body.

Senatorial courtesy?

Pooh! We are talking of the rights of the American people. Let senators show "courtesy" to their constituents!

WE are shocked at the tragedy whereby the Bishop of South Carolina was shot and seriously injured by one of his own priests, who then killed himself. That the latter was mentally unbalanced is beyond question.

A Sad Event That Bishop Guerry may speedily recover is our earnest prayer.

Nor can we write of it without also uttering a prayer for him whose unbalanced mind led to this result. The human intellect is a very delicate and very dangerous instrument. It dictates with coercive force to the human body, and the body unswervingly obeys.

When, then, the dictator loses control of itself, a crash is inevitable. But God knows.

Our sincere sympathy goes to the bishop and to his diocese.

BISHOP JOHNSON, of Los Angeles, has passed to his rest, as has already been reported in our news columns.

He was a "grand old man"; one of those rare old men whose minds remain young and who retain to the last the power to appreciate youth and its problems and to sympathize with the new world that has developed within the last two decades. He did not hold aloof from that world. He was a part of it; and one did not think of him as a survival from an older age.

The Church on earth is poorer when such a man is withdrawn from it. Yet the Church on earth is but a fragment of the whole company of the faithful of all ages, and it is an honor to her to present such a soul to the noble company of the ever-living.

May God endue him with ever-increasing light and peace!

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

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

FAITH AND LIFE

Sunday, June 10, 1928. First Sunday after Trinity

READ St. Matthew 7:21-27.

THE second half of the Church year seems to call us to active service in the Master's Kingdom. We have had the wonderful messages coming to us from Advent to Trinity Sunday, and now we can hear the Lord asking us to prove our faith by our works. How much do these blessed messages affect our lives? Are we both ready and desirous to show forth God's praise not only with our lips, but in our lives? If we love the Church year we will long to prove our love by our lives. If we are really members of the dear Lord's family we should be eager to declare our loyalty by doing as the divine Head asks.

Hymn 117

Monday, June 11

READ St. James 2:14-24.

ST. JAMES emphasizes the life of godly activity. He does not minimize faith, but he asks for a proof of its existence. We must not think that works are more important than faith. Alexander Pope's lines are dangerous if taken from their context:

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

Faith is the foundation upon which action is built. But a foundation with no superstructure is a sorry sight; and Churchmanship or belief with no evangelistic life as a fruit-bearing product is rather a poor thing. God looks for fruit. What if He find "nothing but leaves"?

Hymn 497

Tuesday, June 12

READ Hebrews 11:1-16.

THIS is one of the finest chapters in the Bible. We feel the thrill of what Wordsworth calls "a passionate intuition," and can understand St. Peter's great declaration: "In every nation he that feareth God and maketh righteousness is accepted" (Acts 10:35). It is a splendid testimony that the universal consciousness is a believing power leading to action. George MacDonald's translation, in *The Seaboard Parish*, of Hebrews 11:1, is particularly excellent: "Now faith is the essence of hopes, the trying of things unseen." Action becomes an intuitive thing, it is the filming of a vision. If I love, I serve. The vision of goodness bids first to worship and then to service. Saul converted cries: "Lord, what wouldst Thou have me to do?" Idleness in the Lord's vineyard means spiritual decay.

Hymn 280

Wednesday, June 13

READ St. Luke 17:5-10.

THE moment we depend upon what we have done, or think we have done, as of merit in itself, we are in error. At the best we are only doing our "duty," and "duty" is the word of a slave, not of one whom Christ has made free. Faith comes from God, and so the Apostles were quite right in asking Christ for more faith. But after Christ has given, it is for us to use. Only we should change "duty" to "privilege," and make "responsibility" spell "opportunity," and for "must" write "I love to." The joy coming from our study of Christ's life makes us sing and give thanks and worship, but it also sends us into His vineyard.

Hymn 234

Thursday, June 14

READ St. Matthew 28:19, 20.

THERE are two great words which Christ spoke to His disciples: "Go"—"Lo." Activity in spreading the Gospel and a consciousness of His presence—are not these the two parts of our Church year, the two units of life, Christ's presence and our work? But they must never be separated. The "Sundays after Trinity" must not be parted from "Advent to Trinity." The whole Christian year is one. "Go" and "Lo" speak the blessed banner-token of the Christian: "My Lord and I." We are called to be evangelists, to be "witnesses." But we can only tell the story when it has become our own story. And if it is our own story then our blessed Lord is All, and in all. To bring someone to Christ, and to realize He is my Christ through His infinite love—that is the Christian life.

Hymn 500

Friday, June 15

READ Gal. 5:22-23.

ST. PAUL links faith and the fruit of faith together, showing how inseparable they are. Hence the great lesson of the mutual life of the two. If I work because I believe, my faith will grow. If I believe, and therefore serve, my service grows dearer and dearer. My Sunday worship blesses my Monday toil, and my Monday toil makes my Sunday worship real. There is this constant interworking of Christ's gifts of faith and life. Hence when my faith grows weak it can be revived by service; and when my service grows cold and mechanical I worship my Christ and the toil becomes precious. We must never let the two graces stand alone. I love because I serve, and I serve because I love. In this way weariness and doubt are conquered.

Hymn 196

Saturday, June 16

READ St. Matthew 25:31-40.

IT is a misunderstanding of the Master's precious words to think that we are to be judged by what we have done or left undone. Christ looks upon what we do as a result of our love for Him and our faith in Him. Hence the words, "Ye did it unto Me." Human life even here on earth is judged by motive and spirit. "Why did he do it?" is as important as "What did he do?", and even more important, because actions are the results of motive, whether there be a consciousness of that motive or not. The joy of all service is found in love, and the character of all service is tested by our love for God and for our fellowmen. Life is so related to Christ that He becomes at once the Object and the Inspiration. We love and serve Him, and our love and service are stimulated by Him.

Hymn 539

Master, I would follow Thee in faith and service. Thou art my All, therefore I look to Thee. Thou hast loved me, and I cannot but love Thee. Thy love has called my love. Let all my works be inspired by Thee, and let me work because I love Thee. So shall my faith and my life be one with Thee. Amen.

ALTAR WORK

A TINY blade of grass, dissatisfied,
Longing to be a gen'rous sheaf of wheat,
'Till on a day He passed—O full content
To pave the highway for His lovely Feet!

MARGARET E. HENRY.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

THE *Catholic Record* of London, Ont., in its issue of April 21, 1928, has this article, which I am glad to reproduce. The question is often raised as to the origin of that little prayer which children so commonly use, and this seems a credible answer to it.

"The universal night prayer of the child, beginning 'Now I lay me down to sleep' is about a thousand years older than Protestantism, although many of the misinformed appear to believe that it is of Protestant origin. This old, old Catholic prayer runs back to the golden time of Eire, and there have been wilder surmises than this, that St. Patrick taught it to the children of the High King at Tara, that St. Columbkille gave it to Iona, and that St. Aidan carried it from Iona to England when he founded Lindisfarne Abbey. The ancient version runs thus:

"'Or ere I go this night to sleep,
I give my Lord my soul to keep,
There are four corners to my bed,
Four angels round about my head—
Matthew, Mark, Luke, and John,
God bless the bed I rest upon,
And if I die, ere I awake,
I give my Lord my soul to take. Amen.'"

TO TALK about the weather is almost a universal weakness, at least in our temperate zone; and sometimes the things said about it are perhaps unduly severe. For myself, I am bound to say that the unseasonableness of this spring has not been altogether disagreeable, though the inclemency is not at all what we expect in this part of the world. Last year, I rejoiced every morning that I looked out of the window and saw cloudy and threatening weather, because I was compelled to spend a month in the seclusion of a hospital, and selfishly was glad that I did not have to feel the confinement irksome, as I should have done every day of fair and glorious May. But when day after day has passed, with gray skies, chill winds, and, perhaps, a down-pour of rain, one has found it rather hard to endure, since it ought to be the very jewel of the season. However, if one has to choose between a backward spring, and a prematurely early one, there is no question about which is better. The long coolness is much preferable to the early heat, and it is reflected in the more abundant vegetation—even though one has to pay for it by the possibility of colds and coughs.

However, the occasional glorious days are perhaps more appreciated then, than when the weather is altogether of one piece.

AND I want to tell you of some of the beauties that have opened up these last May days to my inquiring and rejoicing eyes.

Just as the apple-blossoms were appearing, we sallied forth bent on climbing Wachusett. That is, as you may know, a mountain; and if anyone in the region of the Rockies complains at a misuse of the word, let him boast himself of his fifteen thousand feet of naked rock! For myself, I find three thousand feet, or thereabouts, quite as impressive, if it be not far from the sea, and very much lovelier.

There is a kind of fixed principle on long drives with us: never to come back the way we go, and always to take, not the main-traveled road, but the others where there is less of motor traffic, so that in consequence the countryside yields us its hidden treasures. The beauty of New England villages is proverbial, even though industrialism has spattered mire on some of them; but when one plunges into the very heart of the countryside, away from railways, and even from street cars, he finds only the ancient beauty undefiled. The old fashioned farm houses, whether cottages or mansions, are altogether delightful, and put to shame those of the last fifty years, by their dignity and right proportion. Even if they are run down and shabby, an intelligent observer can see how they can be restored to their pristine beauty with comparatively little ex-

pense. And one joys to see how entirely they ignore the lines of the highways, and are set at every angle.

Now and then one finds a stone house of the elder type, though rarely, but one is much impressed with the dignity and beauty of the ancient wooden houses, particularly if they are combined with brick ends. If the brick ends have been painted over, so much the worse; but when the old bricks come out in their rosy pinkness, under the restoring influence of sand-blast, the real beauty appears.

THERE IS a special charm in this part of New England, about the old villages which are built upon the hilltops, and from which the roads wind away down into the valleys on every side. Whether this is because of precaution in the elder days against the coming of Indians, as is the local tradition, or for some other reason, does not much matter, so long as one gets the effect of the widespread landscape from the summit.

The New England farmers have wakened at last to the importance of new methods, particularly in caring for their orchards. It is not very long ago that apples were gnarled, worm-eaten, and blighted, at least for a very large part of the crop. But now, through the Nashoba Belt, they are as carefully put up as the apples from Oregon, or Washington; and they well repay the care that is given them. Along the slopes, exposed to the sun, countless apple trees are showing the splendor of their blossoms, and promise an abundant harvest. The Japanese, I know, make a public holiday of cherry blossom time: we ought to be at least as appreciative of apple blossom time.

Climbing up a back road, along which not many motors go, and which seems almost deserted, we stopped for lunch in a pine grove, where the murmur of the wind in the pine trees was altogether soothing, and the fragrance delightful beyond words. Of course the timber is not by any means the first growth, or even second growth; though here and there may be found a few survivors of the primeval forest. But I am glad to see a general recognition of the importance of intelligent forestry, whether in the forest reserves the state has established, or on the stony farms, where so many fields are unproductive, except insofar as they will yield nourishment to trees set out.

CERTAIN changed conditions are, on the whole, improvements, I must acknowledge; and the asphalt road which leads up to the top of Wachusett is one of those. Thick woods are on every side, but the broad sweep winds up to the very summit. Once arrived there, a panorama is outspread that makes the coldest observer glow with satisfaction. Imbedded in the trees far below there are many ponds, some of them almost large enough to be called lakes; that they are included in the metropolitan water system does not take away from their beauty. The orchards give color to the landscape, and the sunlight drenches a multitude of little farms and tiny villages. To the north, Monadnock rises solitary and splendid, across the New Hampshire line, with its great estates hidden in the forests at its feet; and one may readily imagine that he can trace the outline, even at that distance, of the hillock by Peterboro where the famous MacDowell Colony is established, a home for creative artists of every sort, who go there to find the solitude with society which their work needs.

I love the ancient Indian names which are still preserved in many places. One of my old friends, now with God, compiled a gazetteer of New England, setting down an interpretation of every Indian name, according to the best light obtainable. Monadnock, for example, means, "at the place of the Silver Mountain." Wachusett refers to the "High Mountain." To have left such memorials of their occupation is surely that the Abenakis will not be wholly forgotten, though their race has disappeared from the fields over which it used to hunt.

CORPUS CHRISTI

BY DONALD MARSHALL

[Reprinted from the *New York World*]

IT WAS Corpus Christi, the feast of the Blessed Sacrament, a day when in Austria and Spain and in French Canada the Sacred Host is borne in triumphant procession, through flower-strewn streets crowded with kneeling people.

A man who had been working all night came out of the subway at 72d street, into the cool, gray summer morning. Along Broadway, still fresh and damp from its nocturnal washing down, a few lonely trucks rumbled and rattled. A mile away the glass side of a towering terraced building caught the sunrise rays in a glory of gold. A bread wagon loitered along Amsterdam avenue. Two kittens crept out of a cellar and scampered after sparrows. Postmen chatted at the corner before parting for their routes. The city still slept soundly.

The man stepped leisurely across the street from the subway island and walked down the avenue. At 69th street he turned west. The block was virtually deserted—a block of apartments and garages; beyond, a hill of tenements dropping down to a jumble of cranes and docks; beyond them, a glimpse of the river and the Palisades.

Half-way down this block he turned into a little churchyard marked by a rustic cross, a dead trunk with a limb nailed to it. The church lay half buried behind the green, swallowed up by the brick apartment walls which rose around it. It is Corpus Christi Chapel, and the man who now stepped down from the yard into its tiny doorway was one of a faithful few who come year after year on the parish name-day to carry their lights behind the precious Sacrament as it is borne out into the streets of the careless city.

For thirty years, ever since this landmark of the Anglo-Catholic movement in New York was built, the procession has gone forth from the chapel every Corpus Christi Day.

The worshipper entered the chapel and knelt. It was early; the Mass was to begin at 6, daylight saving time. Two black-gowned women of some sisterhood came in. Near him a Negro woman prayed. An acolyte pushed open a door into the chancel and began to light the candles, which thrust their mellow waxen stems up through the red roses which covered the altar. In the back of the chapel there was a rustle and whispering; presently half a dozen little Negro girls, white-veiled and bearing baskets of rose petals, squeaked up the aisle, genuflected self-consciously, and slipped into the front row of chairs.

The kneeling man smiled indulgently; such homely, even undignified touches added to the charm the little chapel held for him. He glanced about. Poor as church mice! The "pews" were rows of brown kitchen chairs; behind each one was hooked a thin, home-made hassock. The room was cellar-like, its narrow arched windows high up in the rough walls of brick and stone. The wooden floor was bare. Altars and all such adjunctives of worship—these were garnished and beautiful, for the glory of God. Everything else was simple and poor, like the pastor of this simple flock.

He recalled his first visit to this church; remembered the priest standing by the low altar rail to preach—tall, ascetic, slim in his long white alb, gathered at the waist with a heavy cord; his face so gentle and other-worldly under the sparse tonsure of white hair; his voice so yearning, kindly. Father Rich had talked, not preached, of St. Vincent de Paul, a favorite saint with him who despite scoldings could never turn away God's poor; talked to his congregation as simply and gently as if they had been children.

THE little room was perhaps half-filled by now. From the loft behind came wheezy, hesitant notes from the reed organ. The chancel door opened, the people rose, the organ tones swelled into a hymn, the procession entered—the Mass was begun. Father Rich, the celebrant, and his two deacons, all in stiff vestments of ivory white and gold, had scant space on the footpace before the narrow altar to perform the sacred mysteries; but no physical limitations could cramp the solemnity of this scene—the priest, bending his white head before the tabernacle, spoke in a yearning whisper the words so full of awesome meaning to him and to all who knelt in

exalted suspense, listening for the consecration bell. "This is My Body"—

"O Lamb of God, that takest away the sins of the world"—The plaintive voices of women, the basses of men, some resonant, many faltering, rose in the supplication—even the man who had been up all night, a dilettante of church music and of worship, sang as he always did in this atmosphere of humble devotion.

And now the pastor turned, his hands folded at his throat, and spoke to his people, in that gentle, yearning whisper, of the especial solemnity of this day; reminded them as he does year after year that this was their opportunity to show forth boldly to the world the symbol of their faith. The Corpus Christi procession was about to begin.

An acolyte in a scarlet cassock flung open the doors in the altar rail. The sub-deacon, bearing a cross, stepped down into the aisle. At an organ note the kneeling congregation burst into a litany of the Blessed Sacrament. Behind the cross the procession formed—acolytes with candles, the six little white-veiled girls strewing rose petals in the path of their Lord, a slim young censer-bearer walking backward and making the air fragrant with incense before Him; then, accompanied by priests, the rector, enfolded in a golden cope, holding aloft the gleaming, golden monstrance at whose center reposed the newly consecrated Host.

As it passed down the aisle all heads bowed reverently; then row by row the people stood and formed in pairs behind the Sacrament, each holding in his hand a lighted taper, each pouring forth from his lips the song of faith, entreaty, and praise.

Out the door of the church went the procession, past the rustic cross, through the iron gate. The early gray of dawn had passed; the city was awake. Across the street little groups of people stood curiously watching the strange sight. The unaccompanied voices rang small out here, but the singers kept doggedly on:

"Very Man, who for our sake
Didst true flesh of Mary take
Hear us, Holy Jesu."

Up the pavement, through another gate, back through the churchyard the marchers went. Kneeling again in their dim retreat, they received the Benediction of the Blessed Sacrament. The Corpus Christi tradition had been preserved another year.

The man who had been up all night crossed himself and slipped away, the fragrance of cool incense in his nostrils. The subway train which bore him to his bed was jammed with shopworkers absorbed in tabloids, its air perfumed by their perspiring bodies.

CORPUS CHRISTI

FEAST of the Blessed Sacrament,
Token of God's dear love,
Today creation's songs of praise
Resound to Heaven above.

We bless Thee for Thy goodness, Lord,
Who givest us heavenly food—
We know the self-same Flesh and Blood
Are here, as on the Rood.

"This is My Body, this My Blood"—
So humbly we adore,
And day by day beseech Thy grace
To love Thee more and more.

As year by year we hail this Feast
Of Thy redeeming grace,
Do Thou, dear Lord, our souls prepare
To meet Thee face to face.

ETHEL MILLER.

ONE DOLLAR

- ONE DOLLAR spent for a lunch lasts five hours.
- One dollar spent for a necktie lasts five weeks.
- One dollar spent for a cap lasts five months.
- One dollar spent for an automobile lasts five years.
- One dollar spent in service for God lasts for eternity.

—Catholic Citizen.

Personality and Social Adjustment

A Study of the Problems of Social Transition and Our Younger Generation

By R. J. Colbert*

Chief, Bureau of Economics and Sociology, Extension Division, University of Wisconsin

INFLUENCE OF SOCIETY

AS WE review the great progress of civilization, and as we recount the great achievements of the past and of the present, we are at times faced with the question of WHY: Why is it that man has constantly struggled to attain? Why is it he is never fully satisfied with his lot, and is always trying to modify his surroundings and reshape his social and economic outlook? Why is it that down through all the ages man has sought not only to harmonize his life with the universe, but has reached out into the infinite and by faith constructed his religion—*i.e.*, sought to harmonize his existence with God?

The secret of this vital urge which sets man off as distinct from other animals is found in the fact that man is not satisfied with being merely an *individual*. He is not satisfied merely to be counted as one additional unit of population. He is driven by the urge to become a *person*. Almost from his birth his major struggle is to build and express *personality*.

If I were to summarize the major contributions of Psychology and Sociology, I would say that they consist of findings that enable us better to understand personality and the problems of adjusting personality to our changing social order. In this way we are coming to understand and appreciate the strivings of men; and we are beginning to see and understand the bewildering problems that trouble our own minds.

HEREDITARY BACKGROUND

TO BE sure, not all folks are alike in their aims and their outlook on life. Some are more successful than others. Some are blessed with great ability, while others seem to lack even the powers of self-direction. As a matter of fact, no two individuals are quite alike. If it were possible to view the human mind, we would find that people differ in mental complexion and stature as much as, if not more than, they differ in complexion and stature physically.

In other words, nature seems to abhor identities, and throughout nature—including man—no two individuals are created quite alike. Thus heredity provides each individual with native *uniqueness*. We have not always recognized this fact in our thinking. We have been too prone to over-emphasize the general similarities. We have too often attempted to squeeze our children into one common mold; we have vainly attempted to standardize them.

Aside from this native uniqueness, heredity furnishes us with our basic equipment of *instincts*. But even in these basic instincts, individuals vary widely. In some, certain instincts are stronger than in others.

Then, too, heredity plots for each individual his potentialities and his capacity for growth—both mental and physical. Some are feeble-minded and never develop a mentality above that of a child, while others seem to have unlimited capacity for mental growth. Thus individual capacities vary all the way from that of the helpless idiot to that of the genius.

Finally, heredity fixes for the individual his background for emotional response—or as we would say, his native temperament. This difference in temperament is especially noticed among members of different races; but if we observe carefully, we will find that even in members of the same family there is a wide difference.

* Professor Colbert is one of those chiefly responsible for making the summer conferences for rural clergy at the University of Wisconsin a success, in consequence of which he is devoting a considerable part of the present summer, by invitation, to meeting groups of our own clergy in different parts of the country, speaking on topics connected with rural work. He is assistant professor of economics at the University of Wisconsin with duties chiefly in the extension division.

NOW, while heredity provides the individual with all this uniqueness, instinct, capacity, and temperament, it does not give to him the means with which to build personality. Group life—*Society*—furnishes the individual with the stimuli and the means for developing personality. If it were not for the fact that each of us is born into a society—into a group life that has preserved for us the experiences and achievements of the past—if it were not for this, we should never have developed into anything more than cunning brutes.

In the first place, society furnishes us with the tools by which the pliable clay of the unique individual is modeled into the statue of personality. It gives us language, without which we would not be able to think. Through language we are able not only to comprehend and interpret the world of things around us, but also to gather and utilize the experiences of all the generations that have gone before us. Thus, language opens up the treasures of literature, history, ethics, religion, arts and crafts. With these tools we are able to build a personality out of the animal individual.

Furthermore, group life furnishes us with the stimuli for building personality—for adding our bit to progress. The instinct to strut, which we have often observed in other animals, is directed in channels of achievements and a struggle to gain the attention and appreciation of our fellows. There is no misery or anguish that causes greater suffering than that which comes from the sense of failure, disdain, ridicule, and social rejection. There is no satisfaction or happiness that is more impelling than the sense of success, of the respect and affection shown by others, of well-earned praise and recognition. But with all this, man is not wholly satisfied. Even though his fellows may frown and look down upon him, he may still find hope and cheer in the sense that "God cares." Down through all the ages, man has not been content merely with the favors of his group, he has sought to please his God. While his concept of God has come to him from his social life, it is a force which extends beyond his life with his fellows, and exceeds in its power to draw him toward a more complete expression of personality.

As I have just said, man gets his concepts of his God largely from his society, but this is not all. Society furnishes not only the tools and the stimuli for building personality, it furnishes also the pattern. Not only the concept of God, but other ideals and standards are furnished by society—as if to say: "Strive to do and become what we regard as right, just, proper, beautiful, and blessed. Strive to attain those things and we will call you great. Accomplish those things and you will be remembered by the generations that are to come."

THE PSYCHIC FACTORS OF PERSONALITY

THUS we see that heredity creates the individual and society furnishes the tools, the stimuli, and the pattern. Now how are these factors used? Nature and society by and of themselves cannot build personality—all they do is furnish the raw materials and the means. Each one has the heroic task of building his own personality in the face of whatever opportunities or handicaps he finds. Now what are the psychic factors to be used? Does society provide adequate room for these factors to operate?

One factor which has generally been regarded as most fundamental has been *intelligence*—*i.e.*, education or knowledge. As a matter of fact, we have often assumed that our obligations as parents and as citizens have been complete if we provide the child with the opportunity for cramming his head with knowledge and facts. Getting knowledge is, to be sure, an

essential; but it is not all. We must ask about what the child is doing with this education—what it means to him. Thought or volition—the ideas and concepts formed from this knowledge and experience—is of as much importance to building personality as the knowledge and experience. *Thought* structures constitute the frame-work of achievement. Sterile knowledge is not creative; it will not enable the individual to adjust his life to the ever changing environmental demands. We need to ask ourselves as to whether we are providing room to enable our children to think things through for themselves, or whether we are merely making phonographic records of them. A little attention to this question might lead to some very fundamental changes in our schools, as well as some very happy changes in our practices as parents.

But *Knowledge* and *Thought*—essential as they are to personality building—would both be sterile were it not for *emotions*. These three psychic factors must work together in building healthy personality. Our emotions or our feelings—our sentiments in regard to life and our relationships—furnish us most of our motive power for achievement. Intelligence may lay the tracks; thought may build the locomotive; but emotions and feelings furnish the steam to drive the wheels and pull life's loads. More and more we are beginning to appreciate this fact in almost every phase of life. Employers are becoming keenly aware that the quantity and quality of production depend upon the loyalty and confidence of their working force. Business men are spending millions of dollars to build up public confidence and good-will. Politicians are keeping their ears to the ground "to sound out the attitude of the voters." Social workers are striving to build new hope in the social failures, and are trying to make the people of the community feel that extending a helping hand is "everybody's business." The Church is striving to tell the "soul sick" that not only does man care, but that "God cares even more." We might multiply our illustrations to include almost every sort of human relationship; but this should suffice to make clear the essential importance of the emotions in this struggle to build personality.

CHANNELS FOR EXPRESSING PERSONALITY

WITH the raw materials furnished by heredity, with the tools and patterns furnished by society, with the psychic factors of the mind, how is it that personality takes form? In what ways does personality show itself and find expression? Why is it that in this day and age there should be any problem of building and expressing of great personalities?

The first, and perhaps the basic, channel for expressing personality is *habit*—both self-initiated and socially-initiated habits—habits of thought as well as habits of action. It is hardly necessary to define what I mean by habit; needless to say, it is an almost automatic, non-volitional process. Nevertheless, it constitutes the very cornerstone of character. There is perhaps no other element of the personalities of our friends and acquaintances that so quickly attracts or repels us. There is perhaps no problem of personality adjustment that is more distressing than the problem of uprooting old habits and forming new ones—the older the habits, the more difficult it is to part with them.

Another channel of expressing personality is *custom and conventionality*; following the dictates, standards, and ideals of the past and of contemporaries. To no small extent our place in society, the amount of influence we have, the opportunities opened to us, depend upon the skill and ease with which we meet the requirements of "good breeding," "good form," "propriety," "decency," and "respectability." There is no form of isolation as painful and as destructive as social isolation, and there is no goal more universally sought than is the goal of social approval. It is at this point that the young folks of today find themselves on the horns of a dilemma: Will they seek the approval of the older generation that grew up and formed their outlook on life in a vastly different social setting? Or, will they strive to meet the demands of their own time, consistent with conditions far different from those of a generation ago? To satisfy and please the one group means shocking or displeasing the other!

Another channel of expressing personality is that of creative and independent thinking—what is generally called initiative. When society faces a crisis—as it always does in dynamic times and times of rapid and rending change—there is oppor-

tunity provided for the "enterpriser." Then, too, there are crises in the life of the individual which call for initiative and independent thought. The more complex our society becomes, the more we lend our wills to organized interest groups, and these groups call for a leadership that will visualize the needs and aims of the group and develop ways and means of achieving the solutions to the problems and reaching the goals. This would seem to encourage personality expression. But the trouble lies in the fact that the aims of these interest groups do not all lead in the same direction. There is an increasing number of points at which group interests clash, and group conflict is one of our most serious social ills of this age. Personality strives for harmony—not discord. Conflict consumes and destroys. Furthermore, with the great development of large-scale industry and business, the real creative thinking is done by a relatively few executives. The room at the top is getting narrower and the ladder to it longer and harder to climb. By far the vast majority of the young men and women today are not paid to think; but to follow the thoughts of the few who "run things." There is, in fact, a grave question as to whether the machines of today will become the masters of the workers, or whether the workers can somehow become masters of the machines.

Still another channel of expressing personality, and one closely related to creative and independent thought, is that of *achievement*—creating things and leaving the impress of the personality on those things created. In the days when men worked as craftsmen—in the days before mass production and mass distribution—a workman found a real satisfaction in the fact that he could express his personality in the products of his hands. But today the worker does not make things; he only makes small parts of things, and these must all be standardized. He has no opportunity to place the stamp of his personality upon his hand work. While the automobile has done much to suppress this channel of expressing personality in the factory, it has opened up other avenues of expression. Thus we look out into our suburbs today and see the wonderful variety of beautiful homes—all different—all expressing in a measure the personality of the builder. A generation ago, when workers were compelled to live close to their places of employment, there was a drabness and sameness about the dwellings; there was little or no opportunity to get much personality expressed in them. Perhaps a little more thought given to ways and means of expressing personality in creative achievements outside of working hours will offset the stunted and starved opportunities created by large-scale industry and business.

SOME OF THE MAIN PROBLEMS OF PERSONALITY ADJUSTMENT

THUS we see how personality is built and expressed. But what about the problems of adjusting it to the changes that are constantly throwing us—as individuals and groups—out of adjustment? Here again we need to give our best thoughts to those factors we have just enumerated.

In the first place the habit-forming factors of today are vastly different from those that helped to build the characters of twenty-five or thirty years ago. Within this brief time we have changed from a predominately rural nation to a nation predominately urban. At the same time, the improved means of transportation and communication have converted us into a vast impersonal society, instead of a society dominated by the personal. Our boys and girls today for the most part form their habits and ideals under the guidance only of their impersonal society. Their parents grew up in a society where everybody knew everybody else and where public opinion regulated their conduct with painful exactness. To expect our children to be guided by the same influences that guided their parents is about the same as expecting them to believe in goblins and boo-a-boos all their lives. As parents, teachers, ministers, and as interested and intelligent citizens, we cannot escape our obligations of carefully studying the habit-forming factors of present-day social life, and of helping to adjust them to the end of building healthy personalities.

Another problem of personality adjustment is what might be called *bewilderment*. Progress of science, invention, and discovery has been so rapid that we have not as yet reduced it to order. Our boys and girls—and many who are older—look upon the thousands of books, laboratories, systems, devices, and a thousand-and-one other products of science, and

from these we expect them to choose their tools for building their personalities. Which will they take? On what basis should they make their choice? It does no good to tell them the story of Abe Lincoln with his four books, stretched out before the fireplace, mastering the contents of a meager library. Our problem today is not a problem growing out of a lack of books or tools for thought. Our problem is one of selecting. Ours is a problem of selecting wisely and avoiding blind alleys and aimlessness. Even in our colleges and universities, the student is bewildered with the vast range of choices of subjects confronting him. He needs advice. But where will he get just the sort of advice that will direct him into those channels consistent with the sort of personality he is *consciously* or *unconsciously* striving to build? It was in recognition of this problem that President Glenn Frank, of the University of Wisconsin, inaugurated the Experimental College. It is an experiment in the direction of finding some criteria whereby the student will be able to make his own choices of the vast array of tools now available for building his place in the world of affairs—of fashioning his personality.

There are many more important problems of personality adjustment. But these two will suffice to make clear the problems confronting the younger generation of today. Doubtless it will be up to them to find sound solutions. We who are older are yet too close to the concepts formed by the influences of an earlier age, and our vision may not be entirely clear. To say the least, however, we can aid, by sympathetically trying to understand the social life of today, and by being more constructive in our views of the efforts of our children to find their way.

"IN GOOD STANDING"

A WOMAN asked her rector one day for a letter of transfer as "a communicant in good standing." She had not received the Holy Communion in that church for over three years, or maybe more. There was no record of her pledging to support the church for a considerably longer time. She had not attended services, or taken any interest in its welfare. Because of this, she forced the other members who were willing and faithful to add her share of responsibility to their own. Yet she wanted a letter of transfer as "a communicant in good standing." The rector refused to give it to her and suggested that she win such a reputation by going to the new church to which she wished to be transferred only as a confirmed person, regularly attending the services and Holy Communion, and there shouldering her share of responsibility. She had given up her status as a communicant in good standing by indifference and carelessness as to her Church obligations. Therefore, she could be transferred as a confirmed member only.

There are names on the records of churches today that are just names. The only part they play in the life of the Church is that of shifting responsibility for the welfare of their church upon the shoulders of others, or causing the minister a considerable amount of worry and concern over their continued absence, or demanding that he use his time and energy in hunting them up and coaxing them back to church. Do you think this is playing fair? Should you not try to make your name count for something worth while in the life and work of the Church by attending its services, praying for its work, giving time, effort, and money for its program?

If you are sick or in trouble, or the shadow of the death of a loved one hangs over your home, or you want to be married or have your child christened, then you turn to the Church you have denied in your life. You expect everything from it, which, in the spirit of the Master, it is willing to give to those within its fold and to those lost sheep that are wandering about careless or unconcerned about the values and the great questions of life and eternity, giving little or nothing except lame excuses for shirking or not playing square with a Church whose ministrations they expect when they have need of them.

What would life be without the Church to beautify and idealize it? Our hospitals, institutions, and schools would perhaps become things of the past.

Make your name count in the membership of some church. Play square and do your duty. Make it a matter of pride, as well as duty. In the Church of Jesus Christ and the Kingdom of Heaven every member is a partner in doing the work that the Master has called us to do. Every member and not the minister is responsible for the success or failure of a church. Ask yourself this searching question and then profit by it. "What kind of church would my church be, if all the members were just like me?"

—Rev. James C. Crosson.

WILLIAM HENRY GAIRDNER

Missionary and Arabic Scholar

BY THE REV. H. HENRY SPOER, Ph.D.

WILLIAM GAIRDNER, Canon of the pro-Cathedral of Cairo, Egypt, died after a long and painful illness at his home in Cairo on May 22d.

Born of a distinguished Scots family, educated at Trinity College, Oxford, at twenty-five years of age he gave himself to the work of the English Church Missionary Society in Cairo, where he remained, without interruption, until his death at only 54 years of age. He never sought nor received personal distinction of any kind, and though Cairo, especially before the war, has always been a center of interesting society—international, literary, diplomatic—he was seldom to be met at any of the functions at which he might have been a welcome guest. His home life was simple, and even the receptions, held in his own house at frequent regular intervals, were reserved mainly for his colleagues in religious work, and for a few privileged musical friends.

His violin performances, skilful and original in interpretation, were severely classical, and it was evidence of surprising versatility when he volunteered a comic song, on the occasion of a surprise visit on the top of Mount Olympus in the island of Cyprus, where he found us entertaining our choir and a large Bible class of British soldiers, among whom I was serving as summer chaplain. One had known him as the serious, somewhat silent priest and missionary, as the dignified friend of the also dignified Moslem notabilities, but it was a revelation of that reserve of forces which went far to bring about his success in missionary work when he took the hearts of the British "Tommys" by storm!

In spite of the long day's work which lay before him, he often cycled over on Sunday morning, as well as on saints' days, to join in our early celebration at the Anglo-American Church, now the pro-Cathedral of Cairo.

His missionary work in Cairo was largely among the Christian population, the Copts especially and Armenians, but the Moslems, though here as elsewhere little approachable by missionary effort, had a very high personal regard for Canon Gairdner, and responded with full appreciation to the educational privileges which he established on their behalf, especially for women and girls. Both he and Mrs. Gairdner gave a large share of personal attention to the high schools which he founded, and which were frequented by those of various races and creeds.

Canon Gairdner's fine knowledge of the Arabic language was, of course, an invaluable asset in his intercourse with the people, especially with the upper-class often highly-educated Moslem, who is always responsive to what he feels to be the rare compliment of an appreciation of his theology and literature, and to the ability to discuss religious and social problems with an instructed understanding of his own viewpoint. This was acquired not only as the result of twenty-nine years' residence in an Arabic-speaking country, but also by close scientific study of Moslem theology under the distinguished Arabic professor, Duncan MacDonald of Hartford, and under German and Italian specialists. He was an expert linguist, and had a remarkable library in many tongues.

The passing of Canon Gairdner is an irreparable loss not only to his personal friends and to the mission field the world over, but to the Church at large. The success of work such as his is not to be measured by statistics nor by evident results, but by the quiet, consistent influence of his personal character and rare scholarship in fields far wider than those of his immediate surroundings.

May eternal light shine upon him!

COMING OF CHRIST

THE REV. EDWARD IRVING was once preaching at Perth. His text was taken from the twenty-fourth chapter of Matthew, regarding the coming of the Son of man. While he was engaged in unfolding his subject, from out of a dark cloud, which obscured the church, there came forth a blight blaze of lightning and a crash of thunder. There was deep stillness in the audience. The preacher paused; and from the stillness and the gloom, his powerful voice, clothed with increased solemnity, pronounced these words: "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be."

Progress

By Clinton Rogers Woodruff

SOME TIME since I came across an advertisement entitled "Every-day Magic." It read as follows:

"Chairs that flop into beds . . . bags that suck up dirt . . . tiny ticking things that count all day long for you. Day-light any night just by pushing a button. A stream that never stops till you turn off a faucet. Any voice you want, talking to you from a cage on your desk or wall. Actions of yesterday, of peoples miles away, going on a curtain before you. Stilled throats singing to you from discs; distant throats singing to you from nothing! Uncanny, daily magic—this, due to national advertising. Advertisements have given you flashlights, tele-phones, typewriters, automobiles, cold creams, motion pictures. They have given you new eyes, new ears, new hands, new feet, new faces, new emotions. They have urged such wide use, such lowered prices, that almost wishes are autos, almost beggars can ride. Through advertisements you've laid down the shovel and the hoe. You can buy a whole harvest ready-to-eat in cans. You've hung up the fiddle and the bow, for a radio. There's so little old-time work left in this age of amazing short-cuts."

Most of this "magic" has been accomplished in the present generation, and we have become so accustomed to it that we regard it as quite the usual thing. It is only when we pause and reflect that we begin to appreciate the wonders of the age.

When the New York Edison Company put up its new power house with electric power resources of one million horsepower of electrical energy, a writer in the *Public Service Magazine* asked, "What does that mean to the average lay mind?" and then he proceeded to point out that it meant enough electricity to light three million six-room homes; that it meant that this new plant, added to the electric generating capacity already in use on Manhattan Island, provides enough electricity to light the homes, factories, streets, and public buildings of all of New York state outside of New York City.

"But what does it mean in horsepower?" he further asked, and to this he replied, "Well, suppose all the horses in all the cities of the United States could be harnessed to one load. That would be approximately two million horses. If it were possible to match these two million horses in a pulling contest against the combined generating stations of the New York Edison System, the horses would lose out by long odds."

There is, however, another way of looking at this horse-power as represented by electricity. It is the custom today to speak of electricity as a household servant. It certainly is that. It is also a servant in great industrial plants. It serves in countless ways in home and industry. It is more than a public utility, it is a private servant. It has lengthened the lives of women in the homes by lifting arduous burdens from their hands and hearts. It has unfurrowed many a brow; kept many a mother's face smooth; lightened many an anxious mind. The humblest home is made more luxurious by electricity and other public utilities than were royal mansions of old. It has given the most modest man and woman privileges and pleasures such as ancient kings knew not nor dreamed of in their wildest flights of fancy.

It is possible, therefore, to regard electricity from the standpoint not only of horsepower, but of manpower.

President Walter Dill Scott, of the Northwestern University, has pointed out that an American today represents 250 manpower because of discoveries and inventions made in the past 100 years. That is to say, each man living in the United States commands 250 times as much power as he would command but for these great discoveries and inventions centering very largely in electricity. Dr. Scott is also on record as saying that this power will be doubled in the next five years and again in the next ten years.

There used to be five or six million slaves in the United States. New York City alone, when this new million horsepower plant is completed, will have thirty million new slaves put to work for it. The people of the United States used more than 110 billion man-power of electricity in 1925. If we had to depend upon human slaves in this country, we would need 120 billion slaves to take the place or do the work of this 110 billion manpower of electricity. We would be run over by our slaves. If we think our large metropolitan centers are congested

today, what would they be with such a density of population as this? It would mean nearly 1,000 slaves for every man, woman, and child in the country.

THESE and other wonderful developments were brought to my mind the other night while attending the annual dinner of the Editorial Board of the *American Year Book*. This volume, published annually by Doubleday Doran & Co., is a record of the significant events, personalities, and tendencies of each successive year in the United States. The publication is made possible by the encouragement and support of The New York Times Company, of which Adolph S. Ochs is the inspiring genius, and is based on an organization of forty-five persons, each chosen for the purpose by a recognized society of national standing, and each person is especially interested in the authenticity of the material in his department.

The Year Book for 1927 contains, in addition to an account of the history of the period, a full account of the organizations and conduct of the business of the country, and of scientific, social, and educational progress in America in 1927. The volume is provided with an extensive chronology and a full index. The list of contributors includes some of the greatest authorities in American history, government, finance, science, engineering, business, literature, education, and the arts.

Herein we find recorded all sorts of interesting facts and events, not for the expert, but by the expert for the intelligent man and woman who want to know what is going on in other fields than their own. The electrical expert will not use the book for detailed information as to the developments in his work—they are too numerous and varied—but he will resort to it for information as to the outstanding events in the matter of property and land value taxation, or city planning, or national politics, or economic geography, or hundreds of other topics which as an alert observer he desires to know about in a general way.

At the latest annual dinner, which was presided over by Prof. Albert Bushnell Hart, of Harvard, the editor of the volume, the first speaker was Professor E. R. A. Seligman, the distinguished economist of Columbia, who told how business, large and small, and especially large, was utilizing the services of the economist and political scientist and sociologist, and he referred to that monumental study of instalment buying which has just been completed at the instance of the vice-president of the General Motors Corporation and the president of the General Motors Acceptance Corporation. This study by Prof. Seligman has been published by Harper & Brothers in two volumes under the title *The Economics of Instalment Selling: A Study in Consumer's Credit*, with special reference to the automobile. The first volume traces the subject historically and seeks to present an account of actual methods as well as of the extent which the system of instalment selling has attained; the second attacks the more difficult task of attempting to judge its real significance in modern economic life.

In commenting on truly monumental work, W. G. Mitchell, of the National Bureau of Economic Research, emphasized the fact that "the rapid development of instalment selling in the United States is one of the most interesting economic developments of recent years, and that it has been accompanied by much eager discussion concerning its probable financial and social effects." Heretofore this discussion, he said, has reflected the interests and guesses of the participants rather than knowledge of the facts. "Professor Seligman's investigation is the first comprehensive and authoritative survey of the many problems involved. Its publication will raise the whole discussion of instalment selling to a higher level."

Perhaps it would be idle speculation to figure how widespread a distribution of the automobile could have been made, a writer in *America* points out, without the aid of that modern handmaid of business, the instalment plan, and conversely it might be just as idle to speculate how far and how rapidly the instalment plan would have spread without the medium of the

motor vehicle. The instalment plan and the automobile have grown and waxed strong together; not that anyone begrudges the automobile its place in modern life, although many have attacked with vigor and seriously questioned the fundamental soundness of carrying on any business which is pyramided on part payments. Four industries serve as a starting point for Professor Seligman's study of this question—clothing, furniture, jewelry, and hardware—but by far the greater portion of the author's work is devoted to the automobile, as was to have been expected when the investigation was inaugurated by an automobile concern, which frankly said that if Professor Seligman's conclusions, after an exhaustive study, were adverse, they would abandon the instalment features of the business.

NOT the least interesting and significant feature of the Year Book dinner to which I have referred was the address of the professor of Metallurgy at Lehigh (Bradley Stoughton), who called attention to the fact that our civilization was in danger of losing itself in materiality. In the course of a speech of great force he reproduced the substance of two talks he had made a short time before, one at Yale and the other before the Convocation of Reading in the diocese of Bethlehem. In his address at Yale, which was before a group of fellow scientists, he said that America had profited more than any other nation by materials and material forces. "Our society," he said, "is the leading exponent in America of the spirit of research in materiality as well as in science. The achievements of our colleagues and countrymen have been noteworthy. America has brought the world a long step forward in manufacturing, in transportation, and in long-distance communication. We can justly and modestly be proud of our leadership in concrete evidences of material advancement. We have contributed generously to the wealth, the comfort, the luxury, the possibilities for entertainment, and the capacity for rich living or for self-indulgence, of all mankind. Therefore upon Americans, and more especially upon this society and its members (*i.e.*, engineers), rests the responsibility that goes with leadership. As we lead mankind in materialism and into materiality, so we must lead it out of the perils which are inherently connected with materiality. We must conquer, and not be conquered by, materialism; we must be master of materiality without being its servants, that is: materialists."

The materialist, he pointed out, mistakes the manifestation for the reality. He seeks life in chemical phenomena, and ascribes the origin of animal instincts to a repetition of accidental occurrences bred into a species by natural selection and then transmitted from generation to generation. The writer on "Instinct" in the *Encyclopedia Britannica* struggles to explain in this way the "homing" instinct in many animals who can find their way home over long distances by the most direct path, after being carried to a strange place over an intentionally devious route in a dark cage. Likewise, the marvelous discipline and organization of the bees, by which the individual is habitually sacrificed, and sacrifices himself, for the good of the species. He admits difficulty in believing his own explanation, and confesses defeat in trying to explain in the same manner the instincts and habits of "neuters" so different from anything existing in the males or females who alone could transmit characteristics.

Then after discussing the marvelous development of scientific thought, he showed how the men whose names are written largest in the records of scientific achievement and wisdom are men of deep spiritual faith. "By this I do not mean to confine the idea to religion. Spiritual wisdom manifests itself in religion, in science, in poetry, in art, and perhaps in other ways. We cannot go through a whole catalogue of names to illustrate this point, but a few outstanding examples, distributed over a couple of thousand years, will serve our purpose: Socrates, Leonardo da Vinci, Paracelsus, Francis Bacon, Isaac Newton, Louis Pasteur. If we want to come nearer home, we have Benjamin Franklin and that outstanding physicist whose address here at New Haven last year is still being read and talked about by scientists; I refer, of course, to R. A. Millikan. Not all these men were religious, but all sought wisdom in the spiritual, not in the material, realm. And all of them frankly avowed the possession of spiritual ideals and vision. Nor have I found any outstanding exception to this rule among the discoverers and scientists of first rank whose records were available to me."

WHY I ACCEPTED EPISCOPAL ORDINATION

BY THE REV. CLARENCE EDGAR RICE, D.D.

THE somewhat unusual case of a Universalist minister receiving orders in the Protestant Episcopal Church without giving up or denying his ministry in the communion to which he belongs, perhaps calls for more than a casual statement of the fact. To many in both communions it may seem strange that, after years in the ministry of the Universalist Church, I should care to receive orders in any other.

In a notable address by the Bishop of Massachusetts at the 143d annual meeting of the diocese of Massachusetts, April 25th, Bishop Slattery pleaded not only for the deeper unities of the Spirit but for closer coöperation and unity among the various Christian bodies. He urged that, "while we must recognize the obvious desirability of attaining the unity of all the communions, we should not wait for that, but we should unite when and as we can in smaller groups, praying always that at length complete unity will come."

For years I have believed that divisions among Christians in America greatly hindered the work of the Churches, and have worked for unity and had happy fellowship with many of the communions in the cities where I have been privileged to serve.

When, therefore, the Episcopal canon of relatively recent date offered to extend ministerial fellowship to clergymen of other Churches, while allowing them to retain their fellowship and their positions in their own Churches, I felt that it was a door opened in one more communion.

There was no question raised as to the validity of the orders of my own Church for which I had labored.

As one Episcopal clergyman puts it, "The Episcopal Church does not call on a minister to repudiate the ministry he has received in the body to which he already belongs nor to deny any grace attaching to his work, but it does give him the priesthood and the opportunity to make his ministry of larger service. The Episcopal Church is to be commended for its statesmanlike action in this matter and for its larger vision." In that spirit I was glad to receive ordination to the priesthood of the Episcopal Church.

It has meant much to me to receive letters from all parts of the country from brethren both clerical and lay of both communions, expressing, in gracious and sympathetic words, their approval and Godspeed.

For the rest, there are many reasons why I am happy to have this new opportunity. Through the years, I have received much from the Episcopal Church. While a missionary in Japan, I worshipped frequently in the cathedral in Tokyo and was received into the homes of members of the Episcopal mission as though I were one of them. In different parts of the world I have been privileged to worship in their churches and to receive the Holy Communion. I have always admired their stately and historic liturgy. The altar and worship as the center, to which preaching is secondary and from which grows the fruitage of practical Christian work, I have rejoiced to see emphasized.

When Dr. Reginald Campbell retired from the London City Temple to take orders in the Church of England, he was asked what was lacking in the Congregational body which he found in the Church of England. His simple reply was, "The altar." The altar—the historic setting and the liturgical beauty of the Episcopal Church—appeals strongly to me, as I know it does to many others in the non-liturgical Churches.

Since I have been asked to state through the columns of THE LIVING CHURCH my reasons for accepting episcopal ordination, I trust I may be pardoned if I add in closing one more personal word. My only son, Otis Radcliffe Rice, will be graduated June 14th from the Episcopal Theological School in Cambridge, Mass., and will be ordained to the diaconate on June 12th. In presenting him to the Bishop of Massachusetts for ordination, I rejoice that we may work together in this communion to whose ministry he has given himself.

To me these reasons as stated seem entirely adequate and I pray that the step I have taken may be one of the many that are leading to better understanding among the Churches, truer Christian fellowship, deepening of faith, and withal increasing opportunity for service.

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 C. L. I. D.

To the Editor of *The Living Church*:

A RECENT correspondent, Mr. Ehrenfeld (L. C., May 26th), that "our Lord is not recorded (and neither is the Church) as ever having laid down any rules by which one set of human beings may venture to judge the political-economic ideas or practice of anyone else," and proceeds on that basis to suggest that the efforts of the Church League for Industrial Democracy are simply impertinent intrusions.

I do not suppose that our Lord ever did lay down any such rules, and I doubt whether anyone in the C.L.I.D. assumes it. Few people would deny, however, that He gave us certain principles of life both in His words and acts that should be the touchstone in judging *our own* relations to our fellows, wherever our lives touch with theirs. Among these are love, forgiveness, respect for personality, humility, service, and brotherhood. It would seem to be one of the functions of the Church, or at least of the people in the Church, to extend the understanding and the practice of those principles just as widely and as deeply as possible.

Now there are some people who believe that when they have molded their lives in respect to their family and immediate associates on the basis of those principles they have carried out our Lord's full meaning. But it happens that the modern development of society has replaced the old personal relationships in industry with impersonal absentee ownership largely divorced from responsibility. In that situation, the fundamental principles of life which our Lord gave us are having a hard time to find expression. In industrial relationships there is little of love, of brotherhood, of forgiveness, or even of respect for personality. But because the task is difficult and the way not always clear is no reason why we should not attempt to find the way to release in this difficult field the sway of those principles which are characteristic of the Christian way. And that is what the Church League for Industrial Democracy is trying to do.

The league strives to awaken our own Church people to the importance of the problem, if they haven't seen it, and to encourage efforts at the solution of it. It is bound to be experimental, and there will properly be differences of opinion as to the value of different methods of bringing more of brotherhood into our industrial relations; but there ought to be no difference of opinion inside the Church as to our obligation to bring every relationship of life into harmony with our Lord's principles, and no point at which we should arbitrarily draw the line as to where that obligation ends. The current methods of society cannot be considered as sacrosanct, if they come into conflict with our Lord's teaching.

Orange, N. J., May 29th. (Rt. Rev.) PAUL JONES.

"CHRISTIAN AND OTHER MARRIAGES"

To the Editor of *The Living Church*:

I SUSPECT we shall have to do some very strenuous and severe thinking and reasoning before we arrive at clear ideas on marriage. I have read very carefully the letter by the Rev. John F. Como in your last issue (May 19th), and I think he puts the matter from his point of view very well. And yet I think he is wrong. I have read all that has appeared in your columns for years, and yet I have never seen the matter dealt with in a way that satisfies me or in a way that seems to enable us to arrive at a clear understanding.

Let me put my difficulties as clearly as I can.

First, it is marriage as it is in itself that Christ talks about, marriage as it was meant to be in the beginning. Christ surely makes no distinction between Christian marriage and any other sort, for He knows only of marriage. And marriage is the union of one man with one woman.

The difficult text is, of course, the one dealing with what we call the exception, and there is no common agreement as to the way in which we should translate the Greek word. Some say "adultery" and some "fornication," and very often the two words are regarded as interchangeable.

Now I am becoming more and more convinced that "adultery" means unfaithfulness after marriage, and "fornication" means sexual intercourse before marriage, and that Christ said "fornication" in the passage referred to, and not "adultery." So that He is in agreement with the law laid down in the Pentateuch that if a man finds his newly wedded wife "not a maid" he may divorce her for that reason. And Christ says that this is the only reason for which he may divorce her.

I wonder whether I am right thus far, and I should like the point dealt with in *THE LIVING CHURCH*. For if I am right then Christ does not allow divorce for any sin after marriage.

And if Christ allows divorce for sin before marriage why does He do so? This is my second point. It seems to me that it must be because He regards sexual intercourse as that which constitutes the essential proof that a couple is married. A man who finds his wife "not a maid" finds that he is with one who has already married another.

Now I very much want to know if this argument is sound, for if it is it is a very hard saying. But it seems to be entirely scriptural. And it sets a very high standard in morals. Not too high, I am sure.

My two points, I think, are quite clear, and I very much hope that someone who can speak with authority on the meaning of Greek words will help us to get this subject straight.

McComb, Miss. (Rev.) EDWARD G. MAXTED.

To the Editor of *The Living Church*:

THE REV. JOHN F. COMO, in writing to you on marriage, pleads for the ignoring of marriages by the state authorities in cases of admission to communion of the Church. His argument, whether sound or not on other grounds, is marred by one error and by one oversight.

The error is his statement that "our Lord did not ask the Samaritan woman to put away her last husband." But our Lord said, "Thou hast had five husbands; and he whom thou now hast is not thy husband," which implies that she had wearied of marrying, and in the last case had dispensed with marriage in taking her man. And as she was a heretic Samaritan she could not have been married "before the Jewish Church," as your correspondent says.

The oversight is in the exposition of the Christian Church's doctrine of marriage. The ministers of marriage are the man and the woman. They marry themselves, whether they marry "before" an officer of the state or "before" a priest. They are creatures of God and their union in God's eyes is sacred. Father Como surely will not teach that God is not offended by "divorce" and "annulment" among Protestants and non-Christians? What the Church requires is that a marriage shall be blessed by a priest. Many of our priests are quietly dealing with the marriages of our people who have married themselves "before" state officials and others, teaching and leading their people to have their unions blessed and sanctified.

It is wrong and it is Romish to say, as your correspondent says, "A man and a woman married in the Church of God are bound by a different moral standard" to that which binds a man and a woman "married by the authority of the state." If he wants the distinction between Christian and non-Christian marriage he ought to see that it is simply that of being blessed (so that it may be the means of grace), and being unblessed. Its morality and its permanence do not depend on being in communion with the Catholic Church.

Detroit, Mich. (Rev.) HAROLD SNARTT.

THE NORTH CAROLINA CONVENTION

To the Editor of *The Living Church*:

A PARAGRAPH in your issue of May 19th says: "A resolution was introduced [into the North Carolina diocesan convention in Charlotte] with the purpose of instructing the deputies to General Convention to vote for the retention of

the Articles in the Prayer Book, but by an overwhelming majority the resolution was tabled immediately."

As the mover of this resolution, let me say that your report is correct except in two important particulars. The resolution as submitted read: "Resolved, that this convention is opposed to the proposed dropping of the Thirty-nine Articles from the Prayer Book, and that we petition General Convention to this end." There was no reference to instructing delegates, nor was this the "purpose" of the resolution.

The motion to table was carried by so small a majority as to cause expression of doubt from the chair and not in any sense by an "overwhelming" majority. To many this may seem trivial, but the report in your periodical is so evidently partisan, that I trust you may be willing to give space to this correction.

(Rev.) THOS. F. OPIE.

Burlington, N. C.

[The above letter was referred to our North Carolina diocesan correspondent, whose reply is printed below.]

To the Editor of *The Living Church*:

I AM sorry Dr. Opie objects to my statement as to what happened at the convention of the diocese of North Carolina, but I still think that I am correct. According to the proponents of the resolution (I except Dr. Opie, for as far as I know he said nothing about it), in printed propaganda before the convention, and by word of mouth at the convention, the purpose of the resolution was to instruct the delegates to General Convention. Also, it seems to me, if Dr. Opie's resolution had passed, it would have accomplished the result of instructing the delegates. Mr. Partrick, in the current issue of the *Carolina Churchman*, has the same idea, for he writes somewhat as follows: "The motion was tabled. So the delegates go to General Convention uninstructed."

As to the vote, it was a viva voce vote, and no count was taken. On the motion to table, the ayes came from all over the house. The noes came only from a small, but I grant vociferous, group. The chair was certainly in no doubt. He ruled "The ayes seem to have it," and then, as always, made a courteous pause, before he continued, "The ayes have it."

In view of the above, I do not think any correction is needed.

(Rev.) ALFRED S. LAWRENCE.

Chapel Hill, N. C.

CONFERENCE IN THE CHURCH

To the Editor of *The Living Church*:

MORE power to Mr. Fletcher's suggestion (L. C., May 19th) for a series of informal conferences between the parties within the Church! So many, many disputes arise because people argue without stopping to find out what the other side really does think; often they are using the same words with different meanings, and really agree in their main ideas all the time, but never find it out because they do not define their terms. Even if we cannot agree, conferences between representatives who will really try to understand each other better, take plenty of time over it, and not lose their tempers in the process, may lead far more directly to the unity of the Kingdom than any of us realize. In any conference of the kind, however, it would be important that all participants be men of much patience, real and deep personal humility, and—I sometimes wonder if this is just possibly the most important of all—a lively sense of humor.

FRANCES J. SHRIVER.

Staten Island, N. Y., May 28th.

ALL SAINTS', MARGARET STREET

To the Editor of *The Living Church*:

I AM venturing, if you can accord me the space, to make an appeal to our friends in America.

All Saints', Margaret street, which they know so well, has to collect its means of support day by day. And it is a very small church, it only holds 580 people.

We have had to rearrange and restore our parish buildings and clergy residence this year and it is going to cost us between £4,000 and £5,000. Our buildings, owing to their central position, make a convenient rendezvous for Catholic groups and meetings and are an important rallying point for the movement.

It will be an immense help and pleasure to us if some of our friends in America will send us gifts toward this work. It will cheer and encourage us greatly.

All Saints' Vicarage, (Rev.) H. F. B. MACKAY.
Margaret street, London, W. I.

AROUND THE CLOCK

By Evelyn A. Cummins

A NEW set of clerical commandments has recently appeared:

1. Thou shalt not seek to monopolize the local limelight.
2. Thou shalt not secure a new church through politics and call it Providence.
3. Remember thy debts to pay them, for the community will not hold him guiltless whose bills cannot be collected.
4. Thou shalt not trespass on the premises of other shepherds.
5. Do not bear false witness with statistics.
6. In thine old age thou shalt not be a retired parasite, nor a self-appointed boss.
7. When thou borrowest thought, thou shalt not steal its garments.
8. Honor thy brother pastors that thy days may be respected in the parish which the Lord has given thee.
9. Thou shalt not return to perform the services which belong to thy successor.
10. Thou shalt not covet attention or service for thyself, remembering that the servant should be as his Lord, who came not to be ministered unto but to minister.

THE *Saturday Review* offered a prize a few weeks ago for the best example of a brief conversation between Ananias and George Washington. The winning entry was:

George Washington: "Sir, I never told a lie."

Ananias: "Sir, I believe you."

THIS same weekly also offered a prize for a list of six questions most likely to procure information of value to the world today in a fifteen minute conversation between an inventor of our day and a citizen of London in the year 5000 A. D., a Wellsian time machine presumably making this talk possible. The list considered best follows:

1. Have you obtained definite evidence of survival after death?
 2. Have you succeeded in communicating with any other planet?
 3. What is the prevailing religion?
 4. Have you a federation of the nations of the world?
 5. Is your economic organization still capitalistic; if not, what?
 6. Have you invented mechanical laborers (Robots)?
- And the list winning second prize:
1. How do you store energy for heating purposes?
 2. How was cancer eradicated?
 3. When anybody wishes to be private, how does he set about it?
 4. How do you destroy weeds?
 5. What do you eat?
 6. When was the next war after 1928, and what happened?

THE four most translated books in the world are:

- The Bible
- The Imitation of Christ*
- Pilgrim's Progress*
- Don Quixote*

Three are religious and the fourth is not far from it. The Bible has just been translated in its 169th language, Luba Lulua, that of the Bantu natives of the Belgian Congo.

DELEGATES from medical societies all over the world recently joined in a celebration in London of the tercentenary of the publication of William Harvey's great treatise on the circulation of the blood, *De Motu Cordis et Sanguinis*. The delegates were the guests of the Royal College of Physicians. It is said that King Charles I and Harvey shared together the experience of being able to watch a heart beating in a human being because of a defect in the chest wall of the subject. *De Motu Cordis* is a model of accurate and patient observation and contains about sixty-seven pages of large print.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

DAYS OF QUIET AND WITHDRAWAL FROM THE WORLD. Arranged for private use by the author of *The Way*. Milwaukee; Morehouse Publishing Company. Price 80 cts.

THE PATH OF PRAYER. By Kenneth Martin, M.A. Milwaukee; Morehouse Publishing Company. Price 60 cts.

Reviewed by the Rt. Rev. SAMUEL B. BOOTH, D.D.
Bishop Coadjutor of Vermont.

DAYS OF QUIET is the book one wants as a guide in making a private retreat. The subject matter is well ordered, and there are many very beautiful prayers and helpful readings from the Bible. The book is highly concentrated and very suggestive. It deserves careful assimilation. It is not an instruction so much as an exercise. It is deep and thought provoking, as shown by the following quotations: "God can give the whole of Himself to each of us individually. . . . Our Lord bore His sufferings willingly that you and none other should find forgiveness when you sought it. . . . Nothing in life is divorced from God by reason of its smallness. Let none despise the smallness of their daily life, for through it runs the possibility of hearing God's call and of answering it. . . . How often we criticize others when, if we had given them a glimpse of Christ in our own life, they would have been saved from doing that which we criticize. . . . Lessons learnt in the intellect soon fade, but lessons learnt by constant repetition in every-day life abide and sink deep. . . . The habit of grafting all the duties, anxieties, and occupations into one great desire for God produces a simplification which surrounds existence with peace."

The Path of Prayer is a little book which consists of a very simple and helpful instruction in the practice of mental prayer. The theme of the book is expressed in the sentence "Prayer is the way of growing in friendship with God." The author knows much about prayer, and is a helpful coach for the amateur. He has reduced great thoughts to simple language and to few words. Any person who finds meditation unreal and difficult will be helped by this book. It deals with real difficulties and reveals one's inner life to one-self. We are shown how upon a foundation of gratitude an inner temple of spiritual thinking may be built. In this temple the fire of the Spirit glows and warms one. This warmth generates conviction, which in turn produces conduct and character. The author insists upon the close connection between prayer and ethics. The following verse, by J. Montgomery, expresses the spirit of the book:

"O Thou, by whom we come to God,
The Sign, the Truth, the Way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray."

Current Christian Thinking, by Gerald Binney Smith (University of Chicago Press, \$2.00), is one of a series of Handbooks of Ethics and Religion undertaken "to interpret the important trends in theological thinking in the United States of America." This volume is aimed "to present the living issues of religious thinking in terms intelligible to the general reader."

Unless Dr. Smith is really ignorant of those Catholic bodies in America which are free from the extraneous shackles and accretions of the modern Roman Church—the Eastern Orthodox and Episcopal Churches—his reckoning with Catholicism exclusively in its Roman form appears like a clever method of presenting it in caricature.

The book first treats of Roman Catholicism, The Significance of the Protestant Revolt, Modernism (in its original Roman Catholic form), How the (Roman) Catholic Church dealt with Modernism, and Fundamentalism. The rest of the book is a powerful plea for Protestant Liberalism, the more powerful because exhibited in contrast to Roman Catholicism and Fundamentalism, and thus made to appear as the sole repre-

sentative of open-mindedness toward the advance of natural science and biblical criticism.

The reader needs to bear in mind that behind the Roman fundamentalist front there is a vast array of Catholic thought and practice, both within and beyond the Roman Church, which is not less alive to and sympathetic with modern knowledge because it is controlled by belief in and loyalty to the ancient Catholic system—*i.e.*, to historical Christianity. This book, although not designedly unfair, is in effect very much so, because it ignores that generic form of "current Christian thinking" which is both true to Christian antiquity and sympathetically alive to all fresh lines of knowledge and thought. The Catholic mind is not rightly represented by Vatican Fundamentalism, but is vaster and more free. And today it is far wider in its prevalence and more assured of permanence than either Fundamentalism or Modernism, as Protestant Liberalism is now coming to describe itself.

F. J. H.

God in Us, by Daniel Gibbons (Macmillan, \$1.00), is an agreeable if amateur and desultory little book. Its author, ex-newspaper man and now real estate broker, is a birthright Quaker, and writes a series of brief essays or paragraphs upon sundry principles and practices of the Friends. His mood is now dithyrambic and "mystical" (when he resorts to sentences printed in monstrous large capitals), now informal. There is much rhetorical albeit sincere attack upon the principle of authority, and much talk of Truth.

PROFESSOR WILLIAM G. BALLANTINE, in his book, *Understanding the Bible*, which is being circulated largely now by the Riverside Press in connection with his translation of the New Testament, says one extraordinary thing which ought to be noted. Quoting a famous passage of St. Paul, he says:

"The truth is that Paul held the view, later represented by Arius, that Christ was the first created being, the typical man, God's agent in creating and redeeming the world. The great conflict at the memorable council at Nicaea, in A.D. 325, was between John's view represented by Athanasius, and Paul's view, represented by Arius. Athanasius prevailed so completely that the Church has ever since believed that Paul and John agreed, an obvious mistake."

I suppose there is no doubt that Professor Ballantine, being a professor in the International Y.M.C.A. College at Springfield, Mass., worships our Lord; but in that case he is manifestly a polytheist and, also, an idolater, since he worships a created being who is not "of one substance with the Father."

IN *When You Go to London*, by H. V. Morton (Harpers), we have a guide book somewhat out of the ordinary. Here is the annual procession of London life from January to December, with some account of "the fine comedy of social custom and the solemn pageant of tradition."

FOREIGN PERIODICALS

THE OCTOBER-DECEMBER, 1927, and January-March, 1928, numbers of the Old Catholic review, *Internationale Kirchliche Zeitschrift*, published in Bern, Switzerland, are chiefly given over to the World Conference on Faith and Order, which met in Lausanne in August. Pp. 193-216 are documents; the rest of the first number (pp. 217-280), by Ernst Gaugler, is a succinct report of the proceedings.

The second number begins with a stimulating monograph by Heiler, on the same subject; reflections, comments, and formulated thoughts, all in the characteristic vein of this master of insight and sympathy. Then follows the invitation to and announcement of the Old Catholic Congress to be held in Utrecht, August 14-16, 1928, together with its program (pp. 41-43). The rest of the number (to p. 64) is given over to book reviews.

Church Kalendar



JUNE

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

KALENDAR OF COMING EVENTS

JUNE

- 11. West Virginia Conference of Church Workers, Charles Town, W. Va.
- 12. Summer Conference for Church Workers of North Dakota, Valley City.
- 15. Western Colorado Conference, Gunnison, Colo.
- 17. Convocation of South Dakota.
- 20. Wawasee Summer School for Church Workers, Lake Wawasee, Syracuse, Ind.
- 22. Olympia Summer Conference, Tacoma, Wash.
- 24. Peninsula Summer Conference for Church Workers, Ocean City, Md.
- 25. Anniversary Conference for Church Workers of Midwest, Racine, Wis. Madison School and Conference for Rural Clergy, Madison, Wis. Bethlehem Summer Conference, Bethlehem, Pa.
- 26. Western Michigan Summer Conference, Kalamazoo, Mich.

CATHOLIC CONGRESS CYCLE OF PRAYER

- June 10—All Saints', New York City.
- " 11—Trinity, Trenton, N. J.
- " 12—St. James', Cleveland, Ohio.
- " 13—Mt. Calvary, Baltimore, Md.
- " 14—Christ, Binghampton, N. Y.
- " 15—Christ, Newark, N. J.
- " 16—St. Margaret's, Brighton, Boston.

APPOINTMENTS ACCEPTED

DUNPHY, Rev. W. H., assistant at St. Mark's Church, Philadelphia, Pa.; to be on faculty of Nashotah House, Nashotah, Wis. September.

GABLER, Rev. EDWARD, assistant at Cathedral of the Incarnation, Garden City, N. Y. (L.L.); to be rector of Christ Church, Washington, D. C. Address, Christ Church Rectory, G St., S. E., Washington, D. C. July 8th.

GARDNER, Rev. JOHN A., assistant at Trinity Church, Tulsa, Okla.; to be rector of St. Mary's Church, East Providence, R. I. Address, 83 Warren Ave., East Providence, R. I. September 1st.

HASSINGER, Rev. HOWARD H., instructor at the General Theological Seminary, New York City; to be rector of St. Peter's Church, Geneva, N. Y. (W.N.Y.) July 1st.

JONES, Rev. FREDERICK W., rector of St. Peter's Church, Kerrville, Tex. (W.T.); to be rector of St. Thomas' Church, Providence, R. I. Address, 721 Douglas Ave., Providence, R. I. June 17th.

LLOYD, Rev. WALTER K., formerly chaplain of Tanks at Fort Leonard Wood, Camp Meade, Md.; has become chaplain of Air Service at Langley Field, Va. Address, Langley Field, Va.

MCCRADY, Rev. EDWARD, D.D., formerly rector of Grace Church, Lake Providence, La.; has become rector of St. Peter's Church, Oxford, Miss.

MERIFIELD, Rev. GEORGE A., formerly of the diocese of Huron, Canada; to be rector of St. Mark's Church, Marine City, Mich.

MILLER, Rev. ALFRED J., rector of Christ Church, Walton, N. Y. (A.); to be rector of Christ Church, Troy, N. Y. (A.) Address, 2565 5th Ave., Troy, N. Y. September 1st.

STEWART, Rev. M. BOWYER, professor of Dogmatic and Moral Theology at Nashotah House, Nashotah, Wis.; to be Hoffman professor of Dogmatic Theology, General Theological Seminary, New York City. September.

STYRON, Rev. ARTHUR H., priest-in-charge of St. Martha's Church, New York City; to be assistant at Church of the Transfiguration, New York City. Address, 11 E. 29th St., New York City. July 1st.

VIRGIN, Rev. J. FREDRIK, formerly rector of Trinity and Augustine parishes, Elkton, Md. (E.); to be rector of St. John's Church, Pittsburgh, Pa. Address, Main and Butler Sts., Pittsburgh. July 1st.

WESLEY, Rev. CHARLES, formerly deacon-in-charge of St. John's mission, Plymouth, Mich.; to be in charge of a new mission, the Church of the Redeemer, Kentucky and Fullerton Aves., Detroit. Address, 2577 W. Grand Blvd., Detroit.

RESIGNATIONS

ALFORD, Rev. CULVER B., as assistant at the Church of the Transfiguration, New York City. New address for the summer: during June, Stottville, N. Y.; July and August, Lake Delaware Boys' Camp, Delhi, N. Y.

SEDGWICK, Rev. THEODORE, D.D., as rector of St. Andrew's Church, Yonkers, N. Y. Effective July 1st.

YOUNG, Rev. CHRISTIAN M., as rector of Trinity Church, Tacoma Park, D. C.; to retire. Effective December 31st, at which time he and Mrs. Young will leave for an extended trip abroad.

(CANADA)

MINCHIN, Rev. A. E., who for the past six years has been principal of St. George's College for Boys in Prince Albert, Sask., is resigning his post at the end of the present term and expects to take a parish in Ontario.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—S.T.D. upon the Rt. Rev. ROBERT E. CAMPBELL, O.H.C., Bishop of Liberia; the Rev. FREDERICK H. SILL, O.H.C., headmaster of Kent School; and the Rev. SAMUEL HARRINGTON LITTELL of Hankow, China.

SEABURY DIVINITY SCHOOL—Doctor of Divinity upon the Rev. George E. Swan, Monrovia, Calif.

NEW ADDRESSES

BURRITT, Rev. CHARLES A., rector of St. Stephen's Church, Longmont, Colo., formerly 545 College St.; 470 Main St., Longmont, Colo.

BURTON, Ven. JOSEPH, Archdeacon of diocese of South Carolina, formerly Allendale; Box 246, Barnwell, S. C.

CARVER, Rev. CHARLES C. W., formerly of Albany, N. Y.; 306 Oxford St., Rochester, N. Y.

DUDLEY, Rev. GEORGE F., D.D., rector of St. Stephen's and Incarnation parish, Washington, D. C., formerly 3017 14th, N. W.; 1515 Newton, N. W., Washington, D. C.

GILREATH, Rev. GEORGE V., formerly Garden City, N. Y.; Mayfair Ave., Hempstead, N. Y.

LEONARD, Rev. EDWARD, rector of Holy Innocents' Church, Racine, Wis. (Mil.), formerly 1510 Phillips Ave.; Holy Innocents' Church, 16th St. and Holmes Ave., Racine.

SNOW, Rev. PHILIP G., retired priest of diocese of San Joaquin, formerly 1520 E. 11th St.; 1075 Walnut Ave., Long Beach, Calif.

WOOLSEY, Rev. M. LLOYD, non-parochial priest of the diocese of Maine, formerly Southwest Harbor, Me.; care of Glyn Mills & Co., 67 Lombard St., London.

SUMMER ADDRESSES

LEONARD, Rt. Rev. WILLIAM A., D.D., LL.D., Bishop of Ohio; Gambier, Ohio.

THOMAS, Rt. Rev. NATHANIEL S., D.D., LL.D., retired; Cresta de la Barranca, Los Altos, Santa Barbara, Calif., until September 15th.

BESSEY, Rev. ARTHUR A., curate of St. John's Church, Yonkers, N. Y.; Milton, Vt., during June.

HYDE, Rev. ARTHUR P. S., rector of Holyrood Church, New York City; "Four Oaks," Mahopac Point, Lake Mahopac, N. Y., until September 22d.

JUDGE, Rev. ARTHUR H., D.D., rector emeritus of Church of St. Matthew and St. Timothy, New York City; Haddonfield Ave., Lavalette, N. J., until September 15th.

LAU, Rev. ROBERT F., D.D., of the National Council; Birdcroft, Northfield, Conn., until September 8th.

LOWRIE, Rev. WALTER, rector of St. Paul's Church, Rome; 83 Stockton St., Princeton, N. J., until October.

SHERRILL, Rev. HENRY K., rector of Trinity Church, Boston; Manchester, Mass.

WIELAND, Rev. GEORGE A., rector of Epiphany Church, Seattle, Wash. 300 Third St., Defiance, Ohio, June 15th to August 15th.

ORDINATIONS

DEACONS

ALBANY—On Thursday in Whitsun-week, May 31st, in the Church of the Messiah, Glens Falls, N. Y., the Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, ordained to the diaconate ARTHUR ROOT COWDERY. The candidate was presented by the Rev. E. E. Hutchinson, of Morris, and the sermon was preached by the Rev. Oliver Shaw Newell of Yonkers. The celebrant was the Rev. J. A. Springsted, rector of the local parish; the Ven. Guy H. Purdy, Archdeacon of Troy, was epistoler; the Rev. Harold P. Kaulfuss, of Granville, said the litany, and the Rev. W. W. Lockwood, assistant at Glens Falls, was the bishop's chaplain.

The Rev. Mr. Cowdery is a graduate of the General Theological Seminary this year, and has been appointed to duty under the Rev. E. E. Hutchinson at Morris, N. Y., for rural missionary work in that section of the diocese.

MILWAUKEE—On Wednesday, May 23d, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, ordained WILLIAM T. BULKELEY, JR., and JOSEPH CLARKSON MASON to the diaconate in the Church of St. Mary the Virgin, Nashotah.

Mr. Bulkeley, who was presented by the Rev. F. R. Severance of Nashotah, is to be assistant at St. John's Church, Sparta, and Mr. Mason, who was presented by the Rev. W. F. Whitman, also of Nashotah, will do missionary work in Alaska during the summer. The Rev. Mr. Mason will return to the seminary in the fall.

MINNESOTA—The Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, ordained PAUL HAMILTON BAKER deacon in St. Mark's Church, Minneapolis, on Whitsunday, May 27th. The Rev. Dr. Phillips E. Osgood presented the candidate and preached the sermon.

NEBRASKA—On Wednesday, May 23d, the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, ordained LEONARD STANLEY JEFFERY deacon in Trinity Cathedral, Omaha.

The candidate was presented by the Rev. D. J. Gallagher of St. Andrew's Church, Omaha; the Rev. Frederick W. Clayton, rector of All Saints', Omaha, read the epistle; and the Rev. John Albert Williams of St. Philip's Church, Omaha, sang the litany. The Rev. William J. Woon, vicar of St. Matthew's Church, Lincoln, preached the sermon.

Mr. Jeffery is to be in charge of Christ Church, Central City.

PHILIPPINE ISLANDS—On May 28th the Rt. Rev. Gouverneur F. Mosher, D.D., Bishop of the Philippine Islands, ordained CRISPINO SALUSTIANO to the diaconate in St. Luke's Church, Manila.

The Rev. W. L. Ziadie, rector of St. Luke's Church, presented the candidate, the litany was said by the Rev. F. C. B. Belliss of Manila, and the sermon was preached by the Rev. George C. Bartter of Baguio. The Rev. B. H. Harvey of the Cathedral of St. Mary and St. John, Manila, was the bishop's chaplain.

RHODE ISLAND—On Sunday, May 27th, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, ordained JOHN INGRAM BYRON to the diaconate in Grace Church, Providence.

The candidate was presented by the Rev. G. Edgar Tobin of Westerly, and the sermon was preached by the Rev. W. Appleton Lawrence, rector of Grace Church, Providence.

Mr. Byron is to be assistant at St. Paul's Church at Pawtucket.

WESTERN NEW YORK—On June 3d, at St. Peter's Church, Geneva, N. Y., FRANK REGINALD FISHER was ordained deacon by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York. The candidate was presented by the Rev. John B. Hubbs, D.D., chaplain of Hobart College, and the sermon was preached by the Rev. Murray Bartlett, D.D., president of Hobart. The litany was read by the Rev. Herbert Hawkins, O.H.C.

The Rev. Mr. Fisher is a graduate of Hobart College and of the General Theological Seminary. He will be minister-in-charge of Grace Church, Scottsville, and St. Andrew's, Caledonia, with address at Scottsville, N. Y.

PRIESTS

ALABAMA—On March 19th at St. Mark's Church, Birmingham, the Rev. SHIRLEY G. SANCHEZ was advanced to the priesthood. This is the first time in the history of the diocese that a colored man was ordained to the priesthood.

The candidate was presented by the Rev. C. W. Brooks of Birmingham, the only other colored priest in the diocese. The Rev. F. H. Threet, colored deacon in charge of the Church of the Good Shepherd, Mobile, read the litany, the Rev. J. A. Van Hoose of

Birmingham read the epistle, and the Rev. V. C. McMaster of St. Andrew's Church, Birmingham, was the preacher.

For the past year Mr. Sanchez has been serving under the Rev. Mr. Brooks at St. Mark's Industrial School, and at St. Mark's Church, both at Birmingham.

MARYLAND—The Most Rev. John Gardner Murray, D.D., Bishop of Maryland, officiating at the Church of the Prince of Peace, Walbrook, Baltimore, advanced to the priesthood, May 19th, JAMES WILSON HUNTER, presented by the Rev. Christopher Sparling, BRINLEY R. MADGE, presented by the Rev. Dr. Berryman Green, and PAUL GLENWOOD LINEWEAVER, presented by the Rev. Theodore S. Will. The sermon was preached by the Rev. Jackson L. Cole of Washington.

MILWAUKEE—On Sunday, May 27th, the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, advanced the Rev. RUSSELL E. HARDING to the priesthood in St. Matthew's Church, Kenosha. Fr. Severance presented the new priest and the Rev. K. D. Martin, rector of St. Matthew's, preached the sermon. The Rev. Mr. Harding is to be curate of St. Matthew's.

DIED

GRAVES—Entered into life eternal on May 26th, at La Mesa, Calif., MARY T. W. GRAVES, wife of the Rt. Rev. Anson R. Graves, sometime Missionary Bishop of the Platte. Interment was at the cathedral cemetery at Fresno, Calif.

KNIGHT—ALICE A. KNIGHT, at Nyack, N. Y., on the morning of Whitsunday. Interment at Woodlawn cemetery, New York City.

"Rest eternal grant unto her, O Lord, And may light perpetual shine upon her."

SAUMENIG—MARIA BROWN SAUMENIG, wife of the Rev. H. Fields Saumenig, rector of St. Peter's Church, Rome, Ga., entered into Paradise June 1st. Burial service at St. Peter's Church, conducted by the Bishop of Atlanta. Interment at Asheville, N. C.

"Christ's faithful soldier and servant unto her life's end."

WRIGHT—Entered into rest, June 1, 1928, at the Presbyterian Hospital, New York, CLAUDE H. H. WRIGHT, widow of the late Rev. A. H. Wright, former rector of St. Paul's Church, Newburyport, Mass., and mother of Claudia, wife of Donald S. McNulty.

MEMORIALS

Joseph Horsfall Johnson

The standing committee of the diocese of Los Angeles wish to record their appreciation of the life and work of their beloved bishop, JOSEPH HORSFALL JOHNSON, Doctor of Divinity, and their sorrow at the great loss that has come to the whole diocese because of his death.

When Bishop Johnson was elected to be the first Bishop of Los Angeles, he said in his letter to the standing committee, "I accept this position, relying upon Him who has led me hitherto to lead me in the future into a godly and wise administration of the field that is to be entrusted to my care." The thirty-two years of his episcopate have been characterized to an extraordinary degree by godly wisdom. His work as a builder of institutions, as a father of churches all over Southern California, as a father to his clergy, as a counsellor to his candidates for Holy Orders, as a leader to all his people is substantial and enduring. He did his work and solved his problems with the aid of the God whom he knew so well. The work he has done has been so wisely done that it will never need to be undone. It was indeed a Providence which led the people to choose him as the first Bishop of the new diocese of Los Angeles.

He was ever the devoted friend of his clergy. In him they had a bishop to whom they could go at any time with any difficulty and find a sympathetic listener and a wise counsellor. He was always genial and friendly, and no priest ever went to the bishop without coming away feeling a better man. He loved people and had a genius for friendship. He hated bickerings and was truly apostolic in binding his people together with the bonds of love.

As the chief pastor of the diocese, he was tireless and completely devoted to his duty. He knew every nook and corner of Southern California as few men do. He knew all his people, knew thousands of them by name, knew their interests, their troubles, and their joys. His spiritual power was enormous. His preaching and his Confirmation addresses were always spiritually illuminating, and they were filled with God. He taught people to love God with the mind, to love the Church, to be loyal to her; and he himself led the way.

The members of the standing committee have been closely associated with the bishop for many years, and they thank God for such a bishop. To Mrs. Johnson and members of the family, we extend our sympathy mingled with gratitude that the Church of Southern California had the devoted service of Bishop Johnson for more than thirty-two years. May he find joy and renewed service in the nearer presence of God.

Signed, May 29th, 1928:

J. A. EVANS,	J. E. COWLES,
R. B. GOODEN,	H. E. BRETT,
R. L. WINDSOR,	W. F. KNIGHT,
G. DAVIDSON,	A. W. MORGAN.

Sturgis Hooper Thorndike

Died February 16, 1928. Since 1910 STURGIS HOOPER THORNDIKE has been associated with the management of the Conference for Church Work, meeting first in Cambridge and now at Wellesley, and the Conference Foundation, Incorporated, desires to put on record its deep appreciation of his faithful services on its behalf and his unflinching interest in its purposes.

He combined to an unusual degree a wide vision and a minute attention to details, while his kindly spirit and keen sense of humor carried him and his co-workers through many difficulties in the development of the work for which they cared so much. It was due to him that the conference committee became an incorporated body, ready to undertake any larger service to which it might be called by God. One always felt the deep spiritual motive which controlled all he did; no matter how commonplace in itself, it was worthy of his best efforts on account of this abiding quality.

The conference is richer and the Church is richer for the life of Sturgis Hooper Thorndike. The conference and the Church are poorer for his going from us, unless the spirit that animated his life lives on and finds expression in us, his fellow-workers on the Foundation.

Boston, May 24, 1928.

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POSITIONS OFFERED

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

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

WANTED—PRIEST FOR MONTHS OF July, August, and September. References required. BENJAMIN W. SOPER, St. Stephen's Church, Coconut Grove, Miami, Fla.

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

MISCELLANEOUS

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

POSITIONS WANTED

CLERICAL

PRAYER BOOK CHURCHMAN IN NORTH- ern diocese desires parish in warmer climate. Correspondence invited. P-160, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST WANTS SUPPLY WORK IN FIRST or second province in July or August. Address, L-157, **LIVING CHURCH**, Milwaukee, Wis.

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

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

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

MISCELLANEOUS

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

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

CHURCHWOMAN, TEACHER, HIGH school and college, with university degrees A.B. and A.M., typist, desires secretarial position in Church or school. Equipped to supply in English, Dramatics, French, or Latin. Address, G-175, **THE LIVING CHURCH**, Milwaukee, Wis.

COLLEGE ORGANIST, MUS.M., A.A.G.O., choir-master, boy choir, wishes to supply in the east during August. Address, S-171, **LIVING CHURCH**, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER—YOUNG MAN, 30, married, wishes to make a change. Has had ten years' experience, five of which have been devoted to boy choir in Anglo-Catholic parish. Will take boy choir or mixed choir of adults. Address communication to M. A. HENION, 101 Revere St., Boston 14, Mass.

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

SUCCESSFUL YOUNG ORGANIST AND choir-master at liberty July 1st. Churchman, married, of scholarly attainments. Churches which take pride in their music and are willing to pay well for it, please write B-118, **LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). **ST. EDMUND'S GUILD**, care of Mrs. E. W. Webster, 70th and Cottage, Wauwatosa, Wis.

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

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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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CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60, imported duty free. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

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.

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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.

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

THE NEWEST lay missionary who has gone to Liberia, Arthur V. Wiggins, a graduate of Iowa State College, is becoming a postulant for holy orders, to study under Bishop Campbell. He is the second graduate from Ames in recent years to offer himself for the ministry. He is at Cuttington College, Cape Palmas.

RETREATS

BOSTON, MASS.—THERE WILL BE A RE- treat for associates and friends at St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass., beginning on Tuesday evening, June 19th, and ending on Friday morning, June 22d. Conductor: The Rev. Malcolm DeP. Maynard.

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

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

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

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

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

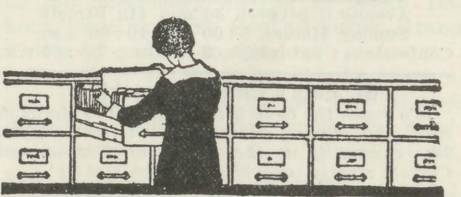
WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

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

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

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

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.

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Church Services

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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.

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REV. J. R. VAUGHAN, Curate

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 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

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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.

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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

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REV. J. G. H. BARRY, D.D., Litt.D., Rector

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 Missa Cantata, 10:45. Preacher during June, Rev. SELDEN P. DELANY, D.D.
 Full choir and orchestra every Sunday.
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Sunday Masses, 8:00 and 10:00 A.M.

Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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

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

Rector

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

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 West 32nd St., New York City.

Modern Youth and Marriage. By Harry Neumann, Ph.D., leader of the Brooklyn Society for Ethical Culture. Price \$1.50.

Christopher Publishing House. 1140 Columbus Ave., Boston 20, Mass.

How to Demonstrate Prosperity. By Olive Estelle Robbins. Price \$1.25 net.

Toussaint L'Ouverture. A Dramatic History. By Leslie Pinckney Hill. Price \$1.50 net.

Wayside Cheer. By Arthur H. Holmes. Price \$1.50 net.

Through the Visograph. By J. W. Chancellor. Price \$2.00 net.

Excursions In Ireland. By William Love. Price \$1.50 net.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

Christ and the New Woman. By Clovis G. Chappell. Price \$1.25.

Doubleday Doran & Co., Inc. Garden City, N. Y.

The Parables of Jesus. By George A. Buttrick, minister in the Madison Avenue Presbyterian Church, New York City. Price \$2.50.

Edwin S. Gorham, Inc. 11 West 45th St., New York City.

The Touch of Christ. Lectures on the Christian Sacraments. By Granville Mercer Williams, S.S.J.E., assistant superior of the American Congregation, Society of St. John the Evangelist; rector of St. Paul's Church, Brooklyn, N. Y. Price \$1.50.

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

The King's Namesake. A Tale of Carisbrook Castle. By Catherine Mary Phillimore. Price \$1.25.

Harold Vinal, Ltd. 562 Fifth Ave., New York City.

Petite Pauline. By Ethelwyn N. Curray.

The Williams & Wilkins Co. Baltimore, Md.

The Community Use of Schools. By Eleanor T. Glueck. Foreword by Henry W. Holmes. Price \$3.00.

PAMPHLETS

The Fellowship Forum. 339-341 Pennsylvania Ave., Washington, D. C.

American Political Reference Book. Price 50 cts.

The Secretariat. P. O. Box 226, Boston, Mass.

The Conference at Lausanne. By Frances Parkinson Keyes. Reprinted from *Good Housekeeping*, New York, December, 1927, with the kind permission of the publishers and the author.

COMMENCEMENT AT BERKELEY

MIDDLETOWN, CONN.—Commencement at Berkeley Divinity School, June 5th and 6th, was one which marked a great turning point in the long and illustrious history of the school, for this was the last commencement in Middletown.

September will see the new Berkeley opening its school year in New Haven, on its choice possession, the site recently purchased, from which in almost every direction may be seen the towers and walls of Yale's great libraries, laboratories, and other inviting buildings, to whose advantages and courses the students of Berkeley will by the new affiliation with Yale have admission.

The program for the commencement was specially attractive to the alumni, including particularly the older alumni whose memories fondly cherish the tradition of Berkeley's founder and first dean, Bishop Williams, and of his distinguished and brilliant successors, Dean Binney and Dean Hart. Around the grave of Bishop Williams in Indian Hill cemetery, alumni, students, and friends gathered on Wednesday morning, when under the direction of Bishop Brewster of Connecticut a memorial service was held.

The graduation address was given on Tuesday afternoon by the Rev. Elmore M. McKee, student pastor of Yale, and the alumni sermon on the same afternoon by the Very Rev. G. P. T. Sargent, dean of the cathedral at Garden City, of the class of 1908. The Berkeley dinner was held on Tuesday evening, and the alumni association meeting on Wednesday morning, followed by a most interesting public report of the committee on removal of the school to New Haven.

BOOK CHATS

Intimate Notes on Books Published, Imported, or Sold by Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

FOR THE CHURCH SCHOOL

ONE of the most important additions in recent years to the material used by many Church schools is *A Church School Book of Prayer and Praise*, prepared by the Rev. Maurice Clarke, executive secretary for religious education, diocese of Ohio. A new edition, revised and enlarged, has just been published, and at the same time the price has been reduced. The addition of a patriotic service and other new features will increase its usefulness, while the lower price will bring it within the means of the smaller schools. But the new edition has not been changed to the extent that the old books become obsolete; it is perfectly feasible to use both new and old editions in the same school.

Schools that have struggled along with improvised services will find that in addition to the carefully chosen hymns this valuable book gives prayers, intercessions, and litanies. Besides the services intended to be used throughout the Christian year, outlines are given for special missionary services, for the dedication of Church school officers and teachers, for the presentation of the Lenten offering, and patriotic services for use on national days. One of the best things about it is that it has been prepared from the standpoint of the worshipping child. The prayers, compiled from many sources, are reverent and beautiful; the hymns are old-time favorites which children enjoy singing.

[A CHURCH SCHOOL BOOK OF PRAYER AND PRAISE, by the Rev. Maurice Clarke. Paper, 40 cts.; cloth 60 cts.]

Many teachers and workers with young people have experienced the difficulties encountered by the Rev. T. W. Harris of Trinity Church, Tilton, N. H., in his quest for a life of Christ. Most of the books advertised as such are written from the standpoint of the adult. They are often dry and technical. They do not give enough explanatory matter to enable the student to make a mental picture.

With all these points in mind Dr. Harris began the preparation of a manual to be used in instructing a class in a Church school. The manuscript has been revised several times and finally published under the title of *The Life and Work of Jesus Christ Our Lord*.

Avoiding the pitfalls of many earlier writers, the author describes the events of our Lord's life in language that is simple and direct, never bookish or preachy. The Scripture passages are mostly from the familiar King James version, but phrases from the Revised versions are used at times where they seem to be needed to make the meaning more explicit. Where the student might find two accounts of the same event as given in the Scriptures confusing, Dr. Harris puts them in parallel columns. The result is a book that will interest the adult and appeal to the imagination of the boy or girl of high school age.

[THE LIFE AND WORK OF JESUS CHRIST OUR LORD, by the Rev. T. W. Harris, Ph.D. Paper \$1.50; cloth \$2.00.]

Conventions and Convocations

FLORIDA

PENSACOLA, FLA.—The council of Florida memorialized General Convention to retain the Thirty-nine Articles in their place in the Prayer Book, at the eighty-fifth annual council of the diocese, which met in Christ Church, Pensacola, Tuesday and Wednesday, May 22d and 23d. The council made clear, however, that in adopting the resolution which provided for the sending of this memorial, the deputies to the convention were not sent under instruction with regard to the Thirty-nine Articles or any other issue before the Church.

Meeting at the same time and place, the diocesan assembly of the Daughters of the King and the diocesan branch of the Woman's Auxiliary shared in the opening service of the council and to them, as well as to the clergy and laity of the council, was addressed the annual charge of the bishop of the diocese.

The bishop in his address stressed especially in the advance program of the diocese the need for the erection of adequate student centers at the University of Florida, in Gainesville, and at the Florida State College for Women, in Tallahassee. At both of these institutions the two Florida dioceses combine in maintaining student workers. During the sessions of the council resolutions were adopted which it is felt will assure the realization of the above plans during the coming year.

Bishop Juhan also laid special emphasis on the needs in the rural field. He made a strong plea for more missionaries in the rural field and for more adequate stipends for the rural clergy, this increase in support to be partially assumed by the missions themselves as an evidence of growth and self-respect and in order to release money from diocesan funds in order that new fields might be opened for the Church's ministrations.

Deputies elected to General Convention are: *Clerical:* The Rev. L. Fitz-James Hindry, St. Augustine; the Rev. G. Hendree Harrison, Pensacola; the Rev. Charles A. Ashby, and the Rev. Edgar L. Pennington, Jacksonville. *Lay:* F. P. Dearing, R. A. Yockey, W. W. Hampton, and I. K. Aiken.

The chief speaker at the banquet was the Rev. Charles N. Lathrop, executive secretary of the Department of Christian Social Service of the National Council. His message was received with deep interest and hearty applause, and it was felt to be a crowning feature of the occasion.

Another feature of the council was the centennial celebration of old Christ Church, which opened on Sunday, May 20th, and continued through the first day of the council. In addition to the Sunday services and address by the bishop, an unusual historical pageant was presented on Tuesday afternoon, this being followed by a reception held on the lawn of the parish.

MAINE

PORTLAND, ME.—A preliminary meeting in the form of a conference on religious education, the presence of the Most Rev. John Gardner Murray, D.D., Presiding Bishop, and the celebration of the fiftieth

anniversary of the Maine branch of the Woman's Auxiliary, were the features of the 109th convention of the diocese of Maine.

The conference on religious education opened at 9:30 on May 22d in the cathedral parish house. The Rev. Ralph H. Hayden of Camden, the Rev. Malcolm Taylor, secretary of the province, and the Rev. Theodore Ludlow, national secretary for adult education, were the speakers.

One of the most interesting and most largely attended dinner meetings of the Church Club of the diocese was held at the Falmouth Hotel at 6:30 p.m., with the Rev. H. W. Foreman of the National Council, who recently made a survey of the diocese, and the Rev. Mr. Ludlow as the speakers. As a result of the Rev. Mr. Foreman's address, the club arranged to send one of the diocesan clergy to the Cornell summer school for rural work.

Bishop Brewster delivered his annual address in the cathedral on Wednesday morning. He dealt with diocesan problems brought to light through the survey made by the Rev. Mr. Foreman, pleaded for a large measure of self-support on the part of the missions and assisted parishes, and an increase of clerical salaries, emphasized the need for a deeper study of moral problems in view of the prevailing unrest, and advocated the cultivation of the spirit of tolerance in Church life.

Deputies to General Convention were elected as follows:

Clerical: The Rev. W. E. Patterson, Bar Harbor; the Rev. Ernest A. Pressey, Portland; the Rev. Arthur T. Stray, Brunswick; the Very Rev. J. Arthur Glasier, Portland. *Lay:* Kenneth C. M. Sills, Robert H. Gardiner, the Hon. Charles B. Clarke, John S. Rogers.

Alternates: *Clerical:* The Rev. Ralph H. Hayden, Camden; the Rev. Stuart B. Purves, Augusta; the Rev. Robert W. Plant, Falmouth; the Rev. Rush W. Smith, Hallowell. *Lay:* Frederick Drake, Ray E. Estes, Harold L. Pepper, John R. Scott.

The annual missionary service was held in the Cathedral Church of St. Luke on Wednesday evening, with Bishop Murray as the preacher.

Some 300 women assembled for the annual meeting of the Maine branch of the Woman's Auxiliary on Thursday morning. The principal features of the celebration of the fiftieth anniversary of the diocesan Auxiliary were the festival Eucharist celebrated by Bishop Brewster, and a luncheon at the Eastland Hotel.

NEWARK

NEWARK, N. J.—The adoption of a memorial on the life and work of the Rt. Rev. Edwin S. Lines, D.D., late bishop of the diocese, was the first action of the fifty-fourth annual convention of Newark, which met on Tuesday, May 8th, at Trinity Cathedral, Newark.

In his thirteenth annual address to the convention, Bishop Stearly made especial reference to Bishop Lines and the fine qualities of his messages. Dr. Lewis B. Franklin of the National Council made a stirring address, describing the work of the council and urging sympathetic cooperation on the part of the diocese.

The Rev. J. W. Van Ingen of Newark, who was spokesman on behalf of certain members of the convention, called atten-

tion to the fact that the day of meeting was Bishop Stearly's birthday and presented him with a bouquet of flowers.

The activities of St. Barnabas' Hospital, Newark, were presented by the Rev. J. G. Martin, and Archdeacon Hutchinson spoke briefly concerning the House of the Good Shepherd.

One of the features of the convention was the final dinner in connection with the raising of a suitable memorial fund to the memory of Bishop Lines. Out of approximately 50,000 communicants in the diocese, less than 10,000 had been reached and when the total of \$569,368 was announced, the workers paid splendid tribute to those who had labored so hard and earnestly for this cause. Although the result of the campaign at present is short of the object of \$1,000,000, there is a feeling of confidence in many quarters that the effort will be continued and that the benefits of this Bishop Lines memorial campaign have only begun to be felt.

Deputies elected to General Convention were as follows:

Clerical: The Rev. Dr. Arthur Dumper and the Rev. Charles L. Gomph of Newark; the Rev. Dr. Charles T. Walkley, Orange; the Rev. Charles E. McAllister, Newark. *Lay:* C. Alfred Burhorn, Dean Emery, Walter Kidde, Howard I. Dohrman.

Alternates: *Clerical:* The Rev. Robert W. Trenbath, Upper Montclair; the Rev. Augustine Elmendorf, Hackensack; the Rev. Edwin S. Carson, Ridgewood; and the Rev. Dr. Luke M. White, Montclair. *Lay:* James R. Strong, Thomas L. Raymond, George W. Hulsart, and Henry J. Russell.

Delegates to provincial synod were elected as follows:

Clerical: The Rev. George P. Armstrong, Union City, and the Rev. Dr. Charles P. Tinker, Nutley. *Lay:* A. E. Barlow and E. A. Chastaney.

Alternates: *Clerical:* The Rev. Louis W. Pitt, and the Rev. W. L. Leslie, Jr., both of Newark. *Lay:* Franklin J. Ross and George P. Whaley.

NORTH DAKOTA

GRAND FORKS, N. D.—A resolution commending the National Council for its stand on the Naval Bill was adopted unanimously by the annual convocation of the missionary district of North Dakota, meeting in St. Paul's Church, Grand Forks, May 20th to 22d.

The Rev. N. E. Elsworth, Jamestown, and H. T. Alsop, of Fargo, were elected deputies to General Convention, the alternates being the Rev. G. H. Swift, Minot, and W. B. Overson, Williston.

Dr. Gillette of the University of North Dakota conducted a conference on the Social Needs of North Dakota. The Rev. B. T. Kemerer, rector of St. Paul's Church, Duluth, Minn., conducted several conferences on the general Church program. The bishop, the Rt. Rev. J. Poyntz Tyler, D.D., presided at all the meetings. The Ven. H. R. Harrington of Fargo was reelected secretary of convocation.

VERMONT

ST. ALBANS, VT.—The Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, devoted a good part of his address to the 138th annual convention of his diocese to the Thirty-nine Articles. The convention met in St. Luke's Church, St. Albans, May 22d and 23d, and was opened with an address by the Rev. Charles E. McAllister,

a field secretary of the National Council.

In his address, Bishop Hall said that the Thirty-nine Articles are not articles of faith, handed down from the beginning, required to be believed, but are articles of religion "for the avoiding of diversities of opinions, and for the establishing of consent touching true religion," agreed upon in England by the archbishops and bishops of both provinces and the whole clergy in 1562, and in America "established by the bishops, the clergy, and the laity of the Protestant Episcopal Church in 1801."

"I am not defending this or that particular position," said Bishop Hall. "I am protesting against an unfair and unintelligent use of the Articles, divorced from their historical setting and likewise from other statements in the formularies of our Church. They are not weapons with which to belabor with charges of dishonesty and unfaithfulness any clergyman whose teaching and practice may not seem to be in strict conformity with isolated statements of these sixteenth century documents."

Bishop Hall insists that the proper place for the Articles is not in the Book of Common Prayer, any more than the constitution and canons of the Church would find their place in the manual of devotion. The Articles are not addressed to God, but contain controversial statements on comparatively minor matters of contemporary dispute. They belong rather to discipline than to worship, and should be placed rather with the canons than in the Prayer Book.

The bishop also expressed his dislike and disapproval of certain exaggerated usages and language in which some Anglo-Catholics indulge.

"I may instance the use of the word 'Mass' for the sacrament of our Lord's Body and Blood," he said. "This besides being an unmeaning term suggests from association the idea of something done for us rather than of a great offering and pleading in which all join; the insistence of speaking of the sacrament of Penance or the sacrament of Matrimony where the word can only rightly be applied to the state, not to the ceremony of marriage; the use of the term 'Father' as a social prefix to the name of a priest. Among Roman Catholics this is a purely Irish custom. The attempt to impose such nomenclature provokes suspicion, as being associated in the popular mind with an unreformed communion, and as suggesting ideas that do not belong to our position. Catholic thought and life are not recommended by being clothed in strange and alarming garb. That is neither a Pauline nor a Christ-like course. Let us speak the truth in love; neither lightly giving offence, nor easily taking offence."

At the business session of the convention, deputies to General Convention were elected as follows:

Clerical: The Rev. Lawrence Amor, Woodstock; the Rev. J. E. McKee, Bennington; the Rev. Frank J. Knapp, Montpelier; the Rev. George L. Richardson, Burlington. *Lay:* Herbert W. Condon, Arlington; Oscar Rixford, Highgate; John Spargo, Bennington; M. C. Webber, Rutland.

Alternates: *Clerical:* The Rev. Morgan Ashley, Rutland; the Rev. W. J. Brown, Manchester; the Rev. M. W. Ross, St. Albans; the Rev. A. C. Wilson, Poulton. *Lay:* George Cassidy, Rutland; Harrison Cook, Burlington; Frank Oldfield, Burlington; L. Burton Jones, Island Point.

VIRGINIA

RICHMOND, VA.—Discussion of problems of the development of the missionary work of the diocese took up the main portion of Bishop H. St. George Tucker's address at the opening of the 133d annual council of the diocese of Virginia

held in Grace and Holy Trinity Church, Richmond, the Rev. Dr. W. H. Burkhardt, rector, on May 23d and 24th. The bishop recommended that a strong commission be appointed to make a real survey of all the missionary work of the diocese, including the mountain work, the colored work, and the rural work. This commission was later appointed by action of the council.

The rural work was kept to the fore in the deliberations of the council, a splendid report being made by the Rev. F. D. Goodwin, rector of Cople parish, on salaries and salary needs of the forty-odd rural clergy in the diocese. The first result of this report was the establishment of a fund of \$6,000 for the increase of such salaries to a point nearer a living wage.

The council also made provision for the payment before the time of General Convention of the remainder of the amount pledged by the diocese at New Orleans toward the deficit of the general Church.

The historiographer's report called attention to the fact that the diocesan missionary society which has been the backbone of the missionary work of the diocese was first established by the convention of the diocese in 1829 at a time when considerably more than one-half of the 100 parishes in the original diocese of Virginia were dormant. The first work of the society was to send missionaries to revive the dormant parishes.

The council appointed a committee to arrange for a celebration of the centennial anniversary of the diocesan missionary society in 1929. The present dioceses of Southern Virginia, Southwestern Virginia, and West Virginia are the direct result of the work of the diocesan missionary society and will be invited to take part in the centennial celebration.

The council discussed the proposed changes in the Prayer Book and went on record as being strongly opposed to the removal of the Articles of Religion from the Prayer Book. Disapproval was also given to the proposed insertion of a collect, epistle, and gospel, for the Communion service in the burial service and to the changing of the first four petitions of the litany.

The following were elected deputies to General Convention:

Clerical: The Rev. Dr. Berryman Green, Alexandria; the Rev. Dr. Frederick D. Goodwin, Warsaw; the Rev. Dr. B. D. Tucker, Jr., Richmond; the Rev. Dr. J. Y. Downman, Richmond. *Lay:* John Stewart Bryan, Richmond; Rosewell Page, Beaver Dam; Robert Beverley, Caret; and Lewis C. Williams, Richmond.

Alternates: *Clerical:* The Rev. Dr. W. H. Burkhardt and the Rev. Dr. W. D. Smith, Richmond; the Rev. W. Roy Mason, Charlottesville; the Rev. G. M. Brydon, Richmond. *Lay:* Murray M. McGuire and John M. Taylor of Richmond; Dr. James H. Dillard, Charlottesville; and A. R. Hoxton, Alexandria.

The election of other diocesan boards and officials resulted in the main in the reelection of those already holding office.

WASHINGTON

LAUREL, MD.—Bishop Freeman emphatically stressed the need for unity and consolidation within the Church in the face of the attacks from without at the thirty-third annual convention of the diocese of Washington, held in St. Philip's Church, Laurel, May 22d and 23d. He made a strong plea for the avoidance of party spirit, and excesses of individualism on either side. He urged the necessity for loyalty in teaching, worship, and practice to the ideals of the Church as laid down in the Prayer Book and canons. "At

the approaching General Convention," said the bishop, "there are far weightier matters pressing for consideration and decision than the disposition of the Thirty-nine Articles."

The convention met this year for the first time in its history outside of the city of Washington in the new parish hall at Laurel.

The following deputies to General Convention were elected:

Clerical: The Rev. Z. B. T. Phillips, D.D., the Rev. Robert Johnston, D.D., the Rev. George F. Dudley, D.D., the Very Rev. G. C. F. Bratenahl, D.D., all of Washington. *Lay:* Hugh T. Nelson, Dr. W. Sinclair Bowen, H. L. Rust, and A. S. Browne.

WEST VIRGINIA

CHARLESTON, W. VA.—A service in memory of the fiftieth anniversary of the consecration of the late Bishop Peterkin, the first bishop of the diocese, opened the fifty-first annual council of the diocese of West Virginia, which met in Charleston, May 22d to 24th. Dean Berryman Green of the Virginia Theological Seminary gave an address on the life and ministry of Bishop Peterkin.

A memorial from the vestry of Trinity Church, Huntington, asking that the council go on record against the elimination of the Thirty-nine Articles from the Prayer Book, resulted in the passing of two resolutions: (1) That the council go on record as favoring the keeping of the Articles in the Prayer Book; (2) that the council ask General Convention to appoint a committee for the revision of the Articles.

Because of recent stringent criticism of the scholarship of the Virginia Theological Seminary and the controversy arising therefrom, a resolution was unanimously passed declaring the council's confidence in, and hearty approval of, the work the seminary is doing.

The Rev. Dr. Elmer Schmuck of the National Council, and the Rev. Dr. Larkin Glazebrook, representing the National Commission on Evangelism, also addressed the council.

Deputies elected to General Convention were:

Clerical: The Rev. J. W. Hobson, Bluefield; the Rev. John S. Alfriend, Weston; the Rev. John Gass, Charleston; and the Rev. Wilson P. Chrisman, Beckley. *Lay:* R. L. Archer, William Peterkin, R. Bias, S. G. Cargill.

Alternates: *Clerical:* The Rev. S. Roger Tyler, Huntington; the Rev. J. T. Carter, Clarksburg; the Rev. Robert S. Lambert, Fairmont; and the Rev. John L. Oldham, Martinsburg. *Lay:* C. A. Miller, O. O. Deyerly, J. O. Watson, and J. M. Crawford.

WOMAN'S AUXILIARY OF WESTERN NEW YORK MEETS

ROCHESTER, N. Y.—The annual meeting of the Woman's Auxiliary of Western New York was held in St. Paul's Church, Rochester, Wednesday and Thursday, May 23d and 24th. The meeting began with a meditation by the rector of St. Paul's, the Rev. Dr. George Norton, on Wednesday at noon.

A resolution of regret was offered at the retirement of Mrs. Elizabeth Robins as president, which office she has held for six years. Mrs. James Dyett of Buffalo was elected diocesan president.

The meeting heard addresses by the Rev. Harold Holt of the national Department of Christian Social Service; the Rt. Rev. Hiram Richard Hulse, D.D., Bishop of Cuba; Dr. John W. Wood of the National Council; and the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York.

Commons Must Pass Prayer Book Measure Before It Reaches Upper House

Bishop of London Not Disturbed Concerning O u t l o o k—Irish Church Synod Meets

The Living Church News Bureau
London, May 25, 1928

WHEN THE PRAYER BOOK MEASURE comes before Parliament next month, it has been agreed that the procedure of last December should be reversed, and that the measure should come in the first instance before the House of Commons. Only if it is passed there, will it be brought before the House of Lords, as it is necessary for both Houses to pass the resolution authorizing the presentation of the measure to the King for the royal approval. The discussion in the House of Commons has been fixed for June 13th and 14th, and the opponents of the measure are calling a meeting next week to discuss their plan of campaign. It is understood that the solicitor-general, Sir Boyd Merriman, will present the measure for approval. The home secretary, Sir William Joynson-Hicks, will again lead the attack, and he will have the help of Sir Thomas Inskip, the attorney-general.

Protestant opposition is growing more vehement. Bishop Knox is urging rejection in innumerable letters to the press, and the Bishop of Norwich is making stirring speeches at Protestant demonstrations. The Moderator of the Free Church of Scotland has denounced the efforts to "Romanize" the Church of England, and has predicted "the complete collapse of Protestantism in England" if the Prayer Book measure receives parliamentary approval. Resolutions calling for rejection have been passed by the National Free Church Council and the Federal Council of Evangelical Free Churches. The bishops' concessions to Protestant prejudice, that have antagonized Anglo-Catholics, have apparently sadly failed in their purpose.

LORD CECIL ON SIR WILLIAM'S LETTER

Lord Hugh Cecil, writing to the *Times* with reference to Sir William Joynson-Hicks' letter to the Bishop of London (which was summarized last week), says that he finds it difficult to understand. He combats the home secretary's implied assertion that the bishops are incompetent, but even if they are, he says, they may reasonably appeal for obedience.

BISHOP OF BIRMINGHAM ON PRAYER BOOK AND PARLIAMENT

The Bishop of Birmingham, speaking at a meeting in Birmingham last week, called to consider the New Prayer Book and Parliament, said that it was on the question of reservation that the ambiguity of the proposed book was most dangerous. The new rubric permitted continuous reservation, and the concession was not balanced by any doctrinal statement reaffirming the teaching of the Reformed Church. Some of them urged the insertion of such a statement, the need of which had been affirmed alike by the Houses of Clergy and Laity. It was not generally known that the following form was drawn up and supported by some of the most learned bishops:

"Lest the provisions made in this alternative order for the Communion of

the Sick should be misconstrued, it is hereby declared that there is intended thereby no use of this Holy Sacrament other than that which our Saviour Himself commanded. Moreover, while His presence in the Lord's Supper is to be ever most reverently and thankfully acknowledged, it is likewise to be remembered that, as we are taught in the Holy Scriptures, He dwelleth by faith in the hearts of His people; that where two or three are gathered together in His Name, there is He in the midst of them; and that He Himself hath said, 'Lo, I am with you always, even unto the end of the world.'"

Until almost the last moment, said Dr. Barnes, it seemed as if that statement might find a place in the new proposals. But it proved too straightforward to be acceptable.

Dr. Barnes went on to say that his policy, if the present proposals were rejected, was a less ambitious type of reform, a series of non-contentious proposals which would simplify the old book and adapt it to modern needs, with the more successful changes of the present revision as a basis. Concurrently with such a moderate revision, a measure should be introduced for the restoration of order within the Church. Simple and effective proposals were in existence such as without a doubt the Commons would accept if they were submitted by the Church. He fervently hoped that the Commons would re-affirm the significant decision of December last.

ISSUE DECLARATION OF BELIEF

The Central Council of Catholic Societies has issued a carefully-worded declaration of belief, which has been sent to those of the clergy likely to be in sympathy, to give them an opportunity of testifying to their faith in the Catholic doctrine of the Blessed Sacrament. Such clergy are asked to sign and return a copy of the declaration, which is as follows:

"In view of the grave unsettlement of mind which has been caused by recent discussions of eucharistic doctrine, we, the undersigned priests of the provinces of Canterbury and York, declare our belief as follows:

- "1. We believe that in the Holy Eucharist the bread and wine become the Body and Blood of our Lord Jesus Christ by virtue of the Prayer of Consecration, and that therefore He Himself is truly present under these outward forms.
- "2. We believe that the Body and Blood of our Lord thus truly present are offered to the Father as a sacrifice; that this sacrifice is one with the sacrifice of the cross; and that it is the continual commemoration of our Lord's death and resurrection, and the continual application of His merits.
- "3. We believe that our Lord Jesus Christ being therefore truly and personally present in the consecrated Sacrament is therein to be adored; and that inward and outward acts of adoration are due to Him in the liturgy after the consecration.
- "4. We believe also that our Lord is no less present in the Sacrament when reserved; and therefore is therein always to be adored with like acts of adoration."

ORGANIZE THE FRIENDS OF YORK MINSTER

The dean and chapter of York Minster have followed the example of Canterbury

Cathedral and other ancient foundations, and have organized a society which is to be called the Friends of York Minster. Its immediate objects are to maintain worthily both the services, which are inevitably costly, and the fabric, which is making abnormally heavy demands at the present time in respect to its stonework, its roofs, and especially its unique heritage of stained glass. The Duke of York has consented to become patron of the society, and he and the Duchess of York have enrolled themselves as the first members. An annual subscription of 5/- will admit to membership, and details of the scheme may be obtained from Lieut.-Col. C. Howard Vyse, Langton Hall, Malton, Yorkshire.

SYNOD OF CHURCH OF IRELAND MEETS

The Bishop of Meath (Dr. Orr) preached at the special service held in St. Patrick's Cathedral, Dublin, in connection with the twentieth general synod of the Church of Ireland. The bishop said that for the fifty years since disestablishment the Church of Ireland seemed to him to have been drifting toward a dead level of uniformity which did not show life at its best, and that there was wanting vision, imagination, and the spirit of adventure.

In the absence of the Primate, the Archbishop of Dublin presided at the general synod, at which there was a record attendance of synodsmen. The principal business was to provide assistance toward Church extension in the city and suburbs of Belfast. The synod also authorized the representative Church body to allocate the compensation moneys received for the destruction, during the civil strife, of St. Thomas' Church, Dublin, for providing another church and parochial hall, in the vicinity of Sackville street. A bill to admit women to membership of the general synod was considered. The matter will probably now come before the diocesan synods, and then before next year's general synod.

A missionary council of the Church of Ireland to take the place of the board of missions was constituted as the official body of the Church of Ireland representing the Church's missionary work overseas. It consists of the archbishops and bishops, of eight members elected by the general synod from its members, of twelve members to be elected by the missionary societies, of three to be elected by the archbishops, and four to be coöpted by the missionary council.

GEORGE PARSONS.

A REMARKABLE CONFIRMATION IN OHIO

CLEVELAND, OHIO—The largest confirmation class in forty years, in All Saints' Church, Cleveland, the Rev. James A. Midgley, rector, was presented to Bishop Rogers; and seven adults were received from the Roman communion.

A grandmother and her two grandsons were confirmed together; in three cases, mother and son. Four wives entered the Church of their husbands; one husband, the Church of his wife; and a husband and wife, of different Churches, united with ours. Five boys and three girls from the Church school were influential in having seven parents and grandparents come into full membership. Four Roman Catholics, three Methodists, two Lutherans, and one of the United Brethren were baptized with twelve others.

Recommend Larger Appropriations in Some Budgets at National Council Meeting

Report on Survey of Work in Oklahoma—To Assist Rebuilding Hospital in Utah

The Living Church News Bureau
New York, May 31, 1928]

A SPECIAL MEETING OF THE NATIONAL Council was held in New York May 31st, with meetings of the Departments of Missions, Religious Education, and Finance on May 30th. This meeting was held to clear up important business connected with the budgets, the proposed quotas, and the program, all of which must be presented to the meeting of the General Convention in Washington in October.

For the first time in the history of the Church, not only the bishops of the continental domestic missionary fields, but also many of the bishops of the dioceses receiving appropriations, met for the purpose of going over their prospective budgets in order to make recommendation to the National Council. In some of these budgets, such as those of Oklahoma, Sacramento, Oregon, Kansas, and Springfield, much larger appropriations than those in force were recommended by the bishops. It was felt that in these fields opportunities faced the Church which justify a larger investment by the general Church than had been the case in the past. In each of these cases the bishop expressed the desire to have the National Council send a committee to make a survey of the situation, in order that an accurate detailed report might be brought back before the increased appropriations were granted. It was possible to make these surveys in only two cases—Oklahoma and Sacramento. Dr. Franklin was the only member of the committee of Bishop Burleson, Dr. Wood, and himself, who was able to visit Oklahoma.

NEED OF CHURCH IN OKLAHOMA

Dr. Franklin's report showed that the need for the Church is great. Oklahoma leads the states in its percentage of population not connected with any Church. The denominational Churches are trying to meet the need and in the large cities have erected enormous buildings, usually heavily encumbered with debt.

In the cities the development and fairly rapid growth of the Church is assured, wherever the right kind of leadership can be provided and continuity of leadership assured.

In the rural districts and small towns the situation is entirely different. The Episcopal Church is either unknown or classed with the Roman communion and consequently hated by the large majority of the population. While the task here is a difficult one the need is even greater than in the cities.

The student problem is quite different from what it is in the north and east. Instead of the average of ten per cent of Episcopal students, we have seldom over one per cent and at the State Normal School at Durant out of 3,000 students we have three, or one-tenth of one per cent.

Dr. Franklin discussed with a number of representative laymen Bishop Casady's proposal to the effect that if the increased appropriation is granted the council may reasonably expect Oklahoma to be wholly

self-supporting in six years. There is good reason to believe that this can be achieved. The money is there in the Church to provide an adequate endowment and support a reasonable diocesan program.

When the people of the district see that the National Council is in earnest, that the bishop has the ability to adopt and carry out a sound policy, when their local financial problems are more nearly solved, they will be ready to undertake real responsibility for the district.

SPECIFIC RECOMMENDATIONS

Dr. Franklin then recommended that the appropriation for salaries be in the sum of \$35,800 instead of \$39,800 as requested. This would eliminate provision for a director of religious education and a proposed new mission in Tulsa and in Oklahoma City. If new missions are needed in Oklahoma City and Tulsa they should be manned largely by lay workers and financed by the cathedral and Trinity, Tulsa.

He also recommended the addition of two U.T.O. workers at \$1,200 each for work in the western part of the state in agricultural centers where the Church is practically unknown. Bishop Casady accepts this recommendation.

INDIAN WORK

Aside from regular visits to the Indian school at Concho by the rector of El Reno there is no regular Indian work being done. The problem in Oklahoma is different from the Indian problem elsewhere. Some of the Indians, particularly the Osages, are very wealthy, others are very poor. Intermarriage is quite usual and is not frowned upon. The appropriation for Indian work should be made but contingent upon a careful survey of the situation, preferably by Archdeacon Ashley of South Dakota, and the adoption by the bishop and the National Council of a plan of work.

FINANCE DEPARTMENT RECOMMENDS HIGHER APPROPRIATION

The Finance Department had spent a great deal of time at its meeting in April considering the budgets of the various mission fields and the departments, but had not been able to finish its task. It took them up again at its meeting May 30th, and recommended to the council an appropriation totalling \$4,337,958. This compares with a budget totalling \$4,250,400 approved by the council for the year 1928. This increase is partly accounted for in the normal increase due to the contract with our missionaries covering increases in salary due to term of service, and also to small increases in the salaries of our missionaries in the foreign and Latin American fields, made necessary by the greatly increased cost of living. There was also an increase in the children's allowances made to missionaries in all fields where such allowances are now in force. These advances account for more than \$50,000 in the increase of appropriations. Even with this small increase over the year 1928, the budgets were cut literally to the bone, and every possible item that could be reduced or eliminated was scrutinized and action taken thereon.

The adoption of the budget naturally led to the question of the quotas to be

recommended to the General Convention for assignment to the various dioceses for the coming triennium. As will be recalled, the last General Convention asked the Presiding Bishop to appoint a special committee to consider the question of a revision of the method of figuring the quotas, and this committee reported at the December 1927 meeting, recommending a flat percentage of parochial current expenses instead of the sliding scale of percentages as at present in use. The council felt that it was not prepared to accept the recommendation of the committee, but in order that further study might be given to this matter, appointed a committee to bring in a recommendation to the council as to a method of determining the quotas that should be recommended to General Convention. This committee brought in its report and by a majority vote of the committee recommended that the sliding scale method be continued but that a new scale be adopted which would result in a lessened difference in the percentages. The council adopted the report of the committee. This action has the effect of reducing the quotas to the larger dioceses, and increasing the quotas of the smaller dioceses, but not in such a large amount as would have been true in the case of the adoption of the flat rate.

HOPE TO CLEAR DEFICIT

A telegram was received from the Rev. Addison E. Knickerbocker, representative from the province of the Northwest, announcing that the diocese of Minnesota had, at its convention held a few days before, voted to assume its share of the deficit. This amounts to \$10,800. The Presiding Bishop stated that the bishops of only three dioceses which had not so far contributed toward the deficit have written that they cannot make any contributions toward this fund; that the bishops of all other dioceses have written that they will contribute, and that it was his hope and expectation that this deficit, which was reported to the General Convention in 1925, would be entirely liquidated before the opening of the General Convention of 1928.

The situation as of May 29th, 1928, was:

Deficit as of December 31, 1925 . . .	\$1,534,303
Assumed by dioceses and districts	1,417,650
Subscriptions and definite assurances	1,403,985
Of which there has been paid in cash	1,314,067

TO ASSIST IN REBUILDING ST. MARK'S HOSPITAL, UTAH

The council had before it for a number of months a request from the Bishop of Utah for assistance in rebuilding St. Mark's Hospital, Salt Lake City. The present hospital is not only inadequate but in such an undesirable location due to its proximity to oil refineries, that it is absolutely necessary to move to a new location if it is to continue business. It is proposed to secure a new site and build a hospital, the total cost of which will be \$1,000,000.

The Hon. W. W. Armstrong, a member of the board of directors, appeared before the Department of Missions and the National Council, and made an appeal for an appropriation of \$350,000, stating that the rest of the money necessary to secure the site and build and equip the hospital would be raised in Salt Lake City.

After Mr. Armstrong's presentation, the council asked the Bishop of South Dakota, who had been over the situation in Salt Lake City, Dean Chalmers, and Senator Tully, with the Bishop of Georgia and Harper Sibley, and the domestic secretary, to go over the whole proposition with Mr.

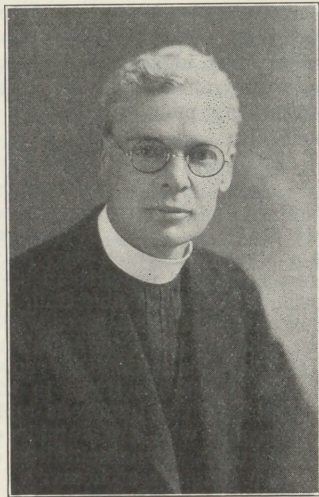
Armstrong, and bring in a definite report which might be a basis for action on the part of the council. The committee's report, which was adopted by the council, contained a resolution: "That from undesignated legacies now in hand or presently to be received, the National Council hereby reserves until July 1, 1929, the sum of \$50,000 for St. Mark's Hospital, Salt Lake City, Utah, subject to the raising in cash or valid pledges prior to July 1, 1929, of the full amount needed to complete the hospital without debt, said \$50,000 then to be appropriated as the last payment of the amount needed; and that the Presiding Bishop be authorized to appoint a committee of this council to visit Salt Lake City, and give such information and assistance as may be desired."

Dr. M. B. Stewart of Nashotah to Be Professor at General Seminary

Sixtieth Anniversary at Holy Trinity Church—St. Stephen's College Asks Coöperation

The Living Church News Bureau
New York, May 31, 1928

AT THE ANNUAL COMMENCEMENT EXERCISES of the General Theological Seminary, which were held last Wednesday morning at the Seminary chapel in Chelsea Square (Ninth avenue



SUCCEEDS DR. HALL

Rev. M. Bowyer Stewart, D.D., professor of Dogmatic and Moral Theology at Nashotah, who has accepted a similar appointment at General Theological Seminary.

and Twentieth street), it was announced that the Rev. Marshall Bowyer Stewart, D.D., now professor of Dogmatic Theology at Nashotah House, is to become a member of the faculty at the General Seminary next fall. Dr. Stewart will succeed the Rev. Dr. Francis J. Hall as professor of Dogmatic Theology on the Mary Crooke Hoffman Foundation.

Professor Stewart has thus far spent his ministry in the educational field. Ordained in 1905, following graduations from Trinity College in 1902 and from the General Seminary in 1905, he was an instructor in the latter named institution from 1907 to 1909, and rendered a like service from 1909 to 1913 at the Western Seminary in Chicago. The past fourteen years have been spent at Nashotah Seminary, two years as instructor in Dogmatics and since 1916 he has been the professor in

APPOINTMENTS

In accordance with the plan of the adult division of the Department of Religious Education to strengthen the Church's work at college centers, Mr. Glenn, the secretary for College Work, asked for the appointment of four men, who would give part time to this work. These appointments were made by the council.

Franz von Schilling was appointed treasurer of the district of Haiti.

The Presiding Bishop announced to the council the death of Miss Emily C. Tillotson, educational secretary of the Woman's Auxiliary, and an appropriate minute was adopted by the council standing.

After the blessing by the Presiding Bishop, the council adjourned to meet in Washington, October 8th and 9th.

that department. With his experience his influence has grown until now when he is acknowledged to be among the foremost theologians of the American Church. In 1926 he delivered the Paddock Lectures. From Nashotah, the General Seminary, and from Trinity College he has received the degree of Doctor in Divinity.

SIXTIETH ANNIVERSARY AT HOLY TRINITY CHURCH

In its new location at Seaman avenue and Cumming street the Church of the Holy Trinity will, this coming week, observe the sixtieth anniversary of the incorporation of the parish. Under the direction of the rector, the Rev. William H. Owen, a program has been arranged which indicates something of the spirit in which this church is meeting the conditions in its new field. On Thursday, June 7th, a part of the day will be devoted to the women of the parish with the Rev. Dr. Silver as speaker at the afternoon meeting; on the evening of that day Haley Fiske will address the Men's Club. Bishop Manning will visit the parish next Saturday afternoon at 3:30 for the breaking of the ground of Sherwood-Blodgett House, the first of a group of parish buildings. Sunday, the 10th, will be observed as founders' day with Dean Robbins as celebrant at the late Eucharist and the Rev. Dr. Chorley, historiographer of the diocese, as preacher. On the evening of that day Judge Crain of the supreme court will speak at a service for the pupils of the Church school.

Holy Trinity Church was incorporated in 1868, and in 1927 merged with the Chapel of the Redeemer. Its new location is near the intersection of Broadway and Dyckman street.

THE REV. DR. SEDGWICK RESIGNS AS RECTOR AT YONKERS

Announcement is made of the resignation of the Rev. Dr. Theodore Sedgwick as rector of St. Andrew's Church at Yonkers, the same to take effect July 1st. This means the retirement from active parochial work, for a time at least, of one of the more prominent of our diocesan clergy, and a vacancy in the rectorship of one of the largest parishes in this diocese outside of New York City.

After a very active ministry spent in the direction of a large parish in St. Paul, Minn., for eleven years, of Calvary Church, New York, for thirteen years,

(Continued on page 209)

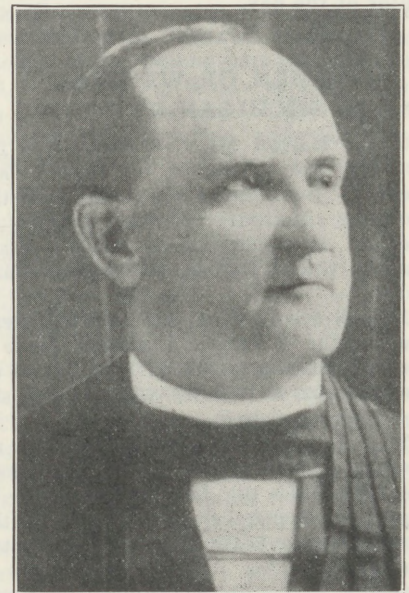
Bishop Guerry Shot by Mad Priest

May Die as Result of Wound in Chest—Assailant Commits Suicide

[BY TELEGRAPH]

Charleston, S. C.—Suffering from a gunshot wound in the chest, inflicted by an apparently insane priest, the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina, is in a very critical condition, but with some chance of recovery. Following his attack on the bishop, the assailant, the Rev. Joseph H. Woodward of Brunswick, Ga., committed suicide by shooting himself through the head.

An operation was performed on the bishop at once, and the morning after the attack (Tuesday) he was reported to be



VICTIM OF INSANE PRIEST
Rt. Rev. William A. Guerry, D.D.,
Bishop of South Carolina

reacting favorably to the attempt to check the hemorrhages from which he was suffering. He regained consciousness Monday night. Tuesday morning there was no alarming rise of temperature or respiration, but the surgeons reported his condition as very serious.

The attack took place on Monday, June 4th, at the diocesan office here. Following a conference, the Rev. Mr. Woodward, who was formerly a missionary in this diocese, and was still canonically connected with it, suddenly shot the bishop in the chest, then shot and killed himself.

The Rev. Mr. Woodward apparently had gone to the bishop for financial aid. Gripped in Bishop Guerry's hand when he was found unconscious on the floor was a \$50 check made out to Mr. Woodward.

The Rev. Mr. Woodward had for some time been regarded as mentally unstable. He is thought to have been unbalanced by a series of recent misfortunes, including the death of a young daughter, and finally crazed by brooding over the bishop's inability to give him work or a place on the pension list. He was ordained deacon in 1894 and priest the following year, and had held cures in Mississippi and Florida before coming to South Carolina. He was 66 years old, and leaves a widow and four children.

CALIFORNIA PRIEST BEATEN AND ROBBED

PASADENA, CALIF.—Returning home from Los Angeles through this city on the evening of May 28th, the Rev. Maurice L. Kain, rector of Holy Trinity Church, Covina, was attacked and robbed by unknown assailants.

As Fr. Kain left his automobile he was met by three young men, one of whom asked him for a match. Obliging Fr. Kain sought to comply with the request and was searching his pockets when one of the men slugged him in the face, presumably with a blackjack. When he recovered consciousness he was lying on the curb with pockets turned inside out and his wallet missing.

Fr. Kain was able to drive to his home, where he received medical attention. Twelve stitches were necessary to sew together two deep gashes in his lower left cheek. As a result of his injuries he was unable to speak at the San Gabriel Valley observance of Memorial Day at Covina, where he had been scheduled as the orator of the day.

WOMEN OF WESTERN MICHIGAN MEET

GRAND RAPIDS, MICH.—Adventuring for God was the subject of the bishop's address at the annual convention of the Woman's Auxiliary of the diocese of Western Michigan, which met in Grace Church, Grand Rapids, on Tuesday, May 22d.

Miss Grace Lindley, the national president of the Woman's Auxiliary, made a most interesting and inspiring address on the Church's missionary work, which she had recently visited.

The U.T.O. treasurer reported an amount exceeding \$5,000, and expressed the hope that the last collection to be made in September would bring the amount up to \$7,000 for the coming triennial.

Owing to health conditions the president, Mrs. James E. Wilkinson, declined a reelection, and Mrs. W. G. Studwell of Battle Creek was elected president.

WEST MISSOURI WOMAN'S AUXILIARY MEETS

EXCELSIOR SPRINGS, MO.—The congregation of St. Luke the Beloved Physician, Excelsior Springs, was host to the diocesan branch of the Woman's Auxiliary on May 3d. Seventy-five members were present at the celebration of the Holy Communion and sermon by the Rev. Henry N. Hyde and at the luncheon and business sessions. The missionary address was made by the Rev. James P. DeWolfe, rector of St. Andrew's Church, Kansas City. The Auxiliary voted to raise and appropriate an annual sum of \$600 in addition to its regular obligations and objects, for the purpose of assisting the diocese to place a resident clergyman at Nevada and Lamar.

DEAN STURGES RESUMES DUTIES

BOSTON—The Very Rev. Philemon F. Sturges, D.D., Dean of St. Paul's Cathedral, Boston, has returned to his duties after a short rest of less than two weeks. Dean Sturges had an attack of influenza in the spring and was very much run down in consequence.

Diocese of Massachusetts Offers Choice of Camps to Boys and Girls

Rector of Trinity Outlines New Parish Opportunities—Indians Call on Bishops

The Living Church News Bureau
Boston, June 2, 1928

SUMMER CAMPING PLANS ARE ENGAGING the attention of the young folks of the diocese, and parents, rectors, Church school and parish workers are frequent callers at the Diocesan House at this season of the year.

The boys, rightly enough, have rather the best of the opportunities to go camping as matters now stand. The diocesan camp for boys, William Lawrence Camp, in Centre Tuffonboro, N. H., is under the direction of Frank W. Lincoln, Jr., boys' work counselor in the diocese. This camp is in the Ossipee Mountain region and is 1,150 feet above sea level.

The National Galahad Camp at East Sebago, Me., is under the direction of the Ven. Ernest J. Dennen, ably assisted by Mrs. Dennen as camp mother. The coming summer will be O-At-Ka's twenty-second season and, as is natural, a very fine equipment, a model of its kind, has been acquired in that length of time.

Lincoln-Hill Camp in the pleasant Massachusetts countryside at Foxboro will receive boys in August. This is the Episcopal City Mission camp under the direction of William H. Haynes, who, during the winter months, is in charge of the boys' clubs in mission parishes of the archdiocese of Boston. Miss Elise Dexter, formerly of the Church General Hospital, Wuchang, China, will be the camp mother.

The prices at these camps vary from \$8 to \$10 weekly. The aim is to provide the desirable educational features of a real camping experience under expert supervision and Church influence. All of the camps have a well-arranged program, including a brief morning work period. Groups are formed for the pursuit of crafts and there are all the activities and sports that a boy could desire. While efficient leadership is provided for various recreational activities, it is nevertheless a rule that the counselors are chosen because of character and temperament rather than for excellency in any chosen sport.

In addition to these three camps, there are two for boys who would not otherwise be able to enjoy a camp experience. Grotton School maintains a camp for this purpose on Newfound Lake, N. H., and St. Mark's School bears the expense of Brantwood Camp in South Lyndeboro, N. H. At these two camps \$3 covers a two weeks' stay and the railway fares of a boy. "Help a boy to have a good time at the right time and in the right place and you reach him in time," says Archdeacon Dennen, chairman of the department on boys; these camps are doing their best to carry out the precept.

Girls will be given their taste of camping joys at Lincoln-Hill Camp, Foxboro, in July. Miss Alexa M. Anthony will be head counselor. As in arrangements for all the camps for boys, the swimming program will be under the direction of a Red Cross life saver and the girls may enjoy to the full as well supervised a program of sports, nature work, and handcraft as their brothers.

Members of the Order of the Fleur de Lis, an organization for girls, will be given the use of the Galahad Camp O-At-Ka, for two weeks beginning August 23d.

In addition, the Episcopal City Mission will accommodate boys' or girls' clubs or choir groups at Camp Na-E-Co, Mothers' Rest, Revere Beach, at a cost of \$5 weekly for each person.

In addition to the camps mentioned and various others run by individual parishes, there is the Cathedral Farm which welcomes the grown people of the diocese at a cost of \$10 each weekly. The farm is in Hubbardston, western Massachusetts, and is upon two hilltops with an inspiring view. A camp for choir boys of the cathedral is run in connection with the farm,

OPPORTUNITIES FOR TRINITY

The growth of a city has always made many problems for the downtown churches which rapidly find their parishioners living at greater and greater distances from them. Happily, the necessary readjustments often enable a church so situated to have even a richer and more influential life than before. A brilliant example of such a happy outcome is, of course, the Cathedral Church of St. Paul. The Rev. Henry K. Sherrill on May 27th, the fifth anniversary of his installation as the rector of Trinity Church, Boston, described the church life he hopes may be developed as Copley square becomes more and more "down town." Members and attendants were asked to work with him toward the attainment of an ideal, to become missionaries in order to bring in the thousands of non-churchgoing men and women of the neighborhood.

"More and more I hope that the people of this community will observe that the doors of this place are open," he said, "and, if they are going by on business, here is a place into which they may come for a few moments' practice in silence of the presence of the Living God. Here in the heart of this city is a place where men can find God in peace and quietness. I would not dare be satisfied, even if this church were filled five times in the day, when I think of the hundreds and thousands of people who are outside of any Christian Church, yet are children of God and who are religious at heart."

INDIANS CALL ON BISHOP

Sioux Indians from South Dakota touring with the Sells-Floto circus visited the Diocesan House for the second season in succession in order to pay their respects to the bishops of the diocese. The one arranging these calls is William Jacobs, whose Indian name is Crazy Bull and who has spoken about the customs of his people in many parishes. This visit to the Diocesan House has a real meaning, for these Indians are Churchmen; some of them knew Bishop Hare and some of them wore Bishops' Crusade buttons amid the splendor of their costumes. The visit has shown the Indians that there is a friendly welcome for them at the Boston headquarters of their Church, and it also has given a vivid message from one of the most interesting of our mission fields to those fortunate enough to have met these unusual guests or to those who saw their pictures in the daily papers. We may say, too, that we liked the spirit of William Jacobs in acting as guide to his people and doing his best to help them while they were stationed in this city.

TWO ARCHDEACONRY MEETINGS

Bishop Babcock will preside at two archdeaconry meetings during the coming week: on June 5th the meeting of the archdeaconry of New Bedford in the Church of the Messiah, Woods Hole; on June 7th the meeting of the archdeaconry of Lowell in St. Paul's Church, Malden. The programs of both meetings are similar. The program of the meeting of the archdeaconry of Lowell will begin with a service of Holy Communion at 10:30 A.M. The business session will be opened by Bishop Babcock, and the Rev. H. Robert Smith, rector, will welcome the delegates. The subject, What is the Message of the Church to the Unemployed?, will be presented by three speakers, the Rev. Smith O. Dexter of Concord, the Rev. C. B. B. Bowser of Lawrence, and the Rev. Appleton Grannis of Lowell. A discussion will follow. The Rev. J. Malcolm-Smith of Haverhill and the Rev. Arthur C. Peabody of Newburyport will speak on Do We Recommend that the Thirty-nine Articles be Omitted from the Prayer Book? The delegates will be the guests of the rector and the ladies of the parish at luncheon. The meeting of the archdeaconry of Lowell will come in the midst of the week devoted to observance of the sixtieth anniversary of St. Paul's Church, Malden.

A pleasant feature of the meeting of the archdeaconry of New Bedford will be a visit to the aquarium maintained by the Marine Biological Laboratory at Wood's Hole. The coast guards stationed on this pleasant portion of the south shore will also show what is being done to control bootlegging.

NEW SECRETARY FOR RELIGIOUS EDUCATION

The new executive secretary of the department of religious education, the Rev. William M. Bradner, was welcomed by the members of his department at a meeting on May 28th and he officially assumed the duties of his office on June 1st. He is the son of the Rev. Lester Bradner, Ph.D., for ten years connected with the Department of Religious Education under the National Council and now educational secretary for the diocese of Rhode Island.

William M. Bradner graduated from Yale University in 1922, and then becoming a student at the General Theological Seminary for two years, and a student at the Episcopal Theological School, Cambridge, for one year. After leaving the Cambridge school, he became missionary-in-charge at Ascension Church, Cove, Ore., and had six other missions and preaching stations under his supervision until he left to assume direction of the educational work in this diocese.

NEWS NOTES

Members of parishes of the diocese who are ready for confirmation but who for some good reason were unable to be present at the visitations in their parish churches, will be confirmed by Bishop Slattery in St. Paul's Cathedral, Boston, at 5 P.M. on Tuesday, June 5th. Last year thirty persons were presented for this sacrament by twelve rectors. The beauty and inspiration of this diocesan service, as well as the number of candidates glad of the privilege, grows each year.

Candidates from St. Andrew's Silent Mission for Deaf Mutes will be confirmed by Bishop Slattery in St. Paul's Cathedral next Sunday afternoon. St. Andrew's Silent Mission is hospitably quartered for regular services in Trinity Church, Boston, but the baccalaureate service of the Massachusetts Institute of Technology to

be held in Trinity Church at that same hour has necessitated the change to the cathedral. The minister in charge of St. Andrew's Silent Mission is the Rev. J. Stanley Light.

Five students of the Episcopal Theological School, Cambridge, addressed the open air meeting held by the Greater Boston Federation of Churches on Boston Common last Sunday. The preachers were

Richard Ayers, Harold Bessom, Richard McEvoy, Fessenden Nicholls, and John McCook Roots. At least one hundred and fifty listeners gathered to hear the young men, who did not use texts, but, emphasizing personal religion, spoke directly to the crowd and gave a strong Christian message. Mr. Roots is the son of Bishop Roots of Hankow, China.

ETHEL M. ROBERTS.

Rector Announces Plans for Rebuilding St. Ansgarius' Swedish Church, Chicago

U. T. O. Service of Diocesan Woman's Auxiliary—Religious Belief of Clergy

The Living Church News Bureau
Chicago, June 2, 1928

PLANS HAVE JUST BEEN ANNOUNCED for the rebuilding of St. Ansgarius' Swedish Church, by the Rev. William Tullberg, the pastor. It is to be at Maplewood and Thorndale avenues, and will cost approximately \$67,000. St. Ansgarius' is said to be the oldest Swedish Episcopal church in America, and was organized in the basement of old St. James' Church in May, 1849, the Rev. Gustaf Unonius being priest-in-charge.

It has long been known as the Jenny Lind Church because of the connection of the famous singer with the parish. Shortly after its organization Miss Lind gave \$1,500 toward the building fund, and largely as the result of this contribution, the congregation raised enough to build the first church at Illinois and Franklin streets. This building was completed in 1851 and was later remodeled and enlarged. It was destroyed in the Chicago fire of 1871, and a new church was immediately built on Sedgwick avenue. In 1887 the Rev. Herman Lindskog became the rector and served until ten years ago. After his death the parish disintegrated and the church property was sold. In 1924 the congregation was reorganized under the Rev. Wilhelm Blomquist, and services were begun in the parish house of All Saints', Ravenswood.

Last year the present pastor, the Rev. William Tullberg, took charge and services have been held in a portable church at 5648 Lincoln avenue. The congregation has grown, and hence the demand for a larger building. A memorial to Jenny Lind will be included in the plans. One of the treasured properties of the parish is a rare and beautiful set of communion vessels given by the famous Swedish singer.

THE UNITED THANK OFFERING SERVICE

More than 700 were present at the United Thank Offering service of the diocesan Woman's Auxiliary held at Grace Church, Oak Park, on Thursday morning, May 24th. Bishop Griswold was the celebrant. The rector, the Rev. F. R. Godolphin, was the preacher, his subject being the Church's program, and the power of the Holy Spirit to carry the program through.

The offering amounted to \$5,288.35, and the grand total for the fall offering is now \$6,717.92.

In the afternoon the Rev. Herbert L. Miller of Champaign, Ill., addressed the meeting on the Racine conference. Another speaker was Miss Riddell, an Englishwoman, who founded a hospital in the south of Japan, and who since 1890 has been helping the lepers there.

RELIGIOUS BELIEF OF CLERGY

A list of fifty-six questions, prepared in the division of religious education of Northwestern University, each dealing with some form of religious belief, was recently sent to all ministers and clergy of metropolitan Chicago with the request that they report their belief, disbelief, or their uncertainty on each question. The questionnaire was in charge of Prof. George H. Betts of Northwestern, who states that replies were received from 436, many writing letters of approval of the study or fuller explanations of their positions. The number reporting from each body was:

Methodist	97
Lutheran	87
Presbyterian	55
Baptist	46
Congregational	42
Evangelical	41
Episcopalian	28
All others	40

PLANS FOR NEW CHURCH AND PARISH HOUSE AT ST. AUGUSTINE'S, WILMETTE

The church and parish house of St. Augustine's, Wilmette, are situated in the heart of the business district of this large and rapidly growing city, adjoining Evanston on the north. The site has become very valuable and desirable for business purposes, and a substantial price has been offered to the parish for the property, and with the consent of the bishop and standing committee of the diocese has been accepted. The sale will entail the removal of the present church structure to an adjoining lot, which has been acquired, and which will not only furnish room for the church (which is comparatively new), but also for the building of a large and commodious parish house. The price to be given for the old site will enable the parish to pay the heavy cost of removal of the church, and also to build the parish house. St. Augustine's has one of the largest Church schools in the diocese and has long needed the facilities and accommodations that a modern parish house will afford. Many large parish functions and public gatherings also demand better accommodation.

On the completion of the deal, which is pending, the rector, the Rev. Dr. C. H. Carleton, announces that St. Augustine's will have a beautiful church, a fine parish house, and a rectory, only a block away, all entirely paid for.

HERE AND THERE

Trinity Church, Aurora, the Rev. B. E. J. Chapman, rector, has just received \$2,500 from the estate of the late C. H. Kilbourne, which has been added to the endowment fund of the parish.

The Young People's Society of the diocese cleared nearly \$3,000 at their recent May Ball at the Drake Hotel, which will be presented by them to the bishop for the cathedral fund. H. B. GWYN.

Pennsylvania Cannot Elect New Coadjutor Until Early Autumn

Set Date for Annual Young People's Conference—Bishops Support Welfare Bond Issue

The Living Church News Bureau }
Philadelphia, May 27, 1928 }

Philadelphia.—Bishop Garland notified the standing committee on Tuesday that he will call a special convention to elect a bishop coadjutor on Tuesday, October 2d, at Holy Trinity Church. The official call will go out by mail shortly.

NO ACTION CAN WELL BE TAKEN UNTIL autumn in the situation created by the decision of the Rev. Henry Knox Sherrill, rector of Trinity Church, Boston, who has written to Bishop Garland and to the standing committee declining his election as Bishop Coadjutor of Pennsylvania, to which office he was elected May 3d. Article III of the constitution puts no limitation on the power conferred on the bishop "to call a special convention when he may judge it conducive to the good of the Church, or when applied to for that purpose by the standing committee." But Canon III, Section II, 2, says that the "secretary shall give not less than sixty days written notice of the day and hour appointed for the meeting of the convention." July and August are practically out of the question here.

It will not now be feasible to have a coadjutor chosen and consecrated in time to sit in General Convention in October; but it would be possible when that body convenes October 10th in Washington to ask the House of Deputies for consent to his consecration.

The Rev. Mr. Sherrill's decision has occasioned some revival of discussion, some still saying that a first-rate man will not wish to be coadjutor to so young a diocesan. Acute observers say, however, that general opinion is that the situation is unchanged. The Rev. Mr. Sherrill has a unique position in New England, and it is natural that he should feel his duty lies there. Pennsylvania chose him as one who fulfilled certain conditions, notably the combination of youth with demonstrated ability. It is expected that the convention will choose some other godly and brotherly man who has those same qualifications. This is the more likely because Mr. Sherrill was little known here, and without any great personal following. His choice came as the result of the clergy taking counsel together as a whole, under their natural leaders, the clerical members of the standing committee; and the lay members of the same body conducted conferences of their peers. Doubtless the experience gained will facilitate another wise choice. Certainly the spirit of convention left little to be desired, and the divine guidance for which it prayed will not be wanting.

ANNUAL YOUNG PEOPLE'S CONFERENCE

The fifth annual provincial convention and conference of the Young People's Fel-

lowship will meet in Philadelphia next May, according to a decision reached at Wheeling recently. Twenty went to West Virginia from this city, eleven from St. Mark's, Frankford, going by automobile. On a recent week-end some sixty were in conference at Clear Spring Farm, Quakertown, guests of St. James', Philadelphia. They were welcomed by Dr. Mockridge personally, being the advance guard of an army of all sorts that keeps coming all summer.

BISHOPS SUPPORT WELFARE BOND ISSUE

All the diocesan in the state, Bishops Garland, Mann, Sterrett, Darlington, and Ward, signed a circular just sent out in support of the Welfare Bond issue; and so did the chairmen of the social service department of each diocese, as well as the central committee of the five dioceses. The provincial commission on religious education has issued a pamphlet on Church boarding schools within the province. Twenty-seven institutions are named, counting those which follow "the teaching and practice of the Protestant Episcopal Church and in the management of

which the influence of Churchmen or Churchwomen is dominant, but the property of which is not legally secured for the Church," which are classed as affiliated Church schools. The term "Church school" unqualified is limited to those not operated for private gain, and with their property secured for the Church or an organization affiliated therewith.

MISCELLANEOUS

Recent notable religious music includes a choir recital at St. Clement's, 20th and Cherry, in which the Musical Art Society of Camden coöperated. The men's choir of St. Mark's sang at the divinity school, illustrating modern developments of Church music. At St. James', Beethoven's *Mass in C* was sung on Ascension Day, with a large group from the Philadelphia orchestra. Dr. Mockridge celebrating, and Dean Fosbroke delivering the sermon.

The board of council of the Free and Open Church Association reports that 92 per cent of the churches of our communion have no rented pews, and the others can receive publications of the society to aid in making theirs free. The new president is A. D. Parker, a vestryman of Good Shepherd, Rosemont; and the Rev. John A. Goodfellow is secretary. The association is in good financial condition.

CHARLES JARVIS HARRIMAN.

Long Island Children Fill Cathedral as Rain Prevents Out-door Ceremonies

Bishop Stires Rewards Church Schools on New Basis—U.T.O. Offering Near \$20,000

The Living Church News Bureau }
Brooklyn, June 1, 1928 }

RAIN INTERFERED WITH THE PROGRAM arranged for the annual Cathedral Day of the Church schools of the diocese of Long Island, and elaborate out-door features planned for the morning had to be cancelled. Before noon, however, the weather cleared, and at half past two the cathedral at Garden City was filled with children and their teachers, assembled for the formal presentation of their missionary offerings, and for the awards to the most successful schools.

The Rev. Charles H. Ricker, rector of Christ Church, Manhasset, and president of the diocesan board of religious education, presided. The Very Rev. G. P. T. Sargent gave a brief address of welcome. Bishop Stires addressed the children and made the awards, which were given on a new basis. Five standards were determined, and each school was measured in respect of each standard. The awards were for the largest total attainment, and not for achievement in one line alone. The five requirements were: high percentage of average attendance, new members added, proportion of teachers trained or in training, increase in missionary giving, and excellence of organization. The highest awards on this composite basis were: in the group of schools with less than fifty scholars, the Church of the Incarnation, Brooklyn; from 50 to 150 in membership, St. Luke's, Brooklyn; 150 to 250, the Church of the Epiphany, Brooklyn; over 250, the Church of the Resurrection, Richmond Hill.

U.T.O. LARGER THAN EVER

The total of the United Thank Offering presented by the Woman's Auxiliary of the diocese last week at the cathedral was \$18,715. This is the largest amount yet presented for this purpose, and it will certainly be larger still, perhaps as large as \$20,000, by the time it is presented in Washington at the General Convention.

"ACCUMULATIVE ENDOWMENTS" ATTEMPTED

The Church of the Epiphany, Brooklyn, and St. Paul's, Flatbush, have each announced the beginning of an endowment to be gathered in a way that seems to be the same plan that the Rev. Dr. Atwater calls the "cumulative endowment" plan; that is, it gives people of moderate means an opportunity to add during their lifetime a substantial sum to the parish endowment by making cumulative contributions. An individual account is opened with each contributor, and every donation that he makes subsequently is added to the original gift, and the accumulated total is designated by any name which the contributor wishes. In this way names may be perpetuated by givers who could never make a large gift at any one time. In St. Paul's the new endowment is called the "Remembrance Foundation."

NEWS NOTES

The Priests' Fellowship of this diocese will meet at the Church of the Advent, Westbury, on Thursday, June 7th. At the celebration of Holy Communion the Rev. J. Clarence Jones, S.T.D., will make an address on The Pastoral Relation, and after luncheon he will lead a conference on pastoral problems.

Paul R. Jenks is arranging to place a window in St. John's Church, Flushing, in memory of his brother, the late Rev. Arthur Whipple Jenks, who was profes-

sor of Church History in the General Theological Seminary.

The Rev. A. E. Greanoff, rector of St. John's, Huntington, lately presented a class of thirty-three for confirmation. This is said to be the largest number presented in this parish. A new church organ, costing \$21,000, was recently dedicated in the parish.

St. James' Church, Brooklyn, celebrated its 60th anniversary last Sunday. Christ Church, Bay Ridge, celebrates its 75th anniversary next Sunday.

On April 1, 1928, Miss Jennie Bloodgood deeded to the parish corporation her right and title to Pew 72 in St. George's Church, Flushing. This pew had been owned by the Bloodgood family since the present church was built in 1854. Inasmuch as this gift supports the action of the vestry in establishing free pews, and also continues the record of constant liberality on the part of this family, the vestry expressed its appreciation and gratitude in fitting resolutions.

CHAS. HENRY WEBB.

ALABAMA RURAL WORKERS MEET

SELMA, ALA.—Town and country relationships formed the keynote of the fourth Rural Workers' Conference of the diocese of Alabama, held May 15th to 17th in St. Paul's Church, Selma, the Rev. E. W. Gamble, rector.

Although it was a conference of rural workers, it was held in a city church, the city clergy in attendance, in order to bring into closer relationship these two aspects of diocesan life. The Rev. Charles Clingman, D.D., rector of the Church of the Advent, Birmingham, presided at the opening service, introducing Prof. Roy J. Colbert, of the University of Wisconsin, who spoke then, and four times thereafter during the conference, on the problems of town and country relationships, emphasizing the Church's opportunity in rural communities.

The Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, celebrated the Holy Communion and preached the second morning of the conference.

Impressions of the Vanderbilt Rural Church School, of recent date, were brought by delegates attending: the Ven. V. G. Lowery, and the Rev. Messrs. E. L. Malone, Edgar Van W. Edwards, E. M. Parkman, and Ralph J. Kendall. A motion picture of scenes and leaders of the school was presented by Archdeacon Lowery. The lectures of Professor Colbert were augmented by addresses on the same general theme by Archdeacon Lowery, Hon. D. W. W. Fuller, Rev. Justin S. Jones, and the Rev. Edgar Van W. Edwards.

Mrs. Albert F. Wilson, diocesan president of the Woman's Auxiliary, spoke on the Woman's Auxiliary and Rural Work, showing that the Auxiliary has its place in every field, and its only desire and aim is to serve. Mrs. H. C. DeBardeleben gave an interesting account of her contact with the isolated communicants of the diocese, with whom, as secretary, she keeps in touch.

CHICAGO CATHOLIC CLUB ELECTS

CHICAGO—At the annual election of the Catholic Club of Chicago, held at the diocesan headquarters, Chicago, on May 21st, the following officers were elected:

President, D. D. Doolittle; Vice-president, Royal D. Smith; Secretary-treasurer, W. T. Ellis.

NEW YORK LETTER

(Continued from page 205)

and for the past four years as rector of the Yonkers parish, Dr. Sedgwick is now looking forward to a period spent in rest and travel. He states that his health is in excellent condition. As a speaker of ability Dr. Sedgwick has always been prominent and influential in the vicinity of his several pastorates. And he is a member of a notable family; a brother is the editor of the *Atlantic Monthly*, and Mrs. Natalie Sedgwick Colby, the well-known authoress, is a sister.

ST. STEPHEN'S COLLEGE ASKS CO-OPERATION

The Rev. Dr. Bell, warden of St. Stephen's College, has sent out a letter to the clergy of the diocese urging their co-operation further than given before that the college, now affiliated with Columbia University, may render increased service to the Church. It is pointed out that the recent diocesan convention passed three resolutions concerning St. Stephen's. The first congratulates the institution upon its association with the university; the second petitions the bishop that he urge the parishes to utilize the Sunday next before Advent for a better understanding of the college and its work, and the third requests the clergy to bring before the young men of their parishes the advantages of St. Stephen's "to the end that the proportion of Church students in this Church college may be increased." The third resolution is especially significant and should set at rest any doubts in the minds of Churchmen that this institution, by reason of its new affiliation with Columbia, will tend gradually to dissociate itself from the Church and from educating its young men for the priesthood thereof.

THE EDGEWATER CRÈCHE

Another annual report that has just been received tells of a splendid relief work among children in an institution that should be better known than it is. The Edgewater Crèche is located in New Jersey, on the west slope of the Palisades, and is easily accessible by street cars from the Fort Lee Ferry at 125th street. Four buildings are utilized to care for convalescent babies in this unique and highly constructive health center. This forty-fourth report states that most of the babies under care at the crèche are there as the result of ignorance and neglect; abandoned, unwanted little ones. But at Edgewater good food, excellent care in an environment far from the conditions of the city, combine to effect health and happiness in these unfortunate children. The rector of Trinity Church, the Rev. Dr. Stetson, is president of the board of trustees, and the Rev. Dr. Sunderland, superintendent of the City Mission Society, is also superintendent of the crèche.

EPISCOPAL ACTORS' GUILD ELECTS RESIDENT CHAPLAIN

In the five years of its existence the Episcopal Actors' Guild has made such progress as to warrant the election of a resident chaplain here in New York who will devote full time to the interests of the organization. Following the resignation of the Rev. Culver B. Alford, who has been serving in that capacity along with the discharge of his duties as assistant priest at the Church of the Transfiguration, the board of directors of the guild has elected the Rev. William H. Weigle, Jr. While the new chaplain will be a member of the staff at the Trans-

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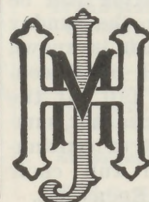
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figuration he will give his time to the work of the Actors' Guild, ministering to the members of the dramatic profession who are affiliated with this organization and who are in need of a clergyman's services. Fr. Weigle will be associated with the executive secretary of the guild, Percy Moore, and his office will be at the guild headquarters at the Transfiguration.

HIGH MASS AT ST. MARY'S

There has been some comment in the correspondence columns on the omission of certain portions of the liturgy at the late Mass at the Church of St. Mary the Virgin. Because of that the following quotation is cited from the leaflet of that church:

"Hereafter the thanksgiving after Communion will be said at the High Mass. No liturgy exists without such a post-communion prayer of thanksgiving, either variable or fixed. There should be a thanksgiving of some kind, even if only the priest receives communion. This prayer of thanksgiving was made the post-communion in the First Prayer Book of Edward the Sixth, and has retained this position in the Anglican liturgy ever since."

COMPLETION OF TRANSEPT CHAPEL AT ST. JAMES' CHURCH

The transept chapel at St. James' Church, Madison avenue and 71st street, is a memorial to the late Dr. Edward Walpole Warren, rector of that parish from 1895 to 1902. At the early Eucharist on Trinity Sunday it will be used for the first time in its completed state. A large painting of the Transfiguration of Christ by Tabor Sears has just been finished on the wall above the reredos, and the ceiling and walls of the chapel have been richly polychromed. The painting is a memorial to Mrs. Helen Scofield Thayer. Mrs. Thayer and her sisters gave the altar and reredos of this chapel.

NEWS ITEMS

The Rt. Rev. Campbell Gray, Bishop of Northern Indiana, will be the preacher during the month of August at the sung Mass at the Church of St. Mary the Virgin.

The Rev. Samuel Shoemaker, rector of Calvary Church, sailed for England last Wednesday.

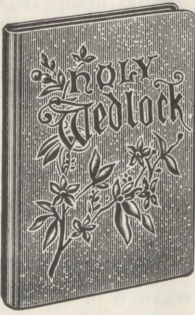
The Rev. Dr. L. E. Sunderland, superintendent of the Episcopal City Mission Society, sails tonight for England, going as the representative of the Bishop of New York, to confer with Anglican authorities on problems of Church follow-up work among immigrants from England to this port.

It has been announced that the new parish house of the Church of the Heavenly Rest and Chapel of the Beloved Disciple will be ready for occupancy on August 15th.

The consecration of St. Agnes' Chapel in the Girls' Friendly Holiday House, "Interlochen," at Monroe, will take place at 3:30 o'clock on the afternoon of Sunday, June 10th, with the Bishop of New York officiating.

As to several summer schedules: At St. Ignatius' Church, after June 10th, there will be a short sermon following the late Mass and after that Benediction will be given. At St. George's Church, the Sunday 4 o'clock vesper service, which is known to many over the radio, will be discontinued after tomorrow until fall. At the Church of St. Mary the Virgin last summer's policy will be repeated of continuing the Missa Cantata with full choir and orchestra. **HARRISON ROCKWELL.**

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BISHOP BRENT PLEADS FOR WORLD PEACE

Scores Failure of America to Accept Foreign Moves to Prevent War

CAMBRIDGE, MASS.—“It is incumbent on the citizen as a patriotic duty to oppose his own country should it for any cause go to war without having submitted its case to arbitration or some form of conciliation,” declared the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, speaking in Appleton Chapel at the Memorial Day service of Harvard University. Bishop Brent's address was a forceful plea for American assumption of responsibility with regard to world peace.

“On the eleventh of November next ten years will have passed since the World War ceased. War still hangs threateningly on the horizon. The one sustained effort of the nations to abolish the appeal to force, the League of Nations, has done its noble work without our leadership and aid. It came into being through American initiative. We remain outside. The World Court, long dreamed of by American statesmen and jurists, likewise stands without our cooperation.”

Commenting on Lord Cecil's recent appeal for American participation in such instruments for world peace, Bishop Brent continued:

“America makes overtures rather than accepts them. So our Secretary of State today is proposing a multilateral treaty that binds the contracting parties to forswear war as a national policy. It may accomplish much if it throws into arbitration or conciliation every case that touches national honor, and further, if a war of defense is defined in language that admits of neither evasion nor dispute—a herculean, if not an impossible task!

“That nation is the aggressor that refuses to arbitrate,” has become an international proverb. It makes it incumbent on the citizen as a patriotic duty to oppose his own country should it for any cause go to war without having submitted its case to arbitration or some form of conciliation.

“It were better to accept the proposal which is based on the Covenant of the League of Nations that admits of ‘common action by the states of the world in an ultimate emergency to restrain a single state endeavoring to thwart the agreed processes of law by a sudden and treacherous appeal to force’—it were better far, I say, at once and whole heartedly to accept this principle of international policing, than drift on with impossible theories and empty words. Why not do for the world what in Nicaragua we are willing to do for the nation?”

“More than upon any other country the responsibility rests on the American people to take the lead in building up, ‘not in words but in solid reality,’ the structure of world peace. We desire a worthy monument to our soldier dead. When war is abolished, as it will be when prominent nations like our own shall have run great risks and made great sacrifices to this end, then and only then will the death of those who have given their lives for their country be avenged by the eternal, incomparable, and worthy memorial of world peace.”

A REMARKABLE FAMILY

BISHOP SING, Chinese assistant bishop in the diocese of Chekiang, comes of a remarkable family. His mother, who died a few months ago at the age of 86, left 130 descendants, all of them Christians. Among them are thirty Christian workers, of whom thirteen, including the bishop, are in the ranks of the clergy.—*C. M. S. Review.*

SCHOOL LEADERS MEET IN DAYTON

DAYTON, OHIO—One of the major annual events for Church school workers in the diocese of Southern Ohio is a conference of Church school leaders and workers. This year it was held May 25th and 26th at Christ Church, Dayton. The leading speaker was Dr. Adelaide T. Case of Teachers' College, Columbia University, who gave a talk Friday afternoon on Some Aims in Religious Education and one on Saturday morning on The Religion of Childhood.

The conference began Friday afternoon at 3:30 with registration and an opening service. From 4 until 5, Dr. Case gave her first address. This was followed by a discussion of problems in religious education.

After supper in the parish house, the Rev. Maurice Clarke, executive secretary for religious education of the diocese, read a paper on The Adventurous Element in Religious Education. This was followed by group conferences under the leadership of Miss Gladys Streibert, for parish directors of religious education and supervisors; the Rev. J. H. Lynch, for superintendents; Miss Fannie Stevens, for kindergarten and primary leaders; and Miss Flora Fender for Church school teachers. After the group conferences there was a general conference and discussion on the major problems which had been raised.

The conference continued Saturday, beginning at 7:30 with a corporate Communion, the Rev. Maurice Clarke being the celebrant. An address by Miss Gladys Streibert on The Project Method in Religious Education was followed by discussion. At 10 o'clock Dr. Case gave an excellent picture of the Religion of Childhood.

After lunch, the time from 1 to 2:30 was given to a discussion of Curriculum Suggestions and Criticisms led by Miss Elizabeth Matthews; a report of the service program for the year by Miss Marcella Prugh; and discussion of the Little Helpers, Birthday Thank Offering, and Lenten Offering.

BISHOP MURRAY VISITS ERIE, PA.

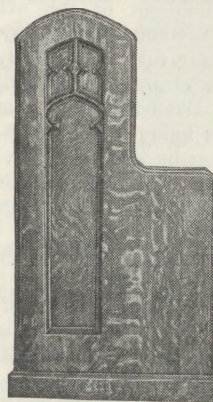
ERIE, PA.—“It is not only true that ‘where your treasure is there will your heart be also’; but, likewise, where your heart is, there will your treasure be,” said the Most Rev. John G. Murray, D.D., Presiding Bishop, in his sermon to the congregation of St. Paul's Cathedral, Erie, on Trinity Sunday morning, in preaching on the Spiritualization of Our Contributions. By quotations from Scripture, and by references to experience, he showed that our treasure is the medium of expression of our time, our toil, and our talents; and he pleaded for the dedication of all to God's work.

In the afternoon, before another great congregation, gathered from all parts of the diocese, he discussed the real worth of what we are and what we do. On Saturday morning he led a conference of the clergy at St. Barnabas' House-by-the-Lake, North East, on what has been accomplished since the last General Convention and the proposals for the future.

Bishop Murray inspected the mother house of St. Barnabas' Brotherhood, and spoke at the luncheon given in his honor. In the chapel afterward he made a sympathetic address on Home and Its Responsibilities.

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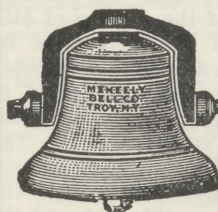
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LAY CORNERSTONE OF NEW CHURCH AT LYNCHBURG, VA.

LYNCHBURG, VA.—An interesting service which was held during the session of the council in Lynchburg in May was that of the laying of the cornerstone of the new Grace Memorial Church on Fort Hill, in the west end of the city. Immediately upon adjournment of the afternoon session of the council on May 15th, the members were taken in a body to the site of the new church on the opposite side of the city from St. John's, at which the council was being held. After the reading of the lesson by the Rev. Dr. W. G. Pendleton, soon to become the rector of Grace Memorial Church, prayers were said by the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese. The Masonic service for the laying of a cornerstone was conducted by members of the Lynchburg lodges of Masons. An address was delivered by the Hon. Don P. Halsey, who traced the history of the Church in Lynchburg and described many important incidents between the founding of the church there and the present time. The service was closed with the benediction by Bishop Jett.

In the fall of 1926 it was decided by the Grace Memorial congregation to abandon their church building on Diamond Hill at the corner of 16th and Grace streets, and as soon as practicable to erect a new church building on Fort Hill. Ground was broken for the new building on January 24, 1928, and its cornerstone bears the date of 1865, at which time the old church on Diamond Hill was dedicated, and the date of 1928 for the year in which the new church is being erected. It is expected that the building will be completed about September 15th, next.

It is planned that later on a wing will be added to the church to take care of a complete departmental Sunday school. Until this wing is built the Sunday school will be held in a large hall in the basement of the church. The church will have a memorial tower entrance in which all the tablets taken from the Epiphany Chapel and the old Grace Church will be installed.

MILWAUKEE ACOLYTES HOLD FESTIVAL

RACINE, WIS.—More than one hundred acolytes and clergy of the diocese of Milwaukee assembled at Racine College on Monday, June 4th, for the annual diocesan acolytes' festival. Supper was served in the refectory, followed by solemn Evensong in the historic college chapel. The Rev. Archie I. Drake, curate of All Saints' Cathedral, Milwaukee, officiated, the Bishop of the diocese pontificated, and the Rev. C. A. Townsend of Christ Church, Delavan, Wis., preached.

FAREWELL RECEPTION TO DEAN CARVER

ALBANY, N. Y.—The Very Rev. C. C. W. Carver on Whitsunday closed his five years' ministry as Dean of the Cathedral of All Saints, Albany, having accepted the rectorship of Christ Church, Rochester, N. Y.

On Tuesday evening in Whitsun-week a farewell reception was tendered Dean Carver by the chapter and congregation of the cathedral in the guild house. Bishop Nelson spoke briefly and Major Hancock Griffin, a member of the chapter, presented to Dean Carver a pair of

Sheffield candlesticks and a silver desk set of Early English design bearing the date 1809, the parting gift of the people of the cathedral parish. Dean Carver responded with appreciation and gave the congregation a message of earnest desire for the continuance of the faithfulness they had given during his stay.

OBSERVE BRITISH EMPIRE DAY IN DETROIT CATHEDRAL

DETROIT, MICH.—The Stars and Stripes and the Union Jack hung side by side at the British Empire Day service held at St. Paul's Cathedral, Detroit, on the Sunday nearest Empire Day. The Rt. Rev. Derwyn T. Owen, Lord Bishop of Niagara, was the preacher. Assisting in the service were the Rev. A. A. Trumper and Rural Dean McKegnie of Windsor, Ont., the Rev. M. C. Davies, of Walkerville, and M. C. Cameron, British Consul at Detroit. Canadian, British, and American airs were sung.

In the great border city of Detroit relations between British and American people are most cordial, and such services as that described do much to cement the good feeling between the two nations.

\$250,000 PLEDGED FOR CHURCH IN ST. LOUIS

ST. LOUIS, MO.—The subscription of virtually \$250,000 toward the extensive building program of St. Michael and All Angels' Church, St. Louis, was recently announced by the rector of the parish, the Rev. Dr. Karl Morgan Block. Of this amount \$85,000 was realized in three pledges by persons who would not permit their names to be revealed.

Plans and specifications for the enlargement of the church and parish house are being prepared by the architects. The work of building will be started early in July and it is expected that the new church property will be ready for occupancy before the fall of 1929.

The plans as prepared call for the enlargement of the auditorium nearly to double its present size, with a seating capacity of 360 people. The new tower is to be at the west end of the church and will connect with the new parish house.

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BURTON S. EASTON

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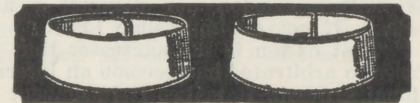
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FIRST FLORENCE NIGHTINGALE SERVICE IN DALLAS

DALLAS, TEX.—A branch of St. Barnabas' Guild for Nurses, which was organized in a tentative way about a year ago in Dallas, completed its organization in May of this year, and had a most successful start. There are already 100 nurses enrolled as members. On Sunday, May 20th, at 4:30 p.m. a service in honor of the memory of Florence Nightingale and also of all other nurses who have served their day and generation, was held in St. Matthew's Cathedral, under the auspices of St. Barnabas' Guild for Nurses.

The attendance was unprecedented, not only for Dallas but for the entire southwest. Over 400 nurses were present in uniform. The order of the Florence Nightingale memorial service held in the Cathedral of St. John the Divine, New York, in 1927 was closely followed. The histor-

RACINE HOSPITAL RECEIVES GIFT

RACINE, WIS.—At the baccalaureate service for the graduating class of St. Luke's Hospital Training School in St. Luke's Church, Racine, on Whitsunday, the Rev. Harwood Sturtevant, rector, read a letter from William Horlick of Racine which was a great joy and surprise to the congregation. Mr. Horlick wrote that he and Mrs. Horlick would give, in memory of their daughter Alice, a new maternity unit for St. Luke's Hospital, according to plans and specifications to be prepared by the board, to match in appearance the new general unit completed last year.

It is understood that the donors contemplate the expenditure of something between \$125,000 and \$150,000. The new unit will be a four-story brick building with all modern equipment. The gift was greatly needed and has brought forth



NURSES ATTEND MEMORIAL SERVICE
At St. Matthew's Cathedral, Texas

ical address on the life and work of Florence Nightingale was delivered by Bishop Moore. It is expected that this service will be an annual event. It was attended by student nurses from every hospital in the city, as well as graduates and visiting nurses.

The Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, was appointed chaplain of the local branch.

ORDAIN FIRST CANDIDATE TRAINED IN THE PHILIPPINES

MANILA—In Whitsuntide the Rt. Rev. Gouverneur F. Mosher, D.D., Bishop of the Philippine Islands, ordained Crispino Salustiano to the diaconate in St. Luke's Church, Trozo, Manila. Mr. Salustiano is the first Filipino trained here to be ordained. He has grown up in the parish of St. Luke's, of which the Rev. W. L. Ziadie, who presented him for ordination, is rector. He is at present head of one of the departments of the Philippine National Bank, and for at least a part of his diaconate he will continue to hold that position. Later on, when he is advanced to the priesthood, he proposes to devote his entire time to Church work.

many expressions of appreciation on all sides.

Racine has a population of 74,000, being the second city in Wisconsin. More than a third of the babies born in Racine are born in the present maternity building of St. Luke's, the only Church hospital in the diocese.

LAYMAN PREACHES AT SCHOOL COMMENCEMENT

RALEIGH, N. C.—St. Mary's School, Raleigh, closed a very successful year on Tuesday, May 29th, when twenty-eight girls were graduated, and many more received certificates for special work completed. The graduating exercises began Sunday. In the absence of Bishop McDowell, who had been scheduled to preach the baccalaureate sermon, for the first time in the history of the school the sermon was preached by a layman, J. C. B. Ehringhouse, a prominent Churchman of Elizabeth City, N. C. Monday was class day, with a large gathering of alumnae from all over the South. T. Wingate Andrews, superintendent of schools of High Point, N. C., delivered the commencement address, and Bishop Cheshire presented the diplomas.

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YOUNG PEOPLE OF FIRST PROVINCE MEET

HARTFORD, CONN.—Five hundred young people, representing approximately 200 parishes, poured into Hartford to attend the fourth annual conference of the Young People's Fellowship of the province of New England, held Saturday and Sunday, May 19th and 20th.

The conference began with a period for registration, followed by luncheon. Saturday afternoon's program in the parish house of Christ Church Cathedral was a long one. Henry G. Pratley, president of the provincial Young People's Fellowship, presided. The Bishop of Connecticut gave the welcome to the diocese. The mayor of Hartford brought the greetings of the city. The president of the Young People's Fellowship of Connecticut gave a friendly message from that group. Five minute reports from the various diocesan branches of the Young People's Fellowship were followed by the address of Miss Clarice Lambright, national associate secretary for young people's work.

At 6:30 P.M. the group adjourned to the William H. Hall high school for supper, followed by a business meeting and an address by the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury.

Four hundred were present at the corporate Communion in St. John's Church at 8:00 A.M. on Sunday. After breakfast in St. John's parish house, the conference members attended a fellowship service in Trinity Church, Hartford, where the sermon was preached by the Rev. C. Leslie Glenn, secretary for colleges, Department of Adult Education of the National Council.

Fred Arterton of Springfield, Mass., and the Rev. P. M. Wood of Auburndale, Mass., advisor, were elected delegates to the national conference to be held at Sewanee. Mr. Arterton was also elected the new provincial president of the fellowship.

CHURCH ARMY BEGINS SUMMER WORK IN ALBANY

ALBANY, N. Y.—Seven members of the English Church Army, including Capt. B. Frank Mountford, in charge of the organization in this country, visited Albany Saturday and Sunday, May 26th and 27th, for the inauguration of their evangelistic work in the diocese.

There was a rally in the guild house of the Cathedral of All Saints on Saturday afternoon, at which Capt. Christopher Atkinson gave an illustrated lecture on the work of the Church Army. A mission service was held at half past seven in the cathedral, when Captains Davey, Mountford, and several other members spoke. Following the choral Eucharist on Sunday morning, the choir and congregation of the cathedral assembled around the diocesan mission van at the west front of the cathedral, when Bishop Nelson dedicated the van and gave his blessing to the missionary in charge.

DEDICATE NEW ST. ANNA'S HOME, WASHINGTON

WASHINGTON—St. Anna's Home, Washington, the new diocesan home for aged colored women, was formally opened on Tuesday, May 29th. The home was open for inspection from 3:30 to 5:30, and at 4 o'clock there was a service of dedication at which the bishop and the dean of Washington Cathedral gave addresses. The home is well situated at 2224 N street, N.W., and will accommodate fifteen guests.

REOPEN CHURCH AT WEST POINT, VA.

WEST POINT, VA.—Old St. John's Church, near West Point, was reopened for service on Sunday, May 27th, after having been closed for repairs for nearly a year. The church, which was erected in the early years of the eighteenth century, stood abandoned and desolate for many years until it was partially restored and opened for service in 1926. It was closed in 1927 because the building was found to be in immediate danger of collapse.

The work of preservation has now been completed and the building now stands with new roof, and walls strengthened, and the interior replastered and repainted.

The preacher at the reopening service was the Rev. John Y. Downman, rector of All Saints' Church, Richmond, who forty-five years ago was the rector of St. John's parish. Other clergymen taking part in the service were the Rev. Coakley C. Graves, rector of St. John's parish, and the Rev. G. MacLaren Brydon, executive secretary of the diocese.

COMMENCEMENT AT ST. KATHARINE'S, TENNESSEE

BOLIVAR, TENN.—St. Katharine's School, Bolivar, held its fifty-sixth commencement beginning Sunday, May 27th, when the commencement sermon was preached by the Rev. Dr. Charles N. Tyndell of St. Luke's Church, Memphis. The commencement closed Friday night when the Rt. Rev. James Maxon, D.D., Bishop Coadjutor of Tennessee, preached the sermon, administered confirmation, and presented diplomas to graduates. St. Katharine's closed with an increased enrolment and very promising conditions for next year.

COMMENCEMENT AT ST. AUGUSTINE'S, RALEIGH, N. C.

RALEIGH, N. C.—St. Augustine's School, Raleigh, closed a very successful year on May 22d, when diplomas were given to sixty-four graduates. Ten of these completed the work in the junior college, seven graduated as nurses, three graduated from the Bishop Tuttle Memorial Training School, and the remainder from the academic department.

The commencement speaker was N. C. Newbold, state director of Negro education.

CHURCH IN MARYLAND CONSECRATED

FREDERICK, MD.—Grace Church, Frederick, the Rev. E. E. Burgess, rector, was consecrated May 21st by the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, assisted by the Rt. Rev. E. T. Helfenstein, D.D., bishop coadjutor, who preached the sermon, and a number of visiting clergymen. The church, which was completed in 1923, is of gothic architecture, and is constructed of native stone. With its furnishings it cost about \$50,000.

GARDEN GUILD OF NATIONAL CATHEDRAL MEETS

WASHINGTON—All Hallows' Guild, the garden guild of Washington Cathedral, held its annual meeting on May 25th. Mrs. G. C. F. Bratenahl, chairman of the garden committee, gave an account of the work of the guild, particularly in the bishop's garden. The bishop also gave an address.

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ALEXANDER HAMILTON, PRIEST

NORWALK, CONN.—The Rev. Alexander Hamilton, rector emeritus of Christ Church, Westport, died at his home in Norwalk, Sunday, June 3d. He was 81 years old.

The Rev. Mr. Hamilton, who was a great-grandson of Alexander Hamilton, Revolutionary patriot and first Secretary of the Treasury of the United States, was born in Setauket, L. I., N. Y., in September, 1847. After attending Chester Academy, St. Stephen's College, and the General Theological Seminary, he was ordained by Bishop Potter. He had charge of the mission at North Castle, Pleasantville, N. Y., from 1870 to 1879, then going to St. John's mission at Lewisboro, N. Y., where he remained until 1890. He was a missionary in Weston, Redding,

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Easton, Bethlehem, Woodbury, Southbury, Dover Plain, Harem Valley, Dutcher Co., N. Y. He was the general missionary of the diocese of Connecticut from 1915 to 1918, then being elected rector emeritus of Christ Church, Westport, Conn.

ELIZABETH GIBSON MATHEWS

ROCHESTER, N. Y.—The death of Mrs. Elizabeth Gibson Mathews, widow of Robert Mathews, at her home in Rochester, removes from the diocese of Western New York one who during a long lifetime had devoted herself unsparingly to the interest of the Church she loved. The funeral held on April 25th was conducted by Bishop Ferris and by the Rev. Dr. Lewis G. Morris, formerly rector of Christ Church, Rochester.

Mrs. Mathews was descended from an old Canandaigua family, who came to Rochester in 1844, where she was born in the following year. She was educated in the old Rochester Female Academy, and was married to Robert Mathews, a Rochester merchant, in 1873, who died in 1921. In 1882 she founded the first branch of the Girls' Friendly Society in the diocese of Western New York, at St. Luke's Church, Rochester. From 1907 to 1920 she was diocesan president of this society, and became honorary president on her resignation in the latter year.

It was perhaps Mrs. Mathews' highest joy to give of her large means to the extension of the Kingdom, especially in the missionary field. Many a missionary in lonely places had reason to thank God and take courage because of a timely gift from her.

MRS. RANDOLPH H. MCKIM

WASHINGTON—Mrs. Randolph Harrison McKim, widow of the late rector of the Church of the Epiphany, Washington, died at her home here on May 19th at the age of 79 years. The funeral was conducted by the Bishop of Washington and the Rev. Dr. Z. B. T. Phillips, at the Church of the Epiphany on May 22d. Burial was at Birdsboro, Pennsylvania.

Mrs. McKim had lived in Washington for forty-eight years, and was one of the best known residents of the capital, where her loss is keenly felt. Though frail in health, Mrs. McKim was able to continue a very active life up to the time of her death. The great throng that filled Epiphany Church for her funeral was a remarkable tribute to a personality loved and respected, and an evidence of the sorrow felt at her passing.

JOSEPH S. SYLVESTER

BOSTON—St. Andrew's Church, Hanover, has sustained a great loss in the death of Joseph S. Sylvester, who passed away May 20th after a brief illness. He will be missed also at the Church of the Advent in Boston, where he was closely connected and a regular attendant at the early service for many winters.

Mr. Sylvester was born in Hanover, and from boyhood was familiar with the history of the old parish of St. Andrew's and the duties and responsibilities his parents and grandparents had assumed in its activities. He was made parish treasurer at the age of 20, and served faithfully in that capacity for thirty-seven

years. For nearly an equal number of years he held the office of warden, first as junior warden, then senior warden. Although actively engaged in large business interests he worked devotedly for the Church, and gave wise counsel and unsparingly of his time and strength.

NEWS IN BRIEF

HARRISBURG—The Ven. Charles Everett McCoy, rector of Trinity Church, Williamsport, who became Archdeacon of Williamsport last March, has not resigned his rectorship at Trinity Church, as erroneously stated in a recent bulletin.

LOS ANGELES—The Catholic Club of Los Angeles met on May 22d at the home of the Rev. David R. Covell in South Pasadena. The host gave a talk on Glimpses of the Church in England and showed a new film of missionary activity in the diocese.—On May 25th Bishop Stevens confirmed twenty persons at the Los Angeles County Farm, and two at the Los Angeles General Hospital.—The Rev. and Mrs. Charles T. Murphy of San Diego celebrated their silver wedding anniversary with a reception in All Saints' parish hall on the evening of June 4th.

NEBRASKA—The thirty-third annual commencement of the Bishop Clarkson Memorial Hospital School of Nursing was held in Trinity Cathedral, Omaha, Wednesday evening, May 16th, when six graduates were presented their diplomas by Bishop Shayler. The address was delivered by the Rt. Rev. George Allen Beecher, D.D., Missionary Bishop of Western Nebraska.—At a Florence Nightingale memorial service held in the Church of the Holy Trinity, Lincoln, 225 nurses in uniform attended. The sermon was preached by the Rev. John H. Lever, rector of the parish, the lessons being read by the pastor of the First Presbyterian Church.

NORTH CAROLINA—The Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, has gone abroad for a short rest. He expects to be back in July.

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