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Shall We "Go to Rome"?

EDITORIAL

Robert Hallowell Gardiner

KENNETH C. M. SILLS

Indefinite Ordinations and Church Unity

REV. T. TRACY WALSH, D.D.



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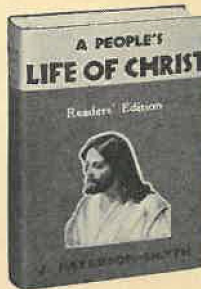
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EDITORIALS & COMMENTS

Shall We "Go to Rome"?

WE ARE invited to do so, as are all who call themselves Catholic Churchmen.

There appears to have occurred in New York one of those periodical instances of a priest of the American Church repudiating his orders and submitting to the Roman see. We make no comment at this time upon his act. The same thing has happened many times before and, no doubt, will happen often again. Speaking as the result of a careful scrutiny of the annual depositions from the ministry in the American Church, we observed some years ago that this Church annually loses to Rome an average of two of her clergymen. The average appears to be generally maintained with a regularity that amounts almost to fatalism. A greater number is deposed each year for each of a variety of other causes, and the number of converts to Rome is not of the slightest consequence as signifying any widespread movement in the Church. When the event engulfs one who has done good work in the Church and has become a trusted leader, it involves an element of tragedy, because as no man liveth to himself or dieth to himself, so no man abandons a position of trust without affecting souls, for weal or for woe. But so long as the Anglican and the Roman communions exist side by side as they do in the English-speaking countries of the world, so long will there be more or less passing from the one to the other. There are those on both sides who deem it of great importance to secure proselytes from the other at any cost. And there are others, on both sides, who seek a basis for friendly corporate relations between the two, but who are not greatly interested in individual conversions from the one to the other. Men of this latter class, on both sides, promoted or applauded the Malines Conversations. Men of the former class, on both sides, desired no *modus vivendi*. And none has been secured.

In recent papers, especially from New York, we find comments on this latest secession by the Rev. Dr. Alexander G. Cummins, who is described in the *Times* as secretary-treasurer and one of the founders of the Protestant Episcopal League and editor of *The Churchman*, which latter assertion, of course, is a mistake, though perhaps not an unnatural one. This league, we are told, was formed four or five years ago to "oppose the Anglo-Catholic movement within the Episco-

pal Church and to maintain liberal thought among laity and clergy." Organizations formed to *oppose* something never interest us very greatly, but no doubt tastes differ and there are undoubtedly people whose idea of serving God is to oppose other people who are trying to serve God in other ways. Dr. Cummins observes that Churchmen were not surprised and felt no regrets at the incident reported. "For some time," he continues, the priest in question "has progressively introduced Roman practices, ornaments, paraphernalia, and services" into his church, etc.

NOW we can scarcely think of a more superficial comment. The differences between the Anglican and the Roman communions are far deeper than any questions as to practices, ornaments, paraphernalia, and services. There was a time when Dr. Cummins' forebears called it "Romish" to have altar lights in a church, and when most of the details that prevail in our churches generally were called by the same epithet. Gradually intelligent Churchmen defied the organizations and men who delight to "oppose," considered matters of detail in worship on their merits, and adopted many of the practices that, undoubtedly, had been tested out in the Roman communion on a considerable scale, though most of them had once been common in the Church of England but had been suspended. Some of those practices have now become so common in our own churches that even the people who delight to "oppose" have acquiesced in the inevitable. In this manner the whole course of worship in the Anglican communion has been transformed within two or three generations, always over the protests of people whose pleasure is in opposing.

Since Dr. Cummins is good enough to add, if he is quoted correctly, "If only some other rectors and even some bishops who are of his type and still hold office under questionable circumstances in this Church would follow his example a great many Episcopalians would rejoice," we may perhaps be pardoned for pointing out that in the last generation, an equally distinguished Dr. Cummins did his own withdrawing from the Church when he found himself out of sympathy with his brethren, and particularly with his bishop, instead of remaining and opposing whatever these

elected to do. To Dr. George D. Cummins, who was Assistant Bishop of Kentucky from 1866 until his deposition in 1874, the Prayer Book was full of the germs of sacerdotalism. He found them on almost every page. He did not believe in sacerdotalism, and there were a greater or less number of Churchmen who agreed with him. These men were avowedly Protestants. They had no sympathy with the Catholic Church or with its long experience in the past. Like the later Dr. Cummins and his league, they thought to serve God by "opposing." Let Dr. McConnell, the great historian of the American Church, take up the story, as being an unbiased witness. He says:

"The task of leading out the malcontents was left to one whose life within the Church had been brief. The Rev. Dr. George David Cummins, Assistant Bishop of Kentucky, had been a bishop seven years, and had been in the Church fifteen years when he left it. It is not very clear why he came or why he went. He had been a Methodist minister, earnest, devout, useful, and gifted with an eloquence more fluent and fervid than profound or cogent. On the 2d of December, 1873, he met, according to a call previously issued and widely circulated, with eight clergymen and twenty laymen at the rooms of the Young Men's Christian Association of New York and organized the 'Reformed Episcopal Church.' . . . To the candid observer there seemed at the time to be no *raison d'être* for it, and none such has since appeared. Its effect upon the Church by drawing from her membership has not been appreciable. Things being as they were, that some should be so ill at ease in the Church during the early seventies that they should feel bound to withdraw, was natural. No generous man will blame them overmuch. There was no need, however, to add a superfluous one to the already too numerous Protestant Churches. But the establishment of the Reformed Episcopal Church proved to be an almost unqualified gain to all concerned, except to those who composed it. It gave a salutary shock to all parties in the distracted Church. While it was a secession which caused little loss, though among those who went out were men who could but ill be spared, still it demonstrated that secession is always possible. Much of the ill humors of the Church seemed to have escaped through the wound made in her body by the excision. At any rate, the temper of the Church began slowly to improve. The whole question of Churchmanship was taken up again in a better spirit. In a few places 'ritualistic' fanatics were relentlessly prosecuted by the ancient champions of Evangelicalism, and in a few cases 'advanced' men abused the Church's hospitality, but as a whole the Church passed onward into a broader and better life" (*History of the American Episcopal Church*, pp. 400, 401).

For our part, we never invite or advise anyone to abandon the communion of this Church; but if our modern Dr. Cummins ever finds life with his fellow Churchmen, very many of whom consider themselves to be, and intend to be, Anglo-Catholics, and under a bishop who is, happily, as far removed from the bishop who represents Dr. Cummins' ideal as the east is from the west, to be intolerable, his own distinguished kinsman of a generation ago can perhaps suggest to him a way out of his difficulty. To stay, with the obvious germs of sacerdotalism that the Prayer Book still contains and that have been rather increased by the two revisions that have been made since Bishop Cummins determined that a full-fledged Protestant could no longer remain within the communion of the historic Church, or to go, and forfeit the opportunity of "opposing," may be a difficult question to decide, and a poor layman may be pardoned for wondering which Dr. Cummins is right and worthy of being followed; but in any event if, to the great sorrow of the rest of us, the Dr. Cummins of the present day should determine that his position, like that of his great predecessor, was intolerable, it may be that history would repeat itself; for, says Dr. McConnell, of the earlier Cummins movement:

"Nothing could be more pathetic than the surprise and grief of the few who did secede when they discovered that most of those who had joined with them in denunciation of the Church's abuses proposed to remain with her" (p. 400).

BUT why should we not "go to Rome," as Dr. Cummins asks us to do?

Because, in spite of the fact that one whom we have honored and trusted, and who, like Bishop Cummins, has honored this Church with a few years of excellent service as he passed from Protestant sectarianism to a goal that he hopes to find more congenial to him, has, if reports are correct, found it possible to do so, such a course is simply impossible to us.

We are Catholics; and because we are, the experience of the Church of all ages and all lands must necessarily be our guide. Between Catholicism and Romanism we find such a gap as is not bridged; we do not say it cannot be, because we believe that in the good time when the Holy Spirit finds the fullness of time to have come, He will point the way to a Catholic unity of the whole Church which many have sought in our day and have not found. Until He does, each of us is bound to do his duty in that state of life to which God calls us.

Specifically, we know of no good reason why the whole Church, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of England about Canterbury and York, and strangers of America and the West, should be forced into obedience to an Italian bishop. We do hear all these speak in their tongues, and not alone in the Latin tongue, the wonderful works of God. We look into history and we test the words and actions through nineteen centuries of many Bishops of Rome by their results and by the verdict of the centuries, in search of infallibility. We find much of wisdom, much of righteousness. But we find also so much that is neither, that we are obliged to hold that infallibility has so often been withheld from the Pontiffs of the Church that we cannot assume that it has been vouchsafed to them as a personal possession, apart from the Church in which they are honored officers. We are necessarily induced to caution when we discover how, in the course of ages, a Roman primacy has slipped into a supremacy and then into an infallibility of which the Catholic Church during many centuries knew nothing. If that development, whose steps and courses we can trace through history, was in accordance with the will of the Holy Spirit, He, working in the Church, will guide us *as a Church* to accept it, in His own good time, and will not compel any of us, by a process of dependence upon his private judgment as an individual, to find his way whither the Church in which He baptized us and through which He has given our Blessed Lord to us in the sacraments, and through which He has given us our religious experiences, has not guided us.

Certainly our inability to accept any invitation into communion with the see of Rome has nothing to do with Roman practices, ornaments, paraphernalia, and services. With many of these we are in full sympathy and hope to find them more and more generally in the Anglican fellowship, which inherits from the past of the Catholic Church everything that the Roman fellowship has inherited, and will use and assimilate as fast as any of them seem to be useful to us. Others seem to be so fully permeated with the spirit of Italianism that they seem not to be helpful to our people, though they may be to Italians and those who have inherited the Italian spirit and mode of thought. We

long for the day when our brothers in the Roman fellowship shall free themselves from Italianism, perhaps by a cataclysm as severe as our fathers endured, and, we shall hope and pray, with fewer mistakes. In that happy day when we may all be only Catholics together, unhindered by societies that exist only to oppose, we shall anticipate the dawn of a new Pentecost. May God speed the day!

WE HAVE, for some weeks, been receiving and transmitting contributions for China Famine Relief, sending them to the American committee of that name which, we think, is the organ for assistance that was created by the Federal Council of Churches.

Famine Relief
in China

It is only right, however, that for the protection of our generous-hearted contributors we should make a statement in regard to this whole question.

That there is tremendous suffering in China from the famine, particularly in more remote regions, is beyond question, and terrible stories appear to be authenticated. Some months ago an appeal was circulated in this country from the International Famine Committee for large funds. At substantially the same time the American Red Cross reported in cautionary language, declining to assume responsibility for such an appeal, or for transmitting contributions, by reason of the difficulty of determining how much of the undoubted suffering was due to failure of crops and how much to the turbulent condition of the country through civil war, with the frequent raids upon supplies by the various military expeditions that keep China from settling down to normal conditions; nor were they in position to guarantee that foodstuffs such as might be shipped into the famine areas might not be confiscated for military use—a contingency that has undoubtedly occurred in some instances.

The caution of the Red Cross led our National Council to decline to make an appeal for the purpose, especially as our bishops and other missionaries in China were not optimistic as to their ability to get supplies into the famine area without having much of them confiscated.

We have recently corresponded with Bishop Graves on the subject. His feeling is that while the caution of the Red Cross was quite justified and there is no present opportunity for administering relief on a large scale, yet at certain centers money can be judiciously spent and supplies be administered with reasonable safety. He has himself received small sums for famine relief from time to time. He has administered these either through the workers in the (English) diocese of North China in the Suiyuan district, north and west of Peking; or through the Chung Hua Sheng Kung Hui, the central organization of our Church in China, which administers relief from Sian, the capital of Shensi; or through Bishop Norris, who is in charge of the missionary diocese of Shensi; or through the Shanghai Famine Relief Committee which ensures efficient distribution, of which committee he is a member. "There is no need to dwell," he says, "on the terrible conditions. What is the most heartbreaking one," he continues, "is that always the fact comes out that the military seize the food for their own use. If China would stop fighting and use its army to feed the people instead of squeezing every bit of grain or money out of them, something might be done." He does not believe that anything can be done on a general scale so long as chaotic conditions exist throughout China, but believes that individual suffering can be relieved in certain places.

Since, with no appeal on our part or on that of the Church, contributions continue to come from our generous readers for famine relief in China, and since the distress is so very great, we have determined in future to send such contributions, not through any of the general committees which have invited American assistance on a large scale, but through Bishop Graves, whose long experience in China has enabled him to pass intelligently and efficiently upon opportunities and needs in particular places. A new harvest was expected in May and June, but only about one-fifth of the normal harvest was expected, and seed grain, that had been distributed to farmers, was in many instances used for food by the starving people.

But to stop the famine on a general scale, China must stop fighting and get back to normal conditions. The best we can hope to do is to relieve distress on a small scale in some accessible places. This can be done, if our readers will continue their support, and the Church will thus be enabled on a more adequate scale to continue her works of charity in the midst of overwhelming distress.

ACKNOWLEDGMENTS

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FEW BAPTISMS

IN LOOKING over the parochial reports of the year 1929, I find that out of 153 parishes and missions there were twenty-eight which reported no baptisms. One-third of the parishes (fifty-three, to be exact) reported a total of only thirty-two baptisms in all, there being missions reporting one infant and no adults baptized, or one adult and no infants, or one each, besides the twenty-eight with none to report.

We are accustomed to excuses for a falling record in baptisms because of a falling birthrate; but there is another feature of the record which is grave enough for special mention. In forty-five parishes and missions (about thirty per cent of the whole number reporting) there were no adult baptisms. That would seem to indicate neglect of pastoral zeal on the part of the clergy or indifference and lack of coöperation on the part of the laity, or to give evidence of widespread loss of faith and consequent neglect of Christian sacraments.

I have said that many people are really hungry for religion. In several instances, this past year, small classes of candidates have presented themselves, in the absence of a settled rector, and have asked to be confirmed by the Bishop. Several cases have been brought to my attention where men baptized and presented for confirmation have declared that these steps would have been taken long ago, had anyone, either priest or parishioner, shown enough interest in them to lead anyone to suppose that pastor or people considered the sacraments of any real spiritual value.

In one parish where there was a vacancy and the vestry of nine men had just held a council of despair and passed a resolution asking the Bishop to close the church, a young woman proved herself so thoroughly in earnest in the desire to be confirmed that she approached our diocesan religious education secretary for instruction.

All of which would indicate a real hunger of the heart for faith which would readily respond to earnest effort on the part of clergy and lay workers with genuine spiritual enthusiasm and reasonable energy and perseverance.

—Bishop Fiske.

DAILY BIBLE STUDIES

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

FRUIT OF THE SPIRIT—LOVE

*Sunday, June 29: Second Sunday after Trinity
St. Peter the Apostle*

READ St. John 21:15-17.

IT WAS to St. Peter that our Lord addressed the threefold appeal "Lovest Thou Me?" and St. Peter answered sincerely, though we may well believe with a deep humility, "Yea, Lord, Thou knowest that I love Thee!" It was almost Christ's last conference with the Apostles before He ascended into Heaven, and hence it is peculiarly significant that He placed love above faith and repentance and trust and endurance. Love is God's holy nature. "God is love." And it was the Master's great desire that His children should partake of the divine nature: "I in them and Thou in Me" (St. John 17:23). We are never so near to God as when we love Him and love His children and His work. Our prayers are most real and sincere when the burden of them is St. Peter's answer to Christ's appeal: "Thou knowest that I love Thee."

Hymn 234

Monday, June 30

READ I John 4:7-11.

IT WAS a wonderful revelation which Jesus Christ made when He came into the world and declared: "God is love." And it is the most far-reaching and powerful declaration ever made. It is like light shining upon darkness. It is like a breath of pure air driving away poison. It is like the rich harmony of some heavenly music sounding amidst hoarse human cries and bringing them into divine concord. It tells of life's beginning, for love is the holy creating power. It tells of life's end, for God is the Omega as well as the Alpha. It robs fear of its sting, for who can be afraid of divine love? It opens the Kingdom of Heaven to all who accept the blessed revelation. It explains forgiveness of sins, for love is ever ready to pardon. It makes the presence of God very real, for love seeks the one who is loved.

Hymn 226

Tuesday, July 1

READ Acts 17:22-28.

FROM the beginning of intelligent human experience men have sought for God. Impatiently they have tried to create some being who might satisfy their longings. Idolatry is the most pathetic thing in all history, for it is the expression of the world-wide, age-long cry, "O that I knew where I might find Him!" (Job 23:3.) And the idols suggested power, wisdom, wrath, but never love, and yet it was love that the human soul longed for above all else.

An infant crying in the night;
An infant crying for the light.

And when in the fulness of time God revealed Himself He satisfied first the deepest human desire—a God of love, and so He drew men to Him and Jesus Christ became the Saviour of the world. Alas! that even today there are some who know not God! Yet His love is calling. His very nature cries with a divine appeal.

Hymn 387

Wednesday, July 2

READ Genesis 3:8-21.

IT WAS a wonderful inspiration that placed the foundation truth of God's care for His children at the very beginning of Holy Scripture: "The Lord God called unto Adam and said unto him, Where art thou?" God seeking man rather than man seeking God is the first movement of divine love. Man may seek indeed, but God seeks first. The human hides himself in guilt and fear. The divine, being Love, seeks and calls; and then—wonder of wonders! When the human vainly tries

to fit himself to appear in the Presence, God provides a way, and that the way of sacrifice, a prophecy of the Cross (Genesis 3:21). Never think that we men and women are to seek God who has withdrawn Himself. He is seeking us. The truth of the Incarnation is God coming to earth, not man climbing to reach Heaven. Hence the wonderful revelation of love as given by the Son of God Himself: "God so loved the world!"

Hymn 236

Thursday, July 3

READ I Corinthians 13.

THE divine work of God is first to bring us to Himself and then to send us out to seek others as He has sought us. And the proof of His love abiding in us is found in our love for others. It is the first-fruit of the Spirit. It is pure, unselfish, sacrificing, persistent, kind, without accusation, without rebuke. It is impartial, looks toward all men with equal desire, sympathizes and understands, and forgetful of self it points to God Whose love inspires and toward Whom it seeks to guide. Since only by God's love are we led to love one another, we must strive to abide in that love (St. John 15:10). He has given us the means whereby we may abide: Prayer, Bible, Worship, Holy Communion, Service for others. And as thus we are filled with love from on high we will find our hearts and hands reaching out to share our gift of holy, heavenly love.

Hymn 502

Friday, July 4

READ St. John 10:14-18.

WE CANNOT in any measure approach the blessed mystery of the Cross unless we find in it the infinite expression of divine love: "God so loved the world"! We rejoice in sins forgiven, purity granted, redemption declared, atonement completed—but oh! beyond these and surrounding these and making them precious comes the truth which has made the Cross the world's glory and crowned the Crucified forever as King of kings and Lord of lords—the truth of God's everlasting love. In that love lies all the infinite strength which makes it holy—wisdom, power, purity, eternity. And from the Cross there enters into us, as we kneel and worship, the desire to tell the story of God's love thus manifested to all the world. That is the power to transform life; that is the wisdom to bring peace; that is the purity to serve and comfort. It is the secret of national blessedness, the spiritual force to bring international fellowship.

Hymn 160

Saturday, July 5

READ Revelation 4:8-11.

IN Heaven the joy which will be our comfort will center in the growing understanding of God's love—that is, of God's nature. His infinite existence, His ruling in the affairs of men, His personal care revealed in the interpretation of our individual earthly lives—all these will make His holy love shine out as the sacred power working through all the ages with a clear and definite purpose. Oh, what a revelation that will be! It will take all eternity for us to learn and to apply the knowledge as we study God's plan born of love. And the fulness of joy will come as we find how that love has had to do with everything. The fruit of the Spirit will serve as the key to open mysteries which no one but God can explain. And then all the redeemed will fall down and worship and sing: "Thou art worthy!"

Hymn 542

Dear Lord God, I thank Thee for this blessed revelation of Thyself and for the call it brings to me. As I rest and find peace in Thy love, so let me bring to others the message which alone can satisfy human longing and conquer human sin—even the message that Thou art love. Amen.

Robert Hallowell Gardiner

Address at the Dedication of the Memorial Tablet to Robert Hallowell Gardiner, erected by the World Conference on Faith and Order of Lausanne, at Christ Church, Gardiner, Maine, on Whitsunday.

By Kenneth C. M. Sills

President of Bowdoin College

THIS service is a service of commemoration but it is also a service of triumph and thanksgiving. Six years ago next Sunday, June 15, 1924, the soul of Robert Hallowell Gardiner passed into the higher life; but his spirit is still here inspiring us and animating all those who, like him, are eager to see more charity, more tolerance, more unity, in the Christian Church. The real memorial of Robert Hallowell Gardiner is not the tablet on yonder wall; it is the fact that the World Conference on Faith and Order actually took place at Lausanne, Switzerland, three years ago this coming August. I remember vividly the first session of that conference. There in the great hall of the University of Lausanne were gathered representatives from all over the Christian world of many different churches. Bishops and patriarchs of the Eastern Orthodox churches sat side by side with ministers from the Congregational churches in the United States; representatives of Old Catholic churches were there with delegates from the Baptist and Methodist bodies; great leaders of the Anglican communion were neighbors to famous theologians from the Evangelical churches of Germany and France. The list of members of the conference includes some of the outstanding names of the religious life of our day. In the chair was seated the late Rt. Rev. Charles H. Brent, one of the great prophets of the modern Church, and by his side as vice-president was the Rev. Alfred E. Garvie, a leading Congregational divine from England. As soon as the conference was organized, Bishop Brent rapped for order and asked that the first business of all should be a tribute to Robert Hallowell Gardiner, and it was then that those resolutions which I read a few minutes ago were unanimously carried, all standing in silence. You may well imagine what an impression that made on one of the delegates who, coming from the diocese of Maine and having known and greatly respected Mr. Gardiner for many years, felt deeply and personally how entirely fitting and appropriate that action was. A prophet is not without honor save in his own country, and I sometimes wonder if the people of Maine really know what a great world figure Mr. Gardiner was in that movement that has been concerned with Christian unity.

If you will pardon another personal allusion, I remember five years ago calling on the Metropolitan of the Greek Church at Athens; when I was presented as coming from Maine he immediately spoke the name of Robert Hallowell Gardiner whom he held in real affection as a friend and Christian brother. Examples such as these might be multiplied, but let them suffice. One cannot, however, in these days when the service of the layman is so much needed and so much emphasized, refrain from calling attention to some of the outstanding characteristics of Mr. Gardiner.

In the first place, he was always ready to do routine work; he never considered himself above detail. In his office here at Gardiner, where for so many years he carried on the work of the secretariat, he literally answered thousands of letters, many of them in his own hand. He saw to the mailing of pamphlets and circulars; nothing that was concerned with the cause of Christian unity seemed to him a trifle. In order to make himself more serviceable he endeavored to become acquainted with various languages and studied Ecclesiastical Greek and Ecclesiastical Latin, for much of his correspondence had to be carried on in those tongues. He enlisted the ser-

vices of some of the leading scholars in the country. Professor Rand of Harvard told me only the other day how he had helped Mr. Gardiner in some very important correspondence with the Pope. A man less patient, less scholarly, would have made many mistakes and disastrous blunders; but Mr. Gardiner knew that, here again, what others would consider trifles and details might be of weighty influence and consequently had to be given most thorough and thoughtful care and consideration.

BUT it was not only through letter and printed page that Mr. Gardiner worked. He realized that when all is said and done personal contacts are of primary importance, consequently he traveled widely. he met many of the leaders in the Christian world, he extended his acquaintance to include cardinals and patriarchs no less than ministers and priests, and though he was entirely and confessedly a layman he could engage in theological discussion with experts. I know of few finer examples of the extent to which may be carried the quiet influence of a quiet man than to think from this beautiful city of Gardiner, from this historic church, that lovely old ancestral home, The Oaklands, there went out messages of appeal and hope and charity to all the churches of Christendom.

It is very appropriate that this service should be held on Whitsunday, festival of the Holy Spirit. We are reminded of the diversity of gifts with the same Spirit. I should like to call attention to what may be termed the Christian statesmanship. The Church always has needed and sorely needs today men of vision who can reconcile varying views and bring them into unity and performance. Sometimes these Christian statesmen, like St. Augustine, leave records

on the printed page behind them, such as his wonderful *City of God*. Sometimes, like Dante, they are poets; but, as often happens, in the civil world there are sometimes men who work for the proper reorganization of the Churches without leaving behind them immortal prose or immortal verse, but who have in their own day and generation built strongly and well. Such a Christian statesman was Robert Hallowell Gardiner. He never tried to impose his views on others, he was always anxious to make a just estimate of the views of others for himself. He knew that in the very difficult and utterly complicated problem of the unity of Christendom steps must be taken very slowly, with great patience, with great consideration. A profound student of Church history, he was well aware of the reasons for the division of Christendom and he realized that in dealing with movements that are deeply seated, often racially and nationally, one must proceed with divine patience. He did not know how the reunion of Christendom was to be brought about, but he had faith that in God's good time it would come, so he labored on indefatigably looking after the minutest details and trifles, sending forth the contagion of his spirit to different lands, content to leave the result in the hands of God.

It is too early yet to say what will be the result of the great Conference on Faith and Order held at Lausanne, Switzerland, in 1927, which by his hopeful devotion Mr. Gardiner so largely contributed to bring about. Certainly the conference did clear the ground, did bring about better understandings, certainly it was a magnificent start, and certainly we can all gain from the life and service of Mr. Gardiner one very real and very helpful lesson. We can, like him, keep the purpose of unity firm in our hearts. While loyal to our



ROBERT HALLOWELL GARDINER

own particular branch of the Christian Church we can look on all Christians of whatever name as our brothers and friends and allies. Thus, by practising unity, we may each in our own small way and with our own little influence promote unity and be, like Robert Hallowell Gardiner, cup-bearers of the King.

MINUTE ADOPTED BY THE WORLD CONFERENCE

RESOLVED: That the World Conference on Faith and Order praise and magnify God for the life and work of Robert Hallowell Gardiner, whose single-minded devotion to our Lord and the unity of His Kingdom distinguishes him in his generation.

Like all great movements, reunion has been focussed from time to time in certain persons who, in their day and generation, became embodiments of its spirit. One such was Robert Hallowell Gardiner, whose work in connection with this conference will never be forgotten, who was, indeed, while he lived, the organ of its energy.

The profound impression made upon the Christian world by what he was and did baffles description. It is not too much to say that there is not a Church in Christendom, great or little, ancient or new, that does not know his name and feel kinship with his lofty soul. Better than that, his name carries with it a vision, a responsibility, and a purpose, for it was not himself, but Christ, whom he exalted. He counted himself but the cup-bearer of the King. He was one of those rare souls who are able to see that the unity of Christendom always outstrips its divisions. His catholicity was not a theory, but a character. His greatest weapon was his considerateness and his ability to understand others when they were busy misunderstanding him.

Now that we can take measure of him as never before we discover him to be one of the foremost leaders and inspirers of our day. Without his sort, hope would wither, faith decline, and love grow cold. There is an ache in our hearts and a void in our fellowship which must abide. And yet all the while we rejoice that the Church raises up such men to enrich and inspire mankind. A bend in the road hides him, but he remains of our company, a little in advance of the rest, as he passes into the enjoyment of that unity for which he labored diligently and well.

RESOLVED: That the conference send a copy of this resolution to his wife and family, rejoicing with them in their noble heritage and sympathizing with them in their bereavement.

RESOLVED: That in appreciation of all that we owe under God to Robert Hallowell Gardiner, this conference erect in the church of his ancestral home, Gardiner, Maine, U. S. A., a tablet of appropriate character and design, the arrangements for which shall be entrusted to the care of a committee appointed by this conference,* each member of the conference making such contribution to the fund necessary as he may desire.

* The committee appointed consisted of George Zabriskie, New York; Rev. Peter Ainslee, D.D. (Disciples of Christ); Rev. J. Ross Stevenson, D.D. (Presbyterian); Bishop James Cannon (Southern Methodist); President Kenneth C. M. Sills (Bowdoin College). The architect was Ralph Adams Cram.

JESUS' REVELATION OF HIMSELF

IN THE story of the temptation in the wilderness, we have Jesus' own account, for in no other way could the record of that trial have become known. He seemed to tell about these temptations as typical of them all. The same point is found in all, for all are concerned with His unusual power, which He was tempted to misuse. He was attacked at His strongest point. In the first trial He was tempted to use His divine powers selfishly, to provide food for Himself. Consider His great abilities, and how supreme He was over the laws of nature, and yet while traveling around He was often hungry and homeless, and in that lay His temptation. If Jesus had not told us we would never have even suspected that He was tempted to lead a selfish life, but now we know that through all His days He was urged to use His powers for Himself. In the second trial He was tempted to demand that God should suspend the divine laws so that He could save the world without paying the price. Macbeth desired to be king without paying for it with the blood of Duncan, and Jesus was tempted to be the Saviour of the world through the suspension of the ordinary laws of the universe. Finally, He was tempted to choose the second best, and substitute a temporal kingdom for a spiritual rule in the hearts of men. All these temptations came to Jesus, and yet so complete was His victory that we would never have even suspected their existence if He had not told us. Jesus was tempted in all points like as we are, but we have never been tempted like He was. We could never for one moment have endured His trials. However, our comfort is in this, "He Himself hath suffered, being tempted. He is able to succor them that are tempted." His perfection is our ideal and our encouragement.

—Canadian Churchman.

A BIG STEP

BY THE REV. R. Y. BARBER

RECTOR OF GRACE CHURCH, GALESBURG, ILL.

I HAVE recently attended a "retreat," but that is nothing new in the Episcopal Church. When I tell you I was the only Episcopalian there and that the membership was made up of Methodist, Baptist, Campbellite, Congregationalist, Presbyterian, and Lutheran ministers from Galesburg and Knox county and that we lived in the first Lutheran Church and that our conductor was a noted Baptist divine, you may be interested enough to ask how it all happened.

Last June I dropped in at the union service in Trinity Lutheran Church and found out that there was a ministerial meeting to be held after service, so I thought I would go to find out what could be interesting enough for a meeting at that hour on a hot night. The object of the meeting was to discuss the holding of a "retreat" in September as a preparation for the fall work, and the place was to be the Boy Scout camp out on Lake Bracken, eleven miles from Galesburg. I listened to them talk for an hour and found out that I was not interested in their plans at all. When asked for my reason I said, "You are not discussing a retreat but a conference, and if I went into a conference with you men I would come out farther from you than I am, so count me out." Then they asked what was the difference between a retreat and a conference. When the rule of silence was set forth as the first requirement, I felt that it was all over then; and when the matter of just one voice instead of many, I thought it was useless. But all kept our tempers, and at 11 P.M. we adjourned with the responsibility passed to me, with two other men assigned to work with me.

What then did I do? I spent the next day in writing letters to Bishop Johnson, the Order of the Holy Cross, and to Frederic C. Morehouse. Everybody answered me promptly and sympathetically and also sent along books and literature which I could read and loan the men. Armed for the advance, I had one conference after another with a minister by himself. I convinced him that I had nothing to slip over on him, and I also showed him the letters I wrote as well as the answers I received. Everything was out in the open, yet just as frank as I wished to make it, and they never hesitated to criticize the plans or methods, yet one by one they lined up behind the suggested program to a man and without a mental reservation. I do not believe that there was a suspicion in the mind of any man who went through the school of preparation.

After the technique was worked out, I said, "Now you must select the man, and he ought to come from one of the denominations." They soon agreed on Dr. J. M. Stifler, the Baptist minister in Evanston, Ill. He was a wise choice because he is a Christian gentleman, a Catholic in theology, and cultural enough to suit the most exacting conditions. His work was all that we could have asked, and while I shall not comment on the ground he covered yet I cannot refrain from mentioning the subject of his last meditation—"Our Common Heritage, the Church." His reference to the Holy Catholic Church and his Catholic treatment was all anybody could have asked, and it made me rejoice to know that there is a growing number of men who are thinking like he does about the Church.

We were the guests of our Lutheran brethren, and they played the host in every way worthy of them. We shall all treasure the day that we sat and faced that beautiful altar and window. We went home knowing that it was a day well spent, for we started at 6 P.M. on Monday and closed at 8 P.M. on Tuesday, determined to have it each year.

Now what is my reaction to it all? Most favorable in every way. There were things that could have been done which were left out because I did not want to force anything. Some of the men have to be trained to the rule of silence, and others will have to be helped to use the intermissions more profitably, so as not to make time hang on their hands. All that we lacked will come with growth and training. Of course the big thing that was lacking was a Eucharist and that will have to be the big eternal question that we must solve. I am just glad I have had a little something to do with giving these men an insight into a great avenue of approach to the Throne of Grace. We did dwell together in the unity of the Spirit.

A Black Skin and a White Soul

"Uncle" Leonard Harris

By the Rt. Rev. James R. Winchester, D.D.

Bishop of Arkansas

THERE is a current story of a colored minister introducing a white visitor to his congregation in the following words: "He has a white skin, but his heart is as black as any of ours."

The title of this sketch suggests the name of Leonard Harris, or as we affectionately called him, "Uncle Leonard." It would take a volume to give in detail the characteristic traits of this faithful and loyal child of God—so true in all the relations of life, a servant, friend, father, husband. I shall limit this article to Uncle Leonard's practical philosophy based upon his own deductions and experiences. It was my privilege to have Uncle Leonard as sexton of my church when I was just emerging from the duties of "a beardless deacon." He became my counsel in times of perplexity, as well as my faithful official. Daily intercourse with him impressed upon me the text, "I had rather be a door-keeper in the house of God than to dwell in the tents of ungodliness."

Uncle Leonard came from Hanover County, Virginia. He was one of the slaves in the Page and Nelson families; a remarkable character, who helped to give inspiration to my classmate and friend, "Tom" Page; and to him and his kind, "Nelson" Page became indebted for his fame in the world of letters.

When Miss Jennie Nelson, Uncle Leonard's beloved "Missis," went to Wytheville to open a school for young ladies, Uncle Leonard felt it was his duty and privilege to go and take care of her. He left all associations in "dear old Hanover" behind, out of his devotion to her. Like the early pioneers he made his own way from lower Virginia to the far-off mountains in the southwestern part of the state. He drove his little horse, a thoroughbred filly, hitched to an improvised wagon. In it "Mammy," old Aunt Sarah, sat. He loved Mammy certainly next to "Missis" and his filly, and "Mammy" was convinced the wisdom of the world had been centered in her husband. They were a true and devoted couple to the end of their days. When a child, he had had the misfortune to fall against a red hot utensil in the kitchen, which resulted in a burnt lower lip that had the appearance of the picture of the little Ethiopian eating watermelon. The lip seemed to be part of his chin with no line of demarkation to show where one began and the other ended, except that the lip had the watermelon shade. Out of that chaotic facial combination fell many philosophic maxims, gems worthy to be treasured in memory's store. He assisted me in gathering a large Sunday school of colored children, who were religiously taught by my young men and women of the parish, Edmund Pendleton being my superintendent. A more faithful set of teachers it would be hard to find. My white school met in the morning and my colored one in the afternoon in the same room, the basement of the church. My wardens, vestry, and teachers agreed with me that a mission for colored people would do much good. We settled upon the Rev. J. H. Pollard, a young colored clergyman of great promise, an archdeacon later in North Carolina, to hold such a mission. He opened his work with a special sermon from my pulpit to my white congregation at the Sunday morning service. The Rev. Giles B. Cooke wrote me as follows:

"It is the first time in the history of Virginia that a colored clergyman has preached to a white congregation in an Episcopal church." I had the grace to tell the preacher, upon opening his address, that he stood there by invitation of the rector, wardens, and vestry of St. John's Church. And when it is remembered that the honored senior warden was the great Senator Withers, one of the distinguished members of our General Convention for years, and in the representative body joining in the invitation were Judge Bolling, father of Mrs. Woodrow Wilson, and my efficient lay reader, and Mr. Bar-

rett, father of the Rev. Robert S. Barrett, it is readily seen that I had backing that no criticism could affect.

The venture of faith was a success. God be praised for such laymen as stood by me: Kyle Gibboney, Howard Schriver, Hal Gibboney, and William Meade. The Negroes, from far and near, came to that mission, held every night, which is the best time to reach the people for real evangelistic services—suggestive of old-time Methodist revivals perhaps, but a wise expediency. The church capacity was taxed, as we say. Pollard preached the simple Gospel, which always wins to Christ and His Church. One of the particular results of that mission, which I tried to attend and give my countenance to in every way, was the conversion of Uncle Leonard. He had already a love for the Church, but he was undecided about taking a stand for Christ, having had certain doctrines put into his head about feeling a great change, which he had not experienced, to join the Baptists. He was honest, so Uncle Leonard came to me regarding Confirmation and getting into the Episcopal Church. He told me there were two things he now believed. One was Immersion and the other was Apostolic Succession. Very soon after this, the Nelsons, Pendletons, and "Mammy" accompanied me to the mountain stream. "Mammy" rejoiced at the idea of Uncle Leonard going under the water, giving his personal testimony to the fact that Immersion was the true mode of Baptism. Uncle Leonard knelt in the water and I, standing over him, bent his body forward and immersed it. "Mammy" clapped her hands and shouted, "Hallelujah!" Uncle Leonard shouted back his enthusiastic assent that he was regenerated, saying, "Glory!" Shortly after this remarkable service I presented Uncle Leonard to Bishop Whittle for Confirmation. He stood like a prince at the chancel rail. I wish I might see more of that deep reverence and appreciation for this great sacramental act. By his side was Senator Withers' daughter and her husband. Seventeen were in that class, among them three children of Judge Bolling, one being the present Mrs. Woodrow Wilson, the youngest in the class.

The black face of Uncle Leonard contrasted peculiarly with the pure white dresses of the young people about him, but his soul shone out with a whiteness unsurpassed because it was washed clean in that precious Blood shed for sin and all uncleanness in all races. There was never a word of criticism said to me about that service, except "a little tempest in a very small teapot." It was a wonderful class; one young man had been an agnostic, one dissipated.

THE Rev. D. K. Clarke, a prominent colored clergyman of the Church in St. Louis, told me that his mother was the maid in Judge Bolling's family when I was rector at Wytheville. I have wondered, therefore, whether the mission of the Rev. J. H. Pollard and the influence of Judge Bolling, so interested in the above work, had been instrumental in bringing his mother to the Church, and through her, the son into the ministry. I was frequently the informal guest in the home of Judge Bolling.

Such memories make the sunset of a man's ministry very beautiful to reflect upon in discouraged moments. If there can be found a more loyal communicant than Uncle Leonard, as Dr. Logan, my immediate successor, can testify, then I should like to see that person. I would like the refreshment from a daily vision of such a character. He kept everything in the church in neatness and was always on hand, with a pride in his work as "section" of the Episcopal church. If all sextons, teachers, vestrymen, and women could duplicate Uncle Leonard's zeal there would be less complaining in the streets when the services are over and the worshippers wend their way home, dissatisfied with untidy pews and dusty furniture.

Uncle Leonard's religion was uppermost in his thoughts.

When asked one day, "Do you vote?" his answer was to the point: "I vote every day to make my calling and election sure. I done registered up yonder." His questioner asked further, "Do you go to the polls to vote?" He answered, "Do you know Mars John Page?" and "Do you know Mars Williams Wickham?" "Yes," was the reply he got, "they are fine gentlemen; but what has that got to do with your voting?" Uncle Leonard replied, "When two sich good men can't agree at the polls, it is time for the colored people to keep away, so I vote up yonder where my vote counts." I can testify that he did by earnest prayer and faithful performance of duty make his election sure.

His ideals were lofty. His standards for those in the Holy Ministry were high indeed, and such esteem on the part of the laity for those in the ministry helps the whole Church. The colored Baptist minister, "Mammy's" pastor, did not attain to Uncle Leonard's standard and he watched for a chance to give him his conscientious views, which came, he said, after the ordinary greeting: "Fur a man to preach wat you preaches and den do wat you does, he ought to be shamed of his self." The Baptist brother, being convicted, had to confess to conduct unbecoming the Gospel ambassador, so he said, "Well, my brother, we all fall down in the mud sometimes." "Yes," replied Uncle Leonard, "but there is no use wallowing in the mud when you falls like you does." Uncle Leonard could administer such reproof because he was a true Christian knight, who, like Parsifal, carried the sacred spear, or as Tennyson puts it, "My strength is as the strength of ten, because my heart is pure."

The young men in the town, knowing of Uncle Leonard's consistent life and faith in the fundamental truths of the Holy Gospel, and also having been a little annoyed by a "smart Aleck" skeptic of the town, planned to get the two knights errant together for a discussion on religion. Uncle Leonard was taken to the skeptic's rostrum in an old store room, and he there gave a reason of the hope that was in him with meekness and fear. When parting with the disputer of Christian truth, Uncle Leonard said, as a final shot, "Colonel, I don't mean any disrespect, but I wants to say jest dis—I've talked wid many gentlemin in my life, but I niver talked wid any one dat done talk as foolish as you talk dis mornin'." The boys enjoyed the arguments of Uncle Leonard who, throughout the so-called debate, constantly said, "Colonel, where do you expect to go when you die?" His question was aimed at the one thing needful in human life and from which we cannot get away. To this day the confession in Wytheville is on Uncle Leonard's side, "Our rock is not as their rock, our enemies themselves being our judges." Uncle Leonard knew how to "answer a fool according to his folly."

THE Rev. Dr. Mercer P. Logan, who was my successor, gave me a number of instances of Uncle Leonard's life after my departure. He could do better justice than I to this wonderful, old-time Negro. When his beloved wife was at the point of death he appeared at the church where, he said, it was his duty to be. Dr. Logan said, "You go on and stay with 'Mammy.'" He replied that he must be at his duty in the church. Dr. Logan said, "Who is with Mammy?" and Uncle Leonard replied, "She is shut up in the room with her hebenly Father." "But," said Dr. Logan, "she ought to have someone to give her water and wait on her. Can't you get someone to stay with her?" He replied, "Dese colored people are mighty good in staying with you; dey sing wid you and pray wid you, but you never knows wat dey is going to take away wid 'em. I would rather leave 'Mammy' locked up wif her hebenly Father."

When his filly was dying in the churchyard near by, he was found in the church praying for her, and so he got his comfort, as all people should get comfort in their trials that may seem insignificant to others but great to them. Uncle Leonard was courteous. When the Roman Catholic bishop, Dr. Logan's friend, came to Wytheville, Uncle Leonard, after the service, appeared at the sacristy door and asked to see the Bishop, who came forward most pleasantly, saying, "My friend." Uncle Leonard said, "Not your friend, but your brother." Then he asked the Bishop, "Do you know Dr. Logan?" The Bishop said, "Dr. Logan is a gentleman," etc., and then asked, "Is Dr. Logan here this evening?" Uncle Leonard said, "No sir, he's tending to his own business."

The time came for Uncle Leonard to die. The colored people, who called him "Mr. Harris," were heard to say, "We'll see wat de white folks will do now for his burial," etc. Dr. Logan went to the undertaker's office and told him to bury Uncle Leonard as a prince. So the casket had its silver handles and everything of the best quality, and the body was taken to the church where the whole town did all in their power to show respect. In that church Uncle Leonard never failed to receive his Communion. He waited for the last to go up, and he with "Mammy" would go together and kneel. After the Cup was placed in his hand he would get up, and holding it, would make his "obeisance," as he called it, "to the priest," and reverently bowing, would go back, often saying "Alleluia." I can never forget how he used to sit in the gallery and would bow his assent to my sermons as I tried to preach the Gospel. His assent of approval was helpful to me beyond the knowledge of anyone in the congregation.

Uncle Leonard died and was carried by angels safely home. The question arises often with me, Was Pollard's mission worth while? Pollard has a bright star in his crown of rejoicing as he and Uncle Leonard walk the golden streets. Perhaps through Uncle Leonard's sympathy and influence I may have been helped in my later work in doing things for my "black brother," and may God's blessing rest upon the Negro missions under Bishop Demby, the first colored Bishop for work among his own people in the United States.

I thank God for the work I have tried to do in my ministry, preaching on the plantations in Alabama and in the places open to me in Tennessee. Uncle Leonard was the last of his kind in my observation, reminding me of the slaves on "the old plantation" of my boyhood.

LED TO THE CHURCH

COMING from a layman this letter will possess the merit of novelty. Business men are not wont to discuss, much less to write of their personal religious experiences.

The writer comes of a long line of Presbyterian ancestors. As a boy I was active in Sunday school and in the "Young People's Society," and a regular attendant at the services of the local church. This early experience, no doubt, brought both valuable training and spiritual guidance, but that such faithfulness may have been partly due to inheritance and environment seems evident from a simple incident which remains vivid in my memory—though it occurred forty and more years ago.

A venerable grandmother, whom I can still see seated in her chair with a large-type Bible in her lap, used to say of the bell as it rang for service: "It says, Come, Come, Come." Possibly I did need urging for I seem to recall a tone of reproach in her voice.

At about the age of twenty I became interested in the choir of a nearby Episcopal church; a new spiritual experience came to me, and Confirmation followed. I brought a happy smile to the face of my saintly (and broad-minded) Presbyterian grandmother, when I told her that a different bell now said "Come" to me, and that for the first time in my life I really wished to "go to church."

It was not a love of music which held me, for I had come within the sphere of an Authority, I had realized a Presence, which was to me a new and thrilling experience. I had learned the meaning of worship as distinct from listening to a sermon and thereafter the latter took second place. I felt in the Holy Communion, with its confession and absolution, an awe-inspiring sacrament which wiped out all but the memory of past failures and gave strength for a new week's task—a supernatural, yet tangible uplift.

In these days of critical, yet religious-minded young people, let our rectors not neglect the mystical, the emotional, in their appeal to the intellectual.

No, I am not rated as an Anglo-Catholic, but what I have experienced, I know, and if this be Catholicism, thank God for it!

J. C. W.

ARE YOUR CHOIR vestments sufficient and in order? Does the Church need more Altar Linen? Does the priest need new vestments? Do the books need mending? Are the brasses clean?

—North Texas Program.

Indefinite Ordinations and Church Unity

By the Rev. T. Tracy Walsh, D.D.

Church of the Good Shepherd, York, S. C.

AMONG the matters for discussion and action at the Lambeth Conference next month none will be more important than organic Church unity with its very difficult problem of non-episcopal orders; and the South India Proposals, which include recognition of such, will present the issue in a concrete form. There have always been some Anglican scholars who either minimized the importance of apostolic succession or claimed identity of the orders of bishop and priest or presbyter. We admit that during the Middle Ages some of the schoolmen expressed the view that the episcopate was not a distinct order, but there is little evidence for such opinions in the early centuries, and they are not in accord with the teachings of the Ante-Nicene Fathers. It is obvious that these opinions of the schoolmen were co-incident with and due to the development of papal authority which overshadowed all other forms. The supremacy of the papal office and the sacerdotal nature of the priesthood were stressed at the expense of episcopal prestige. But at no time has there been any question in the Roman Church as to the exclusive powers of ordination belonging to the episcopate as distinct from the priesthood. The Council of Trent asserted that the hierarchy was of divine institution and "consists of bishops, presbyters, and deacons; that bishops are superior to presbyters and have the power of confirming and ordaining and that the power of bishops is not common to them with the presbyters" (Sess. XXIII, Can. 6 and 7).

Anglo-Catholics and High Churchmen will never recognize the validity of non-episcopal or presbyterial ordinations without overwhelming evidence which, so far, has not been furnished. But if in the course of scholarly research the case for presbyterial orders should be proved beyond a reasonable doubt, there would yet remain the very grave question as to what Protestant bodies, if any, really possess an order of presbyters.

Investigation of the ordination forms and methods of some of the largest and most important groups of Protestantism reveals the fact that *none of their ministers have been ordained as presbyters!*

In the majority of these denominations there are no printed rituals for ordination; some have a few general directions, other services are extemporaneous, and in only a few services is there any suggestion of authority to administer the sacraments.

However, it must be said for Lutheran and Methodist Episcopal bodies that they give quite definite authority for administration of sacraments, and the Methodists also ordain "elders."

BOOKS on Church government issued by certain Protestant denominations describe their ministers as bishops, presbyters, etc., but such terms and definitions find no implicit or explicit warrant in the form or matter of their ordination services. Their candidates are ordained as "ministers" and the word presbyter is nowhere used in the act of ordination, or mentioned in the service. "Minister," used as a noun, has a variety of meanings, both sacred and secular; in the Anglican communion the term is applied to deacons and sometimes to lay evangelists and readers. Used rubrically in the Prayer Book, it indicates non-priestly functions.

It is found twenty-nine times in the English New Testament and mostly as a translation of *diakonos*, but there does not appear to be any Scriptural authority for the use of this term as an equivalent for "presbyter" in an ordination.

There are Protestant Churches which omit the word presbyter from their form of ordination and yet use the word with its derivatives in their Church terminology. They also claim an apostolic succession through men who have never been ordained as presbyters.

Another point of view is represented by a Congregationalist minister who, in a recent article in *THE LIVING CHURCH*, says:

"Protestantism knows nothing of apostolic succession, knows nothing of transmitted powers by laying on of hands, and knows nothing of a ministry set over the congregation from above. Every Protestant minister is ordained by the congregation. It has become customary for ministers generally to ordain the candidate, but ordination by a group of laymen is just as valid, and has often occurred. A Protestant minister is simply a layman set aside for leadership and the performance of special functions. Generally he officiates at the Communion table, but a layman can, and sometimes does. . . . The Episcopalian Church is absolutely right in its thought of Protestant ministers as 'laymen'—eloquent preachers, often wonderful administrators, but 'laymen' before the altar, possessing no *priestly* gift that would authorize them to administer the sacraments."

In the face of such diverse opinions and practices it must be said that the orders and functions of Protestant ministers are not clearly defined. Are they merely laymen? No Anglican says so. Are they prophets? Yea, and more than prophets, being solemnly set apart as an order of Christian ministers. God forbid that by word or act we should question the validity of their spiritual ministrations. But according to the evidence furnished by their Churches they are not ordained as presbyters in the Church of Christ and many of them have not been specifically authorized to administer the sacraments or ordinances, and those who have been ordained as "elders" have a status that is at least questionable to a very large portion of the Christian Church.

In the ordination services and other formularies of the Anglican communion there is no possible ambiguity concerning the order and functions of priests (presbyters). Without the corruptions and other evils attributed to sacerdotalism, here is a representative and real priesthood which, in addition to other Gospel ministries, intercedes, offers sacrifice, declares absolution, and gives benediction. This communion is also definitely committed to the maintenance of a threefold ministry, invariably ordained by bishops "from the Apostles' time," and in its congregations only ministers thus ordained may lawfully officiate.

THIS vivid contrast between Protestant and Catholic ideas of the ministry is too obvious for further comment. Since its Reformation in the sixteenth century, the Anglican Church has been synthetic and comprehensive of what is best and true in Catholicism, Liberalism, and Protestantism, but it is fundamentally Catholic, and in any plan of unity with the Protestant elements of Christianity the task of fusing such divergent conceptions of the Church, if possible at all, may be extremely difficult.

For many years there has been discussion of the ministry as the most serious problem in plans for Church Unity, and it will have a prominent place in the deliberations of the next Lambeth Conference. The conference of 1922 set forth a proposition which met with approval from many Protestant sources. In effect it was that *in the consummation of any plan of organic Church Unity, there must be a ministry which is universally recognized as valid*. The only ministry that is so recognized is the threefold order of bishops, priests or presbyters, and deacons. To secure such a ministry for the united Church, necessarily there must be a re-ordination of all ministers not episcopally ordained.

This should present no insuperable difficulties for those who have never been ordained as presbyters, and they constitute a very large proportion of the non-episcopal ministers. Those who have been ordained elders and, as such, claim a presbyterial succession are naturally jealous for the validity of their orders, but, as has been explained frequently, they might, for the sake of Church unity, receive hypothetical ordination, or together with bishops participate in concurrent re-ordinations.

Whatever may be the future of Protestantism, the present situation portends radical changes and readjustments. There may be an attempt at amalgamation into one large Protestant body—a sort of Pan-Protestantism—but such would only afford

a makeshift, contrary to the very genius of Protestantism and subject to the same forces of disintegration.

Whether Protestantism will save its life by losing it, being reborn into a genuine Catholicism and thus healing a ghastly wound in the Body of Christ, only the coming years will reveal. It may be a question for speculation rather than a theme of prophecy, but it should not be dismissed as absolutely futile. Its consummation would mark one of the most significant epochs in the long history of Christendom.

REGISTRATION OF SCHOOLS IN CHINA

BY THE RT. REV. FREDERICK R. GRAVES, D.D.
BISHOP OF SHANGHAI

THE question of registration of missionary schools and colleges has unhappily arisen again. To our friends in America it may appear that there is no objection to registering our mission institutions with the Nationalist government. Let us see what it implies:

1. The school that registers ceases at once to be a private school and becomes a part of the government system. The control passes out of the hands of the mission.
2. The school must teach the party propaganda of the Nationalists as part of the curriculum.
3. The teaching of Christianity in the school is forbidden.
4. A teacher of the propaganda and another who is in charge of the discipline of the institution must be appointed by the government. The salaries of both to be paid by the Mission.

These are the chief points in the government requirements which make registration impossible. And note that the only privilege which the mission would retain is the privilege of paying all the bills.

The spirit of the campaign against Christian schools is well illustrated by the action of the Shanghai Kuomintang, which appears in the newspapers of May 22d. The position and influence of the Shanghai Kuomintang is very like that of the Jacobin Club in Paris in 1789. It is not the government but it succeeds generally in imposing its will on the government.

From the *North China Daily News* of May 22d:

"The following 'anti-Imperialistic cultural invasion measures,' decided upon by the Propaganda Department of the Shanghai District Kuomintang on Wednesday, will be enforced in Shanghai as soon as they are approved by the Executive Committee of the local Tang-pu, says the Chinese press:

"Associations organized by persons of non-Chinese nationality shall not be permitted to establish primary schools, kindergartens, or normal schools for Chinese students;

"All teachers of primary schools and kindergartens shall be of Chinese nationality;

"As from 1930, graduates of Christian schools shall not receive treatment on an equal basis with graduates of non-Christian schools;

"Schools having theological courses or the faculty and students of which hold religious services in the school buildings shall not be granted registration;

"All Christian schools having failed to register shall be closed within a specified period;

"Inspectors of the provincial or district educational bureaux shall, from time to time, investigate the conditions of registered Christian schools in order to find out whether the authorities of these are engaged in religious propaganda;

"Presidents of registered Christian schools shall be appointed by Chinese government organs, but the right of supervision shall rest with the board of directors of these schools;

"Religious organizations shall not hold religious courses for Chinese students and organizations founded for the purpose of studying religions shall not permit non-adults of Chinese nationality to become members;

"Those ignoring this order shall be suppressed without hesitation;

"The Young Men's Christian Association in the various provinces, which is supposed to be founded for the promotion of four virtues, having been found to engage in propagating the Christian religion, the native educational organs shall immediately take over its control;

"All publications issued by religious schools or organizations shall be censored by the local Kuomintang headquarters; and

"Foreigners traveling in the interior provinces under the pretext of studying China's cultural conditions, but with the intention of unearthing relics in the interior, shall be deported and their finds shall be confiscated."

CORRESPONDENCE

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

"DEALING WITH ROME"

To the Editor of *The Living Church*:

IT is with the greatest hesitation that I presume to comment on any remarks made by such a distinguished Churchman as Dr. Cram [L. C. May 31st].

But it is the glorious heritage of the English-speaking branch of the Catholic Church to discuss freely matters of religious significance in which they are interested. They may talk and they do.

Dr. Cram says—"As for the Eastern Churches I am also under the impression they 'had Rome in' for something over eight centuries, about two-fifths of the time that has elapsed since the founding of the Catholic Church."

It is the relation between the Roman and the other parts of the Catholic Church that I beg leave to comment on. It is a matter I believe to be of interest but not usually known about.

The expression, "had Rome in" is used by Fr. Weed in his original letter on this subject, but it is not quite clear just what Dr. Cram understands it to mean. Certainly "eight centuries" seems to have a somewhat vague relation to any historical connection between the five patriarchates of the Catholic Church of the conciliar period (Jerusalem, Antioch, Alexandria, Rome, Constantinople).

The Catholic Church we know was founded at Jerusalem in A. D. 30. Some say A. D. 33. The apostolic founding of the Church in Rome was about 62 A. D. by St. Paul. This Roman branch of the Church is referred to by its Popes as the Roman Church, and its adherents generally are referred to by Western Europeans as "Catholics." This has been so since the Reformation to distinguish them from the reformed Christians of other Western Churches. The East calls them Latins.

From original sources and trustworthy Church records we know that Rome was within the collegium of Catholic patriarchs until shortly after the Sixth General Council (681). This was the last Ecumenical Council dealing with doctrinal matters. The seventh and last dealt with certain disciplinary questions (Nicea 787).

After the Sixth General Council, East and West drifted apart rather definitely. The formal schism did not come, however, until 1054.

By 681 the Latin patriarchate had developed certain tendencies in discipline and attitude of mind which were distinctly different from those of the East, of Africa, and of Northwest Europe. Even Spain had its own ideas. But these differences could scarcely be termed doctrinal. They were largely local, racial, and disciplinary. This, of course, would be natural.

In doctrine Rome was Orthodox, having subscribed to the dogmas of the Six General Councils, although one of her Popes was Liberius, an Arian, and another, Honorius, was excommunicated by the Sixth General Council as a monophysite.

In the first 650 years of Christianity the number of Christians in the Eastern and African Churches not only far exceeded in number those in the Western patriarchate, but they were also more learned and disputatious. Leo of Rome, however, was one of the great fathers of the Church (*circa* 450), and from his pontificate is usually dated the genesis of the entirely Roman idea of Peter's sole inheritance of the apostolic authority and its transmission to the Roman see.

This new idea, although vigorously pushed by the Roman delegates at the Fourth General Council (451) met with no acknowledgment by the majority of the Church. The bishop of Old Rome was, however, always looked up to as the first, or archbishop, of the Church, chosen by the Church as her principal ecclesiastical officer, and often referred to in effulgent Oriental phrases. His power, however, was only that of a patriarch, and his efforts at a controlling authority over the entire Church were always ignored. He was in all matters subordinate to the General Councils and was never considered in any other relation than as the senior, and often the most illustrious, of the bishops.

The Church, not any particular bishop, was infallible.

Such was the situation at the end of the seventh century, after six and a half centuries of unity, and considerable uniformity. It was a period during which the Church was submerged and persecuted until 311 A. D., when it was liberated

and in fourteen years became the State religion. About 700 the East continued on its way practically by itself and let the Roman patriarch more or less go it alone, to handle as best he could the hard problems of religious leadership which the dark ages had thrust upon him. Thus the practical schism of the East and West is often by historians reckoned from this time, or after the first six hundred and fifty years of the Church's life.

Within the next hundred years, however, the situation had completely changed. The relations between the East and West were reversed, and the West now became the larger and stronger. Western or Roman Christianity had steadily risen, and received the prop of Charlemagne's right arm; while Orthodox and Eastern Christendom lay for the most part under the heel of the Saracen. North Africa, Spain, and all except Asia Minor had been lost.

Many of the conquered embraced Islam. Many, however, did not. In spite of Moslem rule the submerged Christians kept their organization and their hierarchy. For much of this time in many localities they were unmolested by their overlords. Abyssinia was the only Eastern state that never had its Christianity disturbed by foreign domination from its foundation in the fourth century until the present era.

Constantinople was captured by the Turk in 1453, after having been the mainstay and defense of Roman Europe against the oncoming tide of Muhammadanism for seven hundred years. This great rôle of Eastern Christianity is often overlooked by history.

When it did fall, all Eastern Christianity was submerged, exactly similar to the situation of the Church's first three hundred years. Russia now became the untrammelled seat of Orthodoxy, this great people having become Christian in 988.

Thus the Holy Catholic and Apostolic Orthodox Church maintained itself, the only one of the branches of the Catholic Church that has brought its faith and order unchanged and uninterrupted from Pentecost A. D. 30 to the present day.

Consequently we may say that the East had "Rome in" for six and a half, or for ten centuries, but "more than eight centuries" is not clear.

A. B. HOFF.

New York City.

ANGLICAN INCLUSIVENESS

To the Editor of *The Living Church*:

IN THE New York *Herald-Tribune* of several days ago there was quoted a statement of the Rev. Dr. Cummins of Poughkeepsie, and comment made to the effect that "the rift between the two elements of the Episcopal Church—Anglo-Catholic and 'Low Church'—has been widened." Dr. Cummins expressed the wish that there might be a wholesale resignation of Catholic-minded bishops and priests from the Episcopal Church.

There never has been a time when this so-called "rift" has not existed in the Anglican communion, which really represents in a remarkable way a kind of cross-section of the characteristics of the entire Christian Church, Eastern and Western, as does no other branch of the Church. And this is as it should be. It is manifestly impossible to make all Christians think and feel and act alike ecclesiastically and religiously or in any other way.

The American Episcopal Church is a very small part of the Anglican communion, which extends throughout the world. There is accomplished in that communion a very remarkable thing, found nowhere else in Christendom: the gathering together for Christian worship and work of men and women that differ among themselves in religious expression as widely as a Quaker and a Greek Catholic; yet in each diocese they are all under one bishop, all use the same Prayer Book, and all proclaim in the Church services their belief in "One Catholic and Apostolic Church." Is not this as it should be? Throughout God's world exist many peoples "of one blood on the face of the whole earth"; must not God's Church be as wide and as inclusive as God's world? The Anglican communion comes closer to this world-wide diversity and ideal inclusiveness than any other branch of the Holy Catholic Church on earth. The carrying out of Dr. Cummins' pious wish for the "resignation" of those that he is pleased to differ with would simply be a move in the direction of adding several more to the already existing "57 varieties" of "separated brethren." "Resignation," in Dr. Cummins' sense, is the mother of sectarianism. We often doubt that "Church unity" will ever be accomplished on earth; but if that should come about, the Anglican communion will have a large part to play in it because it is wide enough and Catholic enough to be able to accommodate both an Archbishop of the Holy Orthodox Eastern Church and Dr. Cummins. It seems to many of us that "this is the Lord's doing and it is marvelous in our eyes." One thing is sure,

and that is that the *real* Anglo-Catholic is going to be the last one to resign. We are sorry to break this news to Dr. Cummins, but it has to be done.

Clifton, N. J. (Rev.) WILLIAM HENDERSON WATTS.

"PAPAL CLAIMS"

To the Editor of *The Living Church*:

I SHOULD LIKE to ask the Rev. Dr. Francis J. Hall through your columns to explain, as a matter of information only, why "many non-Romans believe that the ancient primacy of the Roman See, restored to its ancient limitations and duly safeguarded against illegitimate excesses, will have to be once more accepted by reunited Christendom"? (L. C. April 19th, page 855.)

In the third paragraph under "Criticism" in this article, Papal Claims, he makes the following six points in support of the development of this "primacy":

1. Location in the capital of the Empire.
2. Apostolic Sees were especially honored.
3. Only Apostolic See in the West.
4. Imperial patronage.
5. Orthodox and heroic record of the Roman See.
6. Local remoteness, and consequent exemption from the confusing factors of Oriental controversies.

None of these factors hold true today, or, at least, none of them can be absolutely proven today. Rome is no longer the capital of the world; other than Apostolic Sees are honored today; it is a matter of doubt whether Rome is an Apostolic See; apart from "Emperor" Mussolini, the Roman Church has no imperial patronage; her claim to orthodoxy can be doubted, *i.e.*, her practise of Confirmation; and she is not alone in having a heroic record; while No. 6, historically at any rate, cannot be adduced.

It is also stated that the "Roman See . . . will have to be once more accepted by reunited Christendom." When was the Roman Church ever so accepted?

Apart from the Roman belief in the divine primacy of St. Peter and its subsequent endowment upon the successors of Peter, I cannot understand by what right it can even be remotely claimed that the Roman See will have to be once more accepted by reunited Christendom. Can Dr. Hall tell me?

Akita, Japan.

(Rev.) NORMAN S. HOWELL.

"THE PENTECOST ANNIVERSARY"

To the Editor of *The Living Church*:

USUALLY I am so in accord with the matter and manner of your leaders in *THE LIVING CHURCH*, often so wise and tolerant, that it was a distinct shock to read your comments on the Pentecost anniversary in the issue of June 7th. It is hardly the occasion to exploit a controversy perennial in Christendom, but rather, it might seem, for putting aside for the moment our honest differences and for rejoicing in the universal benefits that have come from the one Spirit of the one God and Father of us all.

One sentence in next to the last paragraph is a glaring travesty on the spirit of the season and a gratuitous insult to our separated brethren. I refer to the remark, "Neither do we see how various modern denominations, the dates and circumstances of the birth of which are well known, can be greatly concerned with the anniversary." However, we may dissent from the Protestant position, and on whatever grounds, on their own principles they have quite as full a share in the anniversary of Pentecost as we have. In our usual controversial discussions we are glib to accredit the Protestant Churches with exhibiting many evidences of the gift of the Holy Spirit; surely on Pentecost we can rejoice sincerely in those evidences of grace without a needless slur that they are "uncovenanted," or as your editorial implies, non-existent. This is not only to wound Protestant Christians but to impugn the action of the Holy Spirit himself. Such sentences (thoughtless in more senses than one) are more calculated to wound our separated brethren than many pages of half-hearted eirenic are apt to heal.

Lenox, Mass.

(Rev.) LATTI GRISWOLD.

APPEALS FOR MOSUL

To the Editor of *The Living Church*:

MY ATTENTION is directed to the appeals being put forth by one Marjohannes in behalf of a reputed school in Mosul. Neither Marjohannes nor the school is known to me, nor is the school included in the list just received by me from official sources in Mosul.

(Rev.) W. C. EMHARDT,
New York City.

Secretary of Ecclesiastical
and Racial Relations.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

THE SOCIAL PRINCIPLES OF THE GOSPEL. By Alphonse Lugan. New York: The Macmillan Company, 1928. Price \$2.25.

THIS is the first extensive work by the Abbé Lugan to be translated into English. The translator has wisely left out some material which would only be of interest to a French student. The result is that he has presented us with the best popular book on the "social gospel" that this reviewer has yet seen. A book on the "social gospel" to many Churchmen suggests either something flaming with heresy or else dripping with sentiment; but here we have a well-balanced, popular introduction to a good part of the field, which suffers from neither of these tendencies.

The author is a well known writer in France on religious and political questions. He is familiar with life and thought in this country and quotes extensively from American writers on his subject. His own position can best be seen in a brief quotation from a chapter significantly headed "Catholics: Their Individualistic Tendencies"—"Little or nothing has yet been done to derive broad principles of Christian sociology from the New Testament and from Catholic tradition. The reason for such a state of things lies . . . in an irreducible opposition between mind and body, between politics and religion sustained by an abstract spirituality. Though there has been a reaction in recent years, the Catholic bibliography on these questions is still a small one, and we still tend to leave the field to Protestants." Lugan, needless to say, is one of those who is attempting to remedy this defect.

In this domain of study, where there is so little room for disagreement as between Christians, Anglicans may well study the Abbé Lugan's works without any fear of the usual Roman bogies—valid orders and the rest, turning up to disturb their reading.

C. R. F.

SERVICES OF WORSHIP AND DEVOTION FOR CORPORATE AND PRIVATE USE IN TIMES OF RENEWAL OF LIFE, TOGETHER WITH SOME CONDUCTED MEDITATIONS. London: The Missionary Council of the Church Assembly. Price 80 cts.

THIS is a really valuable book. As the Bishop of Salisbury says in his commendation: "Our chief need is faith." We all know that faith is exercised by prayer, and consequently grows best when thus freely used. So, again, our great need is more prayer.

The devotional services here provided are rich and varied, being based upon the works of Bishop Andrewes and other devotional writers. A very wide scope is given, both in time and space—the mind being directed back over the ages, and out over the face of the whole world. Such a book offers a great deal by way of enrichment and suggestion for the devotional life. Part II gives thirty-five excellent outlines for meditations. The emphasis here is more on the mental aspects of prayer, and the close bond between devotion and Bible study is clear. This bond would no doubt be greatly strengthened by the use of such suggestions. The meditations are excellent and close with outlines for Embertide, for Life a Vocation, and A Life Laid Down. These make a strong conclusion. Throughout there is a strong emphasis upon listening to the call of God. The book would seem to fill a real need, and should prove of great value if it is given a worthy trial.

S. B. BOOTH.

DR. H. ADYE PRICHARD is rector of Mt. Kisco and Honorary Canon of the Cathedral of St. John the Divine, New York, and is well known to many as general secretary of the Church Congress. He has written a very interesting and thought-provoking little book entitled *God's Communicating Door: Some Suggestions from the Philosophy of Psychic Research* (Boston, Badger, \$2.00). Canon Prichard's main thesis is this: Given the Christian faith in immortality, why should we not welcome the possibility of communication with the departed as empirical evi-

dence confirmatory of our belief? The Church should take seriously the claims that are made to have established such communications, and study them seriously in order to discriminate the true from the false; for it may be that God wills mankind, as time goes on, to grow in the power of piercing the veil between life on earth and life beyond.

A great deal of the book is taken up with attempting to establish philosophically the reasonableness of belief in immortality, as the premise necessary to justify the thesis. This part of the book is not worth much. Canon Prichard's philosophy is that of "the ecclesiastical mind" with its "May it not be that . . . ?" type of argument—a mode of approach which is unconvincing and out of date in the modern world. But as faith in immortality does not depend only on Canon Prichard's arguments for it, his main thesis still demands a hearing, and he has made out a good case for it. Moreover, our growing appreciation of the fact that creation is a one-way process, with the human stage as yet hardly begun, makes his suggestion still more interesting. Who can forecast what human life on earth will be like, say fifty thousand years hence? Shall we, perchance, be less obsessed with sex and more interested in communion with the spirit-world?

Canon Prichard would hope so, and for a beginning he suggests that the Church should examine claims to have established communication with the departed much in the same way as the Roman Church examines alleged miracles. (This comparison is mine, not his.) The type of material which asks for such examination is well illustrated by *From Beyond: Extracts from Messages of Comfort and Inspiration, Received from a Loved One Waiting on the Other Side*. By Mrs. F.; with an Introduction by John Clair Minot (Boston, Stratford Co., \$1.50). Perusal of it at once raises the familiar question whether an authority transcending that of our reason is to be ascribed to a voice simply because it claims to be speaking from "the beyond." If one considers, for example, the comparison between Christ and Buddha on page 49, there are at least four possibilities open: (a) The Christian Church knows more about the matter than the alleged spirit; (b) the alleged spirit knows more and shows the Christian Church to be wrong; (c) the ideas of Mrs. F. color the communication so that the spirit cannot get his real meaning through her head; (d) there is no spirit at all, but only some automatisms of Mrs. F. Canon Prichard's persuasive plea for attention to be given to such questions by sane and level-headed practising Christians should not go unheeded.

L. H.

IN THESE DAYS one is often asked to recommend a book which deals competently from the Christian standpoint with the humanism of such writers as Dietrich, Lippmann, and Krutch. Consequently one is glad to be able to join Dr. William Adams Brown (who contributes an Introduction) in welcoming *Theism and the Modern Mood*, by Walter Marshall Horton (Harpers, \$2.00). The book is brief, clear, and well argued, and its author has the wisdom not to deny humanism out and out, but to recognize it as standing for truths which theism has sometimes tended to ignore, but can and must assimilate. He then shows that these truths are more securely grounded in a reasonable view of the universe when thus assimilated.

It is doubtful whether the vast public which feeds its mind on Krutch and Lippmann will be persuaded to read Professor Horton's book. The accuracy of careful philosophical thought and language, which such work requires, is not so attractive to the casual reader as the journalistic style in which those writers express themselves. This is a book which the clergy and seriously minded laity should really study, so as to be able to find in their own words a means of injecting a little antiseptic into poisoned minds.

L. H.

The Living Church

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Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
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Church Kalendar



JUNE

- 29. St. Peter. Second Sunday after Trinity.
- 30. Monday.

JULY

- 1. Tuesday.
- 4. Friday. Independence Day.
- 6. Third Sunday after Trinity.
- 13. Fourth Sunday after Trinity.
- 20. Fifth Sunday after Trinity.
- 25. Friday. St. James.
- 27. Sixth Sunday after Trinity.
- 31. Thursday.

KALENDAR OF COMING EVENTS

JUNE

- 28. Opening of Eagle's Nest Farm, diocesan camp of Newark.
- 29. Anglo-Catholic Congress, London, England. Indian Convocation of Duluth at Cass Lake, Minn.
- 30. Racine Summer Conference for Church Workers, St. Alban's School, Sycamore, Ill. Camp Gailor-Maxon, diocesan Y. P. S. L. camp of Tennessee, at Ovoca, Tenn.

JULY

- 1. Spokane District Summer School, Lake Coeur d'Alene, Idaho.
- 7. Opening of Lambeth Conference. Summer Conference for Young People of Maine at Bowdoin College, Brunswick, Me.
- 15. School of Religion, St. Alban's School, Sycamore, Ill.
- 21. Summer School of Nevada at Lake Tahoe.
- 23. Fourth Annual Young People's Summer Conference of Seventh Province, at Winslow, Ark.
- 31. Sewanee Summer Training School, Adult Division, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

- 30. St. Paul's, Springfield, Ill.

JULY

- 1. St. Mary's-by-the-Sea, Point Pleasant, N. J.
- 2. St. Luke's, Fair Haven, Vt.
- 3. St. Peter's, Lyndonville, Vt.
- 4. St. Uriel's, Sea Girt, N. J.
- 5. St. Paul's, Fort Fairfield, Me.

APPOINTMENTS ACCEPTED

BATES, Rev. CARROLL M., formerly on the staff of Mt. Calvary Church, Baltimore; to be rector of Church of the Holy Cross, Baltimore. Address, 3207 Phelps Lane, Baltimore.

CLAIBORNE, Rev. RANDOLPH R., formerly rector of St. John's Church, Camden, and St. Mary's, El Dorado, Ark.; to be rector of Church of the Nativity, Greenwood, Miss. July 1st.

DUNBAR, Rev. SPENCE A., formerly student at Philadelphia Divinity School, has become assistant at St. Paul's Church, Chester, Pa. New address, Broad and Madison Sts., Chester, Pa.

KNICKLE, Rev. HARRY J., a recent graduate of the Episcopal Theological School, Cambridge, Mass.; has become curate at Grace Church, Lawrence, Mass.

LOANE, Rev. WILLIAM P. C., recently ordained to the diaconate; to be curate at old St. Peter's Church, 3d and Pine Sts., Philadelphia.

MELROSE, Rev. THOMAS M., formerly rector of Holy Comforter Church, Cleburne, Tex. (Dal.); has become vicar of St. John's Mission, Durant, Okla. Address, 515 Beech St., Durant.

MITCHELL, Rev. JAMES W., formerly priest-in-charge of St. Mary's Church, Washington, D. C.; has become rector of St. Bartholomew's Church, Cambridge, Mass. Address, 783 Pleasant St., Stoughton, Mass.

MORRIS, Rev. FREDERICK M., formerly student at Virginia Theological Seminary; to be missionary in Wyoming. Address, St. Michael's Mission, Ethete, Wyo.

RITTER, Rev. GILBERT, formerly of New York City; has become curate at St. Paul's Church, Englewood, N. J. (N'k.).

TAYLOR, Rev. E. ERNEST, recently ordained priest; to be in charge of St. Luke's Mission, Weiser, and St. James' Mission, Payette, Idaho. Address, Weiser, Idaho.

UTTS, Rev. LYLE DOUGLAS, Ph.D., formerly rector of Emmanuel Church, Corry, Pa. (Er.); has become rector of All Saints' Church, Appleton, Wis. (F.L.). Address, 115 N. Drew St., Appleton.

SUMMER ACTIVITIES

FRANCIS, Rt. Rev. JOSEPH M., D.D., Bishop of Indianapolis, may be addressed until the close of the Lambeth Conference at Clifton Hotel, Cavendish Square, London, W. 1.

JOHNSON, Rt. Rev. FREDERICK F., D.D., Bishop of Missouri, and Mrs. Johnson are spending the summer at Newtown, Conn.

SCARLETT, Rt. Rev. WILLIAM, LL.D., Bishop Coadjutor of Missouri, sailed from New York June 27th, on the S.S. *Majestic* for the Lambeth Conference. He will also attend the seminar sessions of the Sherwood Eddy group to be held in Toynbee Hall. He will return to America the end of July.

BUDLONG, Rev. FREDERICK G., S.T.D., rector of Christ Church, Greenwich, Conn.; again to be in charge of St. Andrew's-by-the-Sea, Hyanisport, Cape Cod, Mass., during July and August.

LEAKE, Rev. HERBERT J., retired priest of the diocese of Niagara, Canada, and resident of St. Petersburg, Fla.; to officiate at St. John's Church, Flushing, L. I., N. Y., during July and August and the first Sunday in September.

LITTLE, Rev. EDWARD PORTER, of 211 S. Broad St., Elizabeth, N. J., will spend the summer at Nantucket, Mass. Address, P. O. Box 513.

SADTLER, Rev. H. A. L., rector of St. Paul's Church, Rahway, N. J., leaves for an extended Mediterranean cruise, visiting in Egypt and the Holy Land and later visiting Oberammergau and the Passion Play. He will return late in September, and may be addressed until August at Jerusalem, Palestine, care of the Bishop of Jerusalem.

SCRIVEN, Rev. GEORGE B., of St. Mark's Church, Cocoa, Fla.; to assist at Mount Calvary Church, Baltimore, during July and August. Address, 816 North Eutaw St., Baltimore.

SHIPWAY, Rev. W. A. ARCHIBALD, vicar of St. Mark's Church, San Diego, Calif.; to be locum tenens at St. Ann's Church, New York City, August 1st until September 7th. Address, 295 St. Ann's Ave., New York City.

TYNDELL, Rev. CHARLES NOYES, S.T.D., rector of St. Stephen's Church, Terre Haute, Ind., and Mrs. Tyndell will spend the months of July and August with friends and relatives

in Virginia, Maryland, and New Jersey. During Dr. Tyndell's absence the services at St. Stephen's will be in charge of the assistant, the Rev. Charles S. Heckingbottom.

WATKINS, Rev. S. HALSTED, of Arlington, Vt.; to be in charge of Church of St. Martin's-in-the-Field, Biddeford Pool, and St. Philip's-by-the-Sea, Fortune's Rock, Me., during July.

DEGREES CONFERRED

KENYON COLLEGE, Gambier, Ohio—At commencement, June 16th, Doctor of Sacred Theology upon the Rev. WILLIAM C. SEITZ, professor at Bexley Hall.

ROANOKE COLLEGE, Salem, Va.—On commencement day, 1930, Doctor of Divinity upon the Rev. EUGENE S. PEARCE, rector of St. Mark's Church, Toledo, Ohio.

TEMPLE UNIVERSITY, Philadelphia—At commencement on Thursday, June 19th, Doctor of Sacred Theology upon the Rev. G. PHILIP JUNG, rector of Christ Church, Brownsville, Pa.

TRANSYLVANIA COLLEGE, Lexington, Ky.—Doctor of Laws, *honoris causa*, upon the Rt. Rev. LEWIS W. BURTON, D.D., retired Bishop of Lexington, at commencement, June 4th.

WESTERN RESERVE UNIVERSITY, Cleveland, Ohio—At commencement, June 12th, honorary degree of Doctor of Divinity upon the Rev. ROLFE POMEROY CRUM, rector of St. Mark's Church, San Antonio, Tex.

ORDINATIONS

DEACONS

EAST CAROLINA—**JOHN QUINTUS BECKWITH, Jr.**, was ordained to the diaconate on June 17th by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the diocese.

The Rev. Walter R. Noe, executive secretary of the diocese, was master of ceremonies; the Rev. I. deL. Brayshaw of St. James', Wilmington, read the litany; the Rev. Howard Allgood of Fayetteville read the epistle; and the Rev. Dr. Frank D. Dean of Wilmington preached the sermon.

The Rev. Mr. Beckwith, presented by the Rev. Alexander Miller of St. Paul's Church, Wilmington, will return to the Virginia Seminary in the fall, his present address being at Wilmington.

NEW YORK—On the morning of Trinity Sunday at the Cathedral of St. John the Divine, Bishop Manning conferred holy orders on nine young men, admitting them to the order of deacons. Following are their names with assignments:

CLARENCE WILLIAM BRICKMAN, to be in charge of the Chapel of the Redeemer, Lincoln Park, under the direction of the rector of St. John's Church, Yonkers; **BYRLE STODDARD APLEY**, to continue his studies at General Theological Seminary and to assist the rector of St. Stephen's Church, West Sixty-ninth St.; **LA VERNE JEROME DUNBAR**, to be in charge of the Chapel of St. John the Divine, Mount Vernon; **HAROLD MERRITT WILSON**, to have charge of St. Paul's Church, Haworth, N. J.; **FRANCIS SYDNEY BANCROFT, Jr.**, to continue in charge of All Saints' Church, Mariner's Harbor; **BENJAMIN BALDWIN BROWN**, to work at the Church of the Advent, San Francisco, under the Society of St. John the Evangelist; **ARTHUR MCKAY ACKERSON**, to be assistant minister at the Chapel of the Incarnation, New York City; **MASON MONTRAVILLE HURD**, to take charge of the Church of the Good Shepherd, Greenwood Lake, N. Y., during the summer, and to be assistant to the rector of St. George's Church, Newburgh, N. Y., in the fall; **WILLIAM J. LYNCH**, to serve on the staff of the City Mission Society.

The epistle was read by the Rev. O. S. Newell, rector of St. John's Church, Yonkers, and the gospel by the Rev. William J. Lynch. Dean Gates preached the sermon, speaking on the authority of Christ.

OHIO—On June 15th the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, ordained **JOHN RUSSELL PATTIE** to the diaconate in the Church of the Holy Spirit, Gambier. The candidate was presented by the Rev. Dr. O. E. Watson of Bexley Hall, and the sermon was preached by the Rt. Rev. Hayward S. Ablewhite, D.D., Bishop of Marquette.

The Rev. Mr. Pattie is to be assistant at Trinity Church, Toledo, with address at Adams and St. Clair Sts.

OHIO—On Trinity Sunday, June 15th, in the Chapel of the Holy Spirit, Gambier, the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, ordained to the diaconate **HOWARD VINCENT HARPER, JAMES ETHAN ALLEN, CHARLES WELLINGTON HUGHES, JOHN RUSSELL PATTIE, RICHARD OLOF PETERSON, GEORGE RHYS SELWAY, FREDERICK SCHERER WHEELER, and FRANCIS WHARTON WEIDA.**

The Rt. Rev. Hayward S. Ablewhite, D.D., preached the sermon. Canon Orville E. Watson presented the seven men who were from the diocese of Ohio, and the Rev. George F. Smythe presented Mr. Weida, who was ordained at the request of the Bishop of Western New York.

HARRISBURG—Officiating for the Bishop of Harrisburg, who is ill, the Rt. Rev. Frank Du Moulin, D.D., ordained three candidates for the diaconate, and advanced one to the priesthood in Trinity Church, Williamsport, on Wednesday, June 11th. The litany was read by the Very Rev. D. W. Gateson, dean of the Pro-Cathedral of the Nativity, Bethlehem. Those made deacons were **HEBER WEIDLER BECKER** of Mount Hope, presented by the Rev. Harry D. Viets; **SAMUEL ULMAN JOHN PEARD** of Williamsport, presented by the Rev. Hiram R. Bennett; and **GEORGE HENRY TOADVIN, Jr.**, of Williamsport, presented by the Ven. Charles E. McCoy. The Rev. **FREDERIC V. HOLMES**, who was advanced to the priesthood, was presented by the Rev. Thomas J. Heistand. The Rev. Joseph R. Clair was master of ceremonies. The epistle was read by the Rev. Samuel H. Sayre, and the gospel by one of the newly-ordained deacons, the Rev. Mr. Becker. The sermon was preached by the Rev. Hiram R. Bennett. Other clergy present in addition to those mentioned above were the Rev. Squire Scofield, the Rev. Anthony G. Van Elden, the Rev. Herbert Connop, the Rev. Robert T. McCutchen, and the Rev. Clifford Stanley.

The Rev. Mr. Toadvin goes as curate to St. Michael's Church, Bristol, R. I.; the Rev. Mr. Becker to St. Augustine's Chapel, New York City; the Rev. Mr. Peard to the missionary district of Oklahoma; and the Rev. Mr. Holmes becomes rector of St. John's Church, Huntington, where he has been deacon-in-charge for some weeks.

DEACONS AND PRIESTS

NORTH CAROLINA—An interesting service was held at the Chapel of the Cross, Chapel Hill, on Trinity Sunday, June 15th. The Bishop of the diocese, the Rt. Rev. Joseph B. Cheshire, D.D., ordained to the diaconate **JACKSON AUGUSTUS MARTIN** and **ERNEST MCGERSIN WINBORNE**, and advanced to the priesthood the Rev. **EDWIN WILLIAM HURST** and the Rev. **DESASSURE PARKER MOORE**. The Bishop preached the sermon, and the Bishop's eighty years made his words especially impressive.

The Rev. Mr. Martin, presented by the Rev. J. R. Mallett of Greensboro, is to be in charge of the camp at Delhi, N. Y., during the summer; the Rev. Mr. Winborne, presented by the Rev. Alfred S. Lawrence, rector of the Chapel of the Cross, is to be assistant at St. Timothy's Church, Wilson; the Rev. Mr. Hurst, presented by the Rev. S. S. Bost of Durham, is to be priest-in-charge of St. Joseph's Church, West Durham; and the Rev. Mr. Moore, presented by the Rev. Joseph N. Bynum of Roanoke Rapids, is to be priest-in-charge of Grace Church, Weldon. The Rev. E. H. Gould acted as the Bishop's chaplain. Other priests in the chancel were the Rev. Dr. M. A. Barber, the Rev. Dr. W. W. Way, the Rev. Dr. G. W. Lay, and the Rev. R. C. Shannonhouse. All the priests present joined with the Bishop in the imposition of hands.

PRIESTS

COLORADO—On Trinity Sunday, the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, advanced the Rev. **EARLE HEWITT MADDOX** to the priesthood in St. Mark's Church, Denver. The Rev. T. J. Haldemann, rector of St. Mark's, presented the candidate. The Rev. J. W. Hudston of Denver read the litany and Bishop Ingley preached the sermon. Joining in the laying on of hands were the Rev. E. J. Skinner and the Rev. H. E. Grace.

Fr. Maddox continues as assistant at St. Mark's.

EAST CAROLINA—On June 15th the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, advanced the Rev. **THOMAS H. WRIGHT, II**, to the priesthood in St. James' Church, Wilmington.

The Rev. Ibert deL. Brayshaw of St. James' Church, Wilmington, was master of ceremonies; the Rev. Walter H. Noe, executive secretary of the diocese, read the litany; the Rev. John A. Bryant of the diocese of Washington read the epistle; and the Rev. H. A. Woolfall of St. Mark's Church, Washington, D. C., preached the sermon.

The Rev. Mr. Wright, who was presented by the Rev. Dr. W. H. Milton, rector of St. James' Church, is to be priest-in-charge of Trinity Church, Lumberton; St. Stephen's, Red Springs; and St. Matthew's, Maxton, with address at Wilmington.

FOND DU LAC—On Trinity Sunday, June 15th, the Rt. Rev. Harwood Sturtevant, S.T.D., Bishop Coadjutor of Fond du Lac, in St. Paul's Cathedral, Fond du Lac, advanced to the priest-

hood the Rev. **HAROLD MARSHALL KEYES**, presented by the Rev. Charles J. Gunnell; the Rev. **HENRY EDWARD BRENDMEHL**, presented by the Rev. E. P. Sabin; and the Rev. **EDSON PEASLEE SHEPPARD**, presented by the Rev. W. F. Whitman, also, acting for the Bishop of Milwaukee, the Rev. T. A. WITHEY, and the Rev. **WILLIAM B. KENWORTHY, Jr.**, both presented by the Rev. W. F. Whitman. The Rev. W. H. Willard-Jones acted as deacon, the Rev. E. P. Sabin as sub-deacon, the Rev. William F. Hood as chaplain, and the Rev. Vernon W. Lane as master of ceremonies. The sermon was preached by the Rev. Walter F. Whitman, associate professor of ecclesiastical history at Nashotah House.

Fr. Keyes has entered upon his duties as vicar of St. Boniface's Church, Chilton; Fr. Brendemuhl as vicar of the Church of the Ascension, Merrill, and St. Barnabas' Church, Tomahawk, with residence at Merrill; Fr. Sheppard is taking summer duty as vicar of St. Ignatius' Church, Eagle River, with work also at Minocqua; Fr. Withey is curate of St. Matthew's Church, Kenosha; Fr. Kenworthy will be at St. Francis' House, Cambridge, Mass.

QUINCY—The Rev. **HENRY LEWIS EWAN** was advanced to the priesthood on June 17th in St. James' Church, Lewistown, by the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy.

The candidate was presented by the Rev. Leonard C. Hursh of Quincy, and the sermon was preached by the Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee, Wis.

The Rev. Mr. Ewan is to be curate of St. Stephen's Church, Providence, R. I.

PENNSYLVANIA—On June 15th the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, advanced the Rev. **CARL L. APPLEBERG**, the Rev. **ISAAC E. BROOKS**, and the Rev. **CHARLES H. EWING** to the priesthood in Holy Trinity Church, Philadelphia.

The Rev. Mr. Appleberg is priest-in-charge of St. Martin's Church, Markus Hook, and of St. Luke's Mission, Eddystone, with address at 1400 East 10th St., Eddystone. The Rev. Mr. Brooks is to be assistant at Bucks County Center Mission, with address at Hulmeville; and the Rev. Mr. Ewing is to continue as assistant at St. James Church, Kingsewing, Philadelphia, with address at 68th St. and Woodland Ave.

APPRECIATION

At a meeting of the vestry of the Zabriskie Memorial Church of St. John the Evangelist, held on Monday, June 2, 1930, the following expression of appreciation was unanimously adopted to be published in the parish paper, **THE LIVING CHURCH**, and suitably transcribed for presentation.

WHEREAS Captain William H. Bell has tendered his resignation as a vestryman of St. John's Church, having been ordered to Washington for duty;

AND WHEREAS Captain Bell having been a treasurer and a member of the vestry of this parish;

AND WHEREAS his devotion and loyalty as a parish officer reflects distinction on the parish itself; now therefore

BE IT RESOLVED THAT, in accepting Captain Bell's resignation with deep regret, the vestry unanimously records its respect and high esteem for him; as a man of sterling character, a strong and generous supporter of the parish, and a loyal and able parish officer. His devotion and reverence as a worshipper and his faithful and zealous services in the welfare, upkeep, and advancement of the parish merits the most grateful recognition.

In the name of the parish the vestry tenders the most sincere and appreciative thanks for his most able service as a parish officer and for his fine influence and constant helpfulness as a parishioner; and the parish is hoping that in the future Captain and Mrs. Bell will return to St. John's where the best wishes will always be with them for long life and well earned happiness.

The RECTOR, WARDENS, and VESTRY,
of the Zabriskie Memorial Church
of St. John the Evangelist.

DIED

BOYS—**EMILY LOWE BOYS**, wife of the Rev. George Boys, rector of Calvary Church, Burnt Hills, N. Y., departed this life on Whitsunday, June 8th, after a long illness.

She is survived by her husband, a son, George Shackleton, who will enter the General Theological Seminary in September, and two daughters, Mary Edith and Joan Fawcett.

LEWIS—Entered into life eternal June 15th, **EMMA H. KIRBY LEWIS**, widow of Elijah B. Lewis, at the home of her son in Deansboro, N. Y. Funeral services at Christ Church, Norwich, Conn., June 17th.

NIVEN—At her home in Upper Montclair, N. J., on June 6th, **REBECCA CONYERS**, beloved wife of Daniel MacMartin NIVEN, daughter of the late Walter and Margaret Cornwell Conyers of Philadelphia. Funeral services at St. James' Church, Upper Montclair, on June 10th; interment at Woodlawn, N. Y.

PHELPS—**MARY BRONSON**, daughter of the late Rev. Alanson PHELPS, sometime rector of St. Paul's Church, Fremont, Ohio, died June 21, 1930, at her home, Hotel Carlton, Milwaukee, Wis. She is survived by four nieces and nephews, Phelps Wyman, Frederic C., Elizabeth P., and Jane L. Morehouse. Funeral services were conducted on June 23 in All Saints' Cathedral, Milwaukee, by the Very Rev. A. I. Drake, dean, interment being in Fremont, Ohio, the following day.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

TINGES—Entered into rest in Baltimore, Md., on June 13th, **CHARLOTTE TINGES**, elder daughter of the late George W. and Sarah Tinges.

WALKER—Entered into rest, June 17th, at Merion, Pa., **JESSIE WALKER**, widow of the late Rev. Millidge Walker, formerly of the dioceses of Connecticut and Newark. Mrs. Walker was in her 78th year. She was the daughter of Andrew and Margaret Inches of Frederickton, N. B., Canada. She is survived by her four sons and two daughters, Millidge Penderell Walker and Rachael Woodward Walker of China; Mrs. Alfred Henchman Crowfoot of Quebec; William Williams Walker of Merion, Pa.; Andrew Scott Walker of Cape May, N. J.; and the Rev. John White Walker of Meadowbrook, Pa.

The burial was in the churchyard of St. James the Less, Philadelphia.

MEMORIALS

Rev. Charles M. Perkins

The Rev. **CHARLES MARTER PERKINS** entered into rest on December 23, 1929.

Mr. Perkins graduated from this divinity school with the class of 1869. For sixty years he was active in the ministry, active indeed until only a few days before his death. He was a native of New Jersey, born at Beverly, October 12, 1844. He was ordained both deacon and priest in New Jersey, by the third Bishop of that diocese, Dr. Odenheimer. He married a native of New Jersey. He served four parishes, all in New Jersey; St. Andrew's, Mount Holly; St. John's, Salem; Trinity, Vineland; and Christ Church, West Collingswood. Four times he represented New Jersey in General Convention; for years he was a member of the standing committee of New Jersey, acting as its secretary, and then, until his death, as its president. For twenty-one years he was dean of the convocation of Burlington. And in 1915 he was president of the diocesan convention at the session when the present Bishop of New Jersey was elected. Not many weeks before his death, the clergy of the diocese gathered in a special meeting to pay tribute to Mr. Perkins on the completion of his sixty years as a priest in New Jersey; and at that time they presented a set of altar books to the Chapel of the Divinity School as a memorial of this remarkably long service of an alumnus in a single diocese.

Hardly less remarkable was Mr. Perkins' long service to the Divinity School. He was elected an overseer in June of 1884, when Dr. Goodwin was still dean. For forty-five continuous years he served in that capacity; always deeply interested, always faithfully present. His period of service covered parts of the terms of four of our deans. Only one person who was a member of the boards at the time of Mr. Perkins' election is still living—Mr. R. Fulton Cutting of New York. Among his colleagues in 1884 were Bishop Stevens, Bishop Howe, Bishop Paddock (of Washington Territory), Bishop Whitehead, Bishop Henry C. Potter, Dr. Phillips Brooks, Dr. Hernan Dyer, Dr. Arthur Brooks, Dr. Eccleston, Dr. Richard Newton, Dr. McVickar; and among the laymen, George L. Harrison, Lemuel Coffin, Benjamin G. Godfrey, W. W. Frazier, N. Parker Shortridge, Alexander Brown, Felix R. Brunot, C. M. Conyngham, and Oliver Landreth. The very mention of these names is a vivid reminder of the length of Mr. Perkins' service.

The Board of Overseers desire by this minute to express their appreciation of Mr. Perkins' long and faithful service to the school. We shall miss him from our councils.

COMMITTEE.

William Sherman Maddock

In ever loving memory of William Sherman Maddock, who entered into rest eternal July 1, 1929.

"The souls of the righteous are in the hand of God."

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

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

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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

POSITIONS OFFERED

MISCELLANEOUS

WANTED, IN PHILADELPHIA PARISH of moderate size and Churchmanship, an organist and choirmaster to reorganize and develop choir on strictly volunteer basis. Must be Churchman with sound knowledge of Church music and an enthusiastic leader. Salary \$1,800. Address, C-454, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—ORGANIST AND CHOIRMASTER in upstate New York parish. Intelligent Churchman about 40, for boys' choir. Studio for outside work and \$1,200 to start. Good opportunity. Reply, G-474, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN, MARRIED, UNIVERSITY and seminary graduate, desires change of parish after vacation. Present stipend \$2,700. Address, S-473, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST DESIRES SUPPLY duty, in or near Hartford, Bridgeport, New Haven, or Waterbury, on August 3d and 10th. Address, PRIEST, 33 11th St., Norwich, Conn.

PRIEST, FAITHFUL AND EFFICIENT, wants supply duty near New York City. Write KENNETH GUTHRIE, 1177 Warburton, North Yonkers, New York.

PRIEST, SINCERE, PUNCTUAL, FAITHFUL, hard worker, unmarried, no ties, excellent extemporaneous preacher, in his prime, Catholic-minded, first-class references, urban and rural experience and as teacher of Classics and English. Available September 20th for permanent work. Address, E-472, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN, TRAINED AND EXPERIENCED social service worker, thorough knowledge of Church activities, Church school teacher, executive ability, free to accept position as parish worker. Good references. MISS MARCIA PRATT JOHNSON, 207 N. Main St., Orlando, Fla.

MUSIC TEACHER DESIRES POSITION IN Church school, as teacher of piano, voice or public school music. Have degree and experience. Reply, L-456, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST with highest references, desires change. O. K. S-103, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER SEEKS POST for September. Boy choir exclusively, Catholic usage, best Church music traditions. Stipend moderate in teaching field. Experienced, male, single. Address, R-313, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, F.A.G.O., DESIRES change. Boy or mixed choir. Opportunity needed to develop high class musical service. Wide experience. Recitals, etc. Address, D-208, care of LIVING CHURCH, Milwaukee, Wis.

SISTER OF WELL KNOWN NEW YORK rector desires position as housemother, hostess or chaperon in Church school or institution. Seven years' practical experience. Reply, R-458, care of LIVING CHURCH, Milwaukee, Wis.

TRAINED WORKER, GRADUATE OF Church training school. Secretarial ability. Two years in Church settlement. Desires parish work. Excellent references. Address, D-446, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG ORGANIST-CHOIRMASTER-COMPOSER, of national reputation, wishes to correspond with rector or vestry of church contemplating change. Available September 1st. Address, B-421, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

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IN PASADENA, CALIF., YEAR AROUND, 8 rooms, 2 baths, gas-furnace. Landscaped lot 62 x 187, excellent location, realtor's valuation \$14,000. Will consider exchange for smaller, less value, Wisconsin, eastern, or southern. Address, OWNER, 225 State St., Pasadena, Calif.

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ST. PHOEBE'S HOUSE, FOR REST AND retreat. On slopes of Mt. Tom, above mountain stream. Ideal for sun baths. Board reasonable. Also housekeeping cottage free to clergyman in return for daily Eucharist. Address, Deaconess-in-Charge, Lakeside, Conn.

HEALTH RESORT

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THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

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THE ABOVE-NAMED CORPORATION, organized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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(Continued on page 316)



ANOTHER BISHOP-ELECT

Rev. Benjamin T. Kemerer, who was recently elected Bishop Coadjutor of Duluth. [See THE LIVING CHURCH of June 21st.]



CHICAGO'S TWO BISHOPS

Bishop Griswold and Bishop Stewart photographed after the consecration of the latter. (Story on page 320.)

P. & A. Photo.



BLESSING THE CHILDREN

Immediately after his consecration as Bishop Coadjutor of Chicago, Dr. George Craig Stewart gave his blessing to the children of his former parish, St. Luke's, Evanston. (Story on page 320.)

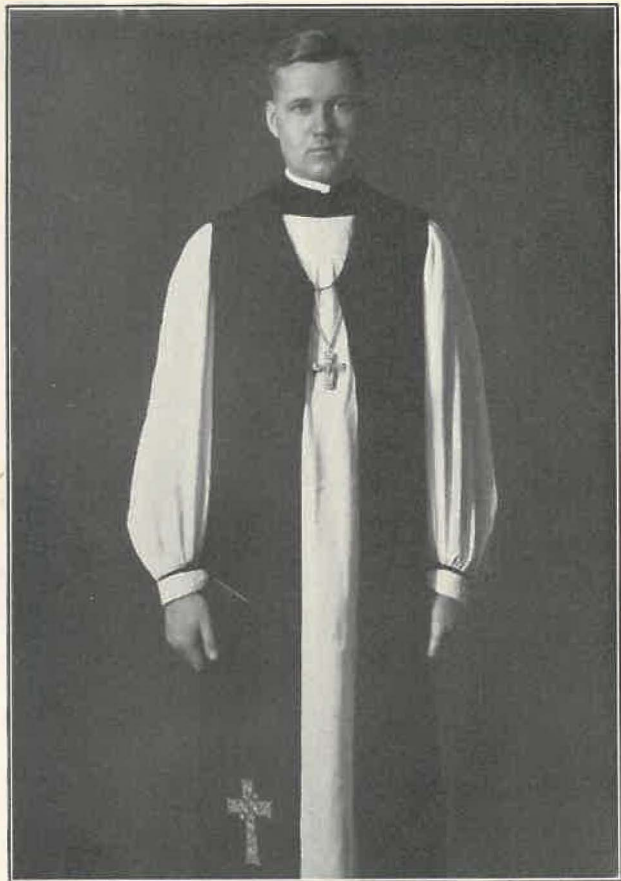
P. & A. Photo.

News of the C

NEGRO CONGREGATION OF

Palm Sunday Procession at St. Agnes'. Besides of the building, making sure of the improvised seats p taking of the photograph. (See story on page 324.)

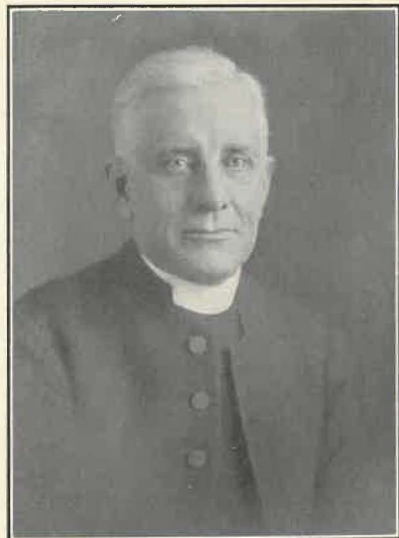




SOUTHERN OHIO'S NEW COADJUTOR

Rt. Rev. Henry Wise Hobson, D.D., consecrated Bishop Coadjutor of Southern Ohio, May 1, 1930.

Photo by Benson, Worcester, Mass.



CELEBRATES SEMI-CENTENNIAL

Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, who celebrated on June 25th the fiftieth anniversary of his ordination.



ENTERING THE CHURCH

Dr. George Craig Stewart and his attendants entering St. Luke's Church, Evanston, Ill., where he was consecrated Bishop Coadjutor of Chicago. (Story on page 320.)

P. & A. Photo.

ch in Pictures

CHURCH, MIAMI, FLA.

picture there were 500 other persons on the inside for the "inspirational" program which followed the



Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong. Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays. Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

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

Indiana

St. Stephen's Church, Terre Haute
"Crossroads of the world" National Highways
East, West, North, South.
REV. CHARLES NOYES TYNDELL, S.T.D., Rector
Summer schedule: Sundays, 8:00 and 10:45
A.M. Church open daily all day.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Streets
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10:00 A.M.; Sung Mass and Ser-
mon, 10:30 A.M.; Solemn Evensong, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5:00 P.M. Thursdays and Holy
Days, a second Mass at 9:30 A.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion,
7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Sermon and Benediction, 7:30 P.M.
Daily Low Mass, 7 and 8 A.M.
Extra Mass Thursday and greater Holy
Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

New York

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.;
Morning Service (Church School), 9:30 A.M.;
The Holy Communion (with Morning Prayer)
except last Sunday, 11:00 A.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.

Holy Cross Church, New York
Avenue C between 3d and 4th Street
Sunday Masses: 8:00 and 10:00 A.M.
Confessions, Saturdays, 9-11 A.M., 7-8:30 P.M.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

St. Paul's Church, Brooklyn
(To reach the church take subway to Borough
Hall then Court Street car to Carroll Street.
The church is at the corner of Clinton and
Carroll Streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Children's Mass and Cate-
chism.
" 10:40 A.M. Morning Prayer.
" 11:00 A.M. High Mass and Sermon.
Masses daily at 7:30 and 9:30 A.M.

CHURCH SERVICES—Continued

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

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7:00, 8:00, and 9:15.
High Mass and Sermon at 11:00.
Sermon and Benediction at 8:00.
Daily: Mass at 7:00 and 9:30. Also Tues-
day and Friday at 8:00.
Friday: Sermon and Benediction at 8:00.
Confessions: Friday, 3:00 to 5:00; 7:00
to 8:00. Saturday, 3:00 to 5:00; 7:00 to
9:00.

Saint Mark's Church, Philadelphia
Locust Street, between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Masses for Communion, 8:00 and 9:00.
Solemn High Mass, 11:00.
Solemn Evensong, 4:00.
DAILY:
Masses, 7:00 and 7:45 (9:30 Holy Days
and Thursdays).
Matins, 9:00.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays, 4:00 to 5:00; 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

RADIO BROADCASTS

KFOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (239.9). St. Luke's Church.
Morning service every Sunday (including
monthly celebration) at 11:00 A.M., Pacific
Standard Time.

KHQ, SPOKANE, WASHINGTON, 590 KILO-
cycles (225.4). Cathedral of St. John the
Evangelist. Evening service every Sunday from
8 to 9 P.M. P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sunday at 11:00 A.M., C. S.
Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
kilocycles (240.9). Grace Church, every
third Sunday at 11:30 A.M., C. S. Time.

WHAS, LOUISVILLE, KY., COURIER
Journal, 820 kilocycles (365.6). Choral
Evensong from Christ Church Cathedral every
Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-
cycles (230.6). Grace Cathedral. Services
every second Sunday at 11:00 A.M. Organ re-
cital every Monday and Thursday from 6:00
to 6:30 P.M., C. S. Time.

WIPW, PHILADELPHIA, PA., 610 KILO-
cycles (492). Church of the Holy Trinity.
Every Sunday at 10:45 A.M., E. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning service every Sunday at 9:30,
E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES
(238 meters). Christ Church. Every
Wednesday, 12 noon to 12:30 P.M., E. S. Time.
Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
cycles (272.6). St. James' Church, every
Sunday at 4:00 P.M., E. S. Time. Rev. W. W.
Blatchford, rector.

W RVA, RICHMOND, VA., 1110 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:00 P.M., E. S. Time.

W RBQ, GREENVILLE, MISS., 1210 KILO-
cycles (247.8). Twilight Bible class lec-
tures by Rev. Philip Davidson, rector of St.
James' Church, every Sunday at 4:00 P.M.,
C. S. Time.

WRC, WASHINGTON, D. C., 50 KILO-
cycles (315.6). 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., 1330 KILO-
cycles (225.4). Service from Christ Church
Cathedral, Eau Claire, second and fourth Sun-
days at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES
(384.4). Christ Church every Sunday and
Festivals 11:00 A.M., E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF.,
790 kilocycles (380 meters). Grace Cathed-
ral. Morning service, first and third Sunday,
11:00 A.M., P. S. Time.

RETREAT

WEST PARK, ULSTER CO., N. Y. A RE-
treat for laymen will be held at Holy
Cross, God willing, beginning on Friday eve-
ning, July 4, 1930, and closing on Sunday
morning, July 6th. No charge. Address, GUEST-
MASTER.

BOOKS RECEIVED

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

Oxford University Press. 114 Fifth Ave., New
York City.

*The Oxford American Hymnal for Schools
and Colleges.* Edited by Carl F. Pfattheicher,
Th.D., Harvard, director of Music at Philip-
lips Academy, Andover, Mass.

Charles Scribner's Sons. 597 Fifth Ave., New York
City.

*What's Life All About? A Key to Those Who
Ask the Question.* By Bertha Condé, author
of *The Human Element in the Making
of a Christian, A Way to Peace, Health
and Power*, etc. \$2.00.

Ventures in Belief. Christian Convictions
for a Day of Uncertainty. Reinhold Nie-
buhr, Francis J. McConnell, Henry Sloane
Coffin, Leslie Blanchard, Henry Nelson
Wieman, Angus Dun, Kirby Page, Harry
Emerson Fosdick, Rufus M. Jones, Richard
Roberts, David R. Porter, Henry P. Van
Dusen, editor. \$2.00.

PAPER COVERED BOOKS

Department of Church Relations. Presbyterian
Board of Christian Education. 829 Witherspoon
Bldg., Philadelphia, Pa.

*What's Right With the Rural Church? An
Application of Christian Principles to the
New Rural Life.* By Ralph A. Felton.
Cloth, \$1.00; paper, 75 cts.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Ox-
ford Circus, W. 1, London, England.
Morehouse Publishing Co. 1801-1811 Fond du Lac
Ave., Milwaukee, Wis. American agents.

So-called Rebels. A Record of Recent Events
in the Diocese of Birmingham. By the
Rev. G. D. Rosenthal, M.A., vicar of St.
Agatha's, Sparkbrook; chairman of the
Birmingham Anglo-Catholic Finance Board;
and the Rev. F. G. Belton, B.A., F.C.S.,
vicar of St. Patrick's, Bordesley; hon.
canon of Birmingham. \$1.00.

The Village Eucharist. Practical Notes. By
the Rev. R. H. Nottage, rector of Cheving-
ton, Suffolk. With a Preface by the Rev.
Paul B. Bull, of the Community of the
Resurrection. 60 cts.

The Gospel of Suffering. By Celia Atkinson.
With a Preface by the Very Rev. F. S. M.
Bennett, Dean of Chester. 40 cts.

PAMPHLET

Church Missions Publishing Co. 31-45 Church St.,
Hartford, Conn.

York in England. By the Very Rev.
Lionel Ford, D.D., Dean of York; *New
York in America.* By the Rev. George
Francis Nelson, D.D., Honorary Canon of
the Cathedral of St. John the Divine. The
Church in Story and Pageant. Publica-
tion No. 27. April, 1930. Quarterly. 50 cts.

UNIQUE RELIGIOUS SERVICE IN BROOKLYN

BROOKLYN, N. Y.—A unique religious
service was held in Brooklyn on Sunday
afternoon, June 8th. By invitation of the
Brooklyn Federation of Churches, an
acolytes' Youth Preaching Service was
broadcast over Station WLTH by St.
George's Church, the Rev. Horace E.
Clute, rector. The twelve acolytes from
St. George's ranged in age from 15 to 23
years approximately. They conducted the
entire service of Evening Prayer, except
the Absolution and Benediction, which
were given by the rector.

More Than 300 Bishops Out of a Possible 400 to Attend Lambeth Conference

Bishop Perry to Lay Cornerstone of Aberdeen Cathedral — Summer Session of Church Assembly

The Living Church News Bureau
London, June 13, 1930

THE BISHOP OF CHICHESTER, DEPUTIZING for the Archbishop of Canterbury, last Friday addressed representatives of the press at Lambeth Palace on the arrangements for the forthcoming seventh conference of bishops of the Anglican communion at Lambeth, which opens on July 7th and closes on August 9th. He said that it would be a private conference, no report of which would be issued until the close. Lambeth had no legislative authority, nor was it a synod laying down definitions of doctrine. It simply expressed the judgment of the bishops on a variety of subjects, which judgment might or might not be adopted by the Churches concerned.

Rather more than 300 bishops out of a possible 400 in the Anglican communion will attend the conference. Of the 400, roughly 100 are home bishops, 200 Colonial and missionary, and 100 American. Ninety years ago, apart from bishops in America, there were only ten Anglican bishops outside the British Isles, and Australia was then an archdeaconry of Calcutta. The movement toward a Lambeth Conference began in the '60s on the initiative of Canadian bishops, seconded by New Zealand. The English bishops showed hesitation, fearing that a central body would be set up to prescribe laws. Successive conferences were held in 1867, 1878, 1888, 1897, 1908, and 1920, the membership of the last being 252.

The general subject of the coming conference is to be The Faith and Witness of the Church in this Day and Generation, and it is divided into six sections. The first is the Christian Doctrine of God, which involves a discussion of present-day secularism and materialism. The second is the Life and Witness of the Christian Community, with special reference to the questions of marriage, sex, race, education, and governments, and peace and war.

The third section is the Unity of the Church, and here the proposals with regard to South India are expected to come forward. "No one could tell," said the Bishop of Chichester, "how largely those proposals would bulk in the conference proceedings. The conference might go through the whole scheme in great detail, and make drastic alterations; it might approve the scheme wholeheartedly, or it might say that the future of the Church in India was a matter for the Indian bishops, who had shown themselves to be wise men by the resolutions they had passed on the subject last February." He added that if the conference expressed strong disapproval of the South Indian Scheme it would have no legislative effect, but it would do a great deal to damp the movement.

The fourth subject is the Anglican communion, which involves discussion on its ideal and future and its organization and authority. The Church of England has to ask itself whether it insists that the Churches in its communion shall be like itself, or whether it is content that they shall develop on their own lines in second-

ary respects. The fifth subject is the Ministry, which will bring forward the problem of the scarcity of clergy. The final subject is Youth and Its Vocation.

Among the special delegations which will be received and will confer on Christian unity with the appropriate committee will be the Patriarch of Alexandria and others representing the Eastern Orthodox Church, together with Archbishop Kenninck of Utrecht (Old Catholics), the Bishop of Lund (Church of Sweden), and prominent leaders of the Church of Scotland and also of the English Free Churches.

BISHOP PERRY TO LAY CORNERSTONE OF ABERDEEN CATHEDRAL

American bishops, who are visiting this country in order to attend the Lambeth Conference, will go to Aberdeen on August 15th, when Bishop Perry, the Presiding Bishop of the American Episcopal Church, will lay the cornerstone of the new cathedral of the Scottish Church, the money for the building of which is being raised by American Churchpeople. The new cathedral will thus commemorate an interesting historical link between the Churches of Scotland and America.

The link between the two Churches was forged in the following way. In 1783, the first convention of the American Episcopal Church met at Connecticut, and elected Samuel Seabury as its first Bishop. Seabury sailed for England to seek consecration, but found, to his chagrin, that under English law a bishop had to swear an oath of allegiance to the English king and realm—a proceeding out of question to a good American citizen. After a year's delay he received consecration in Scotland, at the hands of certain Scottish Non-Juring bishops, among them Kilgour, Skinner, and Petrie. It is this kindly service that the American Church now so generously and gracefully desires to acknowledge.

The idea of the Seabury Memorial Fund originated in 1914, when the late Dr. Mitchell, Bishop of Aberdeen, visited the United States as Hale Lecturer of the year. During his stay, the Bishop and his younger brother (now Canon Mitchell and an American citizen) drew attention to the significance of the cathedral in Aberdeen to Americans, and as a result it was decided that American Churchmen should replace the existing cathedral with a worthier building in memory of Bishop Seabury, and as a tribute of gratitude to the Scottish Church.

A million dollars is the amount desired by the committee, which numbers among its members many prominent American Churchmen, one of them being Judge Samuel Seabury, the great-great-grandson of Bishop Seabury.

A piece of granite is to form the cornerstone. It is the gift of the children of St. John's Church, Hartford, Conn., the diocese of Bishop Seabury. As their share in the memorial, the children of the American Church are raising \$75,000 for the fund. The cornerstone will be that of the children's chapel of the new cathedral. The rector of St. John's, the Rev. Dr. W. T. Hooper, will be installed as a canon of St. Andrew's on August 15th. The Bishop of Aberdeen conferred a similar honor on Canon Mitchell in the course of his American tour.

The architect of the new cathedral is J. N. Comper, whose work is well known in America.

SUMMER SESSION OF CHURCH ASSEMBLY

The summer session of the Church assembly will open at the Church House, Westminster, next Monday, and continue until the following Friday.

A motion of the Bishop of Liverpool, which seeks to make provision for the foundation of a dean and chapter for Liverpool Cathedral, I have already noted. Among other measures for approval are: Channel Islands (representation) Measure, Channel Islands (Church legislation) Measure, Episcopal Pensions (Sodor and Man) Measure, and the Benefices Act, 1898 (Amendment) Measure.

In the matter of religious education, the Bishop of Gloucester will move:

"That a committee be appointed to prepare a scheme, after consultation with the National Society, for the formation of a central council of the Church for religious education in accordance with the recommendations at the end of the report, which are as follows:

"1. That a central council of the Church for religious education be established, with administrative powers for dealing with all aspects of religious education.

"2. That (a) the existing national society be asked so to enlarge the scope for its operations and so to reform its constitution as to be able to become the central council of the Church for religious education; (b) in order to achieve this end, the National Society be asked to petition for a new charter." GEORGE PARSONS.

AIDED BISHOPS TO MEET NEXT YEAR

NEW YORK—The late Presiding Bishop, Bishop Murray, established the practice of calling into conference each year those bishops in the continental domestic area who are most directly concerned with the affairs of the National Council, including both the bishops of missionary districts and the bishops of dioceses aided by missionary funds. The initial meeting of this character was held in Kansas City, April, 1928, and another in Atlantic City last fall.

It had been the intention to convene another such meeting this coming fall, but on account of the tragic happenings of the past year, making necessary two special meetings of the House of Bishops, the attempt will not be made. Instead there will be a three-day meeting of this group of bishops in Christ Church Cathedral, St. Louis, April 21st to 23d, 1931. A committee is preparing agenda for this meeting which gives promise of great interest and helpfulness.

FACULTY OF NEWARK CLERGY CONFERENCE

ORANGE, N. J.—Three speakers whose names have been recently announced, and one worker from the mission field, will comprise the faculty of the annual clergy conference of Newark, to be held from September 8th to September 10th, inclusive.

The devotions will be conducted and the conference presided over by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark. Christianity and Modern Social Movements will be the subject of lectures by the Rev. Dr. Lyford P. Edwards, professor of social science at St. Stephen's College. The Rev. Dr. J. Newton Davies, professor of New Testament at Drew University, will take as his subject The Art of Expository Preaching.

Retiring Primate of Canadian Church Had Worthy Part in Expansion of the Church

Woman Receives Diploma Licentiate in Theology—Summer Convention in Saskatchewan

The Living Church News Bureau)
Toronto, June 19, 1930}

IN VIEW OF THE RETIREMENT, TO TAKE effect on September 20th next (his birthday), of the beloved and revered Primate of the Canadian Church the following sketch of his career will be of general interest:

Of the stout stock of Scottish settlers brought out to the Red River Colony by Lord Selkirk, Samuel Pritchard Matheson was born September 20, 1852, at Kildonan on the banks of the Red River, near the Fort Garry of that day. Baptized by the Presbyterian minister, as was his distinguished predecessor, Archbishop Machray, and Dr. Cosmo Gordon Lang, Archbishop of Canterbury, he was adopted by an Anglican aunt and became another Scottish contribution to the Church of England. The boy became a thoroughgoing westerner, and more particularly a citizen of Winnipeg and Manitoba. He was educated at St. John's School and in St. John's College, where he later was professor of theology. He was ordained to the priesthood in 1876, was dean of Prince Rupert's Land in 1902, Coadjutor Bishop in 1903, and third Bishop and Archbishop and second Metropolitan in 1905, and Primate of All Canada in 1909.

It has been given to Archbishop Matheson to play a worthy part in the expansion and consolidation of the Church of England in Western Canada. From 1903 to 1911 he had built eighty-nine churches.

His share in the nation-wide operations of the Church of England in Canada began at the notable Winnipeg Conference in 1890, to which this Church owes so much, of which Canon Matheson was one of the secretaries, and the sequel of which was the formation of the General Synod of Canada in Toronto in 1893, an act which drew together the scattered dioceses and provinces into a unified national Church. Fittingly Bishop Machray, as first president of the synod, became first Primate of All Canada, and along with Dr. Lewis, of Montreal, the first Archbishop appointed in the Anglican communion throughout the world other than those of the historic sees of Canterbury and York, Dublin and Armagh. Just as fittingly Bishop Matheson became the fourth Primate in 1909, an office which he now, after twenty-one years, is passing on to more vigorous hands. It is significant of the increasingly Canadian character of the Church of England in Canada that he was the only one of the four Primates who was Canadian-born.

In the fifty-four years of his priesthood the retiring Primate has seen his communion grow into a national Church of twenty-six dioceses, with an ever-increasing number of communicants which in 1927 were 255,090, and a total clergy list of about 2,000, a Church glowing with hope and purpose and, though an independent national body, proud of its fellowship in the world-wide Anglican communion.

FIRST WOMAN IN CANADA TO TAKE DIPLOMA LICENTIATE IN THEOLOGY

At the recent convocation of the Anglican Theological College held in the Bri-

tish Columbia University Auditorium, Vancouver, among the graduates to receive the diploma of licentiate in theology was Miss Hilda Hellaby.

Miss Hellaby is a valued member of the staff of the Provincial Board of Missions to Orientals having served the board most successfully as a missionary for some twelve years.

She entered college in 1927, and at the end of her first year was admitted as a deaconess of the Church by the Archbishop of New Westminster. She proved to be such a brilliant student that per-

mission was given her to complete the full theological course, and this she succeeded in doing without in any way neglecting her work in the Chinese Mission.

Miss Hellaby is the first lady to receive the diploma of L.Th. with honors in any college in Canada, and she not only accomplished this, but ranked first in the list of graduates.

FIRST WOMAN IN CANADA TO BECOME SECRETARY-TREASURER OF A DIOCESE

The synod of the diocese of Niagara took a unique step thus far in our Church's story in appointing Miss Woodhouse as secretary-treasurer of the diocese in succession to the late Canon R. B. Ferguson. Miss Woodhouse has won her spurs by a number of years of faithful and efficient duty as assistant at the diocesan office.

New York Cathedral Receives Gift From the City's Dependent Poor

House for Conferences and Retreats to Be Established—Other Miscellaneous Items

The Living Church News Bureau)
New York, June 21, 1930}

DESERVING OF MENTION ALONG WITH the largest contributions that have been made to the building fund of the Cathedral of St. John the Divine is the one given to Bishop Manning last Sunday on the occasion of his annual visitation to Welfare Island. Fifty dollars is not a vast sum but it is huge in significance when viewed as the gift to the cathedral from the city's dependent poor, resident in the almshouse on the island.

Following a custom inaugurated by Bishop Henry C. Potter, Bishop Manning made his tenth annual Trinity Sunday visit to the Chapel of the Good Shepherd, Welfare Island, last Sunday afternoon, taking with him the young men ordained to the diaconate that morning. Thus do the newly-ordained in the diocese of New York begin their ministry in a service among our most unfortunate. This year sixty-nine people were confirmed; one was a man of ninety, another a midget formerly with the Barnum and Bailey circus.

At the close of the service the chaplain of our Church on the island, the Rev. Sydney N. Ussher, presented the above-mentioned gift to Bishop Manning, stating that in the Chapel of the Good Shepherd worships the humblest and poorest congregation of the diocese. He said that by months of saving, by difficult efforts in earning money, these people, some of whom have not so much as a cent a year in income, have been able to bring \$50 to the Bishop for the cathedral. It was suggested that the amount be used to pay for tiles in the pavement of the nave. The Bishop accepted the gift as one of the most touching that has ever come for the cathedral, and assured the givers that the names of these men and women of the almshouse family will also be inscribed in the cathedral's Golden Book of Remembrance.

HOUSE FOR CONFERENCES AND RETREATS

While this concerns the establishment of a retreat house at Bernardsville, N. J., it is certain to interest many in New York, and if the plan comes to realization, to be used to a large extent by Churchmen from this diocese.

This project is so obviously worth while; it is to fill a very great need. England has forty-eight retreat houses. The late Dr. Studdert-Kennedy declared the retreat-house movement the most vital in the Church of England, and urged us to enter it earnestly, so pleading in one of his last addresses in America.

It is planned to purchase a 30-acre property adjoining St. Bernard's Church at Bernardsville, only an hour's ride from New York. Fifty thousand dollars will buy this property which has a recently remodeled house and a cottage. It is admirably situated for the use contemplated. Churches or persons contributing \$10 or more will be considered as stockholders of the project. The plan is backed by a representative committee, including the following clergy: the Rev. Drs. Stetson, Bowie, Brooks, Norwood, Fosbroke, Robbins, and Crowder, and W. J. Gardner, C. L. Gomph, and Granville M. Williams, S.S.J.E. About \$20,000 has been given and pledged, an assurance of interest sufficient, it seems to the sponsors, to warrant purchasing. But it is desired before taking that step that the sum of \$3,000 a year be guaranteed for three years to cover the interest on the apparently necessary mortgage. Certainly, such a plan is deserving of the utmost support that Churchmen can give it. Contributions and correspondence may be sent to the Rev. T. A. Conover at Bernardsville, N. J.

ITEMS

The date of the consecration of the Rev. Dr. Charles K. Gilbert as Suffragan Bishop of New York is several months distant. Pending the necessary consents, it is hoped that that event can take place on October 28th, the feast of St. Simon and St. Jude.

Canon Raven of Liverpool Cathedral is to preach at New York Cathedral Sunday morning, the 29th. Bishop Woodcock is to be the preacher there on July 6th and 13th, and Bishop Abbott on the 20th and 27th.

A school for boys and girls between the ages of five and ten years will be opened this coming autumn at 50 East 66th street by Mrs. Christine Smith, a parishioner of the Church of St. Mary the Virgin. Among the references of the sponsor are the Rev. Dr. Bell and the Rev. Dr. Barry.

Judge Robert L. Luce, former justice of the supreme court, and a parishioner of the Church of the Transfiguration for forty-five years, has been chosen honorary

president of the "Family of the Little Church Around the Corner," a group which now numbers upward of 2,000 members.

The late Dr. Nevin, sometime rector of St. Paul's American Church in Rome,

willed a large part of his collection of examples of early Italian art to the Cathedral of St. John the Divine. Some of these paintings are now placed in the Italian Chapel of St. Ambrose at the cathedral.
HARRISON ROCKWELL.

Lectures of Dr. Edward T. Sullivan Not to Be Given in Boston This Summer

Two New Priests Begin Work in Diocese — Summer Preachers at Cathedral

The Living Church News Bureau
Boston, June 21, 1930

AN OUTSTANDING EVENT IN THE SUMMER Church life of Greater Boston has always been the return of the Rev. Dr. Edward T. Sullivan to the cathedral pulpit. Imagine the disappointment of learning that for the first time in sixteen years Dr. Sullivan's strengthening and inspiring messages will not be given during the coming summer because his physician has prescribed a period of complete rest in order that an inflammation in the eye may have a chance to be cured. It is a disappointment to Dr. Sullivan, too, for he says that his summer duty has been an exhilaration and a joy, full of interest and variety, and to it he has always looked forward as to an ocean voyage or a trip abroad. He is to be at Point Allerton, which stretches out into Boston Harbor, and he intends to devote his time to the sick, the shut-ins, and anybody for whom he can do anything. His own words are: "I shall be engaged in an unusual enterprise this summer—making idle hours interesting; I expect to make some new discoveries."

CHANGES IN PARISHES

From now until the middle of October, changes in parish staffs will be rife. Two new priests began their ministry in the diocese last Sunday when the Rev. Bernard N. Lovgren, assistant at Emmanuel Church, preached in the morning and evening, and the Rev. Richard Lief assumed charge of St. Luke's Church, Allston. The former comes from Joplin, Mo., where he was the rector of St. Philip's Church; before his Joplin duty, Mr. Lovgren was very successful in working with the students of the University of Oklahoma at Norman, and this experience will stand him in good stead at Emmanuel which, as one group of influential metropolitan parishes, carries on a work touching the lives of many of the young people thronging the educational institutions of Boston during the school year.

The Rev. Richard Lief comes from All Saints' Church, Pasadena, Calif. He was a communicant of Grace Church, New York, during Bishop Slattery's time as rector, and, when he was a student at the Episcopal Theological School, Cambridge, he was in charge of St. Luke's Church, in the Linden section of Malden.

Following the resignation of the Rev. Francis E. Webster as rector of Christ Church, Waltham, his curate, the Rev. George O. Ekwall, has been called to succeed to Mr. Webster's place. Mr. Ekwall was born and educated in Waltham until he entered the Massachusetts Institute of Technology. Graduating with a degree as a chemical engineer, Mr. Ekwall followed his profession for seven years before studying for the priesthood.

SUMMER PREACHERS AT CATHEDRAL

Summer preachers in St. Paul's Cathedral will include the Rev. Dr. Charles R. Raven, canon of Liverpool, who will preach both morning and evening on July 6th and 13th. Canon Raven is already known to a large constituency on this side of the Atlantic through his many books. The evening services from July 20th until September will be in charge of the Rev. Dr. Phillips E. Osgood of Minneapolis. The Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York, will preach on the mornings of the last four Sundays of August.

PUBLIC SERVICES OF C. B. S. CONFERENCE

The Rev. W. B. Stoskopf of Chicago, the assistant superior general of the Confraternity of the Blessed Sacrament, preached at Solemn Vespers in the Church of St. John the Evangelist, Bowdoin street, on the evening of Corpus Christi. This was one of the two public services in connection with the national conference of the Confraternity of the Blessed Sacrament which met in Boston on that day; the other service was a Solemn High Mass with procession of the Host at the Church of the Advent. The two services were held under the auspices of the wards of the Confraternity of the Blessed Sacrament of All Saints' Church, Ashmont, the Church of the Advent, and the Church of St. John the Evangelist.

OBSERVE PENTECOST ANNIVERSARY

The majority of the churches of Greater Boston were officially represented at the 1900th anniversary of "the meeting in the upper room," marked by a service under the auspices of the Greater Boston Federation of Churches in Trinity Church, on the evening of June 8th. Upon Dr. Sherrill's invitation, the preacher was Bishop William F. Anderson of the Methodist Episcopal Church. The occasion was a climax for the making of Pentecost an occasion for emphasis upon the central spiritual message of the Church.

MISCELLANEOUS

A conference for boys who are looking forward to the Christian ministry as a lifework opens today in St. Paul's School, Concord, N. H. It is definitely for boys in junior and senior classes of high school or the fifth and sixth forms of boarding school. Hospitality by the school is provided without charge.

The Rt. Rev. Basil Simpson, Bishop of Kobe, Japan, preached last Sunday evening in the Church of St. John the Evangelist. The Bishop was passing through Boston on his way to the Lambeth Conference. He is a native of Boston, England, and conveyed in behalf of his townsmen a message of appreciation to the people of the New England Boston for the raising of \$50,000 to preserve the famous old tower of St. Botolph's Church.

The Rev. Julian D. Hamlin, rector of the Church of the Advent, has sailed for England to attend the Anglo-Catholic Congress and also, in the capacity of chap-

BISHOP PARTRIDGE DIES

Venerable Former Missionary Stricken in 73d Year

KANSAS CITY, Mo.—The Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of West Missouri since 1911, died at sundown on Sunday, June 22d. In failing health for three years, he had been completely disabled by arterio sclerosis and diabetes during the past five months. A severe heart attack occurred on June 19th and the Holy Communion was administered to the Bishop and his family that afternoon by the Rev. Robert N. Spencer, Bishop Coadjutor-elect of the diocese. Extreme Unction was administered on Sunday by the Rev. Edwin W. Merrill, rector of St. Mary's Church, Kansas City. The ultimate cause of death was pneumonia.

The Bishop appointed the standing committee, the ecclesiastical authority of the diocese, a few weeks ago. West Missouri will be without a bishop until the Rev. Robert N. Spencer can be consecrated, probably in September. Diocesan business will continue to be administered from the offices at 318 Rialto Building, the Rev. Henry Neal Hyde, executive secretary, in charge.

Bishop Partridge, who was Missionary Bishop of Kyoto from 1900 to 1911, was born in New York City, September 1, 1857. He received his education at Yale and the Berkeley Divinity School, being ordained deacon in 1884 by Bishop John Williams, and priest the following year by Bishop Boone. He was consecrated Bishop on February 2, 1900, by Bishops McKim Schereschewsky, Graves, Foss, Evington, Fyson, and Awdry. He served as a missionary in China from 1884 to 1900, before being consecrated Bishop of Kyoto in 1900, and Bishop of the diocese of Kansas City in 1911, which became the diocese of West Missouri in 1914.

Burial took place on June 24th, from Grace and Holy Trinity Church, Kansas City. Requiem was celebrated at 9 A.M. The body, vested in cope and mitre, lay in state until 2:30 P.M., when the burial office was said by the Rev. Robert N. Spencer, the Rev. Henry N. Hyde, and the Rev. Edwin W. Merrill, with benediction by the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina. Clergy of the diocese served as bearers and interment was made in the plot of St. Mary's parish in Forest Hill Cemetery, Kansas City, near the grave of the Bishop's predecessor, the Rt. Rev. Edward R. Atwill, D.D.

The Bishop is survived by his widow, two brothers, the Rev. Wells M. Partridge of Dorchester, Boston, Mass., and Dr. Charles Partridge, Boston; two daughters, and four grandchildren.

lain to Bishop Booth of Vermont, the Lambeth Conference.

A week-end retreat for women begins today at Adelynrood, the house in South Byfield of the Companions of the Holy Cross. The Rev. T. A. Conover of Bernardsville, N. J., will be the conductor. The retreat coming at this time is an annual event, taken advantage of by many in preparation for the Wellesley Conference.

The Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School, Cambridge, is a recipient of an honorary degree from Harvard University. He was described as "sympathetic by nature, broad in outlook, sage in counsel."

ETHEL M. ROBERTS.

Dr. Stewart Consecrated Bishop Coadjutor Amid Impressive Ceremonies

Blesses Children of Parish Immediately after Service—New Bishop Speaks at Dinner

(Pictures on pages 314, 315)

The Living Church News Bureau
Chicago, June 21, 1930

ONE OF THE MOST IMPRESSIVE SERVICES ever witnessed in the diocese of Chicago marked the elevation of the Rev. George Craig Stewart, D.D., L.H.D., to the episcopate as Bishop Coadjutor, at St. Luke's Church, Evanston, Wednesday morning.

In the church which he has builded from a small, frame structure to one of the magnificent gothic structures of the middle west, and in the presence of a vast congregation which overflowed into the parish house and out into the streets, Dr. Stewart was consecrated by the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, assisted by the Bishop of Chicago, the Bishop of Kentucky, and eight other bishops. Other thousands than those at the church heard the service over radio, through Station WGN, the Chicago *Tribune* station.

More than 200 clergy of the diocese and without were in the procession, which stretched for two blocks along Hinman, Lee, and Judson streets before entering the church.

A few minutes after 10 o'clock, Herbert Hyde, organist of St. Luke's, struck up the prelude. The procession came out of the parish house and entered Judson avenue, headed by the thurifer, Leslie Allardyce. Then came the crucifer, Dr. Stewart's own son, John Clyde Stewart, and two torch bearers. Following in line were: the parish choir, Dean Lutkin of the Northwestern School of Music, the verger, St. Luke's parish vestry, the diocesan council, other officers of the diocese, the standing committee, crucifer and torch bearers, seminarians, diocesan clergy, seminary faculty, dean of the seminary, rural dean, dean of the cathedral, visiting clergy, crucifer and torch-bearers, visiting bishops, readers of testimonials, deputy registrar, assistant master of ceremonies, master of ceremonies, attending presbyters, the Bishop-elect, presenting bishops, the preacher, co-consecrating bishops, deacon and sub-deacon, chaplain to the Primate, and the Presiding Bishop.

After the procession had arrived in the church, the Presiding Bishop began the Communion service.

The dawn of a new day of faith was predicted by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, in the consecration sermon. He pleaded for an optimistic attitude toward conditions today, saying that we are living in an age of "stupendous faith," not one of doubt.

"You are being consecrated a Bishop in a day when we are told that religion is at a low ebb," asserted Bishop Rogers. "It is not popular. Our churches are not filled; our labor is difficult. We are told it is an age of doubt, bewilderment, cynicism, and utter materialism. I know of that, yet I believe we are at the dawn of a new day. I have a good deal of confidence in the cycles of life, but in religion it takes longer than in industry; it takes generations.

"Today we are in one of these cycles. The last time in this country and in the English speaking world in which we went through something of this kind was 100 years ago, during the Napoleonic Wars. If you want a good picture of it, read some of Balzac's books, change the setting to America, and you see our life today—the frivolity, the extravagance, moral weakness, and poor leadership. Some say this condition is an aftermath of the war. I don't believe it. Some of it may have been, but I think war was a result, the end of the down-grade. Since then we have tried to pick up. Things get so bad they cannot get worse, therefore they must get better. Our youth are spoiled; they are fed up on life, but there is something else they want and they will find it. It is not an occasion to be pessimistic, it is not an occasion to give up."

Speaking of prospects for the future, Bishop Rogers said:

"The Church will go through many changes, but the great centers will remain permanent. As long as Jesus is, there will be men and women who believe in Him, who love Him, who are loyal to Him and will give their lives for Him."

Immediately after the sermon, the Rt. Rev. William T. Manning, D.D., Bishop of New York, and the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, presented Dr. Stewart to the Presiding Bishop for consecration. The certificate of election was read by the Rev. G. G. Moore, secretary of the diocesan convention; the certificate of confirmation, by Henry E. Mason, member of the standing committee; consents of the standing committees by the Very Rev. John Herbert Edwards, president of the standing committee of Chicago; consents of bishops, by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma. The Rev. Robert Holmes of Grace Church, Chicago, intoned the litany for ordinations, and the Presiding Bishop invested the Bishop-elect with his episcopal robes.

Following the laying on of hands by the Presiding Bishop and other bishops present, the new Bishop's crozier and ring were presented to him. The ring was the gift of clergy of the diocese. The Presiding Bishop was the celebrant at the Eucharist following the consecration, with the newly consecrated Bishop communicating. Bishop Stewart gave his blessing at the conclusion of the service.

An impressive moment came after the blessing of the congregation when the Presiding Bishop, Bishop Griswold, and Bishop Stewart proceeded to the north door of the church and there the new Coadjutor blessed children of St. Luke's parish who had gathered. It was Bishop Stewart's first act after his consecration. The group then returned to the chancel and took their places in the recessional.

Microphones in the church carried the service into the parish house and out into the streets that those who could not gain admission might hear the service.

Bishop Perry, Bishop Manning, Bishop Griswold, Bishop Stewart, President Walter Dill Scott of Northwestern University, Henry E. Mason, Dean J. H. Edwards, and Mayor Bartlett of Evanston were speakers at a luncheon given by St. Luke's vestry following the consecration. Bishops Perry and Manning left the luncheon in order to catch a train back to New York. The Presiding Bishop was accompanied

to Chicago by the Rev. G. Warfield Hobbs, who acted as the Primate's chaplain during the service of consecration.

NEW BISHOP SPEAKS AT DINNER

In his first public declaration after his consecration, at the dinner given in his honor by the Church Club at the Hotel Sherman, Wednesday night, Bishop Stewart made a plea for fellowship, for co-operation, and devoted much of his address to an analysis of social problems, particularly crime, which confront the city of Chicago today.

"My ministry thus far has been marked by a close fellowship with my people," declared Bishop Stewart. "And I trust that that fellowship may continue in my episcopate. I beg of you, do not go afar off, do not run away, now that I have been consecrated Bishop Coadjutor of Chicago. Rather I would ask you to draw nearer to me, that we may go forward in fellowship and a unity of spirit which will insure progress."

Bishop Stewart paid tribute to the Diocesan, Bishop Griswold, expressing the desire to cooperate with him and to shoulder the responsibilities which the Diocesan might assign to him. In this regard, Bishop Griswold announced at the dinner that he is assigning to the Bishop Coadjutor the chairmanship of the diocesan council and of each department of the council. Also the Coadjutor will administer all of the missionary work of the diocese. Bishop Griswold said he desired to retain the pastoral oversight of the clergy of the diocese as he has in past years under the late Bishop Anderson.

Speaking of crime in Chicago, Bishop Stewart asserted that the solution of such lies deeper than court, laws, and jails.

"The jails will never solve our crime problem," he asserted. "Jails never made good citizens. Law courts cannot create citizenship, though they can restrain crime. The most workable solution is the assumption by Christian people of the support of a parallel system of week-day religious education, wherein we shall provide for the children courses which shall train them along spiritual as well as material lines toward citizenship.

"Our task today is to concern ourselves earnestly with the grave problems of poverty, ignorance, and irreligion. These breed crime. The Church must share with all social agencies in tracing and solving the chronic problem of unemployment. We must support law and order vigorously, but we must not be satisfied with that."

Joseph A. Rushton, who for twenty years has served as a vestryman of St. Luke's Church under Dr. Stewart, represented the parish on the dinner program, telling of the fellowship and friendship which has existed between the people of St. Luke's and their rector. He predicted and urged a similar fellowship in the diocese. Mrs. Charles Spencer Williamson, president of the Woman's Auxiliary of the diocese, spoke on behalf of the laywomen, assuring Bishop Stewart of their wholehearted and undivided support. Charles E. Field spoke for the laymen of the diocese, urging and pleading the backing of the laity to Bishop Stewart. Bishop Woodcock of Kentucky charged the clergy and laity of the diocese "not to let the emotion and enthusiasm of today be lost."

The Very Rev. Duncan H. Browne of St. James' Cathedral, was toastmaster at the dinner. Bishops present for the consecration service in addition to those mentioned were: Bishops Sturtevant of Fond du Lac, Page of Michigan, White of Springfield, and Ingley of Colorado.

The vestry of St. Luke's Church, with

George K. Gibson as general chairman, acted as the local committee in charge of arrangements for the consecration service and left no detail unarranged. The service and program were carried out with a precision which added greatly to the impressiveness.

Wednesday afternoon Bishop Stewart and visiting bishops and clergy visited the tomb of the late Bishop Anderson in the Chapel of the Western Theological Seminary. There Bishop Stewart conducted a short service in memory of the late Primate.

BISHOP STEWART TO LAMBETH

The new Coadjutor, Bishop Stewart, is leaving Chicago on June 27th, and will sail from New York on June 28th aboard the *Mauretania* for the Lambeth Conference. He will land in London on July 3d, and on July 4th will attend the day of devotion to be given by the Bishop of London at Fulham Palace. July 5th he will be in the company of bishops to be received by the Archbishop of Canterbury and July 6th he will take part in the great opening service at St. Paul's Cathedral.

Bishop Stewart expects to return to Chicago about September 15th.

He is going abroad in company with Mr. and Mrs. E. J. White, parishioners of St. Luke's, Evanston. After the Lambeth Conference they will tour the continent.

FIRST CONFIRMATION

Bishop Stewart confirmed his first class after his consecration Thursday evening, at St. Edmund's Church (colored), Chicago. The Rev. Samuel J. Martin, priest-in-charge, presented a class of more than thirty. A long-standing admiration for the work of the Church among colored people of Chicago caused him to choose St. Edmund's for his first confirmation, Bishop Stewart said. Sunday (tomorrow) he is scheduled to confirm a class at Trinity Church, Chicago, the Rev. John R. Pickells, rector.

BISHOP LEONARD IMPROVING

CLEVELAND, OHIO—Bishop Leonard's condition has so far improved as to permit his leaving the hospital and returning to his summer home at Gambier. The Bishop was stricken with a heart attack recently as he was preparing to confirm a class at St. Paul's Church, Mount Vernon. He was permitted to leave the hospital on June 23d.

COMMENCEMENT AT WATERBURY, CONN.

WATERBURY, CONN.—The fifty-fifth commencement of St. Margaret's School, Waterbury, began on Sunday, June 1st, with the baccalaureate sermon preached in old St. John's Church, as has been the custom for many years, by Canon Adye Pritchard of the Cathedral of St. John the Divine, New York. Monday was class day, with honors and prizes for the year announced and given, and in the evening a play was produced by the senior class. Wednesday was commencement and alumni day, a class of twenty-nine girls receiving their diplomas, after which a luncheon for over 400 was served. At the alumni meeting which followed the luncheon, reports were read which showed the school to be in a most flourishing condition, and plans were made to start a fund to build a chapel in memory of the Rev. Francis T. Russell, D.D., the first and beloved rector of St. Margaret's.

Impressive Ceremonies Mark Dedication In Old Christ Church, Philadelphia

Old Swedes' Church Observes Anniversary — St. Michael's Home Benefits Under Will

The Living Church News Bureau Philadelphia, June 21, 1930

HISTORICAL TABLETS, IN MEMORY OF the thirty-six founders of Old Christ Church, will be unveiled and dedicated during an impressive service to be held next Wednesday afternoon, June 25th.

The Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, will officiate at the dedication service, assisted by the Rev. Dr. Louis C. Washburn, rector of the church. Representatives of every religious denomination in the city have been invited to attend.

Old Christ Church, which has become one of the foremost patriotic shrines in this country, was the first church of the Church of England in Pennsylvania, services having begun in 1695. After the War of Independence, it became the first Episcopal church in the country, and its rector, the beloved Dr. William White, first bishop in America, was one of the guiding spirits in creating the Protestant Episcopal Church in the United States in 1785, when the constitution and amended Prayer Book were adopted in Christ Church. The first House of Bishops met here, as did the various conventions of the Church for many years.

Although the first settlers in Philadelphia under William Penn were members of the Society of Friends, by 1694 many members of the Church of England had been drawn to the province. In 1685, a number of Anglican communicants organized a congregation, purchasing a lot on the site of the present Christ Church. A petition was made to the Bishop of London for a priest, and a year later the church was completed, and the Rev. Thomas Clayton arrived from London to take charge of the parish. A silver communion service was presented by Queen Anne in 1708.

Seven signers of the Declaration of Independence lie buried in the churchyard of Christ Church, as well as many distinguished generals, statesmen, clergy, and bishops, including Bishop White, first Bishop of Pennsylvania, and first in the American episcopate.

At the ceremonies on Wednesday, Charles Penrose Keith, Litt.D., will give an address on Pioneers of Religious Liberty who Founded Christ Church, and Horace Welles Sellers will speak on the subject of conserving the architectural spirit of Christ Church.

OLD SWEDES' CHURCH CELEBRATES ANNIVERSARY

Special services will be held tomorrow in Gloria Dei (Old Swedes') Church, which will commemorate the 153d anniversary of the founding of the parish and the 230th anniversary of the dedication of the church. The rector, the Rev. John Lowry Hady, will preach in the morning and the Rev. Dr. Philip J. Steinmetz, rector of St. Paul's Church, Elkins Park, will preach at the afternoon service.

Gloria Dei has had a very unique history. The parish was founded in 1677 by Swedes, who had settled in the southern part of Philadelphia before the arrival of

the English Colonists under William Penn, and was at first in charge of pastors sent from Sweden, who were members of the Swedish National, or Lutheran, Church. The present building was erected and dedicated in 1700. The parish remained under Lutheran jurisdiction until 1831, when, on account of the changing neighborhood, it was taken over by the Church, and is another one of Philadelphia's historic shrines.

ST. MICHAEL'S HOME TO BE BENEFITED BY WILL

A bequest establishing a trust fund in favor of St. Michael's Home for Colored Crippled Children is contained in the will of Edward Kern Wolgamuth, who died in Philadelphia on June 4th. It is expressly stipulated in the will that the money is not to be used in missionary work, but in purchasing luxuries for the crippled inmates of the home.

A fund is also provided for in the same will which is to be used to help the blind and persons with failing sight.

ST. CLEMENT'S RECTOR OBSERVES ANNIVERSARY

Sunday, June 15th, marked the tenth anniversary of the Rev. Franklin Joiner as rector of St. Clement's Church, and also the twelfth anniversary of his ordination to the priesthood. Father Joiner will sail tomorrow for London to attend the opening of the Catholic Congress on June 29th. He will also act as chaplain to the Lord Bishop of Algoma during the Lambeth Conference, and will be in England all summer, returning to Philadelphia for Michaelmas.

The Rev. B. Stewart Bert, student pastor at Nashotah House, and for some years attached to the Church of the Annunciation, will be in charge of St. Clement's during the rector's absence.

SERVICE FOR ORGANISTS AT ST. LUKE'S, GERMANTOWN

In connection with the convention of the American Guild of Organists, which was held in Philadelphia this week, a special service was conducted on Tuesday evening in St. Luke's Church, Germantown, the Rev. Wallace E. Conkling, rector. The service consisted of choral Evensong, with two anthems by the choir.

MISCELLANEOUS

Bishop Taitt preached the baccalaureate sermon to the graduating class of the Pennsylvania Military College this week in St. Paul's Church, Chester.

St. Alban's Day will be observed tomorrow with special services for their patronal festival in St. Alban's Church, Olney, the Rev. Archibald Campbell Knowles, rector.

The Church of the Holy Comforter, Aronimink Park, Drexel Hill, observed the sixty-third anniversary of the founding of the parish on Whitsunday. This parish was formerly located in West Philadelphia, but moved about two years ago to the suburbs, and is now occupying the basement of the new church. The Rev. Dr. Charles W. Schiffer is rector.

A Church school pageant, Mother Church and the Child, will be given tomorrow afternoon in connection with the commencement exercises of the Church school of Christ Church.

ELEANOR ROBERTS HOWES.

WASHINGTON NOTES

The Living Church News Bureau
Washington, June 21, 1930}

THE SIXTH ANNUAL SUMMER CONFERENCE of the College of Preachers, Washington, was held during the past week. The conference brought together forty-eight clergymen from twenty-two dioceses. Accommodations additional to those afforded by the college itself were provided in Whitby Hall, one of the buildings of the National Cathedral School for Girls. Regret was expressed at the absence of Bishop Freeman whose presence has always added so much of inspiration and fellowship to these conferences. In the absence of the Bishop the students were welcomed by the Rt. Rev. P. M. Rhinelander, D.D., warden of the college. The lecturers included Prof. Paul Elmer More of Princeton, N. J., author of several volumes on religious subjects and former editor of *The Nation*, who spoke on *The Vision of God*; the Rev. Dr. Frank Gavin, professor of ecclesiastical history at the General Theological Seminary, whose subject was *The Holy Spirit in the Church*; the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, whose lectures were titled *Some Practical Helps for Preaching*; and the Rev. V. Auguste Demant of London, director of research of the Christian Social Council of England, who lectured on *Social Life in the Light of the Christian Faith*.

A growing sense of the importance and opportunity of the pulpit and an increasing eagerness for improvement in preaching technique were noted and reported by the warden of the college.

The college will be kept open all summer. By invitation of the Bishop certain clergy of outstanding ability in the field of preaching will be in residence to direct the studies of students and also to preach at the cathedral during the summer months. Students who may wish to avail themselves of the opportunity of work at the college should address the warden, College of Preachers, Cathedral Close, Washington, D. C.

PREACHING MISSION IN DIOCESE

Plans are going forward for the preaching mission in the diocese to be held next November. The preparation for the mission is in the hands of the Rev. Canon Stokes. Canon Stokes has selected thirty-five strategically located churches to serve as mission centers. Ten bishops and twelve priests of nationwide prominence will participate in the mission. The mission will open with a great public mass meeting in Constitution Hall on November 16th, with the Bishop of Washington and the Bishop-Coadjutor of Chicago as the principal speakers.

DEAN OF WASHINGTON RECOVERING

The dean of Washington, the Rev. G. C. F. Bratenahl, D.D., has so far recovered from his recent illness that his early removal to his summer home at Gloucester, Mass., is contemplated. The dean's splendid progress toward recovery has brought profound joy to his many friends, who have been filled with deep anxiety on his behalf.

RAYMOND L. WOLVEN.

NEW YORK—A summer schedule of services which has proven satisfactory in a parish in Maine provides the Holy Communion at 7:00 and 9:30, the latter service having music and sermon.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, June 20, 1930}

AT THE TESTIMONIAL DINNER GIVEN LAST Tuesday night by the men of the neighborhood to the Rev. John Henri Sattig, rector of St. Philip's Church, Dyker Heights, Brooklyn, the sum of \$800 was presented to him—the final amount that was needed to clear all debts from the church property. Speakers at the dinner were James Meeks, president of the Fort Hamilton Savings Bank, Col. Thomas Fairservis of the 106th Infantry, and Rabbi Alexander J. Lyons of the Eighth Avenue Temple. Mrs. Emily Sattig, mother of the rector, was a guest of honor.

DOUGLSTON CHURCH OBSERVES CENTENARY

The centenary observance of Zion Church, Douglaston, centered in a special service on Trinity Sunday at 11 o'clock. An address on *The Past* was made by the Rev. Dr. Thomas J. Lacey, registrar of the diocese, and another on *The Present*, by Raymond F. Barnes, treasurer of the diocese. Greetings were presented by the Rev. Albert E. Bentley, a former rector. The sermon was preached by the Rev. Dr. Samuel Tyler of Rochester, N. Y. A bronze memorial plaque placed upon the churchyard wall was dedicated.

During the service Joan Elaine Van Zandt was baptized—a direct descendant of Wynant Van Zandt who gave the land on which the church was built 100 years ago.

Y. P. F. L. MEETING

Over 100 young people attended the diocesan meeting of the Y. P. F. L., held at Grace Church Memorial House, Jamaica, on Saturday, June 7th. The Rev. Joseph H. Titus, rector, opened with an outline of discussions to follow. The conference divided into six groups, where discussions were so interesting that they overran the allotted time. At 6:30 dinner was served, and dancing followed.

DISCUSS ACCOMPLISHMENTS OF CHURCH SCHOOLS

A conference on June 3d of leaders of religious education from fifteen parishes discussed "What was the most valuable accomplishment in the work of our Church school during the past year?" So many valuable accomplishments were related that a pamphlet is to be printed to distribute an account of them through the diocese.

MISCELLANEOUS

The Rev. G. Warfield Hobbs, executive secretary of the Publicity Department of the National Council, has taken temporary charge of St. John's Church, St. John's Place, Brooklyn, whose rector, the Rev. Dr. T. Bond Holland, died recently. The arrangement with the Rev. Mr. Hobbs was made by the vestry at the suggestion of Bishop Larned.

A diocesan camp for choir boys and other Church boys is now a certainty, through the efforts of the Rev. Henry Messier. The camp will be located in Palisades Interstate Park, on one of the lakes between Bear Mountain and Tuxedo, and this year will be managed in conjunction with the camp of the New York City Mission Society, though in a separate group. The charge is \$10 a week, plus a \$2.00 registration fee. The camp will operate from July 15th to September 1st.

CHAS. HENRY WEBB.

THE CHILDREN
HAVE RESPONDED

NEW YORK—Last month we reported that we were \$119,835.72 behind 1929 and suggested that this year's later date for Easter was responsible for the loss, because of the delay in receiving the Lenten offering.

Our guess was a good one. Most of the Lenten offering has now arrived and we are only \$10,698.66 behind 1929.

At this time 25 dioceses and districts are now in the 100% class as compared with 32 last year.

The thermometer is between 90 and 100 degrees on the street. Thoughts of cooling waves, running brooks, and green hills are in our minds. Vacation time approaches. The missionary work of the Church takes no vacation. Neither does the salary account.

What provision has been made by the people of your diocese or parish for paying their missionary pledges during the summer?

LEWIS B. FRANKLIN,
Treasurer.

CHURCH IN WYOMING ACCEPTS
ADVANCE WORK

LARAMIE, WYO.—The twenty-first annual convocation of Wyoming, being the first under Bishop Schmuck, assembled in St. Matthew's Cathedral, June 17th and 18th, with an unusually large attendance of clergy and laity who came by car and train across the great distances for which Wyoming is famous to show their interest in the new administration. Bishop Schmuck took convocation into his confidence and set before it a complete and understandable statement of the whole condition of the Church in the state, its obligation, problems, and opportunities, and pleaded for a greater sense of responsibility on the part of the clergy and laity for the work of the Church in Wyoming and for the whole program of the National Council.

The response was immediate and enthusiastic. When the Bishop asked convocation to share in the advance program of the National Council by assuming responsibility in the amount of \$500 for the work of St. John's School, Cape Mount, Liberia, cash and pledges amounting to over \$875 were immediately given. Thus for the first time in its history the Church in Wyoming assumed a definite responsibility for work outside its own borders and in its twenty-first annual convocation took the first step toward "coming of age."

Delegates to the General Convention were elected as follows: The Rev. Philip K. Edwards, of Casper, delegate. The Rev. A. Abbott Hastings of Ethete and the Rev. Frederick C. Wissenbach of Sheridan, supplementary delegates. C. D. Williamson was elected lay delegate and George Brimmer and L. H. Brooks were elected supplementary lay delegates.

The Rev. Elvon L. Tull of Wheatland was elected clerical delegate to the provincial synod, and George Scales, lay delegate.

The House of Church Women, which met in conjunction with convocation, was reorganized as a Woman's Auxiliary and Mrs. Schmuck was elected president. Miss Edna B. Beardsley of the National Council was present and was a source of inspiration to the Church women of Wyoming, making three addresses on the work of the Woman's Auxiliary throughout the Church and its methods of organization.

On the evening of the last day, convocation enjoyed a splendid banquet provided by the gracious hospitality of St. Matthew's Cathedral parish at Summit Inn, a log tavern east of Laramie on the highest point on the Lincoln Highway across the continent. Following the banquet, a short program of speeches by the various delegates was presented by Frank S. Burgence as toastmaster. Speeches of felicitation, hopefulness, and good cheer were made by various delegates and by the Bishop.

A happy incident in connection with the convocation was the recognition of the devoted services of the Rev. Francis M. Bacon of Hanna. At the dinner, the Bishop on behalf of the clergy and laity of the district spoke feelingly of the love and affection which the Church people of Wyoming hold for Mr. Bacon. In concluding, he presented to Mr. Bacon a purse of gold as a token of the esteem of the members of the convocation. Mr. Bacon will retire the first of August.

CHURCH PUBLISHERS ADOPT DISTINCTIVE COLOPHON

MILWAUKEE—A distinctive colophon, or publisher's symbol, has just been adopted by Morehouse Publishing Co., publishers of THE LIVING CHURCH and of many books and supplies for the Church. The colophon, illustrated herewith, was designed by A. L. Warner of Milwaukee, and will be used hereafter generally on the title pages of Morehouse books. The first volumes to bear the new device will be the revised teachers' manuals for the Christian Nurture Series, scheduled for early fall publication.

The symbolism of the Morehouse colophon combines ancient tradition and modernity in a pleasing manner. The torch, ancient symbol of constructive literature, and particularly of religious books, is held by a hand which rises from a base consisting of the word "MOREHOUSE" formed by a row of hand type. The type used for the purpose is Cabell, a modern face.

ENDOWMENT FUND URGED AT MARQUETTE CONVENTION

SAULT STE. MARIE, MICH.—The creation of an endowment fund of \$500,000 to take care of diocesan needs and the establishment of a diocesan paper were stressed by the Rt. Rev. Hayward S. Ablewhite, D.D., Bishop of Marquette, at the thirty-fifth annual convention of the diocese, which met in St. James' Church, June 9th and 10th. The Bishop said that at this time he had but a few recommendations to make as he had not had sufficient time as yet to study all the requirements of the diocese. Both of Bishop Ablewhite's recommendations received the approval of the convention in its adoption of the report of the committee on the Bishop's address.

The convention convened again at 9 o'clock on Tuesday morning with a celebration of the Holy Communion at which the Bishop was the celebrant. After the Holy Communion the convention organized for business, the Bishop presiding.

Mrs. Sarah A. Sanborn, widow of Canon Sanborn, was voted the sum of \$100 annually from the Christmas Fund, a fund of the diocese for the purpose of helping in a financial way widows of clergymen

formerly in this diocese and whose husbands died before the Church Pension Fund was put into effect.

The convention then transacted the necessary routine business and finally adjourned at 3 o'clock.

Delegates to the provincial synod: Clerical, the Rev. C. G. Ziegler, the Ven. William Poyseor, the Rev. Clark L. Attridge, and the Rev. George S. Walton. Lay, Messrs. A. E. Miller, H. R. Harris, George C. Edwards, and James Goodman.

CHURCH IN SHANGHAI SHOWS GROWTH

SHANGHAI—The missionary district of Shanghai as related to the Chinese Church (Chung Hua Sheng Kung Hui) is the diocese of Kiangsu and is governed by its Bishop and synod. The twenty-first synod met May 21st and 22d at St. John's University, Shanghai, and was opened with a celebration of the Holy Communion, the Rt. Rev. F. R. Graves, D.D., being the celebrant and the Rev. Dr. J. W. Nichols, preacher. The roll call showed twenty-four Chinese clergy and twelve American clergy and twenty-seven Chinese laymen present. The membership is overwhelmingly native as it should be in a native church.

In his annual address the Bishop expressed his joy at the continued growth of the Church in membership, contributions, and leadership despite the generally unsettled state of the country and the continued persecution of the Church in many places by the communists and those influenced by communistic doctrines. And he urged that further efforts be made to promote self-support so that the Chinese Church may become truly independent. The most important action taken by the synod was along this line. A plan of cooperative self-support recommended by a committee which had made a study of the matter was adopted in principle and the committee was ordered to prepare a canon to regulate its application and to present it to a special meeting of the synod to be called in the autumn to consider it and take action.

The following were elected:
Secretaries of the synod: The Rev. M. H. Throop and the Rev. Cheu Li.
Standing committee: Clerical, the Rev. Messrs. J. W. Nichols, D.D., H. Y. Yao, S. H. Shen, and F. L. H. Pott, D.D. Lay, T. T. Woo, O. Z. Li, Mrs. K. F. Tsang, and D. C. Jui.

Delegates to the general synod: Clerical, the Rev. Messrs. T. K. Shen, F. L. H. Pott, D.D., T. M. Tong, S.T.D., and J. W. Nichols, D.D. Lay, Messrs. Archie T. L. Tsen, D. C. Jui, T. T. Woo, and Mrs. L. A. Tsang.
Alternates, the Rev. B. L. Ansell, D.D., the Rev. S. C. Yang, and Messrs. S. M. Shen, and T. N. Tseu.

INDIAN CHURCHMEN TO MEET IN SOUTH DAKOTA

LOWER BRULE, S. D.—Churchmen planning to visit South Dakota this year, either to visit the Black Hills or other points of interest, should make it a point to attend the annual convocation of Niobrara to be held at the Church of the Holy Comforter, Lower Brule, August 8th, 9th, and 10th. This colorful gathering of Indian Church men and women, usually attended by between 2,000 to 3,000, indicates the immense work done in the Indian field in the state. So many attend that the Indians bring their tents along and camp on the site. Last year the Bishop of the district and other clergy lived in the primitive Indian lodges. On the day preceding the convocation the meeting of the Niobrara council and of the clergy, catechists, and helpers, will be held.

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NEGRO CHURCH AND CONGREGATION IN MIAMI

(Picture on pages 314, 315)

MIAMI, FLA.—The illustration shows the new St. Agnes' Church, Miami, now in course of erection for the Negro mission in that city. The portion of the congregation shown in front of the building is in addition to about 500 other people inside the building. A part of the Palm Sunday procession is shown. The roof of the building is now on, the interior and exterior walls plastered, the rood beam up, ceiling and chancel walls painted, and stained glass windows are now being installed. Bishop Wing has tentatively set September 28th as the date for the first service, and it is hoped that the Presiding Bishop may be with them for the occasion. It may be necessary, however, for building operations to be temporarily suspended because of the failure of a bank in which \$1,300 of the building fund was deposited. This bank failure, with the tying up if not total loss of the amount named, is a grave disappointment to the Negro congregation. Nowhere would outside help be more appropriate than here.

INDIAN CHAPEL IN SOUTH DAKOTA DEDICATED

MISSION, S. D.—One of the outstanding Indian chapels in the South Dakota district was recently dedicated at Mission. The new building is built of stone and is one of the finest churches in the Indian field. It was consecrated by the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota. In addition to Bishop Roberts the following clergy took part: The Rev. Paul H. Barbour, in charge of the Rosebud Mission; the Ven. David W. Clark, archdeacon of Ft. Thompson; and the Rev. Messrs. K. Brent Woodruff, Dallas Shaw, Henry H. Whipple, P. C. Bruguier, and John Decory, besides many catechists and helpers. The sermon was preached by Archdeacon Clark, son of the Rev. A. B. Clark who built the old church at Mission when he was superintending presbyter of the Rosebud Indian mission.

At the service the Rev. Mr. Barbour presented forty for confirmation, the largest class probably in the history of the mission. Twenty-three of these were children from the government boarding school and many were white residents of Mission.

CORNERSTONE LAID AT WILKES-BARRE, PA.

WILKES-BARRE, PA.—The cornerstone of the Angeline Elizabeth Kirby Health Center was laid last week by Fred M. Kirby and Grace Jessie Kirby, grandchildren of Fred M. Kirby, the philanthropist. The building when completed and endowed will cost \$2,000,000. It is to be one of the most complete health centers in the state.

The officials of the city and a large concourse of people were present. The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, made an address and praised Mr. Kirby for his many benefactions in many places of the world. Mr. Kirby is a vestryman and warden of St. Stephen's Church, Wilkes-Barre, and interested helpfully in all the work of the diocese.

There will be one entire floor in the Health Center devoted to the treatment of undernourished children with a kitchen to prepare the proper foods for them.

The Center will also house the Visiting Nurse Association and the United Charities, in some places called the Community Chest Center.

WIN G. F. S. SCHOLARSHIPS

NEW YORK—The winners of the two \$50 scholarships offered to older members of the Girls' Friendly Society by Miss Caroline B. LaMonte for the School of Christian Social Ethics, Wellesley Conference, June 24th to July 5th, are: Miss I. Elizabeth Babcock, Plainville, Conn., and Miss Mildred I. Davis, West Warwick, R. I.

Miss LaMonte, who is chairman of the committee on International Understanding of the Girls' Friendly Society, offered these scholarships to the two members of the society writing the best letters on why they wished to attend the School of Christian Social Ethics.

Two scholarships to the rural work conference at Madison, Wis., have been awarded to the following members of the Girls' Friendly Society: Mrs. E. W. Biddinger of Rock Rapids, Ia., membership chairman for the diocese of Iowa; Mrs. K. Chase Batchelder, an active associate in the Church of Our Merciful Saviour branch at Faribault, Minn.

These scholarships have been made available through the interest in G. F. S. rural work of the Rev. H. W. Foreman, secretary for rural work of the Church.

In making this announcement, Miss Florence L. Newbold, executive secretary of the society, revealed the fact that 131

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branches of the society are in communities of under 2,500, scattered throughout the country. Because of the society's concern with girls in rural areas, Miss Caroline Averill, field secretary for the sixth province, has been asked to teach the course on Ways and Means of Ministering to Country Girlhood, at the Madison rural work conference June 30th to July 11th.

**SAVANNAH CHURCH SCHOOL
OLDEST IN AMERICA**

SAVANNAH, GA.—The World Sunday School Association, New York City, has officially recognized Christ Church school, the Rev. David Cady Wright, rector, as the oldest Sunday school in America and at the International Council of Religious Education, which is holding its quadrennial convention in Toronto, Canada, from June 23d to 29th, Eugene C. Bagwell, Jr., sixteen years of age and a member of Christ Church school, has been chosen by Dr. Wright to represent the Church school and will, with Miss Helen McKay, who represents St. Paul's Church school, Halifax, the oldest continuous Church school in Canada, unveil a statue of Robert Raikes on Saturday afternoon, June 28th. The sesqui-centennial of Robert Raikes is being celebrated in England this year.

Dr. Wright gives the following concise history of Christ Church school:

"John Wesley came to the shores of Georgia in the year 1736 as 'minister of the town of Savannah,' and in that same year, as one of his first official acts, he 'established a school of some thirty or forty children,' and placed it under the leadership of Mr. LaMotte for religious instruction. It was seemingly his custom to assemble this school on Sunday after Evening Prayer and catechize them in what they had learned from Mr. LaMotte. This was forty-four years before the establishment of the school by Robert Raikes. The records of both colony and city make mention of this school a sufficient number of times to give us authority for believing that it has been in continuous operation for the past 194 years."

**COMMENCEMENT AT
CHRIST SCHOOL, ARDEN, N. C.**

ARDEN, N. C.—The graduation exercises at Christ School took place on June 5th and 6th, marking the closing of the thirtieth year of the school. Founded by the Rev. Thomas C. Wetmore, the school has for more than twenty years been under the wise and fatherly guidance of its present rector, the Rev. R. R. Harris. His son, David P. Harris, has for several years been headmaster. Eleven boys graduated this year and two completed a year's post-graduate work, ten of them being from North Carolina and three from South Carolina.

The annual graduation banquet on the evening of the 5th was a great success, the whole school taking part in it, as also a few alumni and invited guests.

On commencement day there was an early service of the Holy Communion. A choral service of the Holy Communion was celebrated at 10 with the rector as celebrant, the Rev. Boston M. Lackey, an alumnus, as preacher, and the Rev. J. B. Sill and acolytes assisting. At the close of the service the diplomas were given to the graduates.

It is of interest that eighteen graduates of Christ School have entered the ministry, and also that four of them are at present at work in the diocese of Western North Carolina.

A recent gift of \$10,000 from the U. T. O. of the Woman's Auxiliary is this summer

being used in the building of a new dormitory, expected to be ready for the opening of the school year in September. The school will then have a capacity of 125 boys. Three alumni of the school will be among the teachers the coming year.

**NEW CHAPEL DEDICATED AT
ORANGE, N. J.**

ORANGE, N. J.—The new All Saints Chapel at Grace Church was dedicated at a special service by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, on Wednesday evening, June 11th.

This chapel has been made possible by a number of memorial gifts. The font was moved to the Resurrection window which is a memorial to the late Frank Quarles Barstow, and the altar has been put in its place. The altar is given by Stanley W. Crocker, in memory of his mother, Mrs. Adelaide W. Crocker. The cross and candles are the gift of Mrs. Mark T. Cox; the book rest is given by Mrs. Arthur H. Fitzpatrick, in memory of her husband; and Miss Susan A. Cox presented the altar linen. The Orange branch of the Guild of St. Barnabas for Nurses was instrumental with the Lady Jersey chapter of the Daughters of the British Empire, and a number of the nurses, in presenting the altar rail which is given in memory of Mrs. d'Arcy Stephen. The altar books and the new Bible are given by Mr. and Mrs. W. Nelson Knapp in memory of their son, Gordon; Mr. and Mrs. Frederick W. Schorn in memory of their son, Augustus; Mr. and Mrs. Alfred Twiner in memory of their son, Nelson; and several other anonymous givers. In addition a reading desk is to be given by Mrs. Henry D. Whitcomb in memory of her husband.

**SECOND PROVINCE SPONSORS
REGIONAL CONFERENCE**

HOOSICK, N. Y.—Preliminary announcement is made of the seventh annual conference on rural Church and social work, sponsored by the rural committee of the commission on social service of the second province, which will be held at the Hoosac School for boys, from September 15th to 19th inclusive.

Formerly held in mid-summer, in connection with the Cornell School, this conference has been placed at a later date for the convenience of the clergy attending, and the location changed for greater accessibility.

The conference is regional in character, and the attendance of clergy outside the second province is invited and welcomed.

An expert leadership is being assembled, which will include the Rev. H. W. Foreman, national secretary for rural work, and Professor Colbert of the department of sociology of the University of Wisconsin.

The Rev. Charles R. Allison, Warsaw, is director of the conference, and the Rev. William J. Vincent, Whitesboro, is registrar.

**SCHOOL AT SOUTHBORO, MASS.,
RECEIVES GIFT**

SOUTHBORO, MASS.—Arthur O. Choate, president of St. Mark's School, Alumni, announced at Prize-day exercises the gift of \$267,735 from alumni as the "Dr. and Mrs. Thayer Fund," in honor of the retiring principal, the Rev. William G. Thayer.

The income from the fund will be for the personal use of the Thayers and the principal devoted to a major school development to be determined later.

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**ST. MARK'S, WASHINGTON,
BEING RENOVATED**

WASHINGTON—For the first time in its history, the doors of St. Mark's Church, of which the Rev. H. A. Woolfall is rector, will be closed, and the services will be held in the parish house.

The closing of the church has been necessitated by extensive alteration which will be done during the summer months.

There will be erected a memorial chapel within the church, to be known as the Chapel of the Nazarene. New pews will be installed, memorial vestibules, memorial baptistry, and a rich tile floor will be laid. In addition to these there are many more memorials, and the entire church will be sand-blasted, in all making it one of the most beautiful churches in Washington.

Work is progressing rapidly and the opportunity presented to the parish seems to be tremendous.

The rector leaves for Europe on July 3d for both travel and study, and will return to his work the first part of September. During his absence, the Rev. John A. Bryant will be in charge.

**COMMENCEMENT AT KENYON
COLLEGE AND BEXLEY HALL**

GAMBIER, OHIO—At the 102d commencement of Kenyon College and Bexley Hall, June 14th to 16th, seven candidates from Ohio and one candidate from Western New York were ordained to the diaconate by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio. The Rt. Rev. Hayward S. Ablewhite, D.D., Bishop of Marquette, preached the sermon. At the college baccalaureate service on Sunday evening the sermon was preached by President Peirce.

Services for the corporate Communion of the class of 1930 and Morning Prayer preceded the commencement exercises on Monday morning. In the Kenyon class of forty-five bachelors, eight received honors upon graduation. It may also be noted that in the senior general examination given in coöperation with the Carnegie Foundation the Kenyon class of 1930 gained third place among fifty colleges taking the examination.

Announcement was made by President Peirce that through gifts received in large part from the alumni council in coöperation with the board of trustees the sum of \$21,500 had been appropriated for the year 1930-31 toward the increase of faculty salaries at Kenyon College and Bexley Hall.

New elections were made at the annual meeting to fill vacancies on the board of trustees.

**NEWS OF RETURNING
MISSIONARIES**

NEW YORK—Information recently received by the Department of Missions by cable from Shanghai states that Bishop Graves is sailing on the *Empress of Russia*, from Shanghai, on July 26th, due in Vancouver, August 9th.

Also, the Rev. and Mrs. Lloyd R. Craighill and family of the Anking district sail from Shanghai on the *President Lincoln* June 27th, due in Seattle July 12th.

The Rev. Canon Charles Thorley Bridgeman and his bride sailed from New York on the S.S. *Alesia* June 19th, returning to Jerusalem. They expect to visit Constantinople enroute.

**HOBART COLLEGE RECEIVES
CARNEGIE GRANT**

GENEVA, N. Y.—The Carnegie Corporation of New York City has made a grant of \$15,000 to Hobart College for the purchase of books and periodicals, it was announced by President Murray Bartlett.

Dr. Bartlett was informed by the corporation that the grant had been made after an investigation by its advisory group on college libraries, and that it was based partially on the fact that Hobart was spending an unusually large percentage of its annual budget on additions to its book collections. The investigation of the advisory group showed that whereas the average percentage of the total budget of colleges spent for library purposes was between five and six per cent, Hobart was spending eleven per cent of its total budget on its library. The efficiency of the library staff and the selection of books and periodicals at Hobart were of special interest to the corporation. The grant was made without application on the part of Hobart, which is one of thirty four-year liberal arts colleges to receive gifts this year under the corporation's program for the development of college libraries. A portion of the gift will be available for the academic year 1929-30.

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GEORGE ENDICOTT OSGOOD, PRIEST

NORTH ATTLEBORO, MASS.—The Rev. George Endicott Osgood, the beloved rector of Grace Church, North Attleboro, since 1881, died on June 10th at his summer home in Adamsville. He was born in Boston on June 6, 1854, and in due course, graduating from the Episcopal Theological School, was ordained deacon in 1877 and priest in 1878 by Bishop Paddock. He became curate at All Saints' Church, Worcester, remaining for two years, serving at the same time as rector of St. Matthew's Church, South Worcester. From Worcester he came to Attleboro and preached his first sermon there on June 23, 1881. He took at one time a very active part in the civic life of the town and for many years he has been the secretary of the archdeaconry of New Bedford. When his parish church was destroyed by fire last December, the Rev. George E. Osgood worked unceasingly on the plans for replacing it. Sixty thousand dollars has been raised for the purpose and active work on rebuilding was started about a week ago at about the time when Mr. Osgood became ill.

Funeral services were held on June 13th and were conducted by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, assisted by the Rev. Mr. Osgood's son, the Rev. Phillips E. Osgood of Minneapolis, and by the Rev. Kirby Webster, curate of Grace Church. Business in the manufacturing and mercantile establishments of North Attleboro was stopped during the time of the funeral as a mark of respect. The casket was made of wood saved from the pulpit of the burned church in which the Rev. Mr. Osgood had labored for so many years.

He is survived by his second wife and the two children of his marriage to Helen F. Reed of Waltham; the Rev. Phillips E. Osgood and Mrs. Edith E. Nerney, the latter of North Attleboro. The first wife of the Rev. G. E. Osgood died in 1919.

DYCE W. SAUNDERS

TORONTO, ONT.—The diocese of Toronto mourns the passing in London, England, of its chancellor, Dyce W. Saunders, K.C.

Born in Guelph, Ont., on March 22, 1862, Dyce W. Saunders was the son of the late Thomas W. Saunders, a pioneer and for many years Police Magistrate of Guelph. He received his education at Guelph, Trinity College School (Port Hope), and at Osgoode Hall, Toronto. He was called to the bar in 1884, and was created a K.C. in 1908.

Since 1884 he had been associated with the legal firm of Saunders, Kingsmill, Mills & Price. He was also president of the W. T. C. Boyd Company, Ltd., and a director of the Toronto, Hamilton, and Buffalo Railway Company. He was a member of the governing body of Trinity College School, a member of the council of Bishop Strachan School of Toronto, secretary of the Bishop Bethune College of Oshawa, and member of the Corporation of Trinity College. In addition to being a King's Counsel, he was appointed

a bencher of the Law Society of Upper Canada.

Mr. Saunders was appointed chancellor of Toronto in May, 1927, in succession to the late Chancellor Worrell. For many years he represented St. Thomas' Church as a delegate to the synod. He was actively connected with the Missionary Society of the Church of England in Canada, and the Laymen's Missionary Movement.

Surviving him are two sons, Dyce W. Saunders and Sydney Saunders, Toronto; three daughters, Mrs. (Dr.) Taylor, Toronto, Mrs. Edward Morgon, Toronto, and Mrs. H. O. Howitt, Guelph; and four brothers, Sydney and Stuart, Montreal; Bernard, Toronto; and George, Winnipeg.

MRS. B. MARSHALL WOTKYNs

PASADENA, CALIF.—Mrs. B. Marshall Wotkyns of Pasadena died June 6th after a brief illness.

She is survived by her two sons, Capt. Grosvenor Wotkyns of the United States Army, now stationed at Fort Shafter, Honolulu, and B. Marshall Wotkyns, Jr., of Beverley Hills, and by a sister-in-law, Miss Grace Wotkyns, who lived with her.

Mrs. Wotkyns was Miss Helen Liebenan of New York City, and married B. Marshall Wotkyns of Troy, N. Y., June 7, 1881. They came to Pasadena in 1886.

In 1906 Bishop Johnson appointed her supply secretary for the diocese, a place which she occupied for twenty-four years.

In her own church, All Saints', Pasadena, Mrs. Wotkyns was treasurer of the local branch of the Woman's Auxiliary.

FALL WORK PLANNED AT SOUTH ORANGE, N. J.

SOUTH ORANGE, N. J.—With a view to giving opportunity for optional work to some pupils over twelve years of age, the Church school of St. Andrew's Church, the Rev. F. Creswick Todd, rector, has arranged to present four courses next fall on the following topics:

1. Christian Pioneers. This course will deal with the lives of great travelers and workers for Christ in many places and at various periods from the present back to Apostolic days.

2. Religious Drama. This will be a three-fold course, consisting of the reading of great dramas on religious topics, play-writing, using Biblical themes, and some experience in acting.

3. The Different Religions Which People Have in Different Parts of the World. This course will include Hebrew, Mohammedan, Hindu, and Christian conceptions of such things as the way to live and how we should think of God.

4. Some Doubtful Questions in Religion and in Life. Examples of these are Sunday observance, what death does to us, the existence of heaven, and explanations of our Lord's miracles.

HOLDERNESS SCHOOL, N. H., OBSERVES ANNIVERSARY

HOLDERNESS, N. H.—Fifty years of life as a school was celebrated at Holderness School June 8th through the 11th with a large return of alumni and many special features. Among those present were six who were at the school fifty years ago.

The Rev. Godfrey M. Brinley of St. Paul's Church, Concord, preached the sermon to the graduating class; the Rev. William Porter Niles of Nashua, himself a boy at the school fifty years ago, made an historical address; and the Rev. Dr. John Rathbone Oliver made a very telling address at the graduation.

The alumni luncheon was held and a permanent alumni organization formed.

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NEWS IN BRIEF

EAST CAROLINA—Several weeks ago a mission was organized at Ahoskie. At a recent meeting of the congregation with Bishop Darst of the diocese, it was decided to erect a church building at an early date. St. Thomas' has been suggested as a name for the mission.—The Rev. Thomas H. Wright, II, who was recently advanced to the priesthood, will give a part of his time to college work under the direction of the national department of Religious Education. He will be at the Blue Ridge Conference, June 15th to 24th; Camp Bonsall, where he will be director, June 25th to August 1st; conference at Sewanee, Tenn., August 1st to 15th. He will take charge of the Lumberton field, September 1st, and will then give one week each month to college work.—On June 11th, in St. Mary's Church, Gatesville, the Rev. Reginald W. Eastman, minister-in-charge of Galilee Mission, Virginia Beach, Va., and Miss Isabelle Hoffer were married. The ceremony was performed by Bishop Darst of East Carolina, assisted by Bishop Thomson of Southern Virginia and the Rev. Dr. R. B. Drane, rector of St. Paul's Church, Edenton.

ERIE—At a cost of \$300 the guild of St. Peter's Church, Waterford, and friends have provided for the rebuilding of the altar and have given a new reredos, also Mrs. Paul McKay has presented a new altar book. All were dedicated by the Bishop of the diocese on Trinity Sunday.

GEORGIA—At the Church school of the Good Shepherd, Augusta, the Church school met in the church Whitsunday morning for the presentation of the birthday thank offering. Two of the pupils made short talks; one on the Nineteen Hundredth Anniversary of the Church's Birthday, and the other on The Children's Ward of St. Luke's Hospital, Tokyo, Japan, the objective of the birthday thank offering.—On Whitsunday, the members of Calvary Church school, Americus, met in the church for the presentation of their birthday thank offering and were addressed by the rector, the Rev. Dr. James B. Lawrence.—St. Matthew's Church school, Fitzgerald, conducted a contest for the best story about the first Whitsunday, which story was read before the Church school on Whitsunday.

MASSACHUSETTS—Grace Church School, Everett, closed its sessions, until September 21st, with appropriate and impressive services, on Trinity Sunday. The rector and superintendent, the Rev. William H. Pettus, assisted by the secretary, Clyde S. Leman, made the awards.

MILWAUKEE—St. John's, Milwaukee, is closing the Church school year with an intensive summer program. The second annual summer vacation school started June 23d and has a staff of ten with an enrolment limited to sixty. The faithful choir girls and boys, twenty in number, as well as servers are being motivated to St. Luke's Church and Racine College, Racine; St. Matthew's Church, and Kemper Hall, Kenosha; and St. Luke's, Evanston. Then the parish will send eleven girls to Holiday House. The committee on work for boys has been given the use of a camp site south of Fond du Lac for the scouts, choir boys, and servers.

NEWARK—Occurring on June 5th, the main commencement session of the Church school of St. Andrew's Church, South Orange, was marked by the gift of two brass altar vases to the school. The donors were pupils past and present of Mrs. McCulloch, a teacher there for twenty years. They made the gift "in gratitude for her teaching and friendship."—The Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange, plans to spend the summer in Hawaii, leaving here at the end of June.—At the invitation of the Rev. Canon Donald MacAdie, formerly their rector, the members of St. Mary's Guild of St. Mary's Church, Haledon, visited diocesan house, Orange, on the evening of June 19th. The beautiful new parish house of Grace Church, Orange, was also visited.—A slight increase is noted in the Church school Lenten offering of the diocese for 1930 over that of 1929. The figures are: 1929, \$22,391.19; 1930, \$22,413.67.—A charter for a new junior chapter at Trinity Cathedral, Newark, has been issued by the National Council of the Brotherhood of St. Andrew.—A district meeting of the Woman's Auxiliary was held at St. Thomas' Church, Vernon, on June 5th, when the Rev. Robert P. Frazier of the National Council made an address on his work among the Indians of South Dakota.—Deaconess Natalie E. Winser, director of religious education at Christ Church, Ridgewood, has tendered her resignation, to take effect August 1st. The vestry accepted the resignation with great regret, the Church school of the parish having advanced greatly under Deaconess Win-

ser's leadership.—The class confirmed by Bishop Stearly on the evening of Whitsunday at Trinity Church, Hoboken, the Ven. Malcolm A. Shipley, rector, numbered thirty-three. Of particular interest is the fact that a sponsor has been designated for each of the younger members of the class, each sponsor agreeing to take a special interest in the person assigned to him.—Subjects discussed by members of the Newark clericus, meeting at the Church of the Incarnation, East Orange, on May 26th, included the idea of a two-day rather than a one-day diocesan convention, the elimination of voting by orders except on momentous questions, and the use of a trained choir at the celebration of the Holy Eucharist which begins the convention. Facts about rural life, both in its social and in its spiritual phases, were dealt with in the address of the Rev. H. W. Foreman, secretary for rural work of the National Council, who was principal speaker.—Holding its last meeting before the summer vacation, the Paterson clericus gathered at Bonnie Brae Farm for Boys, Millington, on June 9th. At this time officers were chosen.—At the last session of the Church school of Christ Church, Ridgewood, James Keeley, senior warden of the parish, presented to Deaconess Natalie E. Winser, director of religious education, a fitted suitcase and a traveling bag, in the name of the teachers, officers, and pupils of the Church school. He expressed for the whole school the sincere appreciation of her work during the past year, coupled with great regret at her going and assured her of the good wishes of the Church school wherever she may be.

NEWARK—A very successful conference of Church school teachers of the diocese was held on Saturday, June 7th, on the lawn of the

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EXPRESSING the will of the whole Church, the last General Convention adopted and approved the Advance Work Program, by which the Church has undertaken to provide, by Epiphany 1931, some 170 projects of forward work in all parts of the Mission field, at home and abroad.

This Advance Work Program does not contemplate the raising, by dioceses and missionary districts, of certain fixed money quotas.

Dioceses and districts accept certain items of the Program and offer them, for completion, to their parishes and missions, and to individuals.

The Program's call is in terms of work to be done; definite tasks of buildings and equipment; giving to faithful workers the things they need for more effective and fruitful work.

These churches, rectories, parish houses, repairs, heating plants, hospital supplies, school equipment—are to be given by the people of the Church. The giving is not a worthy deed to be performed by somebody else. The call is to *Every* man and woman and child of the Church. All may share. All may know the joy of taking the forward step; of participating in the united effort to push forward instead of merely to hold our own.

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Laura Augusta Home, Madison. The Rev. A. Stewart Hogenauer, field secretary for religious education in the diocese, and the Rev. John H. Rosebaugh, chairman of the diocesan board of religious education, gave the addresses.—Two recent memorials given to Christ Church, Pompton Lakes, are a communion cruet in memory of Eleanor Johanson, from her aunt, Mrs. Arthur Riedel, and an altar service book in memory of Irene McNaughton, from her son, John McNaughton.—At Christ Church, Ridgewood, announcement has recently been made of the gift, by an anonymous parishioner, of two brass vases for the altar.

NEW YORK—The Rev. Dr. Thomas Burgess, who begins his work as rector of All Hallows' Church, Wyncote, Pa., in the middle of September, is to spend the summer at Great Diamond Island, Portland Harbor, Me., working on part time to complete the handbook for clergy dealing with foreign-born Americans. Communications in regard to this may be sent to him there after July 1st. The handbook should be ready toward the end of the year.—Bishop Manning presided at a beautiful service on Monday, June 9th, and dedicated a group of three fine memorial windows at Marlborough, placed in Christ Church in memory of the late Dwight Braman, senior warden, by his widow, Mrs. Braman.

PITTSBURGH—The Rev. G. A. Sutton, rector of St. Matthew's, Homestead, who has been recovering from a serious operation, has returned, and is again in charge of services.—The Rev. B. C. Newman of Charleroi has been discharged from the hospital where he has been a patient for the past year. After a short vacation on Seneca Lake, N. Y., with his family, he will begin his duties as rector of St. Mary's Church. Mr. Newman will also have charge of St. George's Mission, Waynesburg.—The Rev. Dr. G. Philip Jung had the address at the annual memorial service of the Brownsville Independent Order of Odd Fellows on Sunday, June 22d.

PITTSBURGH—The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkesburg, will sail on the *Bremen* on July 17th for a trip in Europe, seeing the Passion Play and afterwards visiting various parts of Germany, Belgium, Holland, and England. He plans to be back in his parish for the first Sunday of September.—On Monday, June 9th, the Pittsburgh clericus met at St. Paul's Church, Kittanning, as the guests of the rector, the Rev. L. L. Perkins. The special object of interest was a review of Puglisi's book on *Prayer* by the Bishop of the diocese, the Rt. Rev. Alexander Mann, D.D. He was unable to keep this appointment and his place was taken by the Rev. Dr. William Porkess.

QUINCY—The Rev. Edgar F. Gee, rector of St. Peter's Church, Oakland, Calif., visited his old parish at Grace Church, Galesburg, June 6th to 8th, where he was warmly received by old friends, both in and out of the church. The parish held a reception for him on the 6th, and he celebrated and preached on Whitsunday. He is enroute to England. Miss Jean Elisabeth Barber, daughter of the rector of Grace parish, Galesburg, was elected to the National Honor Society and was also among the ten honor students in a class of 232, when she graduated from high school this year. Galesburg held its second promotion and commencement program on June 8th. The school has shown a healthy growth and the average attendance was good.

SOUTH DAKOTA—The Ven. Edward Ashley, D.D., archdeacon of Niobrara, has just entered upon his fifty-seventh year of active work

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among the Indians of South Dakota and is at the present time probably the most active clergyman in the district.—A new rectory will be built at Mobridge. The Church property consists of five city lots, and the church occupies the corner, and the rectory will be built nearby and have a fine location for adequate grounds for garden and lawn.—The rector of Christ Church, Lead, the Rev. G. H. Richardson, Ph.D., had a unique experience during the past month. The local bank informed him, that in view of the strict honesty and business methods of the vestry, the bank officials had decided to send a check to the parish treasurer. This is the first time the bank had done such a thing. Christ Church also shared in the estate of Mrs. D. Morgan, who recently died, and who always generously supported the church.

SOUTHWESTERN VIRGINIA—On June 12th the executive board of the diocese had its first meeting since the annual council in May. Bishop Jett announced his appointment of the personnel of the several departments of the board to serve during the coming conciliar year. The chairmen of certain of the departments then nominated, the Bishop approved, and the board elected "associate members" of those departments; these associate members being persons in the diocese who are members of the executive board.

TENNESSEE—The Rev. Porter D. Florence, a Methodist minister from Madison, Ala., was recently confirmed and admitted as a candidate for holy orders by Bishop Maxon, who has appointed him lay reader in charge of Thankful Memorial Church, St. Elmo, Chattanooga,

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under direction of the Rev. Dr. Hart, rector of St. Paul's parish.—Mrs. B. F. Witsell of Memphis has made a gift of \$5,000 to the episcopal endowment fund of the diocese, as a memorial to her husband, late a warden of Grace Church and one of the first members of the Bishop and Council.

UTAH—The graduates of the four training schools for nurses in Salt Lake City took their state examinations recently, and the three nurses ranking the highest were St. Mark's Hospital Training School nurses, in the recent graduating class at St. Mark's Hospital.—The fiftieth commencement week of Rowland Hall was made noteworthy by the return of the former dean of St. Mark's Cathedral, the Rev. W. W. Fleetwood, to deliver the baccalaureate sermon. Bishop Moulton announced the several awards of prizes and medals, and presented the diplomas to a class of six.—While the Mutual Improvement Societies of the Mormon Church were conducting a jubilee commemorating the 100th anniversary of Mormonism, the several Church congregations, in and near Salt Lake City, held a service in St. Mark's Cathedral, commemorating the 1900th anniversary of the Christian Pentecost. A large congregation heard the Bishop plead for a transfer of our thoughts from the event of long ago to a desire for a re-birth today.—The Home Missions Councils of Utah and Idaho recently met in Salt Lake City under the presidency of the Archdeacon of Utah to confer with representatives of general missionary societies about the status of work in the Mormon empire. It was agreed that Christianity is "holding its own," when with additional grants of men and money it would go forward to success.

WESTERN NEW YORK—Three of the priests of the diocese have been appointed as grand chaplains of the Grand Lodge of the state of New York. The Rev. Jerome Kates, St. Stephen's Church, Rochester; the Rev. Charles Broughton, Church of the Ascension, Buffalo; and the Rev. Lewis E. Ward, rector of St. Luke's Church, Jamestown.—Bishop and Mrs. Davis held a reception at the Bishop's house, Buffalo, on Monday, June 9th. The affair was attended by the priests and laymen of the diocese and their wives, and gave them the opportunity of meeting and greeting Bishop and Mrs. Davis in their new home.—The Rev. Dr. W. A. R. Goodwin of Williamsburg, Va., was the preacher recently at St. Paul's Church, Rochester, of which parish he was formerly rector. He also spoke to the Young People's Fellowship, giving them a most interesting description of the restoration of Williamsburg, in which he is most deeply interested and the work of which he is largely responsible.—St. Thomas' Church, Rochester, has received the gift of a beautiful pair of eucharistic lights for use on the main altar of the church. They are the gift of Mrs. Bell in memory of her husband.

WEST MISSOURI—On the festival of Corpus Christ a solemn Evensong was sung with full ceremonial in St. Mary's Church, Kansas City. All the clergy and acolytes of the city took part in the service. The Rev. John J. H. Wilcock, rector of Grace Church, Carthage, preached. In the solemn procession after the sermon there were seventy-five participants. The benediction was pronounced by the Rev. Robert Nelson Spencer, Bishop Coadjutor-elect of the diocese. At an after meeting it was voted to form a diocesan branch of the St. Vincent's Guild for Acolytes and to hold an annual service on the Corpus Christi festival.

THE RELIGION OF ISLAM

NEW YORK—One of the most tremendous problems of the Church's mission in the world is the widespread religion of Islam. Millions in Asia, millions in Africa, thousands in South America, mosques even in England and America. A recent English authority says, "A great deal of African Mohammedanism is very superficial, as superficial as a great deal of Christianity. The real marvel is that Islam has not been much more successful."

It is important that the Church should extend its work into the hinterlands of Liberia. The Advance Work Program has a small item of \$5,000 for this purpose. In these regions away from the coast the Moslem leaders are sometimes antagonistic; sometimes, on the other hand, they beg for schools even though the schools are Christian.



The Great Imitator

Mankind's most dangerous enemy is syphilis. It takes the form of many diseases, masking as rheumatism, arthritis, physical exhaustion or nervous breakdown. It may seem to be a form of skin, eye, heart, lung, throat or kidney trouble.

Most tragic of all, it often attacks the brain and spinal cord. It may result in blindness, deafness, locomotor ataxia, paralysis and insanity—a life-long tragedy. No wonder it is called "The Great Imitator".

In certain general hospitals, as high as 30% of all patients were found to be suffering directly or indirectly from this disease. Yet many of its victims had not known what was robbing them of health and strength until a medical examination, including blood and spinal fluid tests, revealed their actual condition.

Syphilis can usually be cured by competent physicians if detected in time and if the patient faithfully and persistently follows the complete treatment prescribed by his doctor. If the early stages

are neglected, cures are less certain, but a great deal can still be done to relieve suffering.

It is estimated that about thirteen million persons—one out of ten—in the United States and Canada have or at some time have had syphilis. Because of fear and ignorance, millions of victims have been imposed upon by quacks, charlatans and blackmailers pretending to practice medicine.

A most effective way to reduce the amount of syphilis is the pre-natal treatment of mothers suffering from this destructive disease.

Parents and teachers owe it to those dependent on them for education and guidance to replace secrecy by knowledge, frank instruction and friendly advice. Physicians, health departments and social hygiene societies willingly offer their aid.

The Metropolitan Life Insurance Company will gladly mail, free, its booklet, "The Great Imitator". You are urged to send for it. Ask for Booklet 730-K.



NOTE: The Metropolitan first published "The Great Imitator" in January, 1928. Since then, leaders of public health organizations and directors of big business have requested that it be republished and that booklets be provided for wide distribution. The booklets are ready.

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Colophon

"An emblematic device adopted by a publisher and impressed on his books, usually on the title page of each volume."—*Funk & Wagnalls Dictionary*.



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THE publisher's colophon is a literary device of ancient and honorable lineage. Originally a post-script or inscription at the end of a book, it was adopted by the early printers from the manuscript copyists, and continued in this form until the introduction of title pages (about 1490). It generally contained the date and place of publication, and the name of the printer, as well as other particulars of publication, often concluding with a pious ejaculation of thanksgiving for the completion of the work. The first colophon printed was in a Psalter published at Mainz in 1457. In modern years the colophon has survived as a distinctive publisher's symbol, and is usually found on the title page of all books of that publisher.

The new Morehouse colophon, pictured above, is designed in the best tradition of the earlier publishers, but with a modern treatment in keeping with the trend of the day. The Torch, ancient symbol of books and particularly of religious books, is held aloft by a hand, which rises from a base consisting of a row of printers' hand type spelling the word MOREHOUSE in a modern type-face. The colophon is designed by A. L. Warner of Milwaukee, and will appear on title pages of Morehouse books hereafter.

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