

# *The* **WITNESS**

CHICAGO, JULY 12, 1928



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## SHOULD DIVORCE BE STOPPED?

### *The Need of Spiritual Guides*

By

REV. G. A. STUDDERT-KENNEDY

"FOR better or for worse, for richer or for poorer, in sickness and in health, until death us do part." It is a tremendous oath. It is the one great life-long vow left in a world which on the whole no longer believes in vows.

Ought men and women to take it, and having taken it, ought there to be any possibility of absolution from it?

One thing is quite clear: it is not possible to have it both ways. You cannot have the advantages of an oath without its disadvantages. Just in so far as it is possible to break an oath, it ceases to have either the power or the beauty of an oath.

You cannot take an oath to follow a leader to the North Pole and reserve for yourself the right to turn back when you feel it is too cold. So you cannot take the marriage vow and reserve to yourself the right to break it when, in your eyes, it has become unbearable. If you do that, then you do not make a vow at all. The whole proceeding of the vow is a solemn farce, a piece of cynical mockery.

Ought men and women ever to take life vows? Well, one thing is clear. If they do, they ought to take them voluntarily, purely because they wish and will so to do. There ought to be no compulsion or pressure upon them to do it unless it is their deliberate desire.

#### SLACKNESS OF THE CHURCH

That is why it is wrong to confuse the civil contract of marriage with the religious vow. A civil contract and a vow are two quite different things.

A civil contract can be cancelled by the State if both parties desire it, or one of the parties fails to fulfill his

or her part in it. But the very essence and meaning of a vow is that it cannot be cancelled except by God before Whom it was made. The Church has been wrong because she has failed to make this quite clear to people. She has consented to the conventional taking of the vow and has too often permitted people to make this tremendous oath without impressing upon them the awful responsibility they undertake.

On a bank holiday morning five or six couples will be married together with apparently very little sense of what they are doing and a fashionable wedding often has but little of the spirit of seriousness in it. To this levity the Church has through slackness consented and we cannot wonder if people feel they have a grievance when she tries under torturing conditions to hold them to a promise so lightly and thoughtlessly made.

Does the remedy then lie in the Church giving her consent to divorce by the State as the end of the marriage vow? Surely that is to go from bad to worse and no one ought to desire that she should do it. Clearly she must either abolish the vow altogether and with it her whole conception of strictly monogamous marriage, or if she permits men and women to stand before her altars and say tremendous words she must through thick and thin maintain the necessity of keeping to them afterwards.

If strictly monogamous marriage is the right thing to aim at then men and women will be right in complaining of the Church when she is slack and careless in the way she allows people to make sacred promises and

right in upholding her when she seems stubborn and hard in holding people to them afterwards.

#### A VOW OR A CONTRACT?

They will desire that she should tighten up rather than slacken her laws and standards. Monogamous marriage—which means the marriage of one man to one woman—is so high an ideal and so difficult of attainment, that to lower the standard would be false kindness. There are those who do not believe that monogamous marriage is right. Then let them be free to enter into a terminable contract with definite conditions laid down. But let both parties know what they are doing. Let them say what they mean and mean what they say.

I am utterly against there being any sort of pressure or compulsion put upon people to take the Christian vow: it must be taken voluntarily, and because both parties want to take it, but having taken it then it must be recognized as a terrible responsibility to break it.

I am sure it is wrong to allow all sorts and conditions of men and women who live, and intend to live, without God in the world, without prayer, without any sense of the presence of God or of His reality, to take upon themselves an oath which it is practically impossible for them to keep in spirit and in truth, merely because it is conventional and customary so to do. The vow is a religious act, and unreal religion is the very devil.

#### MUST WOMEN SUFFER?

The first necessity then is for people to recognize that a vow is more than a contract, and if they take vows, take them with their eyes open,



knowing what they do. It is quite clear that the State can cancel a contract, and it is equally clear that it cannot absolve from a vow. Is there, then, to be no possibility whatever of absolution from a vow? Inasmuch as it is taken before God, is there no means whereby God in mercy can absolve people under conditions ruinous to body and to soul?

If a girl in good faith vows lifelong fidelity to a man, believing him to be worthy of it, and he turns out to be a brute, must she, because of her vow, continue to live with him, submit to the cruelties and indignities which he can heap upon her?

That is unthinkable! It would be pure wickedness to demand it. But there are many such cases. What is to be done? Well, the difficulty really arises because of the weakness of the Church. It is true that the State cannot absolve from a vow, but under conditions, the Church can and should.

There was a time when men were as conscious and even more conscious of themselves as members of the Christian Society than they were of

themselves as members of the State. It is as members of the Christian Society that they make the vow, and it is to the Christian Society that they are responsible for the keeping of it.

If God is a God far off who is forever silent, and never speaks, then it seems to me that no one should take a lifelong vow before Him. It may lead to the most abominable and unthinkable evils. But that has never been the really Christian teaching about God. God can be got at through the Society of Christ.

This would mean that only people who were bona fide members of the Christian Church, and acknowledged themselves so to be, should take the Christian marriage vows, and that for them there should be some Christian court or assembly before which they could lay bare their trouble, and to whose direction and ruling they should be ready to submit themselves.

#### IF THE CHURCH GOVERNED

This assembly would, it seems to me, be able to deal with the cases submitted to it, not as lawyers, but as spiritual guides and doctors, looking

upon the two people as souls and personalities infinitely precious. They would have power, not to divorce, but, under certain circumstances, to declare a marriage null and void, because it was based upon what amounted to a deception of either one party or the other.

Over this assembly the finest and most spiritually-minded men we can find, and some equally fine women, should preside.

It is an outrage upon decency, and a form of torture, that the present divorce courts should be the only place where men and women can bring the tragedy of their lives. There ought to be some place where a moral and not merely a legal decision on the merits of the case can be sought and obtained.

It is obvious if Christian marriage is to be upheld, that Christians must take much more trouble about it than they do at present, and must make it much clearer than they have done for many years, that a vow is different from a civil contract.

(Reprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship.)

## A SUFFRAGAN PRESIDING BISHOP

### *A Proposal for Action by General Convention*

By

RT. REV. JOHN N. McCORMICK

**P**REVIOUS to the General Convention in New Orleans a resolution was passed by the National Council in the following terms:

*RESOLVED, That the National Council at its session May 13-14, 1925, after full and careful consideration of the reasons advanced for the creation of a Bishopric for the European Churches, hereby recommends to the General Convention that in order to make provision for the oversight of the American Churches in Europe, and for the development of the work of the Church in the Near East, as also for the administration of vacant missionary districts, canonical provision be made for the election of a Suffragan or Suffragans to the Presiding Bishop, who may be assigned by him to such duties as he may deem necessary.*

Owing to various causes this resolution did not come formally before the Convention and it is now proposed to revive the subject with a hope for favorable action by the Convention of 1928. The proposal as adopted by the National Council at its meeting on April 26, 1928, is in the following form (which might pre-

sumably be slightly altered before being cast into canonical shape):

*RESOLVED, That the National Council recommends to the General Convention that provision be made by it for the election of a Suffragan Bishop to the Presiding Bishop for such duties as he may deem necessary, including the following: The care and administration of vacant missionary districts; the oversight of American Churches in Europe, the oversight of the clergy of this Church in the service of the Army and Navy, and for the development of the work of the Church in the Near East. The official residence of such Suffragan should be the city of Washington.*

It will be seen that an important new feature has been added to the proposal through the action of the Commission on the Relation of the Church to the Army and Navy Chaplains' Corps. Members of this Commission have felt for a long time that supervision over our chaplains in the Army and Navy of the United States should be given to a Bishop who might have the time and the aptitude for this particular duty and relationship. It is highly important that our allot-

ment of chaplains in both services should be maintained and that the men recommended should be most carefully selected. Close relations must be maintained with the Chief Chaplains of the Army and of the Navy and with the two departments. Chaplains are now connected with various dioceses and have no one Bishop to whom they can go with the problems which they share in common. Since the war the Commission on the Relation of the Church to the Army and Navy Chaplains' Corps (succeeding the Army and Navy Commission) has been one of the really active commissions created by General Convention and has been serving as guide, philosopher, and friend to the chaplains. Through its chairman and its executive committee it has served continuously and its meetings have been held regularly and with good attendance. But it is the members of this very Commission—many of them chaplains or former chaplains, and all of them intimately acquainted with Army and Navy conditions—who now recommend the appointment of a Bishop for this special duty. It is not proposed to abolish



the Commission nor to restrict it, but to relate it as a sort of Council of Advice to the specially appointed Bishop, who, no doubt, would welcome its continued co-operation. To the Bishop would be committed the definitely Episcopal relations connected with the life and labor of the clergy of the Church serving as Army and Navy Chaplains and as commissioned officers, and, so far as expedient the activities also of our chaplains in the Officers' Reserve Corps and in the National Guard. It is not possible even for a Bishop so strategically located and so well qualified as the present Bishop of Washington to add to his diocesan responsibilities the time and attention for the detailed administration of such duties and relations. It must also be remembered that the number of communicants and of baptized adherents of the Episcopal Church among the officers of the Army and Navy is very large. There are also many members of the Church among the enlisted men and their families. The more efficient a chaplain is the more likely it is that he will present soldiers and sailors and their families for Baptism and for Confirmation. These men and their families move about from place to place and very often there seems to be no one specially charged with the oversight of their spiritual welfare. A Chaplains' Bishop would also be a Service Bishop to whom Army and Navy people of all sorts and in all places could look, among all their changes and chances, as the one continuous connecting link between themselves, their Church relations, and their individual religious life. Such a Bishop would be in position to visit Army and Navy posts and stations and to keep in touch with summer camps and training schools. It is obvious that to this skeletonized presentation many arguments may be added and many various angles presented.

The expediency of appointing a Bishop in charge of the American Churches in Europe with oversight of the contacts with the eastern Churches has often been argued, and memorials from the Convocation of the American Churches in Europe have been presented to several General Conventions. The arguments against a localized Bishop resident in Europe have so far seemed strong enough to prevent action. These arguments would not apply to a Bishop Suffragan who would have no territorial jurisdiction and whose official residence would be in this country, presumably and preferably in the city of Washington. The Church of England chaplaincies and congregations in northern Europe are administered by the Bishop of Fulham, a Suffragan to the Bishop of London, whose official residence (as in the case of Bishop Bury, so long

### On the Cover

**EDWIN S. LANE** is the dean of the Trinity Pro-Cathedral at Phoenix, Arizona. He was born in Philadelphia in 1886, graduated, from Yale, received his Masters' degree at Columbia, and graduated from the General Seminary in 1912. He then studied in Germany and in England. He was an assistant at Christ Church, Brooklyn, N. Y., during 1911 and 1912, and then went to St. Luke's, Germantown, Pa., where he served as an assistant for three years. He was then called to take charge of St. John's, Philadelphia. Dean Lane has served the dioceses in which he has been located in various capacities, being especially active in social service work.

in charge) is in England. The Bishop of Gibraltar administers southern Europe, but takes his title from a British possession. It would seem that the one essential requisite for the administration of our scattered clergy and congregations in Europe lies in the factor of continuity. Bishops temporarily appointed and constantly changing, however individually suitable and acceptable they may be, can hardly render the service which could be given by a Bishop continuously in charge and increasingly familiar with conditions and with personnel. As he is to be a Bishop Suffragan to the Presiding Bishop (to the office and not to the incumbent), this would entirely remove the very reasonable objections to the complications which would be caused by foreign residence, strange title, or questionable jurisdiction. To these considerations (also merely skeletonized and capable of extended argument) might be added, so far as concerns the contacts with the Near East and the eastern Churches, and the work of the Foreign-born Division of the Department of Missions, the quite obvious fact that representatives of organized Christianity in the Near East are accustomed to dealing with and through Bishops, and that our associations with them might be considerably facilitated by the appointment of a Bishop who would be an official spokesman, interpreter, and agent of our own Church. Here again the argument of continuity and of progressive individual experience would apply. To these duties might be added, as in the suggested resolution, the care of vacant Missionary Districts. This clause requires no argument, and the Bishop Suffragan might at least help to relieve a situation which is always difficult and which frequently imposes a heavy burden upon the neighboring Missionary Bishops.

It might be said that we are proposing responsibilities which are considerably varied and that we might seem to be outlining work for not one, but at least for two or even three Suffragans. However, we might at any rate go so far as to commence with one. The Army and Navy duties and relationships and those of the European Churches would evidently play in and out of each other at many points, and so also with the oversight of the European Churches and the contacts in the Near East. The care of vacant Missionary Districts would arise only on occasion. In these days of crowded and complicated duties almost every Bishop in the American Church is obliged to give his time and thought to many tasks so divergent as almost to seem conflicting. Yet trained intelligence, some sense of balance and of value, and a continuous purpose of goodwill and good work, may, by the grace of God, see us through. The new position would call for a first-class man and would well repay the exertion of his whole mind and soul and strength. The Presiding Bishop would be relieved of a pressure which, as it goes on, may prove intolerable; the work of committees and commissions would be headed up in an individual, and the question of support would devolve upon the budget of the whole Church and could easily be met.

The writer happens to have been in charge of the American Churches in Europe and also to have been both in war and peace conditions in intimate contact with the chaplains. He is also a member of the Commission on the Relations of the Church to the Army and Navy Chaplain's Corps and of the Commission on American Churches in Europe, but does not speak officially for either group except insofar as he has been asked to make a preliminary statement of the case. It would, of course, be understood that the framing of the proposed legislation in proper canonical form would be arrived at through consultation with the experts on canon law.

The School of the Prophets, held in connection with the summer conference at Sewanee from August 2nd to the 16th, is to follow the plan made by Bishop Guerry before his tragic death. Dean William H. Nes of Christ Church Cathedral, New Orleans, is to give a course on Mysticism; the Rev. William H. Milton, of Wilmington, N. C., is to give a course on the Ministry; Rev. C. B. Wilmer of the University of the South a course on the Preacher's Use of the Bible, and a course on Evangelism will be led by Bishop Darst, Rev. W. J. Loring-Clark and Dr. Larkin W. Glazebrook.



## The Cockpit

*Not for Controversy, but for Frank Opinion*

### SHOULD THE 39 ARTICLES BE RETAINED?

*By*

REV. FLOYD W. TOMKINS  
*Rector of the Holy Trinity,  
Philadelphia*

I. First, as a matter of expediency, the Articles should be left in the Prayer Book. We are likely to have a very warm campaign this Autumn in which the Christian faith will be in dispute. While the Creeds, and not the 39 Articles, are the expression of the Church's faith, those who do not understand the Church's position may easily claim that we have given up our "Confession of Faith"! There is no need for haste in this matter. Why not wait for three years when we can more calmly consider the question?

II. Again, as a matter of conservative respect for the past the Articles may well continue to stand where they have stood for many years. Many expressions in our Prayer Book are traditional. If we try to bring every form of our worship "up to date" we are liable to make our position ridiculous and pedantic.

III. But the Articles in themselves have a real value. Many of the older clergy studied them in the Seminary, when "Pearson on the Creed" was also a classic. (Would that the latter were still a text book in our Theological Seminaries!) A calm study of the Articles will prove that they contain much that is good. Why try to make a standard for a modern expression of dogma? Why seek for a uniformity of doctrine leading to a burden which neither we nor our fathers were able to bear?

\* \* \*

*By*

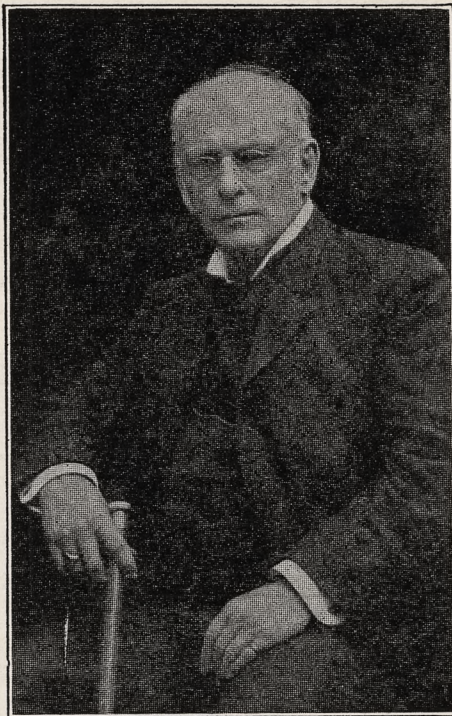
REV. SHIRLEY C. HUGHSON  
*Assistant Superior, Order of the Holy Cross*

I am, as I have always been, unqualifiedly in favor of the retention of the 39 Articles in the Prayer Book. This is no time to be removing from the Church's formularies official statements of her belief in fundamentals of the Faith which are being denied in many quarters.

The Articles stand for the following point of Christian doctrine which at this time should be reaffirmed, not stricken out:

I. The Articles declare belief in the Virgin Birth of our Lord to be an essential part of the Faith which this Church professes.

II. They declare that Christ did truly rise again from the dead, with all that pertains to the perfection of human nature, and that He, in that



BISHOP VINCENT  
*Announces Gift to Kenyon*

Body which arose, did also ascend into heaven. They allow no question of the bodily Resurrection and Ascension.

III. They state clearly the teaching of the Church concerning the Sacraments, which needs much to be emphasized in our time.

IV. They declare that by means of baptism, "as by an instrument," souls are grafted into the Church. Article XXVII is a condemnation of any denial of Baptismal Regeneration. The words, "as by an instrument," are what certain so-called Liberals call "magic." It is a wholesome doctrine. Let it not be tampered with.

V. Article XXVIII declares in admirable theological language the Church's teaching of the Real, Objective Presence of Christ in the Eucharist.

There are certain things in the Articles which reflect the dead issues of centuries ago, and there are certain ambiguities. But the Articles need revision, not excision. Until they can be gravely considered and revised, let them stand, lest the Faith of our Fathers suffer.

\* \* \*

*By*

CHARLES JARVIS HARRIMAN  
*Rector of St. James' the Less,  
Philadelphia*

Catholics have no quarrel with the Articles which deny no Catholic doctrine, condemn no Catholic practice. The slightest study shows that "Romish" is not "Catholic," or even "Roman." "Not by Christ's ordinance" is not "against Christ's ordi-

nance." "Commonly called" condemns neither "sacraments" on page 562, nor "Christmas Day" on page 58. Not to print the Articles with the Prayer Book was a Broad Church proposal. Catholics are divided; or indifferent. The Articles have little legal force; and will have no less, wherever printed. They are to be taken in their "plain and full meaning," but "in the literal and grammatical sense." A partisan appeal may be made to prejudice; but cannot stand in the light of truth and reason.

*Further comments on the Thirty-nine Articles will appear in this column in the number for July 26th.*

## Sign Here

*By S. S. Farwell*

"HOW are your petitions coming on regarding the Thirty-nine Articles?" asked Churchman Number Two of Churchman Number One.

"Fine," said Churchman Number One. "We shall have yards of signatures to separate petitions for every one of those Articles demanding that General Convention keep them in the Prayer Book. You will see one of the finest filibusters ever staged outside of Congress. Of course it is not all easy sailing. That Article XXI, for instance, is a bit difficult. You see, it's merely a blank—already omitted. You can get people to sign petitions for nearly anything but I must admit it is expecting a good deal to ask signatures for a petition to perpetuate a blank space in the Prayer Book."

"The question seems to be," said Number Two, "when is an Article not an Article? And the answer is—when it's a blank space. How would it do to get up a fortieth petition asking that this twenty-first Article be restored?"

"Good idea," replied Number One. "There you have a good illustration of what we are talking about. Some time or other in the past either the Romanizers or the Modernists sneaked that Article out of the Prayer Book and got away with it. Having been successful once, they are now trying to repeat on a grand scale. That's a fine talking point. It must have been a pretty good Article to have been the object of the first onslaught. The best way to stop this business is to demand the Articles in their integrity. We shall certainly demand the restoration of this twenty-first. I wonder what it could have been about anyhow?"

"It is about General Councils of the Church," explained Number Two. "It says that 'the Councils may not be gathered together without the commandment and will of Princes'. You see, back in those



days (four hundred years ago) everybody was clamoring for a General Council to iron out the controversies which were raging thru-out the Church but they couldn't agree as to who should authorize such a Council. Princes really amounted to something in those days, so they hung the responsibility on the Princes. In the Republic of the United States there were no such things as Princes and the only thing to do for the American Prayer Book was to omit the Article with a footnote saying that 'it is partly of a local and civil nature and is provided for, as to the remaining parts of it, in other Articles'."

"There's not much kick in that, is there?" said Number One.

"You might amend it to read 'Presidents' instead of 'Princes,'" said Number Two. "The only trouble would be that we might, some day, have a President of the United States who is not even a Christian. That would be embarrassing for the Church. The only kind of Princes to whom it might apply would be Princes of the Church. That would offer a suitable background for the creation of a large and imposing hierarchy."

"God forbid!" exclaimed Number One. "I think we had better leave that one blank, as it is. Nevertheless we must have it. We want all those Articles even if every one of them is a blank."

"Listen," whispered Number Two. "Maybe this whole petition business is a conspiracy on the part of the Romanizers. Maybe they want that Article XXI restored so they can build up a powerful hierarchy. Maybe they are using you as a catpaw to pull their chestnuts out of the fire. They are very clever men."

Churchman Number One—gulped.

## Notes on Worship

### MYSTERIES

By Irwin St. John Tucker

SUPPOSE a visitant from abstruse realms of science and philosophy made a tour of Christian churches. He would attend a Roman Catholic church at low mass, where he would see a great throng of people observing perfect silence and great reverence; he would see a priest at a highly elaborated altar, with statues all around; he would hear the ringing of bells, and see the gestures of the celebrant, but there would be no word to guide him, no music; only the carven and painted images, the stained glass windows, the inaudible murmur of the priest and the tinkling of bells. Or if he attended at high mass he would hear the splendid sonority of Latin, and see the elaborate cere-

monial of priest and acolytes, and hear the sermon. But it would be so highly conventionalized, as they say in art, so full of references unintelligible to a stranger, that he would go away greatly impressed, but much amazed.

Suppose he attended an ordinary Protestant service. He would hear hearty singing, and hear a sermon delivered with much oratorical power but he would see nothing suggestive of a mystery, nothing to appeal to the eye, nothing visible that meant or signified anything beyond a verbal communication.

But the Episcopal church stands apart from both these orders of worship. There is much to be seen, and much to be heard, and they are mutually interpretative. Every portion of the church's furniture and the relation it bears to every other part of the structure is highly significant. There is a Logos pervading all, a philosophy of life all too seldom understood by those who attend, because all too seldom taught.

The Way which leads from the baptismal font straight to the Throne of God, with nothing intervening except the stern monitor of humility in the Litany Desk; the reverence with which Bible and Pulpit stand to one side of the Way, beckoning and guiding the pilgrim, but not presenting themselves as the aim or object of his reverence; the chancel rail, or the rood screen, symbolizing Death which is no longer an impassable bar, and an unpierced veil, but through and above which we may behold our beloved ones in Paradise; the communion rail symbolizing the Judgment, and the sanctuary symbolizing heaven, from which hands are mercifully stretched across the bar of judgment bearing sacramental aid to the oppressed and needy, to help them enter the realm of the Beatific Vision.

The candles, and the altar cloth, and the chalice and paten; the bishop's chair, indicating a continuity of our worship with those whom Christ sent out to win the world for him, promising them that they should sit upon thrones, judging the tribes of Israel: each one of these, and all together, form a Mystery Drama of Creation and Redemption whose magnificence and silent imagery grow more and more profound and appealing the more one studies them, and compares them with ancient things and things of today.

These Mysteries are common to all churches of our communion, however much they may differ in lesser things. This order is older than Rome, older than the Greeks, for much of it was in the temple at Jerusalem, and much in the Tabernacle at Shiloh. Much of it is immemorial, going back to the days before Abraham.

Its appeal is universal. Christian and agnostic alike of whatever particular division of belief or unbelief acknowledge the splendor of that silent panorama, the mystery drama of Creation, when once they know what these symbols mean.

Even though we hold our peace, the very stones cry out saying, "This is the Way. Walk ye in it."

## About Books

CATHOLICISM AND THE AMERICAN MIND. By Winfred Ernest Garrison. Published by Willett Clark and Colby. Price \$2.50.

Rum and Romanism will doubtless be the topics of conversation ad nauseam until next November. This book has nothing to say about rum, and very little about Al Smith, but a great deal about Romanism as it exists in this and other countries. Indeed, it is a very lucid and unbiased exposition of the teachings and method of government of this powerful sect. This must be said in fairness to the writer, who is an avowedly ultra-Protestant.

The evident intention of the book is to give the Protestant a better understanding of Rome and his Roman Catholic neighbor, and to warn both Protestant and Romanist alike of the insidious danger of Rome's aggressiveness and insistent demand to control an area in which the American State asserts its jurisdiction. Rome is patient and tolerant wherever she is in the minority, but arrogant and aggressively intolerant wherever she is in the majority. This is her history, and there is no reason to expect any change in her ancient policy or attitude. As a matter of fact, both in doctrine and government Rome has returned to the Middle Ages. Modernism and Liberalism have ceased to exist within her borders. Between the Roman Church and other Churches, there can be no fellowship, because the former will have no fellowship except submission. She has never ceased to regard herself as the True Church nor to lay claim to pre-eminence and predominance. We Anglicans know all this, yet we may go far before we will find a better balanced statement of Rome's position than this book.

Irvine Goddard.

The students at the first Summer School of the District of North Dakota voted to have the school at the same place next year and asked for the same faculty. The school was held at Valley City, N. D., June 12 to 20. It was a decided success. The members of the faculty from outside the district were the Rev. Mr. Tragget of Detroit Lakes, Minn.; Miss Elizabeth Beecher of Hastings, Neb., and Miss Mildred Alley of Philadelphia.



# NEWS OF THE EPISCOPAL CHURCH

## *In Brief Paragraphs*

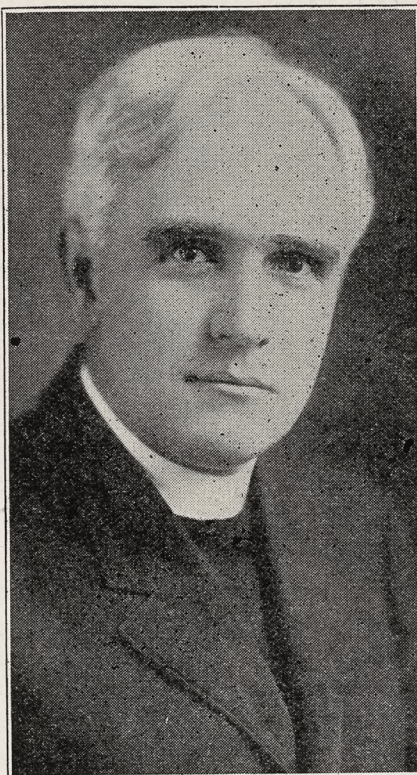
*Edited by*

WILLIAM B. SPOFFORD

I REMEMBER sometime ago hearing a Bishop point out the fact that fifty per cent of the membership of the Episcopal Church is in four states—if I remember correctly, New York, Pennsylvania, Massachusetts and Connecticut. It is therefore proper perhaps that news from these centers should dominate the pages of the Church papers. However I learned after a time that there is a great middle west that is important, and I have now discovered the Pacific Coast. California has about everything that man desires and man is discovering the fact, if one may judge by the cities that are springing up almost magically. A Church wisely led will have an eye to this country and will develop a strength there which in time may rival the great eastern dioceses.

It was my good fortune to attend two fine summer conferences there last month; one at Asilomar, a beautiful Y.W.C.A. conference center located on the coast about 125 miles south of San Francisco, and the other at the Harvard School in Los Angeles. The conference of the diocese of California was not largely attended, due to its early date, but there were, during the ten days something over 100 people there attending the lectures given by a capable faculty headed by Miss Laura Boyer of the National headquarters; Rev. Fred Bartlett, field secretary of the Council; Deaconess Newell of the School of Christian Service; Rev. W. L. Wood of the Pacific Divinity School; Rev. Hoyt Henriques of Salt Lake City; Rev. G. R. Wood of the Cowley Fathers and others. The work was of a high order while the devotional life was superb. As for the fellowship I have never attended a conference where there was more first rate fun.

The conference of the diocese of Los Angeles was held at the Harvard School a week later—a school, incidentally, which under the direction of the Rev. Dr. Gooden has developed into one of the great boy's schools of the Church. The conference attendance was 270, a record. On the faculty were Bishop Parsons of California; Bishop Stevens of Los Angeles; Dean Powell of the Pacific Divinity School; Deaconess Newell, Mr. Henriques, Miss Boyer and others. The devotional life, led by Dr. Gooden, was unusually fine, with an attendance at early celebrations in



DEAN POWELL  
*A Hit at Los Angeles Conference*

the beautiful chapel that must have been a surprise to the most optimistic. There was plenty of fun—a field day which included a ball game between the students and the faculty (won hands down by the faculty), and a stunt night when the Rev. Walter P. Doty and the Rev. David R. Covell won for themselves the enthusiastic applause of an eager audience. Then I must tell of the automobile trip through the city. Some Churchman out there in Los Angeles has a "pull" with the police department. As a result our cars were escorted with the screeching of klaxons through the crowded streets by two motorcycle cops. Cross town traffic was stopped whenever we approached, and Lincolns and Rolls-Royces were ordered to the side of the streets while the procession of 1920 Fords cut through at thirty miles an hour. It was the first time I have ever been escorted by a motorcycle cop—that is, the first time under such favorable conditions—and I assure you there was a thrill in it. I am sorry that the picture of the conference group is not ready

for this issue; it is promised for next week.

\* \* \*

The English correspondent for this paper, the Rev. A. Manby Lloyd, is the rector of Callow, Herefordshire, a district frequented by motorists. On a recent Sunday he inserted an advertisement in the press inviting the tourists to worship in the quaint church so that at the first of these services many travel-stained motorists mingled with the usual attendance of well-to-do people, farmers, agricultural laborers, and others. Outside was a line of cars ranging from the luxurious saloon to the humble runabout.

Mr. Lloyd said in his sermon that he mentioned in his advertisement the fact that the church was only half a mile from the Angel Inn because he prided himself on understanding human nature. Continuing, he said:

"If you were to ask any London man," he said, "where St. Xavier's Church was he would not be able to tell you. If, however, you were to ask him where the Elephant and Castle was he would tell you at once what omnibus or tube to take.

"The religious man is supposed to regard a public house as a place of abomination, and it is that spirit I want to contradict. Christianity has nothing to do with what a man eats or drinks. Whatever else I find in a public-house there is always some of the best elements of human nature.

"I am not in favor of gin palaces which exist for the consumption of bad whiskey and watered beer, but I am in favor of healthy, rational refreshments."

\* \* \*

A notable commencement at Kenyon College; the graduation of the largest class in the history of this Church college; the dedication of the handsomely remodeled Ascension Hall and the turning of the first spadeful for the Philander Chase Tower and Pierce Hall. Announcement was also made that Mr. William N. Cromwell of New York and Mr. Frank H. Ginn of Cleveland have donated to the college a commons building which will cost upward of \$300,000.

\* \* \*

Professor George C. Foley of the Philadelphia Divinity School was the speaker at the commencement exercises at Bexley Hall, and the sermon at the ordination of six men to the



diaconate was preached by the Rev. Kirk B. O'Ferrall of Cleveland.

\* \* \*

Monte Carlo appears in a less familiar aspect in the Anglican Church Magazine. Bishop Bury, after a recent visit there, writes: "The English church is a most attractive one, all white walls with much marble, a great sense of light and space, lofty and of beautiful proportions. It stands above a very complete parsonage with lovely views... and the parsonage stands above a very excellent parish room. How many of our brethren must wish, as they read all this, that they were as well equipped for their work. . . . I have seldom enjoyed preaching as I did at Monte Carlo or had such an attentive congregation, largely consisting of men from the army and navy—quite distinct I believe, from the 'gambling crowd.' Indeed Monte Carlo has grown so much and is so attractive in its concerts, its wonderful orchestra and climate, that I believe the greater number of its visitors do not even enter the 'rooms,' except it may be once just for curiosity."

\* \* \*

Among the conferences to be held during the General Convention in Washington next October is one of clergy ministering to the deaf.

\* \* \*

One of the divisions of the Men's Club of St. John's Church, Savannah, Rev. W. A. Jonnard, rector, is the Lay Readers and Speakers Association, the chairman of which is Mr. George W. Urquhart. A report recently made tells of the remarkable growth of this association, formed just three years ago. In 1925 there were only two or three lay readers in that parish, and they had no special duties. A few of the members of the club met at the Bishop's residence and organized. During the summer these young men received instruction from the Bishop and two of the clergy, and in the fall eight of them were licensed and they obligated themselves to carry on services at the missions in Chatham County, under the Ven. F. North-Tummon. The work was difficult at first, but by persistent effort, in a few months the services had grown to be interesting, and were well attended. In the two and a half years there have been regular assignments each Sunday, and every assignment but one has been filled. There have been 124 Sundays and 303 assignments. These young men, going out two by two, one reading the service, the other giving the address, furnish their own transportation, and practically every Sunday they are active somewhere, which means giving up the service in their own parish church. The laymen have conducted 302 services and the

attendance has been between 9,000 and 10,000.

Two recent services they have held have been notable. One was at St. James' Church, Pooler, which has a communicant list of 20, and which has had an average attendance of 41. At a recent Sunday afternoon service the church, which has a seating capacity of 84, was crowded, with people standing outside. The lay reader carried with him 12 members of St. Paul's Choir, Savannah, and during his address, the attention was remarkable.

Not long ago a lay reader held a service in an isolated place about 10 miles from Savannah, known as the Black Ankle District, which has had

a sad reputation for lawlessness and illiteracy. There is a church building there which has been abandoned to the birds and where there has not been a service for ten years. People came from the surrounding country and the attendance amounted to 150.

\* \* \*

A plan for increasing interest of children in the Lenten mite box offering for missions has been devised by the Rev. Henry Mesier, and tried out in three church schools of Long Island, with the result of increasing the offerings by more than seventy per cent. This is not the time of year for the propagation of lenten methods, but a brief description of this plan may serve to commend it suf-

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ficiently to keep it in the mind of some until the proper time next year to elaborate it.

The plan is called the "Col. Lindbergh Airplane Race for Missions." It has four objects: to increase the mite-box offering, to keep up the enthusiasm of the start, to insure that every coin put into any box is accounted for at Easter, and to increase regular attendance at the Church School.

A carefully prepared quota is assigned to each class at the beginning of Lent. Every Sunday each scholar on arriving reports on a card supplied for the purpose the "amount of money in my mite-box today." Before the session closes these reports are tabulated and the results shown to the school on a large map of the world, on which two small airplanes are used to indicate the proportion of the journey that has been completed by the two highest classes. Not the actual amount of money secured, but the proportion of the quota achieved is the standard of measurement. Other features of the plan are the assignment of a particular mission field to each class, so that the children may visualize the flight of their money to that locality; giving the custody of the Church School Flag for a week to the class that has the lead; and giving a small airplane pin to each scholar of that class to wear as long as they are leaders.

\* \* \*

Cyril T. Tucker, a young architect of Rochester, N. Y., writes thus:

"I can easily understand the attitude of the modern collegian in their so-called atheism as being a characteristic of youthful enthusiasm in overshooting the mark. Having the brilliance of one modern scientific discovery after another thrown open to them, they lose hold of their anchorage in basic religion, and go to the opposite extreme.

"This to my mind is fortunate, because it is easier, after having gone as far as you can, to work back and connect the two in a rational personal religion than to work slowly ahead to the same point. In fact, having gone to the extreme, one is practically forced back to the proper path by

the very searching and reasoning that justified the extreme in the first place.

"The great power of compromise has always struck me, if I can make clear what I mean. We worry about the radicals with their extremes, and we worry about the reactionaries with their lack of progress, but without an illustration of how far you could go in each direction, how could we pick out the middle ground which is, I believe, the right course.

"They are the two forces, the resultant of which is I believe forward in the right direction and at the right speed. They are the advance guard and the rear guard of the march of civilization, the one to uncover the pitfalls and the other to consolidate our positions, to show 'how far is back,' to pick up stragglers. They are the foreground and background of the picture, and give it a complete perspective."

\* \* \*

St. Joseph's Mission, Queens Village, Long Island, has taken the first steps necessary toward incorporation as a parish. Started as a mission of the Cathedral it has rapidly grown under the direction of the Rev. Don-

ald F. Schumann who has been in charge since 1921.

\* \* \*

The high-spot in the 20th Annual Convocation of the Episcopal Church among the Indians of North Dakota was the ordination to the priesthood of the Rev. William Skala Cross of Cannon Ball. The Convocation met at St. Gabriel's Chapel, Breien, June 21, 22,

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23 and 24. Bishop Tyler presided at the meetings. The Rev. H. H. Welsh of St. Luke's Chapel, Fort Yates, presented Mr. Cross at the ordination. Bishop Tyler preached the sermon. Mr. Cross is the first Indian, born and raised in North Dakota, to be priested in this district. The Convocation will meet at St. Luke's Chapel, Fort Yates, next year.

\* \* \*

St. John's Church, Fall River, is raising \$20,000 for repairs to the edifice as part of the fiftieth anniversary program in October. Rev. Harold I. Fair is rector.

\* \* \*

Plans are under way for the immediate building of the Western Theological Seminary in Evanston, Illinois. It is expected that the school will open in the Fall with an entering class of about twenty students.

\* \* \*

Bishop Stevens was installed in the Cathedral in Los Angeles on Sunday, July 1st, as the Bishop of the diocese.

\* \* \*

Trinity Church, Trenton, West Missouri, celebrated its thirtieth anniversary on Friday, June 22, with unique ceremonies. After being dedicated by the Bishop a new stone cross was elevated to the top of the west front of the church and was set in place by the mason who laid the foundation of the building thirty years be-

fore. Many survivors of the laying of the corner stone were present at the erection of the cross. Service in the church followed, at which baptism was administered and ten persons were presented for Confirmation by Archdeacon Albert Watkins, pastor of the congregation.

\* \* \*

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

\* \* \*

Hot Springs, Arkansas, has a Negro mission, St. Mary's, growing slowly in spite of the northward migration of twenty or more of its communicants. Except for two or three lumber mills, the life of the city is in the fluctuating crowd of tourists, the population averaging something over 12,000, with several thousand Negroes. A kindergarten would be a great help to the mission, and would render a large community service. There is nothing of the sort for colored children. St. Mary's makes what contribution to the com-

munity it can, by means of a little playground, though it has no slides, no see-saws, no swings. There is no other such place for the Negro children, who cannot use the city parks.

\* \* \*

When one hears a group of workers discussing human problems, as at the Mountain Workers Conference, one begins hunting for answers to questions such as these:

Is it best to encourage the young people of a mountain community to remain at home? or to go out for education and return? or to go away for education and training with a view to their remaining away permanently?

Is the backwardness and lack of ambition, in some of the young people of the mountains, cause or effect? Is it because they have lacked opportunities for training, or because they are less trainable?

Suppose the land is wholly unproductive, what is best for the people?

How can the development of industry or public works be managed so that it will benefit and not injure the people? (There are places, for instance, where the profits are in the hands of a very few, and where those few are non-residents, and where the people of the community are exploited.)

In an isolated and unproductive area, is it inevitable that there will



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be an eventual deterioration of human stock? (The highest known rate of insanity occurs in such an area.)

If a child goes as far as he is mentally able, in a mission school, and cannot progress beyond the eighth grade, for example, is it better to continue to shelter him in the mission, for the sake of the Christian environment, or to send him out to develop himself by meeting his own problems and adjusting himself to life?

\* \* \*

The commission of Social Service of the Province of New York and New Jersey has issued a most valuable pamphlet in which is listed all of the agencies and institutions of the Church in the province.

\* \* \*

Can it be that the Filipinos are showing us the way to Christian unity?

The United Church of Manila, where all Christians, Catholics, Protestants, Aglipayans (an independent Christian church with a million and a half members) worship together every Sunday and forget that they ever misunderstood one another, is built upon the idea that unity does not necessarily spell uniformity.

In a statement prepared by the United Church of Manila, this unique Christian body announces that "For centuries the Christian churches have mistakenly supposed that unity must spell uniformity, but uniformity is impossible where minds are growing. Now the Christian church is discovering that the best ideal is 'united diversity'—interesting variety with 'beautiful toleration.' This," says the statement, "pours rich, full-blooded vitality into Christian fellowship—one bond of union—Christ—and with-in that union freedom of conscience."

A beautiful new edifice is being erected for the housing of the work of this new church which is to be dedicated to all followers of Christ. All who wish may become members or may, affiliated with this church, enjoy its privileges and still remain full members in any other church in the Philippines or abroad. The idea

is arousing great enthusiasm in Manila. Because it is located in a district which has every nationality and every language group found in Manila, it is taking on the aspects of an international church.

\* \* \*

The return of the drama to the haunts of religion whence it sprang was again essayed recently—and under especially favorable auspices—when John Masefield's *THE COMING OF CHRIST* was presented before an eagerly thronging audience in the historic nave of Canterbury Cathedral. Whoever has felt the importance of sumptuous ritual in a building of this character, or has realized how completely the forms of worship arranged for shrines more moderately proportioned may be swallowed up in the caverns and abysses of a fair sized Gothic church, will welcome a revival of ritualistic drama at Canterbury as a happy portent.

\* \* \*

Rev. Fred Bartlett and Rev. Perry Austin were two of the clergy outside of the diocese who attended the summer conference of Eastern Oregon. All of the clergy of the district attended.

\* \* \*

The Society of the Companions of the Holy Cross are holding an institute on social service at Adelynrood,

their beautiful conference centre in Massachusetts, July 13-18. The following church women are leading in the discussions: Miss E. A. McC. Gamble, Miss Margaret H. Shearman, Mrs. Harrison Elliott, Miss Emily Sophie Brown, Miss Margaret Law-

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rance, Mrs. Otto Wittpenn, Miss Mary E. Clarkson, Miss Edith M. Williams, Mrs. Mary E. Bruce, Mrs. Mary B. Edgerly. The conference is open to men. The Rev. Smith Owen Dexter of Concord, Massachusetts, is to lead a day of devotions.

\* \* \*

At Shayang, in the Province of Hupeh, the Rev. Newton Y. C. Liu in April admitted seven catechumens, and baptized eleven infants and seven adults. He writes that one adult was refused on account of the opium habit, and that he had been criticized as too severe in this case while he had accepted two young men who, his critics thought, should not have been baptized. But he knew all three well, and knew the struggles of the two latter. He had a letter from one of the two, a young soldier, who said, "Having heard your talks so often I now have become aware of the foulness of the world and feel that Christianity is the only powerful converter through which we may work out a general betterment of society."

\* \* \*

Commenting upon the annual Council of the Missionary District of Southern Brazil, Bishop Thomas says:

"I think that the reports showed good and satisfactory progress all along the line. Our greatest work was the reorganization of our National Brazilian Missionary Society. This Society was formed about four or five years ago. The committee decided at its first meeting to limit their work to the evangelization of the Indians. Unfortunately that has proved, for the time being at least, quite beyond our possibilities. I am sure that it would require qualities that our native clergy seem not to possess as yet. So some of us have worked to make out a program for our Missionary Society. Our program for 1928 will be to pay first our apportionment, then the support of at least one seminary student; (our appropriation for the seminary is not enough for the number of students we have this year), the support of a Japanese catechist; \$2,200 to be used for work among the Indians, to

be done by ourselves, or if we can't do it then the money to be given to those who can and will; \$550 to be put in the reserve fund; a small amount for propaganda and such work as shall seem advisable to the Committee. This represents about 10 per cent of the total receipts of the Brazilian Church."

\* \* \*

The Church's work among the Navajo Indians at Fort Defiance, Arizona, has been undergoing a considerable change. For more than a generation, the Church has operated the Good Shepherd Hospital at Fort Defiance. In 1927, every available place was taken by patients. Children were put two in a bed, small ones even three in a bed. Whole families

were under care. Now the Government proposes to build a medical center for the 35,000 Indians in this

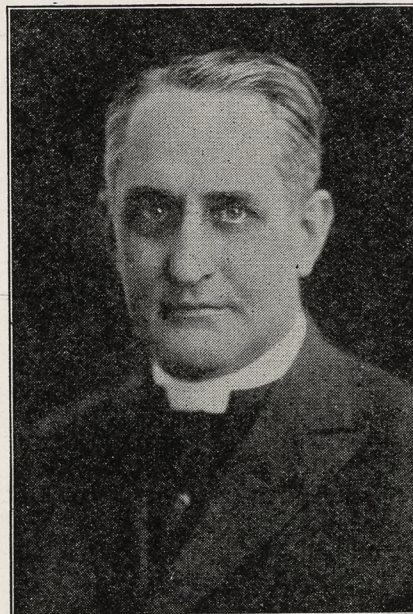
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## Services

**St. Paul's Cathedral, Buffalo**  
Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30 and 11 A. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

**St. Paul's, Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

**St. Chrysostom's, Chicago**  
Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

**St. Luke's, Evanston**  
Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

**The Ascension, Atlantic City**  
Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12 and 8.  
Daily, 7:30 and 10:30.

**Christ Church, Cincinnati**  
Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily 12:10.  
Holy Days, Holy Communion, 10.

**St. Matthew's Cathedral, Dallas**  
Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45 and 7:45.  
Daily, 7, 9:30, and 5:30.

**Christ Church, Eau Claire, Wis.**  
Rev. Frank E. Wilson, S.T.D.  
Sundays: 8, 9:45 and 11:00 A. M.  
Holy Days: 10:00 A. M.

**St. John's Cathedral, Denver**  
Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
Church School, 9:30.

**St. Mark's, Berkeley, California**  
Bancroft Way and Ellsworth Street  
Near the University of California.  
Sundays: 7:30, 11:00 a. m., 5:00 p. m.  
Tuesdays: 10:00 a. m.

locality, and about the first of July is to begin the construction of a 100-bed hospital. Over a year ago, all the children with trachoma were concentrated in one boarding-school at Fort Defiance. Some 400 children with that eye disease have been cared for, and were kept even through the vacation period. After such constant supervision and treatment for a year, only a slight per cent. of the children now have trachoma.

With these efforts on the part of the government, it will be seen that the Navajo no longer needs this kind of care from the Church.

"Personally I am very glad of it," writes Bishop Mitchell. "We have not reached the Navajos spiritually in the sense of bringing them to Christ in baptism and confirmation. I understand that because we lacked a school, even the children born on our property have grown up either Presbyterians or Roman Catholics, and that we have practically no communicants among these Indians. There is doubtless valid reasons why this is so, and beyond doubt our hospital and its consecrated workers have done work beyond all praise in their fight with trachoma.

"This work the Government is taking over. . . . Being relieved of it, we can now turn to what, in my judgment, is the more pressing and valuable work of enlightening the minds and souls of the children, through a boarding-school, and ministering to the wants of the older Indians through what is known as welfare work. We are all agreed, I take it, that the hope of a race lies in its children, and the need among the Navajos is of the most pressing nature. When the Government persuaded the Indians to go upon this barren reservation, the two things which probably induced them to do so were the promise of a teacher for every thirty children, for a period of ten years, and the promise of increasing their flocks of sheep. The first promise was never kept so that today there are literally thousands of Navajo children for whom there are no schools, growing up in as complete a paganism as ever their forefathers suffered. We propose now to give ourselves to this great work."

\* \* \*

That the increasing rate of divorce in this country may be considered an indication of higher moral standards was suggested by Rev. F. K. Fretz, Easton, Pa., in an address on "Repairing Broken Homes," before the National Lutheran Inner Mission Conference at Chicago. "The increase in divorce does not mean that family life is less successful or less happy than formerly," said Dr. Fretz. "It means that more is demanded by the wife. Conduct on the part of the husband which formerly was over-

## Services

**Cathedral of St. John the Divine, New York**  
Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation, New York**  
Madison Ave. at 35th St.  
Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8 and 11 a. m.

**Trinity Church, New York**  
Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12, and 4:45.

**The Heavenly Rest and Beloved Disciples, New York**  
67 East 89th Street  
Rev. Henry Darlington, D.D.  
Sundays: 8 and 11 A. M.

**Grace Church, Brooklyn Heights**  
Hicks St., near Remsen, Brooklyn, N. Y.  
Rev. George P. Atwater, D.D.  
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

**Grace Church, New York**  
Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursday, Holy Communion, 12.

**All Saints' Church, New York**  
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**Gethsemane, Minneapolis**  
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4th Ave. South at 9th St.  
Sundays: 7, 8, 9:30, 11 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 5:30.  
Daily 7 and 5:30.  
Holy Days, 9:30.

**St. Paul's, Milwaukee**  
Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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looked now is considered sufficient grounds for divorce. From this viewpoint increasing divorce is not a menace, but is a sign of a higher moral standard. A companionate wife has no more chance for happiness than a common law wife, but a much greater one for misery. The present institution of marriage is not a failure; it is the husbands and wives who are failures. The present marriage system is not one hundred per cent perfect because the uncertain factor of imperfect humans now enters into it."

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As a representative of the Rt. Rev. William T. Manning, Bishop of New York, the Rev. Dr. L. Ernest Sunderland sailed for England to confer with authorities of the Anglican Church on Problems of Church follow-up for migrating members. The Episcopal City Mission Society, of which Bishop Manning is President and Dr. Sunderland Superintendent, has, through its workers at Ellis Island and elsewhere, been receiving for years immigrants from the Anglican Church, assisting them at the port of entry and referring them to the nearest Episcopal Parish in the community of their destination. In discharging this responsibility, the Diocese of New York, through its City Mission Society, has been acting for the Protestant Episcopal Church in the United States. "In the last four years," stated Dr. Sunderland, "the facilities of this Society for referring these immigrants to Episcopal Parishes all over the country has been considerably increased. There is need, however, for closer working relationship with authorities on the other side, so that immigrants coming here may always find us, who are ready to assist them, and may feel a welcome when they reach the towns chosen for their new homes."

\* \* \*

On a recent day an unusual honor was accorded the Rev. W. E. Johnson of San Benito, Texas, when fifty-two of his former parishioners of the now extinct Church of the Redeemer, New York City, sat down to dinner at the Hotel McAlpin. Lawson Purdy, prominent Churchman of New York, was toastmaster and expressed to Mr. Johnson the great love and affection of his people as evidenced by the fact that such a large number were present after twenty-two years.

### DIED

ROLLIT: Mary Alice, beloved wife of the Rev. C. C. Rollit, passed to the Rest of Paradise June 16, 1928, in Minneapolis, Minnesota. She was buried from Holy Trinity Church, June 18, Bishop McElwain officiating assisted by the Rev. C. E. Haupt, D.D., the Rev. E. H. Eckel, Jr., the Rev. F. F. Kramer, D.D. and the Rev. R. S. Read. The interment was in Lakewood Cemetery. "Grant her eternal rest, O Lord, and may light perpetual shine upon her."

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