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# The Living Church

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VOL. LXXVII

MILWAUKEE, WISCONSIN, MAY 21, 1927

No. 3

## The Cathedral

EDITORIAL

## The Rochester Conference on Religious Education

REV. LEWIS E. WARD

## Re-establishing the Church in Persia

RT. REV. JAMES HENRY LINTON, D.D.

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BERNARD I. BELL, *President.*

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## THE LIVING CHURCH

*A Weekly Record of the News, the Work, and the Thought of the Church*

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## EDITORIALS & COMMENTS

### The Cathedral

CATHEDRALS are very much in the public eye. The two great structures now in course of erection have popularized the word and the institution. They are among the recognized "sights" of their two cities. "There's St. Albany's Cathedral," proudly declared the guide on a Washington sight-seeing car recently as he pointed his thumb toward the beautiful pile of stone that graced the horizon in the near distance. And his passengers gazed with obvious interest in the direction indicated. Whatever be the limitation of exact knowledge with which the great public points and gazes, that the Cathedral is a big building is at least recognized by all. Perhaps that is a real start toward a more intelligent appreciation of the Cathedral as an institution.

It is strange, though, that we hear so little in America of the possible usefulness of our Cathedral foundations along the line in which similar institutions have done perhaps their greatest service to the Church in England. We hear a great deal about the value and potentialities of the building, but far too little of the way in which the Church may look for returns from the Cathedral through its body of Canons. In fact, this body receives so little emphasis that we have not even a convenient term by which to designate it. The word "chapter," its title in the Old World, has with us been applied to a sort of glorified vestry, whose chief concern must inevitably be with the temporalities. In many places it is represented solely by a "Dean," whose actual functions differ in little or nothing from those of an ordinary parochial pastor, while the chapter, largely composed of laymen, has frequently a majority of members not resident at the Cathedral in any sense at all; perhaps, even, not much interested.

This is partly a manifestation of that peculiarity of our American life by which things come first, men follow. Our houses are seldom homes, grown up as the expression of the character and satisfaction of the needs of the families that own them. We build a row of houses and then hunt for families to rent or buy them. Our clothes are first made, then merchants must find men and women to fit them. So it is but natural that our dioceses should, instead of organizing their colleges of Canons and then providing a home for them in which to live and work, build first the house, put in a dean as caretaker, and say of the Canons that they will be added as the need arises. Fatuous thought! The need

will not arise, for it is already present but unperceived. One is tempted to wonder if it ever will be perceived.

For we tend to think of clergymen in terms entirely of the active pastor, just as we think of church buildings in terms of the parish church. Most of our Cathedrals really are parish churches to which a *cathedra* for the bishop has been added, but for those which are not we try to find justification along similar lines, in terms of the larger and more varied congregations they might contain, the imposing ecclesiastical (not un-mixed with civic) functions they will make possible. We insist on thinking that because a Cathedral is a church it must be an auditorium, whereas its chief function is to be an act of worship, a crystallized and permanent prayer. Its beauty and costliness are the expression of how much God means to us. Its vastness speaks our recognition of His greatness and glory. Its architect should be set free from any consideration of the visual or acoustic needs of a congregation, to devote himself to the offering of the highest beauty attainable by his art. Its musicians should be free to work out and offer to God a musical service that represents the highest attainment of human skill, irrespective of its ability to draw or repel a crowd. Its clergy should be able to carry on their work in absolute independence of the personalities, the petty compromises, the interruptions, the endless bickerings, above all, the bitter, grinding poverty of parochial life.

THERE is no higher vocation possible than that of a parish priest. But not all men are fitted for it, though they may nevertheless have priestly vocation. The active clergy must be backed up by a body of men whose chief duty it is to learn and think, like the smiths of an agricultural community who make and keep sharp the tools, like the ordnance department which provides and maintains the arms and ammunition of an army. There is always, has always been, a need for productive scholarship, and it is in this aspect of Church life in which the American Church has been found most deficient. A few men of marked ability have been able, in spite of the manifold distractions of parochial or seminary life, to acquire a scholarship ripe enough to give the world some food for thought. But our working clergy must depend for their scholarship in the main on Britain, and on Germany interpreted through the British mind. And it is impossible

to over-estimate the part in this service that has been borne by the Cathedral clergy of England.

But we have reached, or soon will reach, a time when this predominantly English tone of our thinking will be a definite handicap to the growth, to the very existence of the American Church. It has kept our appeal limited largely to the Anglo-Saxon element in our population, and that element is constantly dwindling in numbers and in relative importance. Of course all true scholarship is international, but its expression cannot help but follow the national mind of the writer. Just in the measure, then, that America is developing a national mentality of its own we must provide the American clergy with an interpretation of world-scholarship in terms of the American mind. We must have men with not simply the ability but the time and freedom to assimilate the world's thought, and to deliver it over to us in the language of our own thought-patterns.

This is not merely a service that the parish clergy are not equipped to do. It is one which they can perform only by the definite neglect of some part of their increasingly complicated task. Most of our seminaries provide extension courses, whereby men in the active ministry may continue their studies after graduation, but the number of those who even attempt such study is pitifully small, and of those who bring it to completion practically negligible. Life moves too fast, the modern pastor has too much to do; he cannot conscientiously neglect the immediate task for a work whose fruit, however great, lies necessarily at a distance both of time and space.

NEITHER can the clergy of our theological seminaries meet the need, though they see it and are making heroic efforts to provide what they can. Of our fifteen seminaries only the General has anything like an adequate teaching staff. Not one has endowments sufficient to free its professors from the necessity of filling up their Sundays with supply work or special preaching. Obligated by the smallness of the faculty to teach one or more subjects in addition to his own specialty, the average seminary professor finds his working time filled up with the needs of his classes. His primary work is teaching; creative scholarship must take its chances. This practical muzzling of our seminary clergy is a wrong condition, but it is one that will not be improved in this generation.

Experience has shown, unhappily, that theological seminaries cannot hope to draw in any large amount upon the great bulk of the laity for their support. The existing endowments of the General Seminary, for example, are mainly the gift of three priests. But laymen will give lavishly for Cathedrals. Most of the money expended upon St. John's or Washington comes from sources that could not be touched for any other sort of Church purpose. Furthermore, as soon as the buildings are in any sense completed, these sources will be dried up. If our Cathedrals are to have endowments sufficient to maintain their fabrics the campaign for these must be part of the campaign for the building. In the same way, if they are to have an adequate provision for their canonical clergy, now, and not after the building is completed, is the time to seek it.

Attached to each of our rising Cathedrals there should be a body of priests of marked ability in various fields of learning. Beyond the duty of maintaining the Cathedral services, they should have no ecclesiastical responsibilities. Washington has already started this in a modest way. Their stipends should be large enough to set them free from worry, and to make possible the purchase of materials needed in research. The Cathe-

drals should also endeavor to build up libraries adequate to serve not merely the canonical body but the diocesan clergy as a whole. In Boston, New York, and Washington the opportunities for study furnished by vast libraries, great universities, museums, etc., make these Cathedrals exceptionally well situated for such a service. Save for the access to ancient manuscripts, these cities present opportunities for the scholar unsurpassed anywhere. A group of from six to ten canons, working in each of these great centers, would have an immeasurable effect not only on the life of the Episcopal Church but upon all American religious thought.

Nor would the creation of such a body of scholars in any way deplete the strength of the parochial ministry. The qualities which make a scholar of the larger, creative sort are not those which make for success in parish work. The passion for research can become a definite hindrance to an active pastor. Learning great enough to make him an authority in any given line is gained usually at the cost of those qualities which make for the preacher's popular appeal. There have been, and are, notable exceptions to these statements, but their general tenor is none the less true. The Church is today losing the best services of many of its scholarly priests because we can only use them in the capacity of pastors, where their success is moderate, instead of giving them the opportunity to employ their talents to the full in the service of God.

We feel certain that those who are building up our great Cathedrals understand, and aim ultimately at the satisfaction of, this need of American Church life. But there has been very little official utterance of any plans in connection with it. We hear much of bays and towers, little or nothing of canons or libraries. Yet it is a main portion of the service by which the Church must justify its enormous expenditure upon Cathedral buildings. And it cannot be provided for after the buildings are finished, and the public has had time to say: "The Cathedral is finished; what shall we build now?"

After all, the building is a comparatively small part of a Cathedral.

## ANSWERS TO CORRESPONDENTS

H. F.—(1) The older authorities generally disallowed altar flowers on the Lenten Sundays. We believe there is a growing sentiment, however, in their favor. (2)—Altar flowers may better be omitted, however, on Passion Sunday, palms alone used on Palm Sunday; but though the altar ornaments may properly be veiled during the two weeks, the candlesticks are not removed except, perhaps, in churches that are able to replace elaborately adorned candlesticks with others plainer and more rugged.

## ACKNOWLEDGMENTS

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# DAILY BIBLE STUDIES

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

## ASCENSIONTIDE

May 22: Fifth Sunday after Easter. Rogation Sunday

READ St. Luke 25:46-53.

THE "Great Forty Days," in contrast with the forty days of our Lord's fasting and temptation, are wonderful days, the Risen Christ in all His glorious spiritual power appearing many times to His disciples. The lesson impressed upon us by these appearances is that the Master is always near us to help and bless and comfort, even though we cannot see Him. There was a mystery about Christ's coming and going which confused the disciples, but we should not be confused. The most real things are those which we cannot grasp with our physical senses. We need never fear to accept the supernatural and the miraculous, for they are the supports of our daily life. If we believe that there is a living God and that Jesus Christ His Son came to earth to die for us and to rise again for our justification, there must be associations with His divine Being and His deeds which we cannot understand. One of the joys of Christianity is that it brings to us supernatural blessings to help us to deal with the natural things of life. They who deny the supernatural and measure all things by human knowledge, not only limit the joy of their own existence, but sooner or later sink into a lower plane of living. When faith goes, morality is pretty sure to go also.

Hymn 186

Monday, May 23

READ Acts 1:1-5.

THE Risen Christ instructed His disciples during this period concerning the Kingdom of God. After the Day of Pentecost we find them going out and acting without any hesitation. They seemed to know what to do, and their faith and knowledge proved that they had been taught by their Lord. The Master is still teaching us, as we worship and serve and love. The Christian life is a life of progress in knowledge, and this knowledge is gained, not only from books and from study, but from our association with Jesus Christ. Through prayer and meditation and the reading of the Bible and the receiving of the Holy Communion the Christian gains his faith and his knowledge of things spiritual. He opens his heart to God and God gives him the truth. Books have their place, and the thoughts of wise men are not to be despised; but the knowledge of God's love, and of His will for us, and of heaven, and of God's righteousness, must come from our spiritual fellowship with the Master.

Hymn 328

Tuesday, May 24

READ Acts 10:34-43.

IT WAS during this period of forty days that Christ made clear the relationship between God and man. He made it first as He suddenly appeared to the disciples when they were in a closed room, and said, "Peace be unto you." He made it again as He spoke to the doubting Thomas, and as He fed the weary men on the shores of Galilee with food which He Himself prepared. As He lifted up His hands and blessed them He declared the great fact that God is not far away from us, but is with us always, even in our "going out and coming in" (Psalm 121:8). What a wonderful message of comfort! God has not placed us on the earth and left us to do the best we can without any help. The great fact of the Incarnation proves that He is an ever present Friend. To deny this is to deny one of the greatest truths of Christianity. This is God's world, and we are God's people, and we must not think that He has left us, or that He disregards our experiences. His parting words can never be forgotten: "Lo, I am with you always, even unto the end of the world."

Hymn 220

Wednesday, May 25

READ St. John 14:1-6.

THE danger of modern thought and human judgment is the driving of Christ away from the world. In spite of the fact that the Bible from Genesis to Revelation teaches us of His presence, we are very apt to cry out still, as did the doubter long ago: "O that I knew where I might find Him." He comes to us before we come to Him. He calls to us before we call to Him. And so the old world is His in spite of its sin; and so you and I are His in spite of our failure oftentimes to trust and obey. Let us never forget the quiet and yet mighty inspiration which comes to us from the truth of God's presence. "We are His people and the sheep of His pasture."

Hymn 449

Thursday, May 26: Ascension Day

READ St. Matthew 28:16-20.

ON this Ascension Day, which is one of the great feasts of the Church, we have two great lessons. The first declares to us that somewhere in God's great universe there is a definite place and home which is called "heaven." Of course, we understand that "up" and "down" are only convenient words to express great truths. Somewhere there was a welcome for the returning Christ, and He has gone to prepare a place for us. There is little comfort for us in the thought of spirits floating about in limitless space, and I cannot think that God, who made this earth and all the great and mysterious heavenly bodies, has no definite place such as St. John saw, and which he called the "heavenly Jerusalem." As God has revealed Himself in Jesus Christ, He surely has taught us that the associations of life which He has created are sacred.

Hymn 511

Friday, May 27

READ Philippians 3:20-21.

THE second lesson from the glorious truth of the Ascension is that our bodies will be glorified, even as the Master's body was glorified and taken up with Him into heaven. It was the same Body which was laid in the tomb after the death upon the Cross, and yet it was glorified and endowed with powers which the human body does not possess. This fact teaches us the sacredness of the human body, "made in the image of God," the "temple of the Holy Ghost." The resurrection of the bodies of those who have given their hearts and lives to Jesus Christ is taught in the Bible, and has been believed for nineteen centuries by Christians everywhere. "We shall not all sleep, but we shall all be changed."

Hymn 507

Saturday, May 28

READ I Thessalonians 4:14-18.

THE truth of Ascension Day is not merely a Bible truth. But it is a truth which comforts us as we live and labor here on earth. It makes us eager to live and grow as God would have us grow, fighting the evils which tend to weaken the body, and caring for our whole being, body, mind, and spirit, as for that which has a divine destiny. How can we bravely live unless we have this vision and the promise of its realization? We are not as dumb creatures. We are not destined for destruction. God has made us for His own through His infinite love, and Jesus Christ has redeemed us from sin and its power.

Hymn 516

Dear Christ, who art in heaven and yet who comest to rest in my heart and bless my life, I love Thee! Help me to love Thee more, and to trust Thee, and to follow after Thee, until Thou callest me to the home which Thy loving mercy has prepared. Amen.

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHEN I last wrote, I promised to collect some impressions of my reading, in this place of hermitage to which I have for the present retired. There is opportunity for much of that nowadays, I find; and it is interesting to note how one's whole perspective changes, once he is within the doors of the hospital as a patient. He grows serenely superior to the ordinary conventions, is unaffected by the affairs of daily life and responsibility, and is generally Olympian in his judgments, detached as they are from the affairs that would affect them under common circumstances.

I mentioned Rider Haggard's autobiography, that strange book written twelve years or more before his death and left sealed up in his publisher's hands, ready to be printed whenever his summons came. It is an interesting story; and one is surprised to know how all his acquaintance with South Africa and its affairs, of which he made such good use afterwards, was gained by one rather prolonged visit in his early manhood, with never a return thereafter. The pictures of Zulu life, so intensely vivid, have not paled since I first read *King Solomon's Mine* and *Nada the Lily*, with those other books which fascinated me and thousands of other boys of my generation on both sides the Atlantic; but I fancy that with the spread of what is called civilization among the natives, they are farther from actuality. Haggard's absorption with curious problems like reincarnation appears in all his later novels; but when he has occasion to refer definitely to his own sober convictions on such themes, his utterances are well worth consideration. Thus, in an exquisite tribute to his mother, he writes this:

"Twenty-two years have passed since she left us, but I can say honestly that every one of those years has brought to me a deeper appreciation of her beautiful character. Indeed, she seems to be much nearer to me, now that she is dead than she was while she still lived. It is as though an intimacy of mutual understanding has grown in a way as real as it is mysterious. Someone says that the dead are never dead to us until they are forgotten; and, if that be so, in my case my mother lives indeed. No night goes by that I do not think of her, and pray that we may meet again to part no more. If our present positions were reversed, this would please me, could I know of it; and so I trust that this offering of a son's unalterable gratitude and affection may please her, for after all, such things are the most fragrant flowers that we can lay upon the graves of our beloved.

"The Protestant faith seems vaguely to inculcate that we should not pray for the dead. If so, I differ from the Protestant faith, who hold that we should not only pray for them, but to them—that they will judge our frailties with tenderness, and will not forget us who do not forget them. Even if the message is delivered only after ten thousand years, it will still be a message that most of us would be glad to hear; and if it is never delivered at all, still, it will have been sent, and what can man do more?"

One sighs as he reads, regretting that the writer had not been better instructed in the faith once for all delivered, touching the Communion of Saints. But he surely was right in his feeling after the truth, however inaccurately he expressed himself; and it is good to find a man affirming so sincerely the timelessness of filial love. I know one who lost his mother more than twenty years ago, and yet who dreams of her every night, only waking *renovare dolorem*.

*The Russian Revolution, 1917-1926*, by Lancelot Lawson, is a formidable volume bound in red, appropriately, and professing to give an impartial account of the cataclysm that has shaken Russia these last ten years. Whether that word "impartial" does not condemn the work may reasonably be questioned, since to all sober-minded folk there is no room for any such "impartiality" as is usually meant. It has been well said that the purpose of education is to endow one with right

prejudices: and though I can imagine the horror which such an aphorism would inspire in certain people, yet it is defensible, beyond a doubt, and when one finds militant atheism lifting its abhorrent head among the governments of the world, usurping a place to which it has no shadow of right, it ill befits one to regard it with neutrality. Here, by the way, is an article just cut from a Michigan paper, summarizing what Bolshevism is:

"The bolshevik would not only banish God from the heavens, but usher in communism on the earth. Children are made the focal point in the attack. Many have deserted the religious services. Strict orders have been given that the 86,000 teachers in Russia who are non-communists shall refrain from supporting religion in the schools. They fear even to answer questions honestly. The bolsheviks teach that all ideas of God are superstitious myths. They declare that religion is the opiate of the people. The communist party in Article 13 of its program requires of all its members anti-religious work. The weekly magazine, *Without God*, has a circulation of 200,000. Another periodical, *The Atheist in the Factory*, circulates largely among the laboring masses. In many of the local magazines there is a 'without God' corner. In April, 1925, was founded the Union of Atheists, a missionary organization which has for its purpose the weaning of Christians from their faith. In 1926 its membership exceeded 114,000. The most effective work is carried on in the villages where there is an 'economical' approach. Active propaganda is carried on to convince the illiterate peasants that Christ never lived, that Christianity has been holding them in 'bondage.'

"In the great clash between what the bolsheviks claim is scientific truth versus 'blind' belief they are so confident of the victory as to affirm, 'There is no living God, religion is self-delusion; the truth will finally emerge in the fires of communistic criticism.' Persecution is rife, yet it is possible that bolsheviks in fighting religion have done the Church a greater service in a decade than the Czar's autocracy did in subsidizing it for ten centuries. Under persecution hypocrisy is laid bare; sincere, devoted followers of the Christ are born."

It ought not to be necessary to rehearse these elementary truths concerning the conspiracy which is for the moment triumphing in Russia, and, alas! in Canton; but it seems to be, so long as Bolshevism finds defenders even among Y.M.C.A. officials!

Hearing all the statements which are made of Tsarist outrages and offenses against liberty, and granting their full truth, still one has only to remember a saying of Breshkovskaya, "the grandmother of the Revolution." I took her to dinner some years ago; and as we talked, between the courses, of Russian affairs, she said sadly, "There was vastly more freedom in Russia under the Tsars than under Lenin!"

On the whole, this book is hardly worth reading, in a day when there are more books than time; but the special student may find therein certain necessary facts, if he has the patience to sift a rubbish heap for them. Meantime, he will find more of interest in Kerensky's articles touching the first phase of the new era, before it has gotten into the hands of the extreme left.

TO PASS at once to the furthest extreme of subject-matter, a volume of *Sketches of the Sixties*, published in San Francisco, is well worth reading, if only for the contrast. Bret Harte and Mark Twain were both reporters in San Francisco in the days of their youth; and this book is made up of articles contributed by them to the *Californian*, and collected now after two generations by John Howell. Most of the matter is ephemeral; and the striking thing is the difference between the ideas of the '60s and today, so far as humor goes, or fine writing. To forget the fame of the two authors, and read only as if one had an ancient newspaper in hand, is clearly the wisest course; and the result is only faintly amusing; however, one may find it typical of the period. One blessed absence is to be noted: Mark Twain had not yet been flattered into thinking himself a philosopher! And there are glimpses of the genius for seizing characteristic things, such as makes *Huckleberry Finn* the very perfect flower of American fiction, worth ten thousand Sinclair Lewises or Joseph Hergeshimers.

# The Rochester Conference on Religious Education

By the Rev. Lewis E. Ward

Rochester, N. Y.

THE eighth annual conference on Religious Education, directed by the Department of Religious Education of the National Council, was held in St. Paul's Church, Rochester, May 3d to 5th. The conference was attended by more than eighty-five people from different parts of the country and met to discuss the subject, The Christian Family and Religious Education. The opening address on Tuesday was made by the Rt. Rev. Charles Henry Brent, D.D., Bishop of the diocese, who welcomed the delegates and spoke on the importance of religious education. "You cannot separate education into two classes, secular and religious," said Bishop Brent, "because you cannot have education without religion." He suggested the wisdom of having trained teachers of religion in preference to those engaged haphazard.

The following officers were elected to serve during the conference: chairman, the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education; vice-chairman, the Rev. Hoyt E. Henriques of St. John's Church, Salt Lake City, Utah; secretary, the Rev. Phillips E. Osgood of Minneapolis, Minn.

Miss Frances Withers, who directed a commission meeting in Rochester for three days before the conference, spoke about the jubilee Lenten offering which is to be presented on June 5th in Philadelphia. She told of the growth of the offering from \$200 to \$491,000 a year ago and said that this year it is expected that the sum will be \$500,000. At this service in Philadelphia the Most Rev. John Gardner Murray, D.D., will officiate and the Rt. Rev. Walter H. Overs, D.D., will preach.

Miss Mable Lee Cooper spoke on Teacher Training and said that parents were asking more and more for trained teachers. The Rev. John W. Suter, Jr., told about the National Conference on Religious Education, and the Very Rev. Victor Hoag, of Salina, Kan., spoke on Family Prayers and Family Church-going. In the evening, dinner was served at St. Paul's parish house and a preparation service for Holy Communion was conducted by Mr. Suter.

The second day of the conference was begun with Holy Communion in Christ Church and breakfast at Christ Church parish house. Three papers were read on what the national office has to say about curriculum, Miss Frances Rose Edwards; about young people's work, Miss Clarice Lambright; about college work, the Rev. C. Leslie Glenn.

## DISCUSS CHILD'S RELIGION

At 10 A.M. the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, gave a splendid paper on What Is a Child's Religion. He was followed by Prof. Adelaide T. Case with a stimulating paper on the same subject. She said in part, "The child mind is made up of three words—mine, more, and money. What have we told the child that God is doing? Have we failed to give him the idea that God is active in this world? How can children get the idea of God's presence near to them when we sing about Him 'above the bright blue sky,' as if He were far away?" Professor Case illustrated her address with many splendid stories and bits of verse which showed a remarkable insight into the child's mind. "Children can have very vital relationship with Christ and it is very natural for them to follow Him in His Holy life. They easily get over the boundary of class and race which keeps their elders apart."

After luncheon at St. Paul's parish house, the Rt. Rev. David Ferris, D.D., Bishop Coadjutor of Western New York, gave a paper on The Child and His Bible, and the Rev. Malcom Taylor gave a paper on The Child and His Prayers. He said in part:

"Dealing with prayer in the life of a child is dealing with most fundamental life. The prayer life begun in early childhood goes through our whole life, and even those who develop

it least fall upon their knees in time of trouble. To pray is to realize the presence of God and to learn to commune with Him. It is the individual contact of the child with God. It is necessary that we teach the child to pray because of this individual contact. We hesitate often to intrude in a child's contact with God because we might injure that contact, but the only way to learn about God is by contagion which comes by the child sharing the life of the adult. It is not necessary to get a child to do things so much as to put him in a place where things are being done. We should not ask him to pray but we should put him in a place where prayers are being said. It goes without saying that a family to do this must have family prayer and regular church attendance."

In speaking about family prayer, Mr. Taylor said, "Family prayer should be short, the tone of voice natural and not mechanical, and if the prayers are to touch the heart they must in large measure be extempore prayer. Contagion of your own prayer life is the main part of family prayer. Bring the children to church; you cannot create a spiritual experience in any other way. Family prayer should be said both in unison and by the child alone." Dr. Taylor suggested that in praying for a member of the Church school who is sick the prayer would mean more to the children if they read it all together from the Prayer Book rather than have the priest say it alone. He too stressed a definite idea of God as being near and not far away.

## BISHOP JONES ON WAR PREVENTION

THE dinner in the evening was served at St. Luke's parish house and the speakers were the Rt. Rev. Paul Jones, D.D., and the Rev. Henry B. Robins. "A better cure for causes of international wars is found in the Gospel than lies in any court or leagues," said Bishop Jones. "Our duty is to train the young idea not to shoot. That idea, I believe, is pretty well covered in the sixth commandment, Thou shalt not kill; we would do better to lay greater emphasis on the central truths of the Gospel." Bishop Jones named elements he believed requisite for promoting international peace. The first of these is getting rid of fallacious and unthinking loyalties. "When we think of our group, our race, or our nationality as essentially superior to all others therefor, as having a right to our way as opposed to all others, we at once take ground against the spirit that fosters peace. If there be but one Father there can be but one family. Loyalty to any one of these groups is a mistake when it goes so far as not to promote loyalty to all other groups. Another element is forgiveness, and forgiveness is a tremendous power, and a tremendous power unused. In the application of this and the other central truths of the Gospel lies a cure that cuts deeper than all the laws and courts and leagues. To put it differently, we might say that forgiveness is the technique of dealing with those who do evil."

Dr. Robins is a member of the Rochester Theological Seminary. In his address he said, "We are under fallacy when we think that institutions do things they do not. Only people do things. Therefore there is danger of our enterprises lacking the human touch. There are four elements in training the children and youth. Worship I would place second to nothing in the elements of religion. Therefore those in charge of religious training do well to study the plans and condition for worship. There is too little service in our Christianity. Too much of our Christianity is merely talk." Dr. Robins suggested that pupils in religious schools be given each week a program of service, thereby applying the principles taught. He said, "The only way to form a habit of serving is to serve and to serve continuously."

The Rev. John W. Suter, Jr., presided at this meeting and Bishop Ferris pronounced the blessing.

On the third day there was a conference on What the National Office Has to Say About Church School Architecture, led by Norman R. Sturgis. He said that there had been no meetings

of the commission as yet, but that suggestions were very welcome and that the commission would be very willing to answer the questions of any who wrote to them. Suggestions were made as to the size of class rooms, cheerfulness, and arrangement. Mr. Sturgis showed that this department of the Church's work can be very helpful to those who use it. Mrs. Richard Kimball spoke on the book store plan, and said that it was the idea of the national office to put a store in every place where it will be really used. A complete list of books will be found in the new magazine of the council called *Findings*. Miss Lambright told of the book store which Western New York has had in Buffalo and Rochester for three years and of the book store which is held every year in connection with the diocesan convention. Mrs. Kimball will be glad to hear from any locality wishing to start a book store on this plan.

The reports of the different committees on findings and recommendations will all be published in the magazine *Findings*, which can be obtained at 281 Fourth Ave. at 50 cents a year. Following the noonday prayers there was a splendid and very helpful discussion of methods in Church schools.

The meeting at Rochester was at the invitation of Harper Sibley, a member of the Department of Religious Education. The entertainment by the Rochester parishes was most hospitable and between meetings and in the afternoons the autos of the people and the homes of the city were open to the visitors. The genial feeling of friendship on all sides made the gathering a great success and the conference broke up with many feelings of good will and Christian fellowship.

### A PARISH EVANGELIZED

The Purposes of the Bishops' Crusade translated into action:  
In Emmanuel Parish, Norwich (Diocese of Central New York).

BY CHARLES KROEGER

EMMANUEL CHURCH, Norwich, where the Rev. Lloyd S. Charters is rector, has recently completed a most remarkable record of personal evangelism—a record achieved because the rector with thirty of his men and women really prayed for fiery zeal and went forth in the spirit of our Lord's own disciples to interest Christians in Christianity; to make the indifferent, different; and to bring men and women into the Church.

All of the clergy of Norwich, including one Roman Catholic priest who coöperated "unofficially," determined to make a survey of the religious life of their city. They employed Dr. L. E. Ripley, an expert in this work, to undertake the task. In six days, January 24th to 29th, with both paid and volunteer workers furnished by the Churches and schooled by him, he completed a careful and accurate analysis of the whole city. Practically every family and individual had furnished, willingly, the information sought concerning their Church membership or preference.

Each Church, separately, immediately after the completion of the survey, undertook its own follow-up work and sent out its own campaigners, two by two. In no case were the campaigners easily secured. In Emmanuel parish, as in the other churches, they all began to make excuse. They said they could not go out "to talk to people about religion." But thirty of those selected were prevailed upon to "go out and try it" as a matter of loyalty to their rector. Out they went to call upon the prospects for Emmanuel Church, to visit with them, to talk to them in simple fashion definitely and directly about God and His Church. At the feet of over two hundred and fifty people they laid a challenge, a challenge not easily cast aside. The success of their efforts was phenomenal! And as success came, the campaigners became more and more enthusiastic. Eagerly the eighteen men and twelve women reported to the rector the measure of their success. They had caught the vision! All of them, though busy people, continued in the thrilling work of bringing men to Christ. And at least two of them, representative business men, practically closed up their business for the week.

Without fear of contradiction, Emmanuel parish had the most outstanding success in this visitation work. Within a week its fifteen teams reported over one hundred decisions for Christ and His Church. And the work has continued so that at the time of writing there have been brought into the Church for

baptism and confirmation one hundred people. These will be presented to Bishop Fiske for confirmation at his visitation on the morning of June 12th.

But this is not all! Thirty others, communicants of the Church elsewhere, have been "discovered." Many of these were absolutely unknown to the rector or the membership of the parish. But all of them have secured their letters of transfer and have signed decision cards promising to be faithful in their religious duties.

In addition to this hundred and thirty, five individuals of out-of-town Presbyterian and Congregational churches have asked to be enrolled as baptized members of Emmanuel parish. It is hoped that they, too, will be confirmed in June or at a later date when they have learned the value of this sacrament.

There were certain other interesting discoveries. Five people who had been communicants of the Church and who for one reason or another had deserted the Church were reclaimed and brought back into the fold. One elderly woman, confirmed in 1870, had left the Church to embrace a form of spiritualism. Another woman, confirmed in 1888, had left the Church to become a Methodist. Three, confirmed respectively in 1883, 1887, and 1903, as a consequence of moving here and there, simply drifted from the Church. All of them, however, have been reinstated and have promised to attend to their religious obligations with a renewed devotion.

But the most interesting incident of this record of personal evangelism is the case of a man who, in a strange manner, was won for Christ. This man for a period of twenty years or more had ignored and despised the Church—all Churches. His wife had informed the survey worker that she preferred the Episcopal Church but her husband was "interested in none." A team of women, alert and devoted to the Church, was sent to interview this good wife. In the midst of the conversation as the visitors were presenting definitely the challenge of the Church and the ringing call to personal dedication, this man who had no use for the Churches entered the room. The interruption was rather violent, to say the least! But the women remained and listened to his complaints. They heard, among other things, his story dating back some twenty years. They heard how, as a youth, he was accused of something he did not do; how he had been falsely accused in a church! The case was one in psychology, of course. But, nevertheless, he rid his mind of a burden. And before the women left that house that night they had secured his decision for Christ. Two weeks ago, immediately after the early celebration of the Holy Communion, he and his wife were baptized. And they are looking forward to confirmation in June.

Here in a parish of six hundred communicants is a record achieved by the parish priest with the assistance of a representative group of his people. Among them were an automobile salesman, a printer, a banker, a heating contractor, a postmaster, an insurance agent, a sales manager, an undertaker, shop keepers, housewives, and factory workers. These are the folks found everywhere. And this is the work they ought to do. This is the work they will do when as laborers together with Him they go forth unto His harvest. "Lift up your eyes, and look on the fields, that they are white already unto harvest."

### THE WAY

SOME climb to God by narrow stairs of faith,  
Unpainted, steep, and cold for pilgrim feet;  
Some choose more stately stairways, winding flights,  
Niched with rare pictures, hung with incense sweet.

On their own strength some gain each difficult flight,  
Nor need a pause to rest and kneel and pray;  
Some feel the grace of those who went before,  
And find a heartening Presence all the way.

Many the steps and each man climbs alone  
The flights of life that lead beyond the tomb—  
Yet matters it what stairs the pilgrim takes,  
If each but leads him to one Upper Room?

KATHERINE BURTON.

INTO EACH life some rain must fall. Some days must be dark and dreary.—*Longfellow*.





PERSIA

# Re-establishing the Church in Persia

By the Rt. Rev. James Henry Linton, D.D.

Bishop in Persia

This is the twenty-second article in the series on *The Anglican Communion Throughout the World*, written exclusively for **THE LIVING CHURCH**

**W**HETHER the early Christian Church in Persia was founded by the Persian Jews converted at Pentecost, or not, history bears witness that the Church soon spread over a great part of Persia, and it is on record that one Johannes, a Persian bishop, was present at the Council of Nicea in A.D. 325.

But the history of the early Church in Persia is a history of its martyrs, and eventually under the oppression of Zoroastrianism and Islam the early Church in Persia was almost completely wiped out. A remnant remained in the mountain fastnesses in the north and northwest in the Assyrian and Armenian Churches. And surely, in the years of the World War, the Christians in these same mountains have filled up the sufferings of their fathers.

This article, however, deals with the reestablishing in modern days of the Church in the Moslem centers of Persia, and as the Episcopal Church works chiefly in the area south of parallel 34° N., it is to this work that reference is made. The Anglican Church has mission work among Moslems in Isfahan, Yezd, Kerman, Shiraz, and Seistan; and among Jews in Teheran and Isfahan. The American Presbyterian Church has splendidly equipped work in most of the large towns north of parallel 34° N.

## RE-ESTABLISHING THE CHURCH

In 1869, Dr. Robert Bruce, a missionary of the Church Missionary Society in India, was on his way through Persia.

It was in the year of the great famine, and he felt that Christian service compelled him to stay and do what was possible in the way of famine relief. In 1875 the Church Missionary Society officially sanctioned missionary work being begun in Persia. At first, owing to the fanaticism of the Moslems in the city of Isfahan, it was not possible for missionaries either to reside in the Moslem city or to open work there, so they settled in the Armenian suburb of Julfa, and for many years their chief work was among the Armenian Christians. The aim of the missionaries was to educate and train such of the Armenians as seemed keen to undertake work for God among Moslems. But, speaking broadly, the attempt was a failure and chiefly resulted in separating a number of Armenians from their national Church into the Anglican Church. With some brilliant exceptions, Armenian men have not proved good missionaries to Moslems, though many of the women have done excellent work as nurses, and have shown real zeal for God in this work. But today the strength of the missionary effort of the Church is being put into direct work among Moslems and in

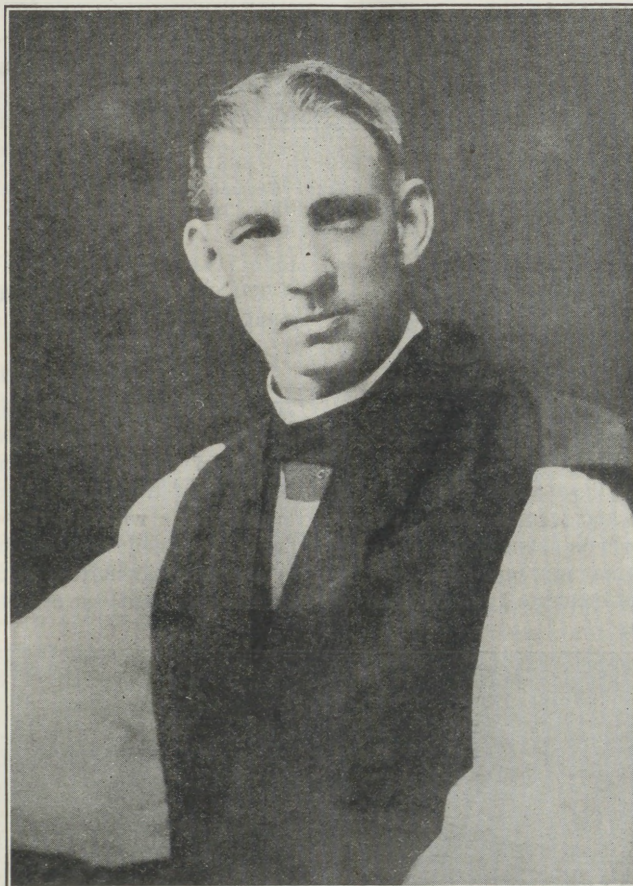
training Persian Christians, converts from Islam, to win their own people for Christ.

## METHODS OF WORK. (I) MEDICAL MISSIONS

**I**T IS a truism that missionary work in a Moslem land is faced with peculiar difficulties nowhere else experienced. The Law of Apostasy in Islam directs death as the penalty for one who apostasizes from Islam.

But the Church of Christ is under plain orders which it cannot gainsay. Its commission is "preach the Gospel to every creature," and He who gave the command did not exclude the Moslem from the scope of His love and His Gospel. And in the two-fold command "Heal the sick, preach the Gospel" is found one of the most effective methods for reaching the heart of the Moslem.

In each of the stations in the area mentioned, the C.M.S. has well equipped hospitals for men and for women. That in Isfahan has 200 beds, the others have each about 100 beds, though during the summer months when the nomadic tribes come up to the towns, the actual number of in-patients far exceeds the number of beds, as they are accommodated on camp beds all over the hospital grounds. These hospitals are probably without question the best equipped in the country. The biggest operations known to modern surgery are performed in them. But the hospitals exist primarily as an expression of the love of God. In them the Moslem sees in a unique way the teaching of



RT. REV. JAMES HENRY LINTON, D.D.  
Bishop in Persia

Jesus put into practice. As far as possible all the native staff are Christians. Prayer is one of the big elements in all the work of the Church here, both in the hospitals and in the schools as well as in the more directly evangelistic side of the work. Time and again when all human skill has failed, patients have been healed in direct answer to prayer. It is a striking scene in church when on such occasions the whole congregation rises and stands in silent prayer asking God for healing for some such patient. Today I am attending a thanksgiving feast in the house of an Armenian whose child was thus healed a short time ago. And only a few years ago my wife, who is the surgeon in charge of the Women's Hospital in this station, was healed as by a miracle in answer to this united corporate prayer of the Church, after five surgeons had declared that she was beyond human aid. A patient in the hospital recently who noticed the place given to prayer in the work, declared, "Surely this hospital is the house of prayer." Love and medical skill in an atmosphere such as this have been wonderfully used of God in opening closed doors in this

Moslem land. No human heart can withstand the influence of love, and when Moslems have been in hospital for some time, they begin to ask questions as to our faith, gradually they begin to read the Gospels for themselves and many have come right out into faith in the Lord Jesus Christ and have been publicly baptized.

#### (II) SCHOOL WORK

The second important part of the Church's work in Persia is being done through Christian schools. The schools are essential to the up-building of the Church. It is from our Christian schools that we look for our clergy, evangelists, and Church workers in the future, and it is fitting that this section of the work should have a prominent place in the Church's endeavor. From every one of the Christian schools, students have been baptized on the confession of their faith. Needless to say all this direct evangelistic work among Moslems does not go on without opposition. During the sacred months of Muharram and Ramazan the Moslem priests usually carry on a big campaign against the schools. On one occasion they even organized a big procession of villagers who paraded the town and were supposed to march on the school and demolish the building! But the net result so far as we were concerned was that in the following week several of the students asked for baptism and we had a bigger enrolment of new students than we had ever known. Thus does God make the wrath of man to turn to His praise!

#### (III) THE CHURCH IN PERSIA

IN each station where the Church is at work there is now a congregation of Christian men and women converts from Islam. In Isfahan the number of such is about 300, and there is a smaller number in each of the other stations. Last year on July 4th there were twenty-two adult converts from Islam baptized on that one day in Isfahan, and altogether during last year in this one station there were thirty-six adult converts from Islam baptized. Every Sunday there is in each station a service for Christians followed by an evangelistic service. In Isfahan we have an attendance of from 200 to 400 Moslems present every Sunday at this service. The address is usually by a Persian convert from Islam. People who attend begin to ask questions; this leads on to their coming to the classes for inquirers, and thus many are led through to a living faith.

On Christmas Day we have a special evangelistic service. Last Christmas in Isfahan we held two such, one for men only and the other for women only. Most of the Persian government officials were present at the men's service, and many merchants and business men and a good sprinkling of artisans. The service was taken by a Persian clergyman, a convert from Islam, and the sermon preached by another Persian clergyman, a convert from Islam. He had been a worker at one time in the Finance Department and was known as such by most of

those present. The women's service overflowed into the hospital waiting room which again overflowed. Such a service in a Moslem city causes one to think. Many came out of curiosity, but even now we know of some whose hearts are yearning for escape from the thralldom of sin of which they heard at that service. Yet, be it remembered that Persia does not possess religious liberty. It means counting the cost when converts come thus boldly out on the side of Christ, and witness and work for Him.



#### TRAVELING IN PERSIA

This was taken on a trip from Kerman to Seistan. We went for the greater part of a day over this "road." The next day the car "sat down" with a broken rear axle.

to 170 miles a day, whereas a few years ago when I went about by mule my average day's trip was about twenty miles.

#### CHURCH GOVERNMENT IN PERSIA

THE Church is governed on a thoroughly democratic basis. The diocesan conference meets annually, and has a membership of men and women communicants who contribute to the work of the Church, irrespective of nationality. This conference deals with all the work of the Church, and elects a diocesan council on a similar democratic basis, which acts as an executive committee to carry on the work during the year. Advisory committees are elected for the various branches of the work, medical missions, educational work, an ecclesiastical board, etc. Each congregation elects a pastorate committee which is responsible for the work of that particular congregation and for the upkeep of the church. The members of these committees are almost entirely native Christians, the foreign missionary endeavoring to make himself merely a servant of the Church, ready to advise if asked to do so.



#### AT PERSIA DIOCESAN CONVENTION

Many of the women refused to be photographed

#### TOWARD A UNITED CHURCH OF PERSIA

The Church in North Persia was founded as

the result of the work of the American Presbyterian Church; that in South Persia as the result of the work of the Anglican Church. The consequence is that these divisions of the Mother Church were perpetuated in the Persian Church. But the divisions do not exist in the thought of the Persian Christians themselves, and they are getting together to see what can be done to have one United Church of Persia. It is thought that while the organizations of both Churches are in a fluid state the time is suitable to get together and see whether it is not

possible to have one organization. This year in July and August delegates from both the north and the south will be meeting in Isfahan in an Inter-Church Conference when one of the most important topics down for discussion is the unity of the Persian Church. The unity of the Spirit exists. Is the unity of the body also possible? We go forward in hope and prayer.

There are two chief problems facing the Church in its task in this land: (1) The fact that it is a Moslem land with its pride of religion and ancient pride of race. Yet the notes here recorded show that even here love conquers. A Church is being gathered, and we look forward with hope to the fulfillment of the prophecy, "I will set up My throne in Elam, saith the Lord." (2) The other problem is that of staff and funds. Over the whole of the Anglican area of Church work in Persia there are only two ordained men set apart for pastoral and evangelistic work (*i.e.* foreign missionaries), and one of these is shortly retiring after putting in a life's work in this land. In school work and medical work likewise the shortage of men is critical in view of the opportunity for work in a Moslem land. It may be that some keen young men will read these notes, and in them hear the call of God to come over and help us in our task. It is real hard service in the Kingdom. There is no point in disguising that fact. But it is joyful service for those who have put their lives into the hands of Him who gave His life for us. It is real missionary work all the time, and the Church needs men who know the power of God unto salvation in their own lives, and who believe that in the Lord Jesus Christ and in Him alone is the Life for the sons of men, and the Light that lighteneth every man. The Protestant Episcopal Church of America has so far had no share in the work in this land. It would be a real joy to us to welcome you in.

**NEXT WEEK: The Church in Travancore and Cochin, South India, by the Rev. W. S. Hunt.**

## CRIME

BY CLINTON ROGERS WOODRUFF

ONE of the reassuring facts of the present situation is the keen interest being manifested in crime, its detection, repression, and cure. A long list of books bears testimony to this; likewise the lengthening list of intelligent surveys and their widespread discussion. Serious danger lurks in public indifference and apathy.

Out of all this discussion and study a new theory or thesis or, as some would put it, a new system is gradually emerging. Its chief proponent is Dr. Harry E. Barnes, of Smith College. He has embodied its chief points and the history of its development in his new volume *The Repression of Crime*. To appraise his theories would be a long and arduous task, and out of place in these columns. His publishers express the view of his admirers and followers when they call it "a challenge to humanity" to look for the solution in the light of modern psychological research. Dr. Barnes' own viewpoint may be gathered from this quotation:

"The net result of the application of psychiatry to the problem of criminology has been the entire repudiation and elimination of the theological and metaphysical interpretation of criminal conduct and responsibility. It has been shown that a criminal act is absolutely determined for the individual on the basis of his biological heredity, his past and present experiences, or both. There is not the slightest iota of freedom of choice allowed to either the criminal or the normal citizen in his daily conduct."

To him psychiatry is the key to the situation, declaring that "when we are able to combine the psychiatric approach with a discriminating utilization of Mr. Osborne's scheme of social reëducation of prisoners, we shall be started on the path toward efficient control and rehabilitation of the criminal population." In Dr. Barnes' judgment more progress has been made in regard to the scientific understanding of the causes and prevention of crime in the past quarter of a century than in the preceding two thousand years.

Prevention is the watchword of the day in crime as well as in disease. Hence the new criminal science would insist on the general investigation of the whole population, exterminating the dangerous class; segregating another and treating a third, the hopeful type. To the last type belong all likely to be crim-

inals some day, for example, the feeble-minded and the psychoneurotic, regardless of their antecedents.

Dr. Carl Murchison's book on *Criminal Intelligence* published by Clark University, with the faculty of which institution he is connected, is based upon the mental tests which he applied to approximately 7,000 criminals in nine of the largest penitentiaries of the country. He applied the same tests which he had applied in the army during the war. To put it mildly the results are startling.

Here are some of them:

The criminal population of these prisons was not less intelligent than the general population represented by the American army during the world war, but showed signs of possessing even higher intelligence.

The hardened criminals convicted two or three times made higher scores in the mental tests than did the first offenders.

In terms of mental test scores there seemed to exist no different criminal type as distinguished from the general population.

There was no lack of religious affiliation on the part of criminals, an overwhelming majority having been connected with some Church.

Approximately one half of the white women criminals were imprisoned for various sex offenses, while such offenses were scarcely represented among the Negro women in the same prison.

It will be interesting to learn how Dr. Barnes regards these conclusions and Dr. Murchison's lack of belief in a policy of materialism toward criminals. Among the changes in criminal procedure which he advocates are:

The abolition of the jury system.

Uniform punishment for the insane, the feeble-minded, and the young.

The abolition of the indeterminate sentence.

The abolition of the parole system.

The application of the deterministic philosophy to the behavior to the state as well as to the behavior of the criminal.

The third penitentiary conviction to carry an automatic death penalty.

One of the biggest contributions thus far made to the discussion of this pressing problem is *The Missouri Crime Survey* (Macmillan), edited by Raymond Moley of Columbia. It covers practically all the phases of the administration of criminal justice, cataloguing as the basis for its findings no less than ten thousand individual cases. It is a large volume of 587 pages, and includes over a hundred most useful tables and diagrams.

This crime survey in Missouri grew out of a feeling of great alarm over the existing methods of handling the crime situation. Missouri is a representative state, containing large cities, small cities, rural districts, and even back hill country. The survey is therefore generally applicable, and is perhaps the most exhaustive and authoritative compilation of facts on law enforcement now available in this country.

This work was undertaken to secure definite information as a preliminary to a revision of the criminal laws of the state of Missouri. Although there have been smaller surveys along similar lines, this is the first to be conducted upon a state-wide basis. For that reason it has attracted a great deal of attention in all parts of the country, and that it has been conducted on a scientific basis has been demonstrated by the fact that the plan of procedure used has been approved by the National Crime Commission as a standard to be followed in other states desirous of conducting such investigations.

It compares favorably with the Cleveland Foundation's Survey of Criminal Justice published in 1921, with which Mr. Moley was connected. That, however, was a local survey whereas the Missouri one is a state survey, and therefore wider and more significant.

THANK GOD for beauty! The drab and dingy life of man, so far below his right and joy, will be redeemed by it. Ugliness cannot always endure. At last every mother will hold in her arms a son of God; every common duty will be a revelation of truth; and the mysticism of the night will thinly veil the invisible God from the fields where grain ripens, and the hillsides where star-crowned trees keep tryst. Our earth is more than a huge ball of dirt spinning in space. It is embodied in beauty, and has sacramental meanings. It is the home of the soul, but not its tomb, hallowed by the presence of God under whose persuasions man will yet learn to live in beauty and brotherliness, in vision and praise.—*Rev. Joseph Fort Newton, D.D.*

## ARTHUR JAMES GAMMACK, PRIEST

## An Appreciation

BY THE RT. REV. JAMES DEWOLF PERRY, D.D.,  
BISHOP OF RHODE ISLAND

THE REV. ARTHUR JAMES GAMMACK, rector of Christ Church, Fitchburg, Mass., has at the age of 56 closed a ministry of ever expanding usefulness. When his father, the late Rev. James Gammack of Aberdeen, Scotland, moved to Connecticut, Arthur Gammack completed his education at Trinity College, Yale University, and Berkeley Divinity School. After serving as curate at Christ Church, New Haven, he entered upon a notable rectorship of nine years at old Christ Church, West Haven.

Very quickly his powers of administration and evangelism appeared. A year before he left the parish he had by indomitable energy completed the building of a new gothic church designed by the late Bertram Goodhue. It became well known as a model, in proportion and in spirit, for a number of parish churches later built in many parts of the country. A rectorship of six years at Trinity Church, Lenox, Mass., engaged Mr. Gammack in missionary work throughout a wide area. During this period the force of his personality and his power as a mission preacher were felt in many parts of the Church. In 1915 Mr. Gammack began his ministry in Fitchburg. As rector of the only Church parish in the city he carried his pastoral work into all parts of the community until every household felt the influence of it. The city-wide student mission two years ago, in which preachers from many parts of the country took part, was the result of his evangelistic fervor. So ardently and loyally did the parish unite under Mr. Gammack's leadership that when in February this year an appeal was made for a fund of \$250,000 with which to enlarge the church and parish house and to build a rectory the sum was subscribed within a week with every parishioner contributing. It was the crowning achievement of Mr. Gammack's pastoral career finding support in a body of enthusiastic laymen inspired by the rector's indomitable faith.

Mr. Gammack's ability to combine a program of unceasing parochial work with a nation-wide service in evangelism was almost incomprehensible even to his closest friends. In the midst of preparations for his building project, he threw himself ardently into the work of the Bishops' Crusade in which he had an important responsibility as secretary of the Commission on Evangelism. For two weeks in January he served as crusader in Rhode Island, preaching daily from early morning until late at night. From this experience he returned to Fitchburg, dividing his time between the management of the campaign in Fitchburg and preaching missions in Boston. His capacity for work was measured by a buoyant nature that knew no limits of physical strength nor of intellectual and spiritual output. In the midst of most pressing duties he never lost a playful spirit which always characterized him and which emanated from a heart as pure and as adventurous as the heart of a boy.

He was engaged at Greenwich, Conn., on the 28th of April in a two-fold errand, for the building plans of his parish and for the Commission on Evangelism, and while riding horseback for an afternoon hour of recreation he broke into a canter and called to his companion, "Oh, to ride on like this forever." It was his last conscious moment. An instant later his horse swerved and threw him, causing a fracture of the skull from which he died on the following morning.

The burial in Fitchburg on May 2d was attended by bishops, clergy, and laity from many dioceses. It was a service of triumph and thanksgiving for the life of a true knight of Christ who had ridden on to the end in the cause of truth, of meekness and of righteousness.

A DUTY, an absolute duty, governs man from the cradle upwards!—growing with his growth and accompanying him to the tomb; a duty toward his brothers as well as to himself; a duty toward his country, toward humanity, and, above all, toward the Church—the Church which, rightly understood, is but the home of the Universal Family; the great city wherein dwells Christ, at once Priest, King, and Ruler of the World.—*Jamennais.*

COMMAND large fields but cultivate small ones.—*Virgil.*

WHY ST. STEPHEN'S COLLEGE NEEDS  
TWO MILLION DOLLARS

ANNANDALE, N. Y.—In the spring of 1919, says Dr. Bernard Iddings Bell, president of St. Stephen's College, that institution, after fifty-nine years of struggle, had practically ceased to exist and was waiting for more or less decent interment. It had only eighteen students, a small faculty of thoroughly discouraged men, a debt greater than its endowment, and an impossible academic reputation. Instead of burying it, which would have been a disgrace to the Church and a waste of a million dollars worth of Church money invested in the property, a group of men decided to refund it and make it a credit to our communion. It never had been a theological training school but the service rendered had become confined almost wholly to men who were going into the ministry later on. It was determined to make of it such a college as would prove attractive to earnest students who were going into any profession or into the business world, a college where scientific education and honest religious aspiration should become complementary things. In the group of men who determined this were such persons as Alanson Houghton, now our Ambassador to Great Britain; Haley Fiske, president of the Metropolitan Life Insurance Company; William T. Manning, now Bishop of New York; and the late Walter B. James, professor of Medicine at Columbia. I undertook its presidency.

We determined to spend the time and money necessary to make the institution efficiently functioning and honored in the collegiate world before we asked for general support. It took seven years to do this and over eight hundred thousand dollars, which sum we have raised and spent. We have erected what we deem the most efficiently equipped undergraduate laboratories in the country; added twenty-five thousand dollars worth of new books to the library; built a gymnasium; added modern dormitory facilities for sixty men; provided three faculty dwellings and a faculty apartment house; modernized every old building. We have brought together, and this is more important, a faculty of nineteen experts, properly paid scholars of reputation and teachers of ability. The student body, without effort on our part, has grown to one hundred and twenty-five men, all we can accommodate and half the number that we desire for an efficient college. We have gained not only the respect but the enthusiastic interest of the collegiate rating organizations, which give us Class A rank, and of the presidents of all the colleges in the east. Now the institution is worth talking about. Now we dare ask that it be supported.

To complete the equipment for 250 men and to provide enough endowment to balance our budget without charging fees too great for the average man, requires \$2,000,000.

Of this, \$900,000 is needed for free endowment. The budget of the college provides for an expenditure of \$183,000 a year. The \$900,000 additional endowment will simply pay the annual deficit.

The following buildings are necessary if the 250 enrolment is to be taken care of: an additional classroom and seminar building, \$125,000; an enlargement of the library building, \$50,000; five new dormitory sections, for 112 more men, \$390,000; three faculty houses, \$50,000; enlargement of the chapel, \$40,000; an administrative building, \$50,000; a new dining commons, kitchens, faculty and student conference rooms, \$230,000.

It is expected that it will take five years to raise this \$2,000,000. During that time we shall have deficits amounting to \$165,000. This interim financing is our most immediate need at the moment.

St. Stephen's College has every confidence that the Church public will appreciate what has been done; will rejoice that to the large number of Church colleges which have perished, St. Stephen's College has not been added; will be glad that the million dollar investment of the past has been conserved by the generous gifts, aggregating \$800,000, of the Board of Trustees and a few other friends; will be proud of the fact that this Episcopal Church college is regarded as one of the most forward looking and intelligently planned of the small colleges of today; will send its best sons to be trained for the manifold work of this complex day; will provide the additional \$2,000,000 which alone can insure the future preservation of all that has come to be at Annandale.

# 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 yet reserves the right to exercise discretion as to what shall be published.

## "IS THE PRAYER BOOK A HANDICAP?"

To the Editor of *The Living Church*:

I DESIRE TO GIVE full support and endorsement to the general position taken by the Rev. DuBose Murphy, in *THE LIVING CHURCH* in regard to the use of the full Prayer Book in missions and rural places. At the risk of being called disloyal I am ready to say that beyond question we shall never make the progress we are entitled to make in rural work, or in any new field so long as the unabridged Prayer Book is the only book of services allowed in such places. Twelve or fifteen years ago I advocated through *THE LIVING CHURCH* the authorization of a Mission Prayer Book, to contain nothing which is not used in every service, and entirely doing away with the "skipping" in reading the service. My entire clerical work, and my service before that as a lay reader has increasingly convinced me of the hopelessness of making real progress in the country without such a book.

I would not agree with the writer of that article in all details, although what he proposes would be an immense improvement on present conditions. The Mission Prayer Book as suggested by me at that time would contain nothing but Morning Prayer, Evening Prayer, The Litany, Prayers and Thanksgivings, and A Penitential Office. In the first two services mentioned there should be but one canticle after each lesson, but one declaration of Absolution, one Creed, and the collect for the day to be omitted or else added by the reader before or after the prayer of St. Chrysostom. This would do no violence to the Prayer Book, would require no rearrangement of the service of Holy Communion, and would provide a manual which any person who can read could follow and unite in without any difficulty.

As to the opening sentences, they could well be omitted entirely. They are "in the way" of anyone unused to the book, neither the priest nor the congregation ever reads them, and the reader could use any of those printed in the full book.

As Holy Communion would be celebrated only in places where there are communicants, who would presumably have some acquaintance with the Prayer Book, and as that service proceeds directly from beginning to end except as to the reading of the collect, epistle, and gospel for the day, which are followed by few who can hear the reader, and could easily be provided for if necessary by announcing the page, the regular Prayer Book could be used for that. But more prominent rubrics should be used in the small book.

This would provide a small book, which could be cheaply produced, and would obviate the difficulties your correspondent complains of and which I believe every priest who has served in country missions or small town parishes has met. And nothing would be lost but a small degree of variety in the service, and our whole loyalty to a service which has come down with but slight changes for centuries is based on the assurance that permanence is better than variety.

Eutaw, Ala., May 9th.

(Rev.) S. D. PALMER.

To the Editor of *the Living Church*:

RECALLING VERY practical experiences gained through many years of rural mission work, it is with strong conviction that endorsement is offered the letter of the Rev. DuBose Murphy in your recent issue, bearing on the use of the complete Prayer Book among those unfamiliar with its services. Recognized as may be the beauty of its liturgy and its spirit of worship by a congregation untrained to its use, it is almost like attempting to acquire a new, or but half understood language. For this reason nothing could so promote a reader acquaintance, and eventual love for the book in its completeness, as just such a version as that proposed by Mr. Murphy, barring one item—the omission of the Nicene Creed. To the writer it seems that this ancient symbol and bulwark of the faith should be ever in evidence, and safeguarded against all omissions, even though temporary.

It is true that long sustained and uninterrupted use of the Prayer Book, as a whole, becomes gradually familiar even among the most untrained worshippers, and ability acquired

more or less readily to "find the places." But it is indeed slow work, and attended often with discouragement provocative of irritation amounting almost to hostility and abandonment of the effort. A simplified, abbreviated, and consecutive arrangement of its principal services would go far toward smoothing the way of the priest or layreader in many fields, and the promotion of more hearty and comprehensive participation in worship on the part of the congregation.

In the present newly awakened interest in rural work and home missions, it is greatly to be hoped that Mr. Murphy's suggestion may receive prompt and hearty support.

Louisville, Ky.

(Miss) L. L. ROBINSON.

## ENGLISH PRAYER BOOK CHANGES

To the Editor of *The Living Church*:

IN REPLY TO the letter of George Wyndham Ridgway in your issue of April 30th, considerable interest has been aroused among his former associates at Nashotah House, at his appearance in the role of critic of the proposed changes in the English Prayer Book, but particularly in his dogmatism as to matters of fact.

This letter is only concerned with accuracy of statement. Mr. Ridgway has not made himself conversant with all available documents, nor traced the liturgical formulæ that he quotes to its source.

1. He writes, "In point of fact, no instructions are given as to the manner of reservation." That is true so far as the rubrics are concerned, but under the third rubric, the bishops are empowered to make rules concerning "the manner of reservation," and, in point of fact, these rules are published in full in the *London Church Times* of March 25th, page 361, covering such details as: A. The place of the aumbry (tabernacle), B. its construction, and C. the moving or replacement of the Sacrament, and D. its renewal.

2. Mr. Ridgway seems to imply that the Preface for Whitsunday in the alternative form is a correction or a modification of the present one. In point of fact, it is drawn from the Preface in the Sarum Missal and only in the last clause is there any point of contact with the one with which we are familiar. Therefore, his deduction about "democracy" in the Church is based on the pre-Reformation Preface now restored (which goes to show that true democracy is inherent in Catholicity), and can hardly now be called an "advance" on what the Church has always taught.

Nashotah, Wis., April 29th.

LOWELL CHARLES KLUG,  
EDSON P. SHEPPARD.

## "LET YOUR LIGHT . . ."

To the Editor of *The Living Church*:

I WRITE TO ASK YOU if the second offertory sentence in our Prayer Book, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (St. Matt. 5:16), ought not to be, and cannot be, *deleted* entirely from the revised Prayer Book? How did anyone come to think that it refers to almsgiving? In the Sermon on the Mount in which it occurs, our Lord had not yet mentioned almsgiving: and when He does, in chapter six, He distinctly says in verses 2, 3, and 4 that our alms should be done "in secret," that is, unseen, privately. While readily admitting that almsgiving is indeed a "good work"—performed, at least generously, by far too few—yet it cannot be implied by our Lord in chapter five, where He distinctly says that the "good works" should be seen!

What then is a "good work," and a Christian duty, which inevitably, from the very nature of the case, cannot be done "in secret" or unseen, to which undoubtedly, I believe, this earnest exhortation refers? It is the duty and privilege of public worship—church-going! Public worship cannot help being seen. While, of course, as I like to put it, "We are not to go to church to be seen, we are to be seen to go to church!" Since realizing this obvious interpretation, I have never used this offertory sentence. But most clergymen do, thereby, unconsciously but really, *reversing* our Lord's teaching about alms-

giving! Perhaps this may be one reason why most "collections" are so inadequate to the Church's needs, and retrenchments, deficits, and debts, alas, so often occur! It is commonly said that our Lord never anywhere enjoins church-going, public worship. I believe that here is a plain statement, where He indirectly but indubitably does!

So, do, please, advocate the entire deletion of this unfortunate and mistaken offertory sentence. Remember, the one thing that the Christian religion says it is wrong to do on Sunday, is, 'not to go to church'!

(Rev.) HENRY M. SAVILLE.

East Providence, R. I. April 26, 1927.

### TO LONDON VISITORS

To the Editor of *The Living Church*:

AS AN American priest, resident in London, I write to offer my services to any of my brethren of the clergy, or laity, who contemplate attendance at the Anglo-Catholic Congress, July 3d to 10th. Probably the New York office of the Congress Committee will provide what information is of general necessity, but my own experience in strange cities is that the assistance of one who knows the place is of great value. While I cannot undertake to be a guide for visitors, nevertheless I may be able to put inquirers in the right way to obtain that which they desire. In passing; it may be of interest to add that the church I serve is one of the largest and best known in London, and is well worth a visit.

Ascension Vicarage, (Rev.) MORGAN GRIFFITH,  
Lavender Hill, Non-Parochial Priest of the  
London, S. W., 11, England. Diocese of Pennsylvania.

### ECCLESIASTICAL UNPUNCTUALITY

To the Editor of *The Living Church*:

PROBABLY, WERE "all hearts . . . open, all desires known, and . . . no secrets . . . hid," it might be found that unpunctuality in beginning services is more responsible for the prevailing slim attendance on them than may be generally imagined.

Most people have duties to perform, making punctuality on their daily rounds and at their common tasks imperative. And if attendance, especially at early morning weekday services, be expected or desired, the utmost care should be taken to secure punctuality in beginning, letting all preliminaries, preparations, and the like, precede the announced services' beginning hours. If the Church is for all sorts and conditions of men and women—including busy people—surely her services should begin right on and not the least behind time.

The Martha who oversees the preparation and serving of breakfasts, to say nothing of the man-servant and the maid-servant and the stranger, or guest within the gates, should not be overlooked; neither should the traveler with but meager time to be in church, and soon to catch the train or boat for his or her destination; and so on *ad infinitum*. If these persons are desired at our Church's services, why not try to make it easier for them to attend by at least starting on time? It seems to me theological students should have punctuality impressed upon them as a sort of *sine quo non*.

Though off the subject, let me urge that at least one door to every church be open, or at least unfastened, twenty minutes before all services' beginning times. The reasons seem rather too numerous, various, and suggestive to need mentioning.

WILLIAM STANTON MACOMB.

West Philadelphia, Pa.

### CONTINUING THE BISHOPS' CRUSADE

To the Editor of *The Living Church*:

BISHOP DARST has been appointed to look after the Bishops' Crusade and carry on its work—we must all rejoice that a work promising so much is to go on. I think, however, that the methods employed should be very carefully revised. It does not at all follow that a preacher who flings his hands about and says nothing but words is fitted to be a crusader. And cannot the Crusade be so arranged as to use the season of Advent for preparation and the season of Lent for the actual work? After all, if people kept the Christian Year as the Prayer Book directs, they would be making a splendid Crusade.

Let us have a great deal of criticism on every thing connected with the last Crusade. No doubt there was much that was helpful; there was also much that was puerile.

Buffalo, May 5th. (Rev.) CHARLES E. HILL.

THE TRUE culture of personal beauty is not external; it is heart work.—*Dr. J. R. Miller.*

## AROUND THE CLOCK

By Evelyn A. Cummins

THE Rhodes Trustees some time ago announced the purpose of a new type of scholarship as follows: "The Rhodes Trust proposes to make it possible for a number of fellows or tutors in residence at Oxford to travel and study or conduct research overseas, particularly in the countries from which Rhodes scholars were elected."

The countries to be visited are principally the United States and countries in the British commonwealth. Each scholarship gives the holder £100 a month.

THERE is a very unusual signpost at the junction of Cocking and Harting Roads in Midhurst in Sussex. It shows a figure of Christ carrying in His arms a figure of St. Christopher. The left arm of the larger figure points to Harting and the right to Cocking and the whole is covered by a wooden shelter. Underneath the figures is a verse wishing the traveler a blessing, speed, and that he may find his heart "lifted up all the way."

THE famous Lord Reading said recently: "I believe myself the very soul of life is responsibility. If I were asked in all honesty what are the two things most necessary for a man's enjoyment of his life (leaving out questions of domestic happiness, religion, and the like), I would honestly and without hesitation answer, responsibility and hard work. It has been my good fortune in life to have been a hard worker almost from the time I was a boy. I rejoice in it, and I shall be proud to be able to continue to the last hour of my life."

Lots of comfort in that! We all have so much of both.

G. K. CHESTERTON says, "It is always amusing to note how this black-and-white chessboard of existence is treated by those two players, the optimist and the pessimist—the man who says it is all white and the man who says it is all black. One of them is always proving that black is white, and the other, equally convincingly, that white is black. Neither is content with the obvious fact, probably because it has always been obvious to everybody. I am accused of being 'medieval'; I do not know what it means, but perhaps the one respect in which I do truly and heartily admire medievalism may be found in the fact that it invented the phrase 'common sense,' and never, so far as I know, used the word 'paradox.' But anyhow, this refusal to accept the obvious variation in things, and this forcing of the facts to fit a private theory of the unity of things, is applied to a good many other matters besides the black and white game of the optimist and pessimist."

THE great bridge, connecting Buffalo and Fort Erie, Canada, which is a memorial to one hundred years of peace between the United States and Canada, will be opened for traffic on May 24th. It is hoped that the President and the Prince of Wales will be present. It will be dedicated in September, at which time the Lord Chief Justice of England is expecting to be in Buffalo for a meeting of the American Bar Association.

ONE of the most extraordinary of modern paintings has been on exhibition at the Goupil Gallery in England. It is called *The Resurrection*, and is by Stanley Spencer. It measures eighteen feet by nine feet, and is a representation of the dead rising from graves in an English country churchyard. The graves are opened and the occupants are coming forth, some in white robes, some in black, and others in the costumes of their time. I have seen a copy of it but it is almost impossible to describe it. The *London Times* says of the picture, that it is, "in all probability . . . the most important picture painted by any English artist during the present century. What makes it so astonishing is the combination of careful detail with modern freedom in the treatment of form. It is as if a Pre-Raphaelite had shaken hands with a Cubist. That it ought to be secured for the nation is quite certain."

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

**D**R. J. R. OLIVER'S *Fear* (Macmillan, \$2.50) is without doubt one of the outstanding books of the present season. No one who attended the Williamsburg session of last year's Church Congress will be able to forget the impression made by Dr. Oliver in his address, nor will those who heard him there be surprised to find that in this fuller treatment of the same subject the reader's confidence in his mastery of his theme is matched by delight at the charm of its presentation.

Dr. Oliver is a practising psychiatrist of Johns Hopkins Hospital, and his knowledge of phobias is based on first hand clinical experience. There is more than a touch of genius about the means he has adopted in this book to set forth his reflections upon that experience. In the first two chapters he describes the breakdown of "James Edwards," and the insidious growth of the power of fear over his life. In the rest of the book, "James Edwards" himself describes in the first person how he was treated by the "Fear hunter." In this latter figure it is not difficult to recognize Dr. Oliver's sketch of his ideal, of all that he himself is trying to be and do.

This "Fear Hunter," like Dr. Oliver himself (see *The Church and Truth*, p. 187) has been impressed by the fact that he has had no experience in treating men and women with vital religious faith. This has led him to try to discover what is the secret that has kept them out of his office, and his attempts to share his discoveries with his patient, that hard-boiled business executive, James Edwards, occupy an increasingly important place in the book. The dialogue form of literary composition, as a vehicle for presenting psychological and religious convictions, could hardly be used with more triumphant success than in this book, which should be on every parish priest's bookshelf—except when it is out on loan among his parishioners.

**T**HERE SEEMS to be a wealth of popular books on scientific subjects in this scientific age which are by no means as easy reading as the term "popular" would imply. Their chief characteristics are a very easy style, an expert use of illustrations and examples, and not infrequently a depth of thought and meaning not to be grasped at first by the careless reader. An excellent sample of this type of book is *Imagination, Mind's Dominant Power*, by B. C. Leamning, (New York: M. H. Schroeder Company) which, according to the author's preface, is "neither an essay nor a treatise but an informal discussion upon ideation or ideurgy, written to be read with due mental challenge by the greatest possible number of people." The description is excellent, because parts of the book are as simple and interesting as "informal discussions" should be, and parts of it are as obscure as the meaning of "ideurgy" in the minds of a large majority of the population. Both parts of the book are worthy of consideration, however, and the author makes some excellent suggestions about the value and development of the imagination and the "laws" by which it operates, which are both interesting and practical. But possibly in his next book on the subject, which he announces is under consideration, he can achieve a greater clarity and so a wider usefulness.

**S**PEAKING OF scientific subjects, although Luther Burbank can hardly be accepted as a scientific theologian, F. W. Clappett's book, *Luther Burbank: His Religion of Humanity* (Macmillan, \$1.50), provides an interesting study of how a truly great scientist went logically adrift in religion; and the sad part of the story is that so-called religion was in no small measure responsible for his position. One contrast puts the situation perfectly, the contrast Burbank makes between the "God of structural theology and the God of science who is the God of Love." In the face of that contrast, to say that

Burbank's thinking is full of logical flaws, that his use of the Bible is unscholarly, and that his knowledge of theology seems to be based on a collection of the worst misconceptions of Hell-fire Protestantism, is no answer to his position, true though such statements may be. For when it is possible for intelligent thinking men to make such a contrast between the Christian's God and the scientist's God of Love, it is certainly high time for the Church to answer the challenge, and remove the misconception "both by her preaching and living." Apart from that, the book is simply an interesting study of a great scientist, who was an ardent supporter of the enticing but not altogether modern school of "humanitarianism."

**W**HEN A GROUP of the best thinkers and speakers in the Church today are brought together at one meeting, and a number of those who seem to be most representative are asked to speak on some of the most important and most fundamental problems which confront the Church and her individual members, the result should be some eminently splendid and valuable addresses and discussions. And that is precisely what the record of the Church Congress, held last year in Richmond, proves to be. Published by Macmillan under the title *The Church and Truth* (\$2.50), it would be an addition to any Churchman's library. Indeed, one wishes it could be read more widely than it is at all likely to be (records of congresses being notoriously dull in most cases) for the spirit of the speeches and of the discussions, and the views presented, would go far to dispel many of the misconceptions so commonly held today about organized Christianity. But the book could be read with profit by almost any Churchman, and it should serve as a perfect mine of material for discussion groups among men and women of college age and older. The reader's one regret is that the speakers did not always succeed each other's positions more accurately. On several of the topics the subject was approached so differently by different men that relating and contrasting their views in the hope of reaching some definite conclusion is all but hopeless. But even that is in many ways as much of an advantage as a fault.

**A**N EXCEPTIONALLY PRACTICAL and suggestive little book on vocational guidance is Samuel McCrea Cavert's *Securing Christian Leaders for Tomorrow* (Doran, \$1.50). With no pretense of being exhaustive or the final word on this very important subject, the volume covers the problems and methods exceptionally well, and should be of great value to anyone connected with educational work and the training of the younger generation. It contains nothing startlingly new, but a great deal which is deserving of wider consideration and realization than it usually gets, from the fundamental importance of home training to the necessity of getting, not only men and women, but the right men and women for the right place. Its usefulness is greatly increased by a very comprehensive bibliography covering all branches of the subject.

**I**T WAS SAID of Dr. C. A. Briggs that though he devoted a lifetime to the study of the Psalms he never discovered that they were poetry. One might similarly remark that Horace M. Kallen has studied religion most diligently without having the least idea of what it is all about. In *Why Religion?* (Bonī and Liveright) he attempts "to treat religion as what it is, a confused event in history and a complex institution in civilization." It is as though one were to try to evaluate the game of golf by discussing the value to society of putting little white balls into holes in the ground. Doubtless his lectures on his subject were taken down in all seriousness by many of the students at the New School for Social Research, but they must have caused intense amusement to any Christians who strayed into his course.

# Church Kalendar



MAY

22. Fifth (Rogation) Sunday after Easter.  
23, 24, 25, Rogation Days.  
26. Thursday. Ascension Day.  
29. Sunday after Ascension Day.  
31. Tuesday.

## CALENDAR OF COMING EVENTS

MAY

25. Convention of Minnesota.  
31. Institute for Pastors, New York School of Social Work.  
— Conventions of Central New York, New Jersey, Ohio, Quincy; Convocation of North Dakota.

## CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SUNDAY AFTER ASCENSION

St. Mary's Church, Asheville, N. C.  
Trinity Church, Haverhill, Mass.  
Grace Church, Baldwinville, N. Y.  
All Saints' Church, Scotch Plains, N. J.  
St. Timothy's Church, Catonsville, Md.  
Church of the Messiah, Detroit, Mich.

## APPOINTMENTS ACCEPTED

BAILEY, Rev. LEWIS J., formerly rector of Grace Church, Menominee, Mich. (Mar.); to be chaplain of Kenyon College, Gambier, Ohio. September 1st.

EVANS, Rev. I. A., formerly rector of St. Thomas' Church, Greenville, R. I.; to be rector of Christ Church, Lonsdale, R. I.

GARDNER, Rev. JOHN A., formerly priest-in-charge of St. Thomas' Church, Pawhuska, Okla.; to be assistant at Trinity Church, Tulsa, Okla.

JOHNSON, Rev. FRANK M., JR., formerly of Christ Church, Eagle Lake, Tex.; to be rector of St. Andrew's Church, Houston. New address, 201 W. 19th St.

KOPP, Rev. CLARENCE A., formerly rector of Christ mission, Kalispell, Mont.; to be rector of Grace Church, Ellensburg, Wash. (Spok.) June 1st.

LANE, Rev. VERNON W., formerly priest-in-charge of the Church of the Atonement, Quebrada Limon, P. R.; to be rector of St. Boniface Church, Chilton, Wis. (F.L.) New address, 210 N. Madison St.

PURDY, Rev. CHARLES E., formerly of Geneva, N. Y.; to be temporarily in charge of the Church of the Redeemer, Sayre, Pa. (Be.)

RHYS, Rev. THOMAS DEVEY, formerly of Stechford, England; to be priest-in-charge of St. Paul's mission, Martin's Ferry, Ohio (S.O.) July 15th.

ROBINSON, Rev. WILLIAM, formerly rector of St. John's Church, Stockport, N. Y. (A.); to be rector of Grace Church, Saybrook, Conn. June 1st.

SCHMEISER, Rev. EARL C., formerly priest-in-charge of St. James' mission, Cashmere, Wash. (Spok.); to be priest-in-charge of St. James', Pullman, Wash. June 1st.

SOUDER, Rev. EDMUND L., formerly of American Church mission, Wuchang, China; to be priest-in-charge of the work at Baguio, P. I., during the absence of the rector. Address, care of Rt. Rev. G. F. Mosher, D.D., Bishopstod, Manila.

WHITE, Rev. HOWARD D., formerly priest-in-charge of St. Elizabeth's Chapel, Eagle Valley, N. Y.; to be rector of St. Paul's Church, Spring Valley, and priest-in-charge of St. Stephen's Church, Pearl River, N. Y. New address, Spring Valley, N. Y. June 1st.

## RESIGNATIONS

DAVET, Rev. JAMES H., as rector of St. Paul's Church, Winter Haven, Fla. (S.F.); to be retired. Address, 304 E. Central Ave., Orlando, Fla.

NOBLE, Rev. JAMES, as non-parochial priest of the diocese of Nebraska; to retire. Address, 6525 N. 24th St., Omaha, Nebr.

RUSSELL, Rev. R. ALAN, as rector of St. Paul's Church, Dowagiac, Mich. (W.M.). Address, 306 Courtland St.

SEARING, Rev. RICHARD C., as rector of Ascension Church, West Park, N. Y., to take effect June 1st.

## NEW ADDRESSES

THURSTON, Rt. Rev. THEODORE PAYNE, D.D., formerly 3420 Park Blvd., San Diego, Calif.; 3431 Park Blvd.

ARMSTRONG, Rev. CHARLES S., formerly of 111-40th St., Union City, N. J.; 167 Fairmount Road, Ridgewood, N. J.

BODEL, Rev. J. KNOX (Hon.), chaplain U. S. army, formerly of Fort H. G. Wright, N. Y.; Governor's Island, N. Y.

ECKEL, Rev. E. H., JR., formerly of 77 Macalester Ave., St. Paul, Minn.; 1805 Portland Ave.

GOSSLING, Rev. THOMAS LESLIE, formerly of Glenlock, Pa.; 2118 N. 18th St., Philadelphia, October 1st.

HEWLETT, Rev. GEORGE R., formerly of Newton, N. J.; 220 Montgomery Ave., West Pittston, Pa.

HUDSTON, Rev. J. W., formerly of 1956 Grant St., Denver, Colo.; 2015 Glenarm Place.

## SUMMER ADDRESSES

EUBANK, Rev. R. P., of Basin, Wyo.; to be in temporary charge during the summer months of the Church of the Incarnation, Mineral, and St. James' Church, Louisa, Va. Address, Mineral, Va.

NICHOLS, Rev. HARRY P., D.D.; Intervale, N. H.

## ORDINATIONS

DEACONS

CHICAGO—In St. Paul's-by-the-Lake, on Sunday, May 15th, the Rt. Rev. Sheldon Munson Griswold, D.D., Suffragan Bishop of Chicago, ordained deacon H. CAMPBELL DIXON.

The candidate was presented by the Rev. Paul R. R. Reinhardt, rector of St. Paul's Church, Kankakee, and the sermon was preached by the Rev. Edwin J. Randall, D.D., secretary to the Bishop and Council.

The Rev. Mr. Dixon is a native of Edinburgh, Scotland, and a graduate of the University of Chicago. He will continue in charge of St. Ignatius' mission, Antioch, St. Andrew's Church, Grayslake, and Trevor Community Church at Trevor, Wis., with residence in Antioch, Ill.

SOUTH DAKOTA—In All Souls' Church, Waterbury, on Saturday, April 30th, CONRAD HERBERT GESNER, son of the rector of the parish, the Rev. Anthon T. Gesner, was ordained deacon by the Rt. Rev. Hugh L. Burlison, D.D., Bishop of South Dakota.

There were several unusual features that added interest to the service. The candidate was presented by his father, the sermon was preached by an uncle, the Rev. Dr. Richmond H. Gesner, rector of Trinity Church, Newton, and the Bishop administered baptism to him nearly twenty-six years ago. The day was also the anniversary of the departure from this life of the late Rev. A. Herbert Gesner of St. Mary's Church, Scarsborough, N. Y.

After graduation from the General Theological Seminary, the newly ordained deacon expects to begin his ministry in South Dakota, from which missionary district he had recently become a candidate.

PRIESTS

MEXICO—On April 21st, in Christ Church Cathedral, Mexico City, the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, ordained priest the Rev. JOSUE DIAZ. The sermon was preached by the Rev. Lorenzo Saucedo of Guadalajara.

MINNESOTA—The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, ordained priest the Rev. PAUL RUDSAIL PALMER, in St. Mary's Church, St. Paul, Minn., on May 8th.

The candidate was presented by the Rev. Frank Zoubek, rector of St. Mary's Church, and the sermon was preached by the Rev. C. Sprouse, rector of Holy Trinity Church, Houston, Tex., who is a former rector of St. Mary's Church.

The Rev. Mr. Palmer comes from business life, and is a graduate of the University of Minnesota, College of Forestry, and of the Seabury Divinity School. He has been put in charge of Christ Church, Benson, diocese of Minnesota, and of St. Luke's Church, Brown's

Valley, diocese of Duluth, with residence at Benson, Minn.

OKLAHOMA—On the first Sunday after Easter, the Rev. PAUL REESE was advanced to the priesthood by the Rt. Rev. Eugene Cecil Seaman, D.D., Bishop of North Texas, who is in charge of Oklahoma. The Bishop was assisted by the Ven. H. B. Smith, Archdeacon of Oklahoma. Bishop Seaman preached the sermon.

The Rev. Mr. Reese will continue his work at the Church of the Good Shepherd, Sapulpa, where he has been serving his diaconate.

## DIED

EVANS—Entered into life eternal, May 8th, HARRIET ENGLE EVANS, daughter of the late Edward Evans, for many years a faithful parishioner and organist of St. Luke's Memorial Church, Bustleton, Philadelphia, Pa.

"For all the saints who from their labors rest, Who Thee by faith before the world confessed, Thy Name, O Jesu, be forever blessed. Alleluia."

PERKINS—FRANCIS LEPRILETE PERKINS, infant son of the Rev. and Mrs. Louis L. Perkins of St. John's Church, Green River, died on April 12th. The burial services were read by the Rev. R. E. Abraham, rector of the Church of the Holy Communion, Rock Springs.

## MEMORIALS

Charles Blanchard Carter

At a stated meeting of the rector, wardens, and vestry of St. Michael's Church, Auburn, Maine, held on April 6, 1927, the following minute was unanimously adopted:

Whereas, it has pleased Almighty God in His wise providence to call to its eternal rest the soul of our friend and colleague, CHARLES BLANCHARD CARTER,

Therefore be it resolved, that we, the rector, wardens, and vestry of St. Michael's Church do hereby express our deep sorrow at the loss of him who was for us as a "tower of strength," a faithful steward, and a wise counsellor;

Therefore be it further resolved, that we, the rector, wardens, and vestry of St. Michael's Church do tender our sincere sympathy to his widow, Mrs. Claire Scanlan Carter and his mother, Mrs. Seth May Carter, in their bereavement, but lightened with the certain hope by the Resurrection of Jesus Christ our Lord;

And be it further resolved, that a copy of this minute, signed by the rector, wardens, and vestry of the parish, be sent them, and that the same be published in the *North East* and *THE LIVING CHURCH*.

NELSON B. GILDERSLEEVE,  
Rector.

CHARLES E. HOIT,  
GEORGE L. FOSS,  
Wardens.

Anne Eliza Hunt

In loving memory of our devoted mother, ANNE ELIZA HUNT, who entered into everlasting life on the Eve of Ascension, May 24, 1922.

"Ye citizens of heaven now sweetly sing  
An endless Alleluia."

Peyton H. Skipwith

Entered into life eternal, May 25, 1926, PEYTON H. SKIPWITH.

"Enable with perpetual light  
The dullness of our blinded sight."

## RESOLUTION

Thatcher Raymond Kimball

Resolutions of the clergy in the diocese of Massachusetts upon the death of THATCHER RAYMOND KIMBALL.

Resolved, that whereas THATCHER RAYMOND KIMBALL, priest of the diocese of Massachusetts, and rector of the Church of the Epiphany, Dorchester, entered into his rest on May 7, 1927, we, the bishops and clergy of the diocese, wish to express our deep affection for our beloved brother, our thankfulness for his companionship and our appreciation of his faithful service for Christ and His Church.

The Church of the Epiphany, Dorchester, stands as a living memorial to his Christian ministry as priest and pastor.

Resolved, that the deep sympathy of his brother clergy be extended to his family with prayers for the repose of his soul.

Resolved, that a copy of this resolution be sent to his family and to the Church press.

For the clergy of the diocese of Massachusetts,

ALAN MCL. TAYLOR,  
CHARLES NEALE FIELD, S.S.J.E.,  
WILLARD H. ROOTS.



**MAKE YOUR WANTS KNOWN**  
THROUGH  
**CLASSIFIED DEPARTMENT**  
OF  
**THE LIVING CHURCH**

**R**EADERS 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.

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

CLERICAL

**W**ANTED: ASSISTANT PRIEST IN LARGE down town parish, Northwest. Hard work among boys, servers, scouts, young men, neighborhood work, Junior Confirmation classes, some preaching and teaching. Parish house equipped with club rooms, gymnasium, etc. Priest who wants to do a real worthwhile job without consideration of hours or labor will find it here. Salary \$2,000 at the beginning. Possibly more for right man. G-878, LIVING CHURCH, Milwaukee, Wis.

**W**ANTED—1. A PRACTICAL NURSE FOND of caring for elderly persons. 2. A social worker, capable of supervising a laundry where work is done by delinquent girls. 3. A domestic science teacher to superintend canning and preserving during the summer. Applicants must be Churchwomen, in good health. Personal interview necessary. Apply to the MOTHER SUPERIOR, House of Mercy, Valhalla, N. Y.

**POSITIONS WANTED**

CLERICAL

**E**FFICIENT PRIEST SEEKS LOCUM tenens, month or six weeks in summer. Will go west. Address W-884, LIVING CHURCH, Milwaukee, Wis.

**P**RIEST, EXPERIENCED, WISHES SUPPLY work in or near New York, month or six weeks, June 12th till August 1st. Recommended by Bishop. Apply P-889, LIVING CHURCH, Milwaukee, Wis.

**P**RIEST, FIFTY YEARS OF AGE, DESIRES parish in small town, or country, preferably in the East (wife, daughter, and mother). Business training and experience excellent, good personality and excellent preacher. The best of references. G-883, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

**B**Y A CHURCHWOMAN (EXPERIENCED teacher and nurse), position as house-mother, matron, assistant matron, or house-keeper in school or institution. Would accept responsible position with private family as mother's helper, companion, or general supervision. No objection to light household duties. Thoroughly experienced. Excellent references. Address MRS. CLARK, 97 Green Street, Jamaica Plain, Mass.

**C**HURCHWOMAN, TWENTY-FIVE YEARS of age, with secretarial and general office experience in business and educational work, desires employment in or near New York City. Some experience in teaching and directing girls in social activities. Best of references furnished. W-888, LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, O. K.-826, THE LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER DESIRES change. Exceptional experience. Used to full Catholic ritual. Boy or mixed choir. Highest credentials. C-882, care LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER, FELLOW OF American Guild, pupil of Widor, desires supply work for summer. Sound Churchman, good disciplinarian. References. B-885, LIVING CHURCH, Milwaukee, Wis.

**Y**OUNG MAN, SINGLE, AGE THIRTY-FIVE. Experienced undergraduate male nurse, years of training, best references, refined, cultured, an Episcopalian, wishes private case. Willing to travel. State salary, etc. C. ARTHUR CRAMER, care LIVING CHURCH, Milwaukee, Wis.

**APPEAL**

**A**LL SAINTS' CHURCH, NEW YORK, AP-peals for contributions to maintain its steadily growing work on the lower East Side of the city. Our necessary daily expenses are but \$5.00. Will you give at least \$5.00 a year toward this work of our Church in a neighborhood that greatly needs its ministrations? REV. HARRISON ROCKWELL, 292 Henry Street. Contributions received cover 221 days.

**UNLEAVENED BREAD**

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

**INCENSE**

**S**AINTE VINCENT INCENSE—ADDRESS EVERETT R. BARKER, Gen. Del., 316 Huntington Ave., Boston, Mass. \$2.00 per lb.

**ALTAR FURNISHINGS**

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

**VESTMENTS**

**C**ATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

**CHURCH LINEN**

**P**URE IRISH LINEN, AT WHOLESALE prices, for church guilds, rectors, and others. Samples on request. MARY FAWCETT, 115 Franklin St., New York City.

**CHURCH FURNISHINGS**

**P**AINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

**PARISH AND CHURCH**

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

**LENDING LIBRARY**

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

**BACK NUMBERS**

**W**ANTED: COPIES OF VOLUME I OF THE LIVING CHURCH, 1878-1879. If you have any of these early numbers, kindly write THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis., stating price.

**TRAVEL**

**F**OR CLERGY AND THEIR FRIENDS: Month's tour to British Isles, England, Scotland, Ireland, Wales, \$261.61. Sailing from Montreal July 1st and August 5th. THOMPSON TRAVEL BUREAU, Saginaw, Mich.

**HEALTH RESORTS**

**S**T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

**T**HE RETREAT, 64 FOREST HILL ROAD, West Orange, N. J. A private sanitarium with refined home atmosphere for convalescent and chronic invalids. Special attention to diets. MARTHA E. GALATIAN, R.N. CAROLINE E. SMEAD.

**SUMMER RESORT**

**A**DIRONDACKS, THE CRATER CLUB, Essex-on-Lake Champlain, offers to families of refinement at very moderate rates the attractions of a beautiful lake shore in a locality with a remarkable record for healthfulness. The club affords an excellent plain table and accommodation with rooms or individual camps. The boating is safe, there are attractive walks and drives to points of interest in the Adirondacks, good tennis courts, and opportunities for golf. References required. For information relative to board and lodging address MISS MARGARET FULLER, Club Mgr., 233 Broadway, New York, N. Y. For particulars regarding cottage rentals write JOHN B. BURNHAM, Woolworth Bldg., New York City.

**SUMMER CAMPS**

**C**CAMP CASADY, NEAR TOWN OF MINONG, on Lake Gilmore, Washburn County, Wisconsin. An ideal camp for Church boys from eight to fifteen years of age. Enrolment limited to fifty. Season: July 1st to August 30th. Fee, \$325.00 for the season. "Unequaled by any boys' camp in the Middle West for location, equipment, staff, and management." Write at once to the owner and director. REV. THOMAS CASADY, rector of All Saints' Church, 506 South 26th St., Omaha, Nebr.

**C**CAMP POTTAWATOMIE, PAW PAW LAKE, June 27th to September 3d inclusive, for limited number well-recommended Church boys, any denomination. Most beautiful inland lake of Michigan. Healthful recreation. Careful supervision. Episcopal Church. Make early reservation. Address, CAMP POTTAWATOMIE, Coldwater, Mich., until June 15th.

**O**CEAN CITY, N. J.—A COTTAGE FACING the ocean, for boys and young men, especially acolytes, choir boys, and scouts. Twelve years' experience. Reasonable rates. Make early reservations. Information upon request. MR. F. B. WALLACE, care of Rectory, 812 No. 41st St., Philadelphia, Pa.

**O**CEAN WAVE, PEERMONT (AVALON), New Jersey. A salt water camp for thirty young boys. Cottage and tents on beach. Boys accepted for one month. Booklet. REV. W. FULLER LUTZ, M.A., Ambler, Pa.

**FOR RENT**

**F**OR RENT, FURNISHED, IN WELLFLEET, Mass., seven room old Cape Cod cottage. Perfectly comfortable for all year occupancy. Large grounds. For particulars address, Mrs. HUNTING, 172 Prospect Park, West, Brooklyn, N. Y.

**M**ASSACHUSETTS, NORTH SHORE, EAST Gloucester: Most comfortable, attractively furnished house for rent. Season, \$1,200; year, \$1,500. High, quiet location, beautiful view, large porch and lovely tea-garden, eight rooms, four master's bedrooms, two baths, two fireplaces, furnace, gas, and coal combination range, electricity. Owner's general maid, if desired. Highest credentials required, adults preferred. Address 4 GERRING ROAD, East Gloucester, Mass.

**FOR SALE OR RENT**

**C**ASTINE, MAINE. SIX BEDROOMS, Living room, bath, electricity, open fire, furnace, garage. Five minutes to church. Rent three hundred fifty; sale, four thousand. HUNT, 316 West 95th St., New York.

If you don't find just what you want listed in this department insert a Want Ad of your own—the cost is low.

### FOR SALE

**FOR SALE: ATTRACTIVE SUMMER COTTAGE**, on Grand Island, in Lake Superior, four miles from Munising, Michigan. Has eleven rooms, screened sleeping porch, and living porch, bathroom, running water, electric lights, hot air furnace, hot water heater, fine refrigerator. Cottage is comfortably furnished. Is within ten minutes walk of Hotel. Owner has two car garage, small boathouse, on mainland point, nearest island. Also a fourteen ft. row-boat with Johnson motor, included in price, \$7,500. For further particulars, address Mrs. R. R. ELDRIDGE, 419 Cedar St., Marquette, Mich.

**NEW VICTOR ANIMATOGRAPH STEREO**—option for sale. Tripod and two 500 watt lamps. \$60, prepaid. REV. B. O. REYNOLDS, Manitowoc, Wis.

### MISCELLANEOUS

**WANTED, IN MOUNTAINS, SMALL COTTAGE** near church having at least weekly early celebration. B-887, LIVING CHURCH, Milwaukee, Wis.

**WANTED AN ORGAN. ANY PARISH, HAVING** a cabinet organ in first-class condition which they would donate to a poor colored mission in the mountains of North Carolina, are requested to communicate with MRS. FRANCIS HINCKS, St. Luke's Mission House, Rutherfordton, N. C.

### BOARDING

#### Atlantic City

**SOUTHLAND, 111 SOUTH BOSTON AVE.** Lovely ocean view, table unique, managed by SOUTHERN CHURCHWOMAN.

#### Los Angeles

**EPISCOPAL DEACONESS HOUSE**—Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

#### Montrose, Pa.

**ROSEMONT INN, MONTROSE, PA.** Elevation 2,000 feet. Home table. Opens June 1st. Leaflets.

#### New York

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

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**MRS. KERN'S DELIGHTFUL HOME FOR VISITORS.** Remarkable location, near White House and convention auditorium. Unusual arrangements for groups or families. Very fine equipment in rooms and baths. Many private baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

### SISTERS OF THE HOLY NATIVITY

**HOUSE OF RETREAT AND REST, BAY SHORE, LONG ISLAND, N. Y.** References required.

### NOTICE

**THE ANNUAL MEETING OF THE SOCIETY OF THE GRADUATES OF ST. MARY'S HALL, BURLINGTON, N. J.,** will be held on Founders' Day, May 27, 1927, at St. Mary's Hall.

A SESQUI-CENTENNIAL pamphlet from the rector of Christ Church, Philadelphia, reminds us that of the total 56 signers of the Declaration of Independence there were 1 Baptist, 1 Roman Catholic, 2 Quakers, 5 Presbyterians, 13 Congregationalists, and 34 Anglicans.

## 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. Sung Mass and Sermon  
" 8:00 P.M. Choral Evensong  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

### Illinois

#### Church of the Ascension, Chicago

1133 North La Salle Street  
REV. WM. BREWSTER STOSKOPF, Rector  
REV. J. R. VAUGHAN, Curate  
Sunday Services: Low Mass, 8:00 A.M.  
Children's Mass: 9:15 A.M.  
High Mass: 11:00 A.M.  
Work Day Services: Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-9.

### New York

#### Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 8:45 (French), 9:30, 11:00 A.M., and 4:00 P.M.  
Daily Services: 7:30 and 10 A.M.; 5 P.M.  
(Choral except on Mondays and Saturdays)

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.  
Noonday Services Daily 12:20.

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

139 West 46th Street  
REV. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30, 8:15.  
Children's Mass and Address, 9:00.  
High Mass and Sermon, 10:45.  
Vespers, Benediction, and Sermon, 4:00.  
Week-day Masses, 7:00, 8:00, 9:30.

#### Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses, 8:00 and 10:00 A.M.  
Confessions: Saturdays, 9:00 to 11:00 A.M., and 7:00 to 8:30 P.M.

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

#### St. Andrew's Church, Buffalo

3111 Main Street, near Higgate  
REV. CHARLES E. HILL, Rector  
Sundays: 8, Sung Eucharist 11:00, 7:30 P.M.  
Wednesdays and Holy Days, 9:30 A.M.

### RADIO BROADCASTS

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

**KGBU, KETCHIKAN, ALASKA—228** meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

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

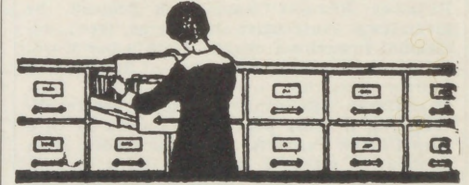
**WHAS, LOUISVILLE, KY., COURIER** Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**WIBO, EVANSTON, ILL., ST. LUKE'S** Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

**WNBR, MEMPHIS, TENN., 316 METERS.** Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. I. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

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

### INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers writing the letter for them, thus saving them time and money.

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis.*

### BOOKS RECEIVED

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

Cokesbury Press. Nashville, Tenn.

*In Conference With the Best Minds.* By Lorne Pierce, editor of the United Church Publishing House, Toronto, Canada. Price \$1.75.

*Expanding Horizons.* By Cornelius Woelfkin, D.D., LL.D., minister of Park Avenue Baptist Church, New York, N. Y. Price \$1.50.

The Jewish Publication Society of America. 219 North Broad St., Philadelphia, Pa.

*A History of the Jewish People.* By Max L. Margolis and Alexander Marx. Price \$4.00.

Little, Brown & Co. Boston, Mass.

*The Case of Sacco and Vanzetti.* By Felix Frankfurter. Price \$1.00.

Lothrop, Lee & Shepard Co. Boston, Mass.

*The Garden of the Little Lame Princess.* By Myrtle Jamison Trachsel. Illustrated by L. J. Bridgman. Price \$1.50.

*Ann at Starr House: and Far Away From It.* By Janet Field Heath, author of *Ann's Family.* Illustrated by Julia Greene. Price \$1.50.

*The Tusk Hunters.* By Francis Rolt-Wheeler, author of U. S. Service Series. Price \$1.75.

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

*Declining Liberty and Other Papers.* By John A. Ryan, D.D. Price \$4.00.

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

*The Colonial Church in Virginia.* With Biographical Sketches of the First Six Bishops of the Diocese of Virginia and Other Historical Papers, Together with Brief Biographical Sketches of the Colonial Clergy of Virginia, by the Rev. Edward Lewis Goodwin, D.D., historiographer of the diocese of Virginia, 1905-1924. With Foreword by the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, and Introduction by the Rev. G. MacLaren Brydon. Price \$6.00.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

*Ownership: God Is the Owner, I Am His Steward.* By Clementina Butler, author of *Pandita Ramabai Sarasvati*. The third book in the Stewardship Series, issued by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Price \$1.00.

Vanguard Press, Inc. 80 Fifth Ave., New York City.

*The Story of Civil Liberty in the United States.* By Leon Whipple. Price 50 cts.

*Where Is Civilization Going?* By Scott Nearing, author of *The Next Step, Education in Soviet Russia, The British General Strike*, etc. Price 50 cts.

### BULLETINS

Central Branch Y. W. C. A. of the City of New York. 600 Lexington Ave., New York City. *Ballard School. 1927-1928.*

Nashotah House. Nashotah, Wis. *The Cloister, 1926-1927.*

### PAMPHLETS

From the Author.

*The Hair-offering.* By H. H. Gowen, University of Washington, Seattle, Wash.

National Child Labor Committee. New York City. *Fourteen Is Too Early: Some Psychological Aspects of School-Leaving and Child Labor.* By Raymond G. Fuller.

The China Society of America, Inc. 19 West 44th St., New York City.

*The Situation in China.* By Stanley K. Hornbeck.

City Club of Chicago. 315 Plymouth Court, Chicago, Ill.

*Report of Foreign Affairs Committee of the City Club of Chicago on Equality for China.*

University of Chicago. Chicago, Ill.

*The Work of the Divinity School of the University of Chicago. Departments and Instructors. The Divinity Student.* Vol. IV, No. 1.

### NEED HELP FOR FLOODED AREA

GREENVILLE, MISS.—Greenville, a city of 15,000, was in the direct path of the first rush of water, April 21st, from the break of the levee at Stop's landing. It was completely inundated and within a few hours 50,000 people of the county were reduced to beggary, and 125,000 industrious and self-sustaining inhabitants of the delta fled from their homes, saving little more than life itself from the deluge.

In the suburbs many homes were swept away, and more than two-thirds of the livestock, necessary to the tilling of the soil, have perished. Hundreds of families in this vicinity have not only lost their possessions but their means of support. The American Red Cross is performing a mighty task in aiding our unfortunate people, but it cannot attempt the rehabilitation of those who need actual cash assistance to take up daily life with some hope of success. Very many of these people turn to our clergy and Church organizations for help. They need not only funds, but bedding and clothing for men, women, and children.

The Rt. Rev. Theodore Du Bose Bratton, D.D., Bishop of Mississippi, Jackson, will have charge of receiving and disbursing funds in this diocese, and checks for this purpose should be sent to him. Clothing and other supplies for the sufferers may be sent to any one of the following clergy in charge of work in or near the devastated area: The Rev. Messrs. L. W. Rose, Greenwood; E. R. Jones, Yazoo City; Edward Maxted, Indianola; William T. Young, Rosedale; Gordon M. Reese and Charles E. Woodson, Vicksburg; and Philip Davidson, Greenville.

## Believe Nanking Outrage Was Plot to Discredit General Chiang

### Reds Striving to Control Moderate Nationalists—Bishop Roots Still in Hankow

The Living Church News Bureau  
Shanghai, April 22, 1927

IT IS GENERALLY BELIEVED IN CHINA THAT the Nanking outrage was deliberately planned by the radicals in Hankow as a means of "breaking" General Chiang Kai Shek, and of blocking a peaceful solution of China's international problems. The result, as the world knows, is that the moderates, or the right wing of the Nationalist party, have definitely broken with the Communists, and have set up another government in Nanking, which they will seek to purge of Russian influence.

While it is a serious misreading of facts to speak indiscriminately of the Nationalists as "Red," the *Kuomintang* (Nationalist party) is, nevertheless, finding itself at present very much embarrassed by such a development of Communist propaganda within the party ranks as gravely to endanger the success of its original constructive, democratic program of reform. General Chiang and his associates at Nanking will have the good wishes of the more stable Chinese, as well as of many foreigners, who feel it is idle to look for "salvation" for China either from the utterly unprincipled, feudal war-lords of the Peking government, or the equally unprincipled Communist leaders in Hankow, who ordered the Nanking tragedy. The hope for the future lies rather in the great body of awakened, progressive, high-minded Chinese, who are strongly Nationalist but also strongly anti-Communist.

This moderate group, the right wing of the Nationalist party, has been somewhat naive in thinking it could enjoy Russian aid without being subjected to Russian propaganda. They have been playing with fire, and now (at Nanking on March 24th) they have been burnt. Whether or not it is too late to put out the red flames now burning brightly in Hunan and Hupeh only the future can tell, but, those of us who were here in Shanghai last week, and saw with what vigor General Chiang's subordinates disarmed the radicals and are doing the same in other places, feel sure that, though he and the moderates may ultimately be overwhelmed by the Communists, it will not be done without a struggle. Some think that history will repeat itself, and that Chiang Kai Shek will be a second Kerensky. The answer to that question may depend largely on the policy of the powers toward China in the months to come. It was Russia's sympathy with China's nationalistic aspirations, her readiness voluntarily to renounce the hated "unequal treaties," and her offers of help, which the other powers refused to give, that first drew Sun Yat Sen and the *Kuomintang* into alliance with the Soviet. In recent months the powers seem to be learning their lesson, and have adopted a very liberal attitude toward China's hopes for a new status in the family of nations. It is greatly to be hoped that the present liberal policy will be steadfastly pursued, so that the Nationalists will be convinced of the active sympathy of the "Christian" nations with their own ideals for a modern China. Any other policy will only serve to strengthen

the Communists, by driving all classes in China together to oppose the foreigner.

#### "RED TERROR" IN HUNAN

In the meantime conditions in Hunan and Hupeh, the centers of Communist influence, are going from bad to worse. Reports from Changsha, recently brought out by the Rev. Cary Fang, our priest there, who had to flee for his life, describe a real "Red Terror." Owners of land or houses who do not flee are put to death and their property confiscated by the Peasants' Union. Our own Church property there is now occupied by soldiers.

At Hankow matters are at present so critical that what is left of the American community is required by the consul to sleep on board a ship in the river. Bishop Roots bravely holds on there in order to shepherd his Chinese flock, and with him still are three men—Mr. Hollander, the mission treasurer; John Littell, and Dr. Wakefield. That is all that remains today in the diocese of Hankow which six months ago boasted a foreign staff of well over a hundred workers! Word has come today that Edward Littell is on his way to Shanghai, bringing with him all deeds of mission property in the Hankow diocese.

It is remarkable that up to the present, in spite of the ascendancy of radicals in Hankow, so inimical to Christian and "foreign" interests, both Boone School and Central China University, as well as the majority of our primary schools, are still in operation. This is chiefly due, I believe, to three factors: (1) The conscientious work of Francis C. M. Wei, president of C. C. U., who by his wisdom and tact has repeatedly brought the institution safely through the crises that have been continually arising, and who has persistently made contacts with the prominent educational leaders of the new government, expressing our desire to cooperate with their plans for the betterment of the educational system of the nation. (2) The work and the personality of Bishop Roots. Ever since the coming of the Nationalists to Central China he has sought to establish friendly human relations with the leaders of the government, and it is hard to believe that even Borodin, Dr. Hsu Ch'ian, and the Communists could come to know Bishop Roots without being better men for it, and more kindly disposed toward both Christianity and foreigners. One of the mission workers who has lately been in close contact with the Bishop in office work said to me two days ago, "I feel like a better person whenever I am in the Bishop's presence." (3) The splendid spirit of the students, who have tried to protect the institutions from destructive student elements, while themselves cooperating prominently in constructive ways in the general student movement. This has undoubtedly done much to convince others that Christian students are not "foreign slaves," "destroyers of the nation," etc., as they have been declared by some to be. How long these educational institutions will be allowed to continue it is impossible to say, but it is nothing less than a triumph that under such adverse conditions, and without compromising their fundamentally Christian character, they have lasted as long as they have. It shows that the work of missions has not been in vain when, without the presence of a single

foreigner, the Chinese staff can go right on with such a responsible work as the carrying on of a university. However, it is almost certain that if the Communists continue dominant in Central China, they will seek to make all schools such centers of radical propaganda as would make it worse than useless for any Christian school to attempt to carry on.

The women's department of the Church General Hospital, Wuchang, is also carrying on its blessed ministry of healing under a Chinese staff of doctors and nurses.

Although even the immediate future is hidden, it does seem reasonably certain that China's internal and international problems will not clear up sufficiently for foreign workers to return to inland sta-

tions for some months to come, and if the Communists should eventually win out, the day of the foreign missionary in China is probably at an end. In view of this, some members of the mission, with the Bishop's permission, are proceeding home at once, and some are seeking mission work in other far Eastern dioceses like Japan or the Philippines. The Bishops of Singapore and Calcutta have cabled, offering work for a few priests. Still others are simply waiting here in these beautiful surroundings of St. John's University to see a little more clearly how things are going to develop. In the meantime we are all very much in debt to Bishop Graves and the staff of St. John's for the many hospitalities being shown us.

EDMUND L. SOUDER.

## Bishop of Bombay Expresses Views in Regard to Prayer Book Revision

New Bishop of Wangaratta—Candidates for Orders Still Decreasing—Bishop of Melanesia Resigns

The Living Church News Bureau  
London, May 16, 1927

THE BISHOP OF BOMBAY, WHO IS ON A visit to England, writing to the *Times*, expresses the views of what he describes as "the daughter Churches" on the subject of the new Prayer Book. I extract the following from Dr. Palmer's long letter:

"We look on at the present discussions in England with some anxiety, because we see members—most of them also ministers—of the Mother Church preparing, apparently, to continue the struggle over the Prayer Book by acting against the decision when it has been made. What else can the argument that the composite Prayer Book will not bring peace to the Church mean? If they do this, the Church of England will be obviously incapable of self-government, and they will have made it so. It puzzles me that good and earnest clergy apparently fail to recognize the primary nature of their obligation to accept the decisions of the Church which they serve, and especially in a case like the present, when they have had the fullest opportunity of contributing to those decisions. May I reason with them?

"(a) Does any one of them say that his contention is so true and so vital that he must act on it? Every one else could say that; and, if every one did, where would the Church be?

"(b) Undoubtedly they have a right to be heard before the Church makes her decision. But they have been heard—all of them—for twenty years!

"(c) Undoubtedly, also, they have a right to their opinions. But the Church has a superior right to its corporate opinions. The obligation that rests on the minister is not to change his opinion, but to govern his actions by the decision of the Church, whether he likes it or not. If this is incompatible with his conscience, then he must cease to act as a minister.

"(d) Every one ought to accept this obligation freely. It is as great a shame to the Church to depend on penalties in order to secure the obedience of its ministers as it is to lapse into anarchy.

"(e) Undoubtedly, again, the power of legislation includes the power of altering legislation. Those who dislike certain things in the composite Prayer Book are quite free to endeavor, in the future, by constitutional means, to get it improved. But the days when it was possibly justifiable to disobey the law because there

was no constitutional means of getting it altered have passed."

### PROTEST AGAINST REVISION OF IRELAND PRAYER BOOK

Strong protests against any further revision of the Book of Common Prayer of the Church of Ireland were made at the recent vestry meetings in Belfast and other parts of Ireland. The Anglo-Catholics, who are but a small minority of the Church in Ireland, had advocated further revision, and this appears to have caused alarm to the Protestant section.

At a meeting of the select vestry of St. Barnabas' Church, Belfast, the following motion was carried:

"That this meeting of St. Barnabas' general vestry protests in the strongest possible manner against any tampering with the Book of Common Prayer of the Church of Ireland, which was recently so carefully revised."

The mover of the resolution said that at the present time the Church of England was torn to shreds by certain additions to the Prayer Book, and it was painful to read about the actions taken in some of their churches. As members of the Church of Ireland they were thoroughly satisfied with the careful revision which recently took place in the Book of Common Prayer for the Church of Ireland, and they strongly protested against further revision suggested by clergymen who called themselves "Anglo-Catholics."

### NEW BISHOP OF WANGARATTA

A message from Melbourne, Australia, announces that the Very Rev. John Stephen Hart, Dean of Melbourne, has accepted the Bishopric of Wangaratta.

The Bishop of Wangaratta exercises jurisdiction over northeast Victoria, with an area of 16,000 square miles and a population of nearly one hundred thousand, about thirty-seven thousand of whom are returned as belonging to the Church population. The impending resignation of Dr. T. H. Armstrong, who was appointed Bishop twenty-five years ago, was announced last October. His successor, the Very Rev. Mr. Hart, graduated at Melbourne in 1887, and was ordained six years later. All his ministerial work has been done in Victoria. He was successively incumbent of Holy Trinity, Benalla; of St. Anselm, Middle Park, Melbourne; and of St. Martin, Hawksburn. In 1914 he became warden of Trinity College, Melbourne, and in 1919 he was appointed

Dean of Melbourne, of which he was already a canon.

### NEW CROCKFORD'S CLERICAL DIRECTORY

The serious position created in the Church of England by the continued inadequacy of the number of candidates for ordination is emphasized in the preface to Crockford's Clerical Directory for 1927, the fifty-seventh issue, which has just been published by the Oxford University Press.

After pointing out that the number of candidates offering themselves during the year ended September, 1926, in the provinces of Canterbury and York was 354, as against 350 in the previous twelve months, the editor says:

"There is no apparent prospect of any considerable increase in the immediate future. It looks as if the Church of England cannot count on more than about three hundred and fifty new recruits a year for some time to come. Of these a very large number are quite unable to provide themselves with an adequate education. The average age of the existing clergy was said, a short time ago, to be nearer sixty than fifty, and this means that the rate of death and retirement, which appears at present to be about five hundred and fifty per annum, will accelerate rapidly during the next ten years. The situation is in reality even worse than the bare figures suggest. Additions to the Prayer Book may enrich public worship in various ways, and the Church Assembly may pursue its ideals of efficiency with unabated satisfaction to itself. But all the while the backbone of the Church is being slowly broken by the fact that men to do the work are not forthcoming. It is equally difficult either to assign a cause or to suggest a remedy. But we doubt whether the importance and urgency of the question have yet been realized by the laity, even by the House of Laity. It is not too much to say that if the history of the last ten years is continued for another ten, the effective maintenance of the parochial system will have become impossible in all but a few favored localities. Anything which can fairly be called the Church of England will have ceased to exist, and its place will have been taken by the sporadic activities of a denomination."

### RETURN OF BISHOP OF LONDON

The Bishop of London is expected to arrive at Victoria Station on the completion of his world tour tomorrow (Saturday) evening. His first public engagement is to preside at the annual public meeting of the Church of England Waifs and Strays Society at the Church House, Westminster, on Thursday next, May 12th, when Princess Arthur of Connaught will receive presentation purses.

### BISHOP OF MELANESIA TO RESIGN

A Reuter telegram from Wellington, New Zealand, states that the Bishop of Melanesia, the Rt. Rev. John Manwaring Steward, has forwarded his resignation to the Primate of New Zealand on grounds of ill health. The resignation will not, however, take effect until next year.

GEORGE PARSONS.

### ORTHODOX CHRISTIANS CELEBRATE IN DETROIT CHURCH

DETROIT—St. John's Church, Detroit, extended its hospitality to five thousand Eastern Orthodox Christians on the occasion of their celebration, according to the Julian calendar, of Easter, which began at 11 p.m., April 23d. Detroit has ten Eastern Orthodox congregations. Two of these have transferred from the Julian to the Gregorian calendar, and celebrate the feast at the same time as the other Catholic Churches.

## Bishop Farthing Speaks of Church's Great Task at Montreal Diocesan Synod

Memorial to Late Editor of Canadian Churchman—Death of Canon H. C. Dixon

The Living Church News Bureau }  
Toronto, May 13, 1927 }

IN THE COURSE OF HIS CHARGE TO THE synod of the diocese of Montreal, Bishop Farthing spoke of the Church's great task as follows:

"The task committed to the Church by her great head, Jesus Christ, is the greatest in the world—it is nothing less than to establish upon earth His kingdom of righteousness. Men of the world do not always realize what a very practical thing righteousness is. It is the basis of all stability in human affairs. Experience is demonstrating this daily, but men are too 'slow of heart' to perceive it. Look over our own Dominion; investigations into scandals in public administration and in commercial life have become epidemic; and conferences to remedy existing abuses have become a wearisome and time-wasting habit. Look over the world; national enmities and suspicions abound, and bloody war is working its inevitable havoc. Men are working for peace to the accompaniment of the clang of armaments, whereby they hope to frighten the world to avoid war. There can be no abiding happiness among nations so long as war clouds hang over us. If the so-called Christian nations were to lay down their arms today it would not secure the peace of the world, for a defenseless Christendom would only arouse the cupidity of our enemies, who would hasten to destroy us ruthlessly.

"All thoughtful people realize the existence of evil in the world, and lament its consequences. The source of evil is in the heart of man. To stop the doing of evil we must reach the source and convert the heart from the world to Christ. So long as the dollar mark is the symbol of men's lives, so long will morality decline, and scandals, that shock even the world, prevail. There must be a readjustment of values, a turning from the quest of the material to the spiritual. When the Cross of Christ is the symbol of life, righteousness rules in the affairs of men. To effect this means much more than an investigation, conference, and legislation; it means conversion. The Church, not Parliament, must bring in the reign of righteousness. The right will not be done among men until their hearts have been converted from Mammon to God, and men in every position and walk of life realize their individual accountability to God for every detail of conduct.

"The Church must boldly and fearlessly preach the necessity of this conversion to Christ, for until He rules, we can never have the fruit of His righteousness on earth."

The synod sermon, a masterly discourse, was preached by Dr. T. C. Macklem, former provost of Trinity College. Dr. Greer, principal of Bishop's College, presented the work of the college, and Canon Vernon that of the council for social service, while the Bishop spoke of the development of social welfare work in the diocese.

PORTRAIT OF DR. M'INTYRE UNVEILED AT WYCLIFFE COLLEGE

Sheraton Memorial Hall, at Wycliffe College, Toronto, was crowded to capacity for the annual commencement exercises, when degrees were conferred on the students and a portrait unveiled of the Rev. Edward Alexander McIntyre, late professor of Systematic Theology and Apologetics at Wycliffe College and editor of the *Canadian*

*Churchman*. The president, Dr. N. W. Hoyles, K.C., presided for the first part of the evening, the chair being taken later by the Rev. Canon H. J. Cody.

VALEDICTORY SERVICE AT TRINITY COLLEGE

A stirring admonition to build a strength of character which would enable them to stand as men and as priests, was delivered to the present session in the faculty of divinity at the University of Trinity College by the Rt. Rev. Derwyn T. Owen, Lord Bishop of Niagara, at a valedictory service in the college chapel.

The service, which took the form of evening prayer, was intoned by Dean H. T. F. Duckworth, and he was assisted by the Rev. Provost Cosgrave. The Rt. Rev. James F. Sweeny, Lord Bishop of Toronto, said the concluding prayers and pronounced the benediction.

PRESENT ILLUMINATED ADDRESS TO DR. RENISON

On Tuesday evening, April 20th, the executive committee of the diocese of Niagara entertained at the Hamilton Club in honor of the Ven. Archdeacon Renison, who has accepted the rectorship of Christ Church, Vancouver. Bishop Owen presided at dinner, at which thirty-five laymen and clergy were present.

DEATH OF CANON H. C. DIXON

The Church in Toronto mourns the death of the Rev. Canon H. C. Dixon.

Active almost to his last day, his death was really due to a stroke which he suffered as a result of the effort he put into preaching a sermon at his old church, Trinity East. He collapsed before finishing his sermon, and was carried out of the pulpit. On the next night he went back and delivered a lantern lecture in the church.

He was seventy-six years old and the effort was too great. He was taken ill and in a few days passed away. His widow, two sons, and a daughter survive him. Leonard, one of his sons, is a missionary now home on furlough from India.

The late Canon Dixon was known all over Toronto as "the Good Samaritan of the east end." His was a life of service. He lived among and for the poor. His Trinity parish was reputed to be the most poverty-stricken part of the city. But it was a self-respecting poverty, and the people of his church were earnest workers and achieved remarkable results with the resources at their hand.

LEGACIES FROM QUEBEC CHURCHMAN

Several charitable institutions benefit in Quebec through the will of the late Andrew William Boswell.

He bequeaths to the Church of England Female Orphan Asylum at Quebec \$2,000. The rector and warden of the Cathedral of the Holy Trinity of Quebec are left a legacy of \$1,000. A like sum is left to the rector and warden of St. Matthew's Church. The sum of \$5,000 is bequeathed to the rector and church wardens of Holy Trinity at Quebec for its upkeep. Another \$5,000 is left to provide a dwelling for the curate of Holy Trinity of Quebec.

## Bishop Manning Celebrates Sixth Anniversary of Consecration as Bishop

Commencement of General Theological Seminary—Founders' Day at All Saints', New York

The Living Church News Bureau }  
New York, May 14, 1927 }

WEDNESDAY, MAY 11TH, THE SECOND day of this year's diocesan convention, was the sixth anniversary of Bishop Manning's consecration, and the day following, Thursday, the 12th, was his sixty-first birthday. He was the recipient of congratulations and good wishes, not only from the convention delegates, but from a host of friends throughout the country. Under his leadership the diocese of New York has accomplished much in these six years. One thinks, especially, of the magnitude of the task assumed chiefly by him in the resumption of the Cathedral construction, the fulfillment of his pledge made at the New Orleans convention that the diocese would give a quarter of a million toward wiping out the national deficit, and this year past has seen the diocese of New York making the best record that it has ever made toward paying its obligations to the national Church. The present Bishop of New York has, within the diocese, the loyalty and affection of his clergy and laity; in the community, his is a place of leadership that is, perhaps, second to none.

COMMENCEMENT AT THE SEMINARY

The General Theological Seminary announces that Wednesday, May 25th, will be observed as commencement day. The

exercises of the week will begin with the preaching of the sermon on Monday the 23d, by the Rt. Rev. Frank William Sterrett, D.D., Bishop Coadjutor of Bethlehem. Tuesday will be devoted to the visiting alumni of the Seminary. At 10:30 will be said a requiem for deceased alumni and former students. After luncheon the alumni essay will be read by the Rev. Stanley Brown-Serman, whose topic is *The Priest as Teacher*. From 4 to 6 occurs the annual reception by the faculty to the trustees, alumni, and students. The commencement exercises, which begin at 11 o'clock, will include an address by Dr. Walter Hullahen, president of the University of Delaware. The class of '82 will hold a reunion during the week.

COMMENCEMENT AT ST. FAITH'S TRAINING SCHOOL FOR DEACONESSES

On Thursday of this week the New York Training School for Deaconesses held its annual graduation exercises in the Chapel of St. Ansgarius, Cathedral of St. John the Divine. There were eleven graduates. The sermon was preached by the Bishop of New York, who also officiated in the setting apart of two as deaconesses. A feature of the service was the first public use of a hymn, *Spiritus Sanctus*, composed by the Very Rev. Dr. Howard C. Robbins, Dean of the Cathedral, and dedicated by him to his former charges, the congregations of St. Paul's Church, Englewood, N. J., and the Church of the Incarnation, New York. Following this termination of the scholastic year, St. Faith's House will remain open during the sessions of the

Columbia summer school to afford home privileges to a number of young women who will come to the city for its courses.

#### NATIONAL GUARD SERVICE

When on Sunday, May 8th, the members of squadron A of the New York National Guard marched to the Church of the Heavenly Rest for their annual memorial service, it was the thirty-eighth time that they had united to pay tribute to the memories of their former comrades at the invitation of this parish. Veterans of the World War, Mexican Border, and Spanish-American Wars, joined in the pilgrimage. At the church the men were addressed by their chaplain, the rector of Heavenly Rest parish, the Rev. Dr. Henry Darlington.

#### 103RD ANNIVERSARY AT ALL SAINTS' CHURCH

All Saints' Church, Henry Street, will observe Friday, May 27th, as Founders' Day, which marks the 103rd anniversary of the founding of this work at its present location. The first service on May 27, 1824, was made possible by the efforts of the Rev. William A. Clark, later the first rector, who sold his library to raise the necessary funds.

#### LEGACY TO ST. JAMES', FORDHAM

By the will of Mrs. Lucy S. White, whose father, Gustav Schwab, president of the North German Lloyd Steamship Co., was a former warden of St. James' Church, \$5,000 has been left to the church. The present rector is the Rev. Dr. Pelton.

HARRISON ROCKWELL.

meeting of the Federation would be in Chicago.

#### CLERGY CONFERENCES

On May 10th, Dr. Wood and the Rev. E. N. Schmuck, both from the National Council, met more than sixty clergy of the diocese in a series of conferences at St. James' Church, which began with a celebration of the Holy Communion at 9:30 A.M., the rector, the Rev. Dr. D. H. Browne, being celebrant. Dr. Wood gave three helpful talks during the day and the Rev. Mr. Schmuck gave a frank talk on the Vestry Conference. Other speakers were the Rev. George H. Thomas, Edward J. Rogerson, G. A. Mason of Trinity, Highland Park, and H. H. Adams of St. Peter's Church, Chicago.

#### CONCERT OF LAKE FOREST CHURCH

On Tuesday evening, April 19th, in the Gorton School auditorium, Lake Forest, the choir of the Church of the Holy Spirit gave a concert under the direction of Arthur Ranous, choirmaster. Arthur Kraft, of St. Bartholomew's Church, New York, was the soloist.

On Thursday evening, May 5th, a large audience enjoyed the presentation of the comedy "Dulcy" by the Cloisters Mimmers of St. Chrysostom's Church, Chicago, in the auditorium of the parish house of the Church of the Holy Spirit, Lake Forest.

#### WOMAN'S AUXILIARY MEETING

The Rev. Dr. Patton, the Rev. Fr. Schmuck, and Miss Lulu Ervin all spoke at the monthly meeting of the diocesan Woman's Auxiliary on May 5th. Dr. Patton told of the work of the American Church Institute for Negroes in training picked boys and girls for leadership among their people. There are now 12,000,000 Negroes in the United States. The masses can be reached only through competent leaders. "Nine out of ten," said the speaker, "will do what the tenth man tells him, if he tells it interestingly and does it himself." That is the idea which the Institute is carrying on. An Institute school is being established in each of the southern states, thirteen in all. Dr. Patton also referred to the new Chicago building to be set up at Lawrenceville. Fr. Schmuck, who is also working with the Institute, told how highly the work of the Institute is rated by educators generally.

Miss Ervin, the Chicago representative of the American mission to lepers, gave a sketch of the work done by that organization at the Government Hospital at Carville, where a 400-acre plantation has been turned into a leper colony. At Carville there are lepers from thirty-eight states. With the modern treatment of this sad disease, a new day has come for the victims. Cures are being made after a long period of isolation. When released, the patients are free to go anywhere and there is no danger of infection. H. B. GWYN.

#### FILLS NEW POSITION OF NATIONAL COUNCIL

ROCHESTER, N. Y.—Miss Frances Rose Edwards, who for six years has been director of religious education in St. Luke's Church, Rochester, has taken an important position with the Department of Religious Education of the National Council in New York City. She is to be secretary of the Church school curriculum, a position just created. Her position at St. Luke's Church has been filled by Miss Marion R. Peake, a member of that parish, and a student at the Normal School for teachers in that city.

## Magnitude of Negro Problem Discussed by Speakers at Chicago Church Club Dinner

### National Council Members Meet With Clergy—Diocesan Woman's Auxiliary Meeting

The Living Church News Bureau  
Chicago, May 14, 1927

THE MAGNITUDE OF THE NEGRO PROBLEM and the great opportunity that the whites, particularly of the Church, have to help solve the problem, was ably set forth by "Nation Wide Campaign Patton," as he was affectionately designated by Bishop Anderson at the Church Club dinner on Monday evening, May 9th. It was the annual meeting of the club and was held at the Auditorium Hotel. In Chicago we may think we have a Negro problem of our own, with nearly 200,000 Negroes throughout the city, but our problem is as nothing compared, for example, with Georgia, with its 300,000 Negroes. The Rev. Dr. Patton said that the American Church Institute is proving itself capable of meeting this tremendous problem. It is the only national corporation which can speak with national authority. This fact and the efficiency of its work so impressed John D. Rockefeller that he made a generous gift of \$200,000 to the institute. Even such institutions as Tuskegee cannot meet the whole problem, and the Church Institute supplements Tuskegee and other schools. The Rev. Dr. Patton praised the work done by H. A. Hunt at Fort Valley School, Georgia, and also the work done at St. Paul's, Lawrenceville, Va., both of which are in the thick of the black belt. Our great advantage in Negro work is that practically all Negroes believe in God and they crave intelligent Christian education. Their concept of education includes religion; and institutions like St. Paul's School supply their religious demand. Bishop Anderson has suggested that the diocese of Chicago sponsor a Chicago building at Lawrenceville. The suggestion has been acted upon and a building to cost approximately \$35,000 is planned. At the conclusion of his speech on Monday evening, Dr. Patton announced that Julius Rosenwald had promised that he would give the last \$10,000 of the \$35,000 required.

Dr. John W. Wood held the attention of the company in his talk on the situation of the Church in China today. He said that present conditions are largely the result of the establishment of Bolshevism and Sovietism in China. When Great Britain

and the United States refused to hear Sun Yat Sen's call for help against the rising tide of radicalism, that great national leader turned to Russia. So came Bolshevism with all its hellish propaganda. Dr. Wood referred to the tragic incident at Nanking on March 23d, which, he said, was engineered by the Nationalist government at Hankow. Such incidents are inevitable, so long as the United States and Great Britain fail to take a firm stand. He deplored the fact that the people of the United States are being misled by insidious propaganda such as that put forth by certain Chinese students in the middle west. "Every effort is being made by the Soviets and their kind to isolate the United States especially from Great Britain, and we must not stand by and let Russia stab Great Britain in the back," he said.

"There is no better work being done in China today than that by our own missionaries," he continued. "The work of the Church has largely been given over into native hands, though the American missionaries personally do not want to leave China. However, they feel that they must leave if they are not to embarrass their own government. St. John's University has been closed, as have schools like St. Mary's and St. Hilda's." Dr. Wood felt that the emphasis that the American Church had always put on Christian education in China had been very wise. None could prophesy as to the future of the Church in China. The problem was sadly complicated by official Communistic atheism, largely sponsored by Nationalists through the influence of Russia.

A pleasing feature of the evening was the singing by members of the colored glee club from Lawrenceville, Fort Valley, St. Paul's, and Richmond schools, under the skilled direction of Joseph M. Matthews.

At the session of the Church Club, Walter B. Patterson, Evanston, was elected president; C. D. Dallas, vice-president; Joseph Boyle, executive secretary; Julius F. Stevens, recording secretary; and Angus S. Hibbard, treasurer.

The club has done notable service during the past year, particularly in its publicity bureau, which is in charge of Joseph Boyle, editor of the *Diocese of Chicago*. The club has been responsible for the Lenten noonday services in the Garrick theater. Angus Hibbard, who with Mr. Boyle represented Chicago at the Federation of Church Clubs recently held at Briarcliff, N. Y., announced that the next

## Anniversary of Church Sextons' Association in Philadelphia

### Church Woman's Club Opens New Quarters—Meeting of Norristown Catholic Club

The Living Church News Bureau  
Philadelphia, May 14, 1927

BISHOP GARLAND, DEAN COXE, THE REV. Granville Taylor, Dr. Toop, Frs. Conkling and G. W. Lamb were among the speakers at the luncheon of the Protestant Episcopal Sextons' Association at its twenty-third anniversary, May 10th, at the Chapel of the Mediator. It is doubtful if there is anywhere in the American Church anything to equal this association. It was founded by the late Fr. Herbert H. P. Roche, then rector of the Church of the Transfiguration, to work for a high standard of efficiency, promote the selection of fit men, and enhance the dignity of the sexton's work. It has made for a spirit of fellowship, and a sense of responsibility, individually and as members of an order. Meetings of the association are held monthly, and the annual gathering is an all-day affair, beginning with a corporate Communion. There are seventy-two members. Officers elected this year were: president, John Taylor, St. Martin's in the Field, Chestnut Hill; vice-president, William Bagiey, Holy Apostles; treasurer, John Needham, St. James; secretary, John Parker, Chapel of the Mediator. Mr. Parker has served six years. William Schneidt, St. Luke's, Germantown, is the retiring president.

#### CHURCH WOMAN'S CLUB

The Church Woman's Club of the diocese of Pennsylvania opened its new rooms with a service and housewarming Saturday last. Evening Prayer was sung in St. James' Church. About half of the more than 800 members were present. Procession was then made to the rooms, which are part of the parish house of St. James', but which have their own entrance.

Founded some seven years ago by a group of twelve headed by the late Mrs. Pilsbry, the club has made its largest growth the past year. It has had quarters at Church House, and its program included lectures by Dr. Leicester Lewis on movements in the Church. Future activities are being planned by a strong program committee, which hopes to present such subjects as the architecture and literature of the Church, and to develop a musical organization with a chorus. Christian fellowship among women is the keynote. The acquisition of quarters by courtesy of St. James' parish is a step forward.

#### MEETING OF CATHOLIC CLUB

The May meeting of the Catholic Club was held at St. John's Church, Norristown, May 9th, entertained by the rector, the Rev. James M. Niblo, in his new rectory, and at luncheon at the Norristown Club. The speaker was the Rev. William Pitt McCune on Some Recent Books on the Resurrection; Fr. E. G. Selwyn in Essays Catholic and Critical, was especially commended.

#### PROVINCIAL Y.P.S.L. CONVENTION

Twenty-two representatives from nine parishes left today for the third annual convention of the Young People's Service League of the province of Washington.

They all wore new badges, made from the winning design in a recent prize contest. It bears the letters Y.P.F. on a cross somewhat of the proportions of the Geneva

cross, but with slightly longer arms. Their ends are connected with straight lines to form an octagon, the traditional shape of the font. Behind the cross are seen five concentric circles, representing the five fields of service, as the four equal arms of the cross refer to the four objects of the organization: worship, study, service, and fellowship.

CHARLES JARVIS HARRIMAN.

## Hundreds of Nurses Attend Florence Nightingale Service in Brooklyn Church

### Bishop Stires Plans for New Hospital—Memorial to Late Rector of Brooklyn Church

The Living Church News Bureau  
Brooklyn, May 16, 1927

THE FIRST FLORENCE NIGHTINGALE Memorial service in St. Ann's Church, Brooklyn, was attended by 950 nurses in uniform on Sunday, May 15th. Such a service in the Cathedral of St. John the Divine in Manhattan on the corresponding Sunday the past two years brought together so large a congregation of nurses that it was deemed advisable to divide the territory and hold a separate service in Brooklyn. Delegations were present from twenty-four hospitals, representing both the school of nursing and also the alumnae associations, and including city hospitals, Church hospitals of the Roman Catholic, the Methodist, the Norwegian Lutheran, and the Episcopal bodies, and Jewish hospitals. Though most of the hospitals represented were in Brooklyn, yet Jamaica, Flushing, Mineola, and Long Island City were also present. Organizations of graduate nurses also represented were the Visiting Nurse Association, the Red Cross Nursing Service, the Maternity Center Association, the Industrial Nurses' Club, and Jane Delano Post of the American Legion.

It is expected that this will become an annual service on the Sunday nearest to Miss Nightingale's birthday, May 12th.

#### HOSPITAL CAMPAIGN INITIATED

At a luncheon in the Hotel Bossert on Friday, May 13th, Bishop Stires disclosed to a hundred laymen of his diocese his plans and ambitions for a new St. John's Hospital. As told in this column recently, the board of managers of the Church Charity Foundation has determined to begin at once the construction of the first unit of this hospital. About half the cost of this first unit is in hand, but Bishop Stires wishes to raise not merely enough to pay for the first section, but to build the entire hospital without delay. He has accordingly inaugurated his appeal for \$1,000,000 for this purpose. Bishop Stires declared that it was of the essence of Christianity that the Church should care for the sick. The aim of a Church hospital is to minister to soul and body in the name of Christ. Moreover, what the Church does in that Name must certainly be done in the best possible way. A Church hospital in any community ought to be the best, in every sense, that the community can boast. Such St. John's Hospital had been, when it was built in 1882, but now the building is obsolete, and must be replaced with an entirely new hospital. Again, the endowments of the Church Charity Foundation, which have now reached the total of \$2,500,000, offer a practical guarantee

of the permanence of the institution. Donors to the new building fund have every assurance that their gifts will be perpetuated in human service.

The Bishop is confident that the people of the diocese will rally to his support on this project which he rates as the first in importance in the diocese at present.

#### MEMORIAL TO THE LATE REV. JOHN WILLIAMS

In Calvary Church, Brooklyn, was dedicated Sunday morning, May 8th, a new altar rail of brass and oak, erected in memory of the late rector of the parish, the Rev. John Williams. The rail is the gift of Mrs. Williams and her son, John Williams, Jr. John Williams, Jr., has lately applied to Bishop Stires to be received as a candidate for Holy Orders.

CHAS. HENRY WEBB.

#### NORTH CAROLINA WOMAN'S AUXILIARY MEETING

SALISBURY, N. C.—Electing Mrs. Frank S. Spruill as its president, hearing reports of gratifying progress made in all phases of its work, and listening to addresses by four bishops, the Woman's Auxiliary of the diocese of North Carolina held its annual convention in St. Luke's Church, Salisbury, April 26th to 28th.

The four bishops on the program were the Bishop and the Coadjutor of North Carolina, the Rt. Rev. Joseph B. Cheshire, D.D., and the Rt. Rev. Edwin A. Penick, D.D., the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, and the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia. Bishop Cheshire spoke of the great work accomplished in his diocese by the Woman's Auxiliary. Bishops Penick and Thomson made devotional addresses, and Bishop Finlay's address dealt particularly with rural work. After the different reports were read, a visit was made to one of the best-equipped and most active rural churches in the state, that of Christ Church, Cleveland.

#### WESTERN NEW YORK MEETING OF CHURCH SCHOOLS

HORNELL, N. Y.—The annual meeting of the Church school service program of the Bath district, diocese of Western New York, was held in Christ Church, Hornell, Saturday, May 7th. The preacher at the opening service was the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor, at which time the parishes presented their Lenten offerings. At the business meeting in the afternoon the Rev. Herbert Hawkins, O.H.C., gave a very interesting talk on Liberia, after which the reports of the parishes were read. At the closing service in the church, Bishop Ferris, acting for the district, awarded banners to the various schools.

## A More Inclusive Christianity, Watchword of Catholic Conference in Baltimore

### Lenten Offering of Maryland Schools—Legacy to Church Mis- sionary Society

The Living Church News Bureau  
Baltimore, May 7, 1927

WITH THE PURPOSE OF AROUSING greater interest in the Catholic Congress to be held in the fall, a Catholic conference was held in St. Luke's Church, Baltimore, May 3d. In the morning a solemn High Mass was said, at which the Rev. V. O. Anderson, of St. Agnes' Church, Washington, was the officiant, with the Rev. Dr. William A. McClenthen, of Mt. Calvary Church, Baltimore, deacon, and the Rev. H. N. O'Connor, of St. Luke's Church, Baltimore, subdeacon. The preacher was the Rev. Frank L. Vernon, D.D., of St. Mark's Church, Philadelphia. A dominant note in his sermon was that "a more inclusive Christianity is the watchword of the Catholic conference, in order that we may with a greater force effectively fight evil."

After luncheon, addresses were made by several speakers. The Rev. Charles Mercer Hall, rector of Trinity Church, Bridgeport, Conn., said that the Church must aim to become more solidified before it could hope for reunion with other Christian communions. He also pleaded for an increased number of celebrations of the Holy Eucharist, and for open doors from morning to night. The Rev. Fr. Hughson, of the Order of the Holy Cross, made a statement of the history and purposes of the Catholic Congress movement, which, he said, was begun to combat certain unfortunate tendencies in religious matters.

In an interview given by Fr. Hall to one of the Baltimore daily papers, he predicted that the designation "Protestant" would be dropped from the name of the Church in the United States within a few years. This word, he said, would be superseded by the real name of the Church that is to be found in the creeds. He further said that the movement to change the name was still tremendously strong.

A large number of clergymen and laymen from Baltimore and from Washington were in attendance at the conference.

#### MARYLAND LENTEN OFFERING

A great gathering of Maryland Sunday school children, officers, teachers, and their friends was held at the Lyric theater, Baltimore, on the afternoon of Sunday, May 8th, at which time the presentation of the Church school Lenten offering was made. At that time the receipt of \$19,899.91 was reported, and later receipts at the diocesan house show that the offering this year is well over the goal set a year ago of \$20,000.

A most interesting feature of the meeting was the presentation of a pageant, arranged by Mrs. Wilson L. Smith and the Rev. Roger A. Walke, The Triumph of the Cross. In former years this presentation was made in one of the city churches, to which only representatives of the schools could be invited. This year the theater was taken, and entire schools were asked to be present, with the result that between 1,700 and 1,800 persons were enabled to take part and to enjoy the pageant.

After the pageant Bishop Murray

awarded the banners and special mentions, and made a brief address.

In 1916 the children's Lenten offering amounted to \$4,223.96. It passed the \$10,000 mark in 1922, and will go well beyond the \$20,000 mark, the objective set last year, with the current offering. The objective for 1928 is \$22,000.

#### LEGACY TO MISSIONARY SOCIETY

The Domestic and Foreign Missionary Society of the Church was bequeathed the sum of \$3,153 in the will of Miss Eleanor M. Kroesen, of Baltimore, who died May 2d. Of this legacy, the will stated, the amount of \$2,517 was bequeathed in accordance with the request of Miss Kroesen's sister, Miss Rose Kroesen, out of the money that the testatrix received from her sister's estate.

#### CHURCH NORMAL SCHOOL COMMENCEMENT

Twenty-seven persons were given certificates by the Most Rev. John G. Murray, D.D., Bishop of the diocese, at the commencement of the Church Normal School, which was held at St. Mary's Church, Baltimore, on the evening of Sunday, May 8th, an done person was given a departmental certificate. This school has been meeting once a month under the direction of Miss Jane Millikin, during the past fall, winter, and spring, and has been studying the Christian Nurture System of Sunday school instruction.

#### NEWS NOTES

Examination papers for the members of the Church schools of the diocese have been sent to all of the schools in the diocese by resolution of the Church school conference, with the recommendation that the examinations be given to the members of the schools and the results forwarded to diocesan headquarters. The examinations are based on eleven courses of the Christian Nurture system.

Bishop Murray presented diplomas of graduation to twenty-two graduates of the school for nurses of the Church Home and Infirmary at the commencement held at the home on April 29th. Short addresses were made by the Rev. S. Tagart Steele, Jr., rector of St. David's Church, and the Rev. Dr. Arthur Chilton Powell, rector of St. Mary's Church, Hampden, and president of the board of trustees.

HENRY W. TICKNOR.

### BOSTON NEWS

BOSTON—The Catholic Club of Massachusetts held its May meeting on Monday, May 9th, in the parish of St. Margaret's Church, Brighton. The Rev. Albert C. Larned, rector of the parish and secretary of the club, sang the Mass at 11 o'clock, supported by a good-sized choir. In the nave there was a large congregation, which included a number of the parishioners, as well as the visiting clergy. At noon the brethren met in the drawing room of the rectory and held an interesting business session, at which the principal business was the election of the Rev. James Malcolm-Smith, rector of Trinity Church, Haverhill, to the office of president to fill the unexpired term of the late Rev. Dr. Blunt. A resolution of sympathy with the late president's family was carried by a standing vote. Other business of importance was the appointment of a committee to continue the work, commenced at the last

meeting, of arranging for the placing in our public libraries of some books calculated to show forth the Catholic position of the Church. After the adjournment, the Rev. James E. Osborne, of the Church of the Advent, read a very comprehensive and illuminating paper on the future of Catholicism. The ladies of the parish served a delightful luncheon in the parish house, and the brethren were given a great opportunity for looking over the renovated church and seeing how wonderfully the parish has recovered from a very unenviable condition, for which the rector and congregation received many sincere congratulations.

#### ANNUAL CORPORATE COMMUNION FOR CHILDREN AND FOSTER MOTHERS OF C. H. S.

The tenth annual corporate Communion for the children, foster mothers, and directors of the Church Home Society took place at the Cathedral Church of St. Paul on Saturday, May 7th. The Rev. Herman R. Page of the Cathedral was the celebrant of the Mass, while the sermon was preached by the Rev. C. R. Peck, also of the Cathedral. The service was followed by a luncheon in the Cathedral rooms, with a general reunion of all concerned. The society has just issued a little leaflet showing the extent of its work, which has been well produced and illustrated by one of the society's wards.

#### MOTHERS' DAY AT OLD NORTH CHURCH

The secular feats boasting of the name of Mothers' Day is becoming more and more observed in Church circles. This year the Old North Church, the Ven. Archdeacon Dennen, rector, marked the day by welcoming to the morning service delegations of about forty each from the Y. M. C. A. and the Y. W. C. A. In the afternoon Bishop Babcock visited the parish and confirmed a class of twelve men and women, this being the first such class presented in this church in nine years.

#### CONFERENCE FOR CHURCH WORK AND SUMMER SCHOOL FOR CHURCH MUSIC

Advance programs have just been issued for the annual conference for Church work and summer school for Church music. The Rt. Rev. Charles Lewis Slattery, D.D., is to be the director in residence, and the Rev. Dr. George L. Richardson, chaplain. The Rev. Dr. Charles H. Boynton is to be the dean of faculty and Thompson Stone will be dean of the music school. The Rev. Nathaniel B. Groton is to be the advisor of the Young People's Fellowship. Those wishing to register should communicate with Miss Grace H. Caddoo, 37 Gleason Street, Dorchester, or with Miss Josephine F. Bumstead, 12 Berkeley Street, Cambridge, from whom other information may be obtained. REGINALD H. H. BULTEEL.

### ANGLO-CATHOLIC CONGRESS IN JAPAN

TOKYO—During the first week in July, when the (English) Catholic Congress will be in session, in Japan, on two days, the 5th and 6th, there will be held the first Anglo-Catholic Congress in this country, the sessions being in Tokyo. The English Bishop of Kobe is the chairman, and the Ven. John Cole McKim, Archdeacon of Tohoku and son of the American Bishop of North Tokyo, is secretary.

THE MASSACHUSETTS Church Service League has a Foreign Students' Committee created to offer hospitality and friendship to foreign students in and around Boston.



# Conventions and Convocations

## NEW YORK

NEW YORK—The announcement of the sale of Holy Trinity Church, one of the prominent and influential parishes of the city, aroused the greatest interest at the 143d convention of the diocese of New York which opened in the Cathedral on Tuesday, May 10th.

After the Eucharist, the members of the convention assembled in synod hall and the first session was called to order. The chief events of Tuesday were the voting for the nominees for the various offices, the reading of the annual address of the Bishop and the action taken thereon. The portions of it which aroused the greatest interest were the announcement of the sale of Holy Trinity Church, the approaching anniversary at York Minster, and the Bishop's participation in the celebration; the subject of visible unity among Christians and the attention now being given it because of the Lausanne Conference to be held in August.

Holy Trinity Church, at Lenox Avenue and 122d Street, used to be one of the prominent and influential parishes of the city. But like many other neighborhoods, that about Holy Trinity underwent a great change. First, many of the Jewish people moved to that part of the city; later the vast influx of Negroes to Harlem effected another change, so that this church, with its magnificent stone buildings, is now located at the southern extremity of the largest Negro population to be found in any American city. Two or three years ago Holy Trinity Church was gutted by fire, but the adjoining parish house escaped with minor damages. And now comes the announcement that after standing some years as a partial ruin, the property has been purchased by the City Mission Society and will be put in proper condition and used to develop our work among the colored people. The congregation of Holy Trinity parish has made definite plans for the continuance of its corporate work and a statement concerning that will be forthcoming soon.

The Bishop laid stress on the importance of the coming Lausanne Conference. Great approval was manifested at his suggestion and expressed hope that all Christian communions, especially the Roman Catholic, which alone will not be represented officially at Lausanne, shall offer their prayers, in a corporate way, for the success of this first conference. Bishop Manning made excellent use of this subject and also of that pertaining to the Bishops' Crusade, to bring out the necessity of loyalty to Christ as our divine Lord and Saviour for the foundation of every phase of our work. The ovation that was given the Bishop at the conclusion of his address was a striking witness and testimony on the part of the delegates representing this great diocese of New York of their adherence and loyalty to the religion of the Incarnation. In addition to the usual printing of the annual address of the Bishop for distribution, it was voted that 10,000 copies of the portion having to do with unity among Christians be provided.

At the opening session on Tuesday morning the members of the Convention in si-

lent prayer honored the memory of James Roosevelt, a member of its body and a trustee of the Cathedral, who had died on Sunday and whose funeral was taking place at the moment. Results of the balloting were as follows:

Standing Committee: The Rev. Theodore Sedgwick, D.D., the Hon. Vernon M. Davis. Deputies to the Provincial Synod: the Rev. E. Russell Bourne, the Rev. John Campbell, D.D., and Messrs. Frederick W. Rhineland and Samuel Thorne.

## DELAWARE

MILFORD, DEL.—Delaware rotates her annual conventions among her three counties, and this, together with combining the annual meeting of the Woman's Auxiliary with the convention, insures a widespread interest. A third feature, on the first evening of the convention, is the annual dinner, which adds to the sense of corporate unity in the diocese. This year the invited speakers at the dinner were Dr. Margaret Richey, of the Church General Hospital in Wuchang, China; Miss Wood, the enthusiastic worker for better librarians for China; and the Rev. L. G. Wood of the field department of the National Council.

Remarkable advances in giving for Church support have again been made during the past year. The Church school Lenten offering, passing the \$6,000 mark, is beyond all previous records. The payment of the \$15,000 pledge made by the Bishop at New Orleans, having been written into the diocesan budget, accounted for a new record in contributions from the diocese. Dr. Alban Richey, reporting for the Department of Missions, indicated all parts of the diocese covered by regular ministrations of the clergy. Bishop Cook urged and requested an annual conference or mission in each parish. One result of the Bishops' Crusade was the increased number of confirmations.

A comment which found general acceptance among the laity at the convention was that the diocese was never before so efficiently manned with capable clergy as at present.

The Rev. Benjamin F. Thompson and Victor C. Records were added to the Standing Committee. The Deputies to the Provincial Synod elected were: Clerical, the Rev. Messrs. Joseph S. Hinks, Robert S. Whitehead, Joseph H. Earp, Ernest A. Rich. Lay, John R. Lambson, Edmund S. Hellings, Frederick Baker, Samuel Elliott.

The next annual convention will be held in St. Andrew's Church, Wilmington.

## ATLANTA

CEDARTOWN, GA.—Discussion with regard to finding a new location for the Cathedral in Atlanta was the main feature of the 20th annual council of the diocese of Atlanta, which met at St. James' Church, Cedartown, on Wednesday, May 11th. Dr. Benjamin Finney, vice chancellor of the University of the South, addressed the council on the subject of the university. The council took action looking toward the fulfilling of its full obligation made by pledges to the university.

Much interest was manifested in the resolution offered looking to a new Cathedral for the diocese, to be erected in

Atlanta. It was brought out that on account of the present Cathedral being situated close to the commercial center of this rapidly growing city, it must give way to the march of progress and seek a location more appropriate and more inspiring. It was realized that the planning, financing, and erection of such a Cathedral would likely be a work not only for the present but for future generations. A committee was appointed to make a report at the next annual meeting of the council in regard to a suitable site and to recommend to the council a mode of procedure in the preliminary of such an undertaking.

The following were elected members of the Standing Committee: Clergy, the Rev. Messrs. S. Alston Wragg, Columbus, W. W. Memminger, Atlanta, Thomas H. Johnston, D.D., Atlanta. Lay, Philip Alston, Atlanta, Col. Z. D. Harrison, D.C.L., Atlanta, F. F. Baker, Macon.

The following were elected delegates to the Provincial Synod: Clergy, the Rev. Messrs. T. H. Johnston, D.D., C. E. Bentley, N. R. High Moor, W. W. Silliman, W. F. Moses, W. H. Gubbins. Laity: L. A. Shirley, W. J. Parker, Jr., St. Elmo Massengale, O. A. Coleman, M. W. Savage, and Roy Moore.

The annual convention of the Woman's Auxiliary met at the same time and place as the council and at a joint service in the Palace theater was addressed by Miss Margaret G. Weed, provincial representative to the national board of the Woman's Auxiliary, and the Very Rev. Thomas H. Johnston, D.D., Dean of St. Philip's Cathedral, Atlanta.

Miss Marie Ravenal, returned missionary from China, who during September was under fire, addressed the council on conditions in China and the desire of each missionary to have the Christian Chinese understood.

The next meeting of the council will be held on the last Wednesday in January, 1928, at St. Peter's Church, Rome.

## EAST CAROLINA

ELIZABETH CITY, N. C.—At the diocesan convention held early in May it was announced that during the past four years the investments in parish houses within the diocese have increased from \$78,000 to nearly \$400,000. A recommendation that salaries of the rural clergy be raised to a minimum of \$2,100 and house was passed. Report of the treasurer showed that East Carolina met every financial obligation, diocesan and general, during the year 1926, including the assessment of \$7,000 for the work at Thompson Orphanage. An intense moment of the convention was the first evening when the Bishop briefly outlined the accomplishment of the Bishops' Crusade, and called upon his people to re-dedicate themselves and manifest a more serious purpose in the service of the kingdom.

The officers of the diocese were generally re-elected. New elections were as follows:

Executive council: John G. Bragaw and Mrs. A. H. Worth.

Delegates to the provincial synod: the Rev. W. R. Noe, the Rev. Dr. George W. Lay, the Rev. Dr. R. B. Drane, the Rev. Alexander Miller, the Rev. G. F. Hill, and the Rev. Stephen Gardner; Messrs. W. P. Skinner, George C. Royall, John G. Bragaw, Judge George Rountree, Col. R. R. Cotten, and Dr. William Cobb Whitfield.

## NEW JERSEY

TRENTON, N. J.—Old St. Michael's Church, Trenton, was the meeting place of the 157th convention, marking the 142d year of diocesan life. Postponing his usual address, Bishop Matthews followed the suggestion of the Cathedral Foundation, in making the opening celebration a memorial service for the beloved children's missionary in the Pines, the late Rev. Cornelius W. Twing, son of a faithful priest and grandson of the Rev. A. T. Twing, the famous secretary for domestic and foreign missions.

At the opening of the convention, a resolution of congratulation was sent to the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, upon his seventieth birthday, and the project of a memorial to the Rev. Mr. Twing, in the form of a rectory for the church at Medford, was heartily approved. Canon Lewis' report on the Church schools indicated a loss in teachers, with an increase of about 1,000 in the scholars enrolled. The addresses of Bishop Matthews and Bishop Knight followed after dinner.

Bishop Matthews reported with deep regret the voluntary withdrawal of the Sisters of the Transfiguration from the charge of St. Mary's Hall, Burlington, and the great need of a large endowment to maintain that splendid institution, in the effort to raise which endowment the hearty cooperation and support of the alumnae has now been enlisted.

The only change in the standing committee was in the election of F. M. P. Pearce to fill the vacancy caused by the retirement of the Hon. Charles Mecum, the latter, however, being elected a trustee of the Episcopal fund.

At the fellowship dinner on Tuesday evening, the present status of the Bishops' Crusade was the stated topic for all discussions. It was opened by the Rev. W. R. Cross, chairman of the diocesan Crusade committee, who was followed by the Rev. John H. Schwacke, chairman of the parochial missions committee, and the Rev. T. A. Conover.

## NORTH CAROLINA

BURLINGTON, N. C.—Bishop Cheshire struck a note of timely warning against too large and sudden expansion of parochial work at the 111th annual convention of the diocese of North Carolina, held in the Church of the Holy Comforter, Burlington, May 10th and 11th. "It seems to me," he said, "that parochial enterprises, the building of very costly parish houses, by borrowing largely, and by assuming in other matters obligations beyond our present means, and thus loading the future with these burdens, has already lessened the ability of some of our parishes to bear their proper part in the missionary, charitable, and educational work which we ought to do. I very seriously question the wisdom, not to say the right, of indulging in comforts and conveniences which we cannot pay for; and thus, in a measure, living upon our posterity."

The Bishop Coadjutor appealed to the diocese not to lose itself in machinery. Activity is not a substitute for productivity. The work of the Church must be not simply efficient, but creative. He also drew attention to the great blessings brought to the diocese through the Bishops' Crusade.

Two important matters of legislation were dealt with. The executive council of the diocese was increased from three

clergymen, three laymen, and three women to six clergy, six laymen, three women, and one member of the Young People's Service League.

The budget for 1928 was presented, including provision for an executive secretary. This brought about long discussion, but by a small majority it was finally decided to employ an executive secretary in 1928.

Through the rector of Tarboro, the diocese was offered the Edgecombe County Hospital, to be owned and controlled by the diocese. The committee to whom the matter was referred reported adversely, but after prolonged consideration the matter was referred back to the committee for further investigation.

Good reports were received from the diocesan institutions, and also from the work at the state university. Perhaps the best report was that of the Woman's Auxiliary, which has just closed the best year of its existence. Financially, it has raised \$21,000, of which \$6,000 was for work in the diocese.

Certain changes were made in the canons, in an effort to provide for the proper transfer of communicants from one parish to another, and also to provide for the better keeping of parish registers.

On the night of May 10th, instead of the customary service, a conference on the work of the Church schools, with special emphasis on teacher training and summer camps, was held by Dr. Wade Brown, the diocesan educational chairman. The principal speaker was the Rev. Charles E. MacAllister, executive secretary of the diocese.

Elections resulted as follows:

Standing Committee: Re-elected.

Delegates to the Provincial Synod: Clergy, the Rev. Messrs. J. L. Jackson, R. E. Gribben, H. G. Lane, W. H. Hardin, M. Bethea, W. W. Way, Lay, W. Brown, S. S. Nash, E. Holt, T. H. Webb, N. C. Cordon, F. P. Haywood.

## OHIO

CLEVELAND—Bishop Leonard spoke of the happy state of affairs at Gambier, since the Rev. Dr. Byrer took up the deanship of Bexley Hall, at the 110th annual convention of the diocese held in Trinity Cathedral, Cleveland. There has been added to the faculty one learned man, the Rev. C. Sturges Ball, who devotes his whole time to Homiletics. The Bishop referred also to some venerable churches he wished preserved, and paid high tribute to the work of the historian, the Rev. Dr. George F. Smythe, for his charmingly written *History of Kenyon College*, and of the manuscript of the whole story of Ohio, which those who have seen it say reads like a romance. The Rev. Dr. William F. Peirce, president of Kenyon College, in his report called attention to the fact that Kenyon was limited to 250 students, and was a small college, in favor of which he argued well. The Mather Science Hall, the gift of Mr. Dalton, the business partner of Samuel Mather, is so near perfection that, as Dr. Pupin, the great scientist, averred, nowhere in the United States had he seen a building better fitted for the needs of the students of science.

The Lenten offering of the children this year amounted to \$6,500, the largest in the past five years. At a banquet in the Cleveland Hotel ballroom, the Rev. Dr. Robert W. Patton of New York, executive secretary of the American Institute for Negroes, guest of the evening, made a most stirring appeal. He spoke of 4,000,000 Negroes, after the Civil War,

manumitted but not freed. Not till they received education were they free. A unique feature of the midday lunch and the banquet was about a dozen Negro singers, brought from Georgia, who sang most effectively the old plantation songs of the South. The Rt. Rev. A. A. Gilman, D.D., Suffragan Bishop of Hankow, laid before the convention the problems in China.

The elections of the convention resulted as follows:

Delegates to the Provincial Synod: Clerical, the Rev. Messrs. Louis E. Daniels, Donald Wonders, Charles C. Jatho, and K. B. O'Farrell. Alternates, the Rev. Messrs. Schulz, Hart, Keelert, and Wallace Gordon. Lay, Messrs. Herbert Goodwin, Homer P. Knapp, T. P. Goodbody, and C. M. Hamill.

At 3 P.M. the Church school convention was addressed by the Rev. Maurice Clark of Columbus, and in the evening by the Rt. Rev. A. A. Gilman, on The Church of the Yangtze.

SPRINGFIELD'S  
GOLDEN JUBILEE

SPRINGFIELD, ILL.—The golden jubilee of the diocese was happily celebrated on May 10th, 11th, and 12th, in connection with the diocesan synod in the see city. On the eve of the opening of the synod, there was held, under the auspices of the Church Club, the largest dinner gathering of men and women ever brought together in the history of the diocese for Church purposes. The principal speakers were Bishop Woodcock, Dr. John Henry Hopkins, and Mrs. J. S. Morrison, the latter the president of the House of Churchwomen of the diocese of Indianapolis. Among other guests from out of the diocese were the Bishops of Fond du Lac, Milwaukee, Nebraska, and the Suffragan Bishop of Chicago.

There was little actual business transacted by the synod. Franklin H. Spencer, executive secretary, was chosen to be also secretary of the diocese. Raymond M. Tingley, of Alton, was elected treasurer. The Rev. Jerry Wallace is the only newly elected member of the standing committee. Delegates elected to the provincial synod were the Rev. Messrs. Henry F. Selcer, R. H. Atchison, H. L. Miller, S. A. MacDonell; Messrs. Dan G. Swannell, F. N. Morgan, Harry J. Elliot, and Marcus Goldman.

The diocese of Springfield has closed fifty years of organized life and it is safe to say that it was never in a better condition in every way than it is at the present time, and the prospect before it is a bright one.

At the meeting of the Woman's Auxiliary the chief feature was an address by Miss Grace Parker.

## WASHINGTON

WASHINGTON, D. C.—Bishop Freeman emphasized the seriousness of the attacks that are being made upon fundamental Christian institutions from various quarters at the present time, at the 32d annual convention of the diocese of Washington, which was held in the Church of the Ascension on May 11th and 12th. The Bishop also very strongly outlined the Church's position of non-interference in politics or matters of legislation. This part of the Bishop's address has attracted much attention and has been commented on editorially by the newspapers, because there has been a tendency on the part of certain religious bodies to carry on an active work of propaganda in the capital.

Following the address the Bishop and

Mrs. Freeman gave a reception in the New Willard Hotel to all the members of the convention and their wives. The first day of the convention was devoted to reports of routine business until the afternoon, when the privilege of the floor was extended to Monell Sayre, who gave a clear exposition of the status and plans of the Church Pension Fund.

On Tuesday evening the Bishop was host to the members of the convention at a dinner in the parish hall at the Church of the Ascension. Dr. William J. Schiefelin of New York made an address at this dinner and the evening was enlivened by singing and a motion picture. The elections took place on the second day of the convention and resulted as follows:

Standing Committee: Re-elected.  
 Executive Council: Clerical, Robert Johnston, D.D.; G. F. Dudley, D.D.; Z. B. T. Phillips, D.D.; C. N. Young, D.D.; W. L. DeVries, D.D., T. W. Cooke, G. C. F. Bratenahl, DD., T. J. Brown. Lay, H. K. Boss, Byron S. Adams, William Stanley, Henry P. Blair, Dr. W. S. Bowen, Stephen Kramer, H. T. Nelson.

The invitation of St. Philip's Church, Laurel, Md., was accepted for the convention in 1928.

CONVOCATION OF SALINA

SALINA, KANS.—Valuable conferences on What the Laity Can Do for the Church were held in connection with the annual convocation of the district of Salina, which was held in Salina, May 10th and 11th. After the reading of the various reports, the following were elected delegates to the Provincial Synod: the Rev. Messrs. R. M. Botting, Chester Hill, Stanley L. Smith; Messrs. W. E. Greene, Elden R. Shaw, Forrest Luther.

The 25th convocation will meet April 24th and 25th, 1928, at Salina.

CONDITIONS IN ARKANSAS

The diocese has been under a severe strain for more than a month, as there seemed to be no limit to the amount of rain that could pour down. Rivers refused to recognize their banks. There are more big rivers running across Arkansas than in any other state that we know of. So when rain fell all over this part of the country at the same time, the rivers widened, until in some places they became one river.

Of course in such cities and towns business is at a standstill and rural districts are deserted. People escaped from their homes as best they could, and were rescued from levees, tree tops, house tops, or wherever they had found a place to light.

Very sad things came to pass. In one place two babies were born on a railroad trestle; in another where many had gotten into a school house out of the storm, two were born. One man rescued from a tree top related how he had hung in a branch and watched his three children, one by one, drop into the water, and then his wife, and he was ready to drop when a boat came.

Of course the Church has suffered. How much we do not yet know.

NATIONAL CONFERENCE OF SOCIAL WORK HELD IN DES MOINES

DES MOINES, IA.—“The only way the National Department can operate is through the diocesan departments of Christian social service,” said the Rev. Charles N. Lathrop, secretary of the Department of Christian Social Service of the National Council, at the annual national conference on social service of the Church, held in St. Paul's Church, Des

Moines. As an evidence that we, as a Church, are getting a vision of the importance of this phase of Christian activity, it might be mentioned that representatives were present from each of the eight provinces.

At the luncheon conference on Friday, May 13th, held under the auspices of the Girls' Friendly Society, a very instructive address was given by Mrs. Miriam Woolson Brooks, of Des Moines, on The Adjusted Girl and How to Keep Her So. She declared that the most important period of a girl's life is at about the ninth grade, or between the ages of 13 and 15, and gave some valuable information, based on her personal experience.

One of the most interesting discussions was on Friday afternoon, on The Religious Approach to Social Problems. The viewpoint of the sociologist was presented by Stuart A. Queen, Ph.D., professor department of sociology, University of Kansas, and that of the Church by the Rev. Edward S. White, rector of the Church of the Holy Communion, St. Louis, Mo. A general discussion followed, and Dr. Queen concluded with a summary in which he showed the points of agreement.

The conference sermon was preached by the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York, in St. Paul's Church, on Sunday, May 15th. That the Church is awaking to the importance of the rural problem was clearly indicated by the amount of time given to the discussion of this question in the general conference.

The second luncheon conference, held on Thursday, was under the auspices of the Church Mission of Help. The afternoon conference on Educating the Parish in Social Mindedness was addressed by the Rev. Harold Holt, assistant secretary of the department of Christian social service.

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**ANGLO-ORTHODOX  
CO-OPERATION**

FOND DU LAC, WIS.—The Rev. Fr. Alexander George Papastephanos, rector of the Holy Trinity Greek Orthodox Church of this city, is the first Orthodox priest to be trained in an Anglo-Catholic seminary, and shows forth in a practical way the essential unity of the Anglican and Holy Orthodox Eastern Catholic Churches by frequently having priests of the Episcopal Church officiate at the Orthodox services. The fact that the Julian calendar calls for the keeping of Easter and the feasts depending on the Paschal moon, one week later than according to the Western Gregorian calendar, makes it possible to exchange courtesies as at no other time of the Church year.

This year Fr. Papastephanos assisted with the chalice in the administration of Holy Communion at the early Mass on Easter Day in St. Paul's Cathedral, Fond du Lac. Then on the Greek Maundy Thursday, the Very Rev. Dean Averill of St. Paul's took part in the services at Holy Trinity Orthodox Church and preached. Again on Good Friday this year Fr. John Swinson, rector of St. Peter's, Ripon, took part in the Orthodox services, preached in English, and sang in Greek the supplications and the Gospel for the day. Most American priests, says Fr. Papastephanos, learn only the so-called Erasmian pronunciation of Greek, which is not in use in any part of the world, but Fr. Swinson has also learned the useful pronunciation employed by the Greeks themselves, and can thus take part in the services of the Greek Church. At the close of the services, Fr. Swinson distributed to the hundreds of Greeks, Russians, and Syrians in attendance the flowers from the Holy Sepulchre, an ancient Orthodox custom.

We hear a great deal and read even more about Anglo-Orthodox reunion. Fr. Papastephanos, who knows both Churches well, states that the desire for full and complete inter-communion is much stronger among the Greeks than it seems to be among Churchmen. He thinks the adoption of the living pronunciation of the Greek would go far in a practical way toward removing the obstacles to reunion.

**NEWS FROM CHINA**

NEW YORK—A cable from Shanghai received by the Department of Missions on May 13th, gives the following information:

- Sister Constance Anna
- Sister Ruth Magdalene
- Sister Helen
- Deaconess E. L. Ridgely
- Rev. Amos Goddard

are leaving for San Francisco on May 13th on the *President Lincoln*, due in San Francisco, June 7th; that Miss Sophia Igo sails on the *Empress of Asia* May 14th, due in Vancouver May 29th; that Mr. and Mrs. J. A. Ely are leaving for Australia; and that Miss Lila S. Stroman is in Shanghai.

Bishop Roots, T. J. Hollander, Dr. Paul Wakefield, and John Littell are still in Hankow.

The majority of the staff is still remaining in China, hopefully waiting for the opportunity to return to various stations. The outlook, however, is not favorable. In some quarters, radical activity is marked. Churches, school buildings, and residences are being occupied by the militia and sometimes where the influence of the Southern government extends, the Chinese clergy and workers have been driven out.

Here are two quotations from a recent personal letter:

"Changsha is in a terrible state. I understand our work there has gone all to pieces. Gary Fang had to flee last week. He left his family behind and turned up here. The well-to-do families are leaving at the rate of over 200 a week, that is, those who are able to escape. Many are robbed and killed. The farmers and laborers' unions seem to have everything in hand. They have taken over the Y.M.C.A. and the Y.W.C.A., the Union Theological School premises, and many other foreign buildings. Yale is, I understand, also being confiscated, and Dr. Keller's fine, large plant. If this is allowed to continue I fear many of the Chinese Christians will have to pass through a time of great trial and suffering."

"The unions of various kinds are all powerful here in Hankow and there is no appeal. If you do not agree to their demands, pickets are placed at your doors and no one is allowed in or out. If this is to continue it will soon be impossible for either missionaries or business men to carry on. Many business houses have already sealed up their premises with stock inside and left the port."

**DR. VAN ALLEN CONVALESCENT**

BOSTON—The Rev. Dr. van Allen, rector of the Church of the Advent, Boston, has been confined to the hospital for some weeks, but is now happily much improved in health. He plans to sail May 25th on the S.S. *Martha Washington*, of the Cosulich Line, for a long Mediterranean cruise, touching at Lisbon, the Azores, Naples, Palermo, Patras, and Ragusa, and landing in Trieste. From thence he hopes to travel through northern Italy, specially in the Trentino, going afterwards to Switzerland, Savoie, France, the low countries, and ending his journeyings in England. His address will be in care of Messrs. Morgan & Co., Bankers, 14, Place Vendome, Paris, France.

**CALLED TO BE DEAN OF W.T.S.**

CHICAGO—The Rev. Dr. Frederick Grant, of the Berkeley Divinity School, has been called to be dean of the Western Theological Seminary in succession to Dr. DeWitt, who has recently resigned. Dr. Grant is editor-in-chief of the *Anglican Theological Review* and author of a number of published volumes and of magazine essays. He was formerly dean of Bexley Hall, Gambier, Ohio, and before that, rector of Trinity Church, Chicago.

**SPOKANE SUMMER SCHOOL**

SPOKANE, WASH.—At a meeting of the Bishop and Council of the Spokane jurisdiction, presided over by the Rt. Rev. Edward Makin Cross, D.D., Bishop of Spokane, it was decided to hold a summer school at McDonald's Point, Lake Coeur d'Alene, from June 29th to July 9th.

The faculty will include the Rev. Dr. Phillips E. Osgood of St. Mark's Church, Minneapolis, Minn., the Rev. Dr. Frank Hallock of the Seabury Divinity School, the Rev. Louis G. Wood, of the National Council in New York, and Dr. Livingston Porter, of Berkeley University, California.

It was also decided to hold a mission during November in each mission and parish of the district, two national leaders to be procured who will be assisted by the local clergy. Each mission will continue at least three days.

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WASHINGTON—The conference of chaplains of the regular army, national guard, and organized reserves which has been in session in the office of the Chief of Chaplains, U. S. Army, has given unanimous approval to the plan of building a memorial chapel at Plattsburg Barracks, New York, as sponsored by the Churchwomen's League for Patriotic Service. Mrs. William C. Sturgis, national president of the league, said, "The Churchwomen's League is unique in that it was organized after the World War to conserve the energies of Churchwomen who had been active in war work. It has approved the principle and practice of military training camps and, since Plattsburg Barracks has had so large a part in training citizens for military service in time of emergency, it has decided to erect a chapel there as a memorial to soldier dead and to serve the religious needs of the young men trained there each year."

When completed the Plattsburg Memorial Chapel will be suited to the religious needs of men of all creeds and beliefs. Ample space will be provided to house the activities in religious education and for the necessary studies, sacristies, choir, and robing rooms. The approximate cost of the chapel when completed will be \$250,000. It will be non-sectarian in character and open to the ministers and priests of all religious beliefs.

**SOUTHERN CONFERENCE ON LAY  
EVANGELISM, NORTH CAROLINA**

PHILADELPHIA—A southern conference on Lay Evangelism will be held at Blue Ridge, N. C., from June 30th to July 4th. The conference will be both inspirational and educational in character, the morning sessions being devoted to studies and practical discussions on the nature and place of lay evangelism and its opportunities, difficulties, and methods, while the evening sessions will feature an address by some leading bishop of the Church. The afternoons will be free for recreation and informal conferences.

The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina and chairman of the National Commission on Evangelism, will give the opening address on June 30th.

The conference is to be composed of a number of picked laymen from the southern states, and in order to keep the attendance within the limits, it is probable that each diocese will be given a quota. While sponsored by the Brotherhood of St. Andrew, it is for laymen of the Church generally. Full information may be obtained from the conference director, Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia.

**DEDICATION OF PARISH HOUSE  
IN SCRANTON**

SCRANTON, PA.—On Thursday evening, April 28th, the new parish house of the Church of the Good Shepherd, Scranton, was dedicated. During the administration of the rector, the Rev. Dr. William B. Beach, the new church was built and consecrated, costing over \$200,000, and now the parish house at a cost of \$150,000. This dedication service was the rector's last service with his people, for on SS. Philip and James Day, he began his new work in the Church of Our Saviour, Jenkintown.

**LAY CORNERSTONE OF  
CHURCH BUILDINGS IN TEXAS**

SAN ANTONIO, TEX.—With the new educational building, costing over \$85,000 finished and occupied, and the new parish house now under way, the cornerstone of the group of new buildings of St. Mark's Church, San Antonio, was laid on Monday afternoon, May 2d.

The procession, led by the senior and junior choirs, included the Bishop of the diocese, the Rt. Rev. William T. Capers, D.D., the rector of the parish, the Rev. Rolfe P. Crum, under whose leadership the extensive building program has been carried on, the senior curate, the Rev. Sylvester P. Robertson, and representatives of the Grand Lodge A. F. & A. M. of Texas.

The Bishop conducted the opening service and blessed the stone. The rector read the scripture lesson and a list of the things which were to be placed in the stone. Dr. John W. Darby, pastor of the Central Christian Church, and acting chaplain of the Grand Lodge, gave the closing prayer, and the Bishop concluded the service with the benediction.

The parish house will be completed early in the fall, and will be consecrated in connection with the meeting of the synod of the province of the Southwest, which will be held at St. Mark's Church, October 18th to 21st.

Soon after the completion of the parish house the third unit in the building program will be undertaken, namely, the enlargement of the fifty-five year old church. It is proposed to extend the present church edifice thirty-four feet to the west, and to erect an eighty-two foot tower at the southwest corner. The extension will contain a chapel, and over the chapel will be a balcony, materially enlarging the seating capacity of the church.

**CHURCH REGIONAL  
CONFERENCE AT ITHACA**

ITHACA, N. Y.—The Church regional conference on rural church and social work will hold its fourth annual session at Ithaca, N. Y., from July 11th to 23d inclusive. This conference is an extension of that held annually at Madison, Wis., and is fostered by the National Department for Rural Work.

The time and place are arranged to include attendance at the school for town and country ministers, conducted by the agricultural department of Cornell University, for which a faculty of experts in rural study has been assembled. The Rev. C. R. Allison, of Warsaw, N. Y., is conference director, the Rev. Herbert Hawkins, O.H.C., on furlough from Liberia, will be the conference chaplain, and the Rev. William J. Vincent, of Whiteboro, is registrar, to whom all inquiries should be addressed.

**HELP NURSES FIND CHURCH  
HOME IN NEW YORK**

NEW YORK—The Bishop of New York and the clergy in his diocese assure a personal welcome to the student and graduate nurses who go to New York to study or to accept positions. In order to aid them in finding a Church home, the clergy of the United States and Canada are asked to make a list of such people in their dioceses who go to New York and to send it to the Rev. L. Ernest Sunderland, 38 Bleeker St., New York City, who will take action in regard to any names that may be sent to him.

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**ORGANISTS MEET IN MEMPHIS**

MEMPHIS, TENN.—Under the auspices of the West Tennessee chapter of the American Guild of Organists, a meeting was held for the organists of the tri-states, on May 7th. The organist of Calvary Church, Adolph Steuterman, F.A.O.G. is the Dean, and the rector of Calvary, the Rev. Charles F. Blaisdell, D.D., is the chaplain. The object of the convention is to give the organists of the Tri-state territory an opportunity of becoming better acquainted, and to discuss such matters as may be of interest. The program included an address of welcome by the mayor of the city, and papers written by prominent musicians of Arkansas, Mississippi, and Tennessee. Many social affairs were planned for the delegates and a large number attended, despite the flood conditions.

**CONDUCTS MISSION BY NEW METHOD**

BARTLESVILLE, OKLA.—A new method in conducting parochial missions is shown by the Rev. George St. George Tyner, rector of St. Luke's Church, Bartlesville, who has been working on it for the past three years.

The Rev. Mr. Tyner, who has been a student of art for many years, has painted a series of life-sized pictures, which are cut out and placed in the chancel. These pictures, depicting the events of the life of our Lord, help to create a very devotional atmosphere in which the address of the missionary is given.

**PROGRESS IN ARIZONA**

PRESCOTT, ARIZ.—At a confirmation service held at Prescott, Sunday, May 8th, the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, made public the fact that in the past fifteen months there had been started new work in no less than eleven places in the state, in most of which no religious service of any kind had ever been held. No less than seven more priests are at work in this district than at the beginning of 1926.

A new wing is to be built at St. Luke's Hospital, Phoenix. A large addition is being commenced at Fort Defiance, the Hospital of the Good Shepherd, for Indians, from which the splendid news comes to us that physicians have at last been able to segregate the trachoma germ, which has been so long the cause of much suffering among the Indians.

The foundation is being built for the church which is to replace the one which last year slid down the hill in Jerome. Missions are becoming self-supporting, or more so than formerly. Bishop Mitchell seems to be ubiquitous and tireless, the clergy and laity are behind him to a man, and thus is the Church going forward in sunny Arizona.

**GUILD OF ALL SOULS' MEETS**

BROOKLYN, N. Y.—The annual festival and meeting of the Guild of All Souls was held in St. Paul's Church, Brooklyn, on Monday, May 9th, beginning with solemn High Mass. The rector, the Rev. Granville Mercer Williams, S.S.J.E., preached the sermon.

About one hundred and twenty-five members were present. A collation followed, after which the Rev. Franklin Joiner of St. Clement's Church, Philadelphia, superior of the guild, called the annual meeting to order. The general secretary reported the total membership at 1,551. Two

branches were organized during the year: in St. Michael's Church, Seattle, and in St. Andrew's Church, Fullerton, Calif., making forty-one branches in all.

Grants of black vestments were made to one bishop and eleven churches. A new edition of requiem music has been published with a complete setting for use at burials and at other times, which is now available to members. The endowment fund has been increased to \$3,450.

The Father Larrabee Memorial Fund, which was established two years ago, now amounts to over five hundred dollars and it was resolved that the proposed memorial be erected in the Church of the Ascension, Chicago, where Fr. Larrabee spent twenty-five years of his ministry. He was superior of the guild for more than thirty years.

The officers were reelected and the following members were added to the council: the Rev. C. M. Dunham, Orange, N. J., and the Rev. H. W. Armstrong, Richmond Hill, N. Y.

**PILGRIMAGE TO NORTH CAROLINA ORPHANAGE**

CHARLOTTE, N. C.—A pilgrimage to the Thompson Orphanage was made by some four hundred Church people of the diocese of North Carolina on May 2d, to take part in the dedication of the Osborne Memorial Baby Cottage, named in honor of the first superintendent of the institution, the Rev. Francis Osborne, who died the past year in his ninetieth year, and to inspect the other buildings that now adorn the campus as a result of the successful campaign to raise funds several years ago.

**ACOLYTE MEETING OF WESTERN NEW YORK**

LANCASTER, N. Y.—St. Osmund's Chapter of Acolytes, Trinity Church, Lancaster, is arranging a gathering for all acolytes of Western New York on Sunday, May 29th. There will be proper solemn evensong at 8 o'clock, after which there will be a series of discussions on the possibility of binding together with stronger ties those who serve at God's holy altar. The committee in charge of the gathering, of which E. M. Gilkison, 85 Church St., Lancaster, is chairman, want to hear from all parishes planning to send acolytes to this service.

**DEDICATE GETHSEMANE PARISH HOUSE, MINNEAPOLIS**

MINNEAPOLIS, MINN.—As a climax of the dedication and jubilation week of Gethsemane Church, Minneapolis, its former rector, the Rev. Stanley Kilbourne, spoke at the 11 o'clock service on Sunday, May 8th. He was rector of Gethsemane parish five years ago, but is now at St. Peter's Church, Port Chester, N. Y.

The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, preached the sermon on the dedication Sunday, and the Rt. Rev. Frank A. McElwain, Bishop of Minnesota, assisted in the dedication of the new parish house, the total cost of which has been \$93,000, exclusive of land and equipment.

Gethsemane Church, of which the Rev. Don Frank Fenn is rector, is one of the older parishes in the city, and during the past five years has had an increase of more than three hundred and fifty communicants. The Church school has also increased its size about three times during the past five years.

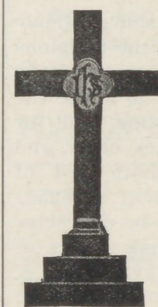
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**CONFERENCE OF NATIONAL FEDERATION OF CHURCH CLUBS**

NEW YORK—In his address before the annual conference of the National Federation of Church Clubs of the United States, E. A. Harriman, president of the federation, declared that standardization of all human activities is a very dangerous thing and "much of the lawlessness of the times is due to an attempt to standardize human beings and human organizations by law beyond the limit to which it can be carried without rebellion." Mr. Harriman pointed out that reports of the different clubs showed there to be no standard of Church club activities and there should be none, but he maintained that there is a spiritual standard to which all must conform to be useful.

The annual conference, which was held at Briarcliff Lodge, Briarcliff Manor, New York, from May 5th to 7th, began with a celebration of the Holy Communion at St. Mary's Church, Scarborough. Some of the speakers were E. Osborne Coates of Philadelphia, R. M. Everett of Boston, Dr. John W. Wood, of the Department of Missions, New York, and Floyd E. Waite of Cleveland. The president's address was followed by addresses given by representatives of lay organizations. Douglas Smith represented the Brotherhood of St. Andrew, Capt. Arthur Casey, the Church Army, Edmund R. Beckwith, the lay reader, Robert B. Wolf represented Toc H, and Samuel Thorne the Bishops' Crusade.

New officers of the federation elected at the conference were as follows: President, Colonel George W. Burrell of New York; vice-presidents, W. B. Patterson of Chicago, R. M. Everett of Boston, and Floyd E. Waite of Cleveland; secretary and treasurer, Edward R. Hardy of New York; assistant secretary, Joseph E. Boyle of Chicago.

**CONVENTION OF FLORIDA CHURCH SCHOOLS**

JACKSONVILLE, FLA.—Nearly 1,000 young people, clergy, and Church school leaders of the diocese of Florida thronged the city of Jacksonville, and the Church of the Good Shepherd, which was the hostess parish, on Saturday, April 30th, when they came to attend the third annual convention of the Church schools of Bishop Juhan's jurisdiction, a distinguished visitor being the Rt. Rev. Isaac O. Stringer, D.D., Canadian Bishop of the Yukon.

Bishop Juhan delivered the opening address, and Miss Marie J. Ravenel, one of the heroic nurses of the Church General Hospital in Wuchang, China, fascinated her hearers with a description of Chinese customs, the language, etc., illustrating much of what she had to tell with curios brought from China.

After the presentation of the banners to the different schools, the Lenten offerings for missions of the national Church were received. The total sum presented was \$3,777, and it is expected that this sum will be increased when the offering is presented in Philadelphia next month.

**MEETING OF LOS ANGELES CLERICUS**

LOS ANGELES—The Los Angeles clericus met at Trinity Church on May 2d. The luncheon speaker was the Rev. Charles C. Conaty, student chaplain of the Roman Catholic Church at the University of California in Los Angeles. After his description of student work at the University, Fr. Conaty took the clericus for an inspection of Newman Hall.

**CLERGY CONFERENCE OF NEWARK**

DELAWARE, N. J.—The annual clergy conference of the diocese of Newark will be held September 12th to 15th at the new Girls' Friendly Society Holiday House, at Delaware. The lecturers on the faculty include the Rt. Rev. Walter H. Overs, S.T.D., formerly Bishop of Liberia, the Rev. Dr. Royden K. Yerkes of the Philadelphia Divinity School, and the Rev. Canon H. Adye Prichard of the New York Cathedral.

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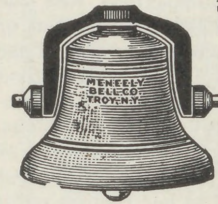
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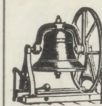
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### MISSISSIPPI RURAL CLERGY MEET

McCOMB, MISS.—The annual rural clergy conference of the diocese of Mississippi was held at McComb City, on May 3d, 4th, and 5th. Opening with an inspiring service on the evening of May 3d, with a sermon by the Rt. Rev. W. M. Green, D.D., Bishop Coadjutor, there was never a minute during the three days which was not crowded with compelling, forceful action, and brilliant yet intensely practical addresses.

Prof. R. J. Colbert, sociologist of the University of Wisconsin, was the principal speaker on a variety of subjects, all bearing on the subject of Christian social service. A feature of the conference, which is to become a permanent one, was the attendance of a large group of women of the Church, who discussed every phase of the Church's work, and loyally stood by the Bishop's program of work and consecrated effort. The Rev. Val H. Sessions, dean of the rural work in the diocese of Mississippi, had been planning for several years to take this step in getting the rural women to organize.

An important subject discussed was the Church in the flood districts. Special services will be held the latter part of the month, and offerings taken for the work of starting things off again after the waters have subsided.

The next annual meeting will be held in St. Peter's-by-the-Sea, Gulfport.

### WYOMING SUMMER SCHOOL

LARAMIE, WYO.—The Wyoming summer school for Church workers has completed its faculty for the sessions of the school at Laramie, June 23d to 30th. Lewis B. Franklin, treasurer of the National Council, will hold several conferences with clergy and laity, the Rev. Dr. Frank H. Hallock of Seabury Divinity School will conduct a course, and the Very Rev. Benjamin D. Dagwell of Denver, Colo., will give the noonday Bible meditations. Some of the other conference leaders and speakers will be Deaconess Adeline Ross, the Rev. P. K. Edwards of Casper, the Rev. Arnold G. H. Bode of California, and the Hon. T. S. Taliaferro of Rock Springs.

A plan of summer school scholarships has been devised, whereby the various parishes will underwrite the expenses of delegates to the school. The Rev. Louis L. Perkins of Green River will have charge of the young people's section of the school.

### FLORIDA CLAIMS LARGEST CHURCH SCHOOL IN SOUTH

JACKSONVILLE, FLA.—Several years ago, when the Church of the Good Shepherd, Jacksonville, burned down, the parish purchased a fine quarter of a block in the city and erected, not a church, but a parish house. Their idea was to take care of the children first and the adults afterwards. They claim the largest Church school of any Episcopal church in the south, if not in the entire country. Although they have been carrying a heavy load in the reduction of their parish house debt, this year they have decided that they must proceed with the building of a church. The rector, the Rev. Charles A. Ashby, asked for an Easter offering of \$150,000 in cash and pledges to run for three years. The offering on Easter Day amounted to \$126,650 and more is now in sight. One can understand how this parish can have such a splendid Church school when one sees the enthusiasm which pervades the whole parish.

### PINE LAKE SEMINAR, MICHIGAN

PINE LAKE, MICH.—Thirty clergymen of the diocese of Michigan have just completed a week of intensive study under the direction of the Rev. Frederick C. Grant, D.D., professor of systematic theology at Berkeley Theological Seminary. The general subject, Science and Religion, was dealt with in eleven lectures, and was the result of much careful planning on the part of Bishop Page, who has long been concerned with the question: "How shall the clergy keep up in their reading?" Accordingly, in consultation with Dr. Grant, carefully selected booklists were sent out some months ahead, and much careful thought was given to the subject by the clergy before they assembled at the G.F.S. Holiday House at Pine Lake, a few miles from Detroit.

Dr. Grant's presence was made possible by the extension plan of the Berkeley Seminary, and the Michigan clergy feel that the Pine Lake Seminar has met so vital a need in their lives that it must be made a regular part of the year's program.

### SERVICE FOR ACTORS

SEATTLE, WASH.—A unique service was held recently in Trinity Church, Seattle. It was announced for 11:15 p.m., and was for the members of the theatrical profession. The Rev. Charles Stanley Mook, rector of Trinity Church, is the local chaplain of the Episcopal Actors' Guild. By personal contact with the management and people of the theaters he has won their confidence and is frequently consulted by them.

Invitations were mailed to all concerned, and it was very gratifying that over one hundred members of the profession responded. Leading artists supported the project and rendered parts of the musical service. After service a social time was enjoyed in the crypt of the church, to which vestrymen and their wives had been invited to meet the guests. So pleased was Bishop Huston at the idea of the service for the profession (the members of which work seven days in the week), that he attended accompanied by Mrs. Huston. The success of the service was such that it has been decided to hold a similar one every month.

### CAMPAIGN OF ST. JOHN'S COLLEGE, WINNIPEG

WINNIPEG, MAN.—St. John's College, Winnipeg, is trying to raise an endowment fund of \$40,000 for a lectureship in religious education. The General Synod approves of the subject and has made it an option in the B.D. course. The course in religious education in St. John's is intended primarily, but not exclusively, for divinity students who are not charged any tuition fee, and by raising this endowment fund the college will be able to continue the teaching of religious education.

### NORTH CAROLINA PRIEST IN ACCIDENT

BURLINGTON, N. C.—On his way to attend the convention of the diocese of North Carolina, the Rev. A. J. Drew, of Southern Pines, had a painful though fortunately not serious accident. His car slipped on a wet road and went over an embankment. Mr. Drew had three ribs broken, and was considerably bruised. He was taken to the hospital in Burlington. In a few days it is hoped that he can return home.

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### WELLESLEY SUMMER SCHOOL FOR CHURCH MUSIC

WELLESLEY, MASS.—The Summer School for Church Music, which was founded in 1915 by Richard G. Appel, head of the music department of the Boston Public Library, and the Rev. Winfred Douglas, Mus.D., holds its session in connection with the Wellesley Conference, June 27th to July 7th, at Wellesley, Mass. Thompson Stone, organist and choirmaster of the Church of the Advent, Boston, who was head of the music school last year, is going abroad, and will leave Frederick Johnson of the Bradford Academy in Massachusetts in charge. The faculty will also include Walter Williams, organist and choirmaster, St. Stephen's Church, Providence, R. I., the Rev. Winfred Douglas, Mus.D., commission on Church music, Evergreen, Colo., and Wallace Goodrich, dean of the New England Conservatory of Music.

For further information and registration, address Miss G. H. Caddoo, 37 Gleason Street, Dorchester, Mass.

### NASHOTAH ANNUAL PUBLISHED

NASHOTAH, WIS.—The annual publication of Nashotah Seminary, the *Cloister*, has just been issued under the editorship of the Rev. William Elwell of the senior class. Most important of the contents is the paper on Twenty-five Years at Nashotah, by Dr. St. George, the senior member of the faculty, in which the changes of the quarter century covered by Dr. St. George's tenure are enumerated. All of the papers are of interest, and the stories of the year's activities reflect the human element that pervades the cloisters.

### AMONG THE MAGAZINES

THE PROBLEM of China is discussed by the Rev. Ivan J. Ross of Wuchang University in one of the most interesting articles (the second of a series) in April's *Nineteenth Century*. Mr. Ross treats at some length of Dr. Sun Yat Sen's political writings in which he embodied the famous "Three Principles." These works have not yet been translated into English, but an understanding of them is necessary to all those who would appreciate the outlook of the Chinese, and this summary of them strengthens one's conviction that China may one day become the "greatest, wealthiest, and most prosperous democracy on the face of the earth." The extraordinarily different character of the Indian people is evident from the following article, in which Mr. John S. Hoyland, after long residence in India, points out how India lacks the Idea of Progress, which, in a learned and convincing manner, he traces back to the influence of Platonic idealism. The Investigation of Cancer (Dr. W. Cramer), Recent World Economic Tendencies (in which Mr. A. Loveday attributes many of Europe's economic ills to "excess of plant"), modern English Drama (Marcel Proust)—all these are the subject of valuable contributions. But perhaps the best of all comes from the pen of Sir Henry Slessor, Attorney General in the Labor Cabinet and devoted Anglo-Catholic, who gives his view that the Labor party exists in order to restore those ideals of a "sane human society which was in process of being achieved in medieval times." He buttresses his argument by quotations from that "most complete exposition of moral principles, both as regards the polity and the individual, *The Summa of St. Thomas*, and from medieval history.

## † Necrology †

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

### ALBERT COREY JONES, PRIEST

HAMDEN, CONN.—The Rev. Albert Corey Jones, rector of Grace Church, Hamden, since 1915, died at his home in Hamden on Tuesday, May 10th. He was born in New Haven on June 5, 1873, and was a graduate of Yale University and Berkeley Divinity School.

The late Rev. Mr. Jones was ordained deacon in 1899 by Bishop Brewster of Connecticut and priest in 1900 by Bishop W. A. Leonard of Ohio. After serving at St. Paul's Church, Cleveland, Ohio, and at St. Mark's Church, Mystic, Conn., he became rector of Grace Church, Hamden, where he served until his death.

Bishop Brewster officiated at the funeral services, assisted by the Rev. Dr. Stewart Means, the Rev. Dr. John F. Plumb, and the Rev. Dr. John D. Skilton. Burial was in Hamden.

### JOHN JAY JOYCE MOORE, PRIEST

PHILADELPHIA—The Rev. John Jay Joyce Moore, D.D., age 70 years, rector emeritus of St. Andrew's Collegiate Chapel, died May 11th at his home after four weeks' illness with bronchial pneumonia.

The late Rev. Dr. Moore was born in Danville, coming to Philadelphia as a child, and being educated at the Episcopal Academy, the University of Pennsylvania, and the Divinity School. He was ordained in 1879 by Bishop Stevens, and served at St. Alban's Church, Roxborough, and for twenty-five years at the Church of the Covenant, Philadelphia. He was formerly rector of old St. Andrew's Church for thirteen years, becoming rector emeritus when the change came by which the collegiate chapel was established.

Dr. Moore was an athlete in his youth, and was noted as an enthusiastic follower of sport, having been a life member of the University Athletic Association since 1879. He was known to the students for having seen every home football game but five since 1884, the omissions being due to illness.

He is survived by his widow and one son, Paul. The funeral was from the chapel on Saturday, May 14th.

### VAN WINDER SHIELDS, PRIEST

JACKSONVILLE, FLA.—The Rev. Van Winder Shields, D.D., rector emeritus of St. John's Church, Jacksonville, passed away at his home in Jacksonville on Friday, May 13th, the fiftieth anniversary of his ordination to the priesthood, in his seventy-eighth year. The late Rev. Dr. Shields was a member of distinguished old families of Delaware, Maryland, and Mississippi. He was born at Rokeby plantation, Jefferson Co., Miss., on July 3, 1849, and his first education was received at Pleasant Hill Academy, in Mississippi. He graduated from the University of the South, Sewanee, Tenn., in 1876, and was ordained deacon the same year by the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi, and priest on May 13, 1877, his first charge being at Emmanuel Church, Winona, and St. Clement's Church, Vaiden, Miss. Upon

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his ordination to the priesthood, he became rector of St. John's Church, Aberdeen, Miss., where he remained until 1879, then going to North Carolina as rector of St. James' Church, Kittrell. He went from there to Christ Church, New Berne, in 1881, and served that parish for eight years. He represented the diocese of East Carolina in the General Conventions of 1886 and 1889.

In 1889 he became rector of St. John's Church, Jacksonville, and held this office until his retirement in 1924, a period of thirty-five years. He represented the diocese of Florida at every General Convention from 1892 to 1922, and was president of the standing committee from 1890 until the time of his death, thirty-seven years in all. He retired as rector of St. John's, after thirty-five years of service, on May 31, 1924, and was made rector emeritus. He was succeeded as rector by the Rev. Menard Doswell.

His burial took place from St. John's Church on Sunday afternoon, May 15th, conducted by the Rt. Rev. Frank A. Juhan, Bishop of Florida, the Rev. Menard Doswell, present rector of St. John's, and the Rev. Ambler M. Blackford, of the Church Home for Children of St. John's parish. All the clergy of Jacksonville and vicinity were in the procession.

Dr. Shields is survived by his widow.

**LAURA COOK BIRCHALL**

SIoux FALLS, S. D.—The family of Bishop Burleson of South Dakota has suffered a severe bereavement in the death of Miss Laura C. Birchall, who had for twenty-five years been a member of his household, first when he was Dean in Fargo, then during his secretaryship in the Church Missions House, and throughout his episcopate in South Dakota. A devoted Churchwoman, a remarkable teacher of little children, a life-long participant in all forms of Church work, hers was a life made beautiful by loving and joyous service.

She was called to her rest on Saturday, May 7th, and was buried in the Bishop's family lot in Sioux Falls. Everywhere that she has lived a host of friends will mourn the loss of one whom they honored and loved.

**ANNE SCOTT BLOCK**

PASADENA, CALIF.—Mrs. Anne Scott Block, widow of the late Robert Carr Block of St. Louis, passed away suddenly in Paris on May 4th, according to brief cable dispatches received at her home here. She left Pasadena less than a month ago to spend the summer in France.

For a number of years Mrs. Block has been the authority of the diocese of Los Angeles on ecclesiastical embroidery and altar guild technique. At the time of her death she was directress of the altar department of the diocesan Woman's Auxiliary and president of the Altar Guild of St. James' Church, South Pasadena.

The body will be brought back from France for interment in St. Louis, where, for a number of years, Mrs. Block was a devoted member of Christ Church Cathedral.

**NICHOLAS MILBANK**

LOS ANGELES—Nichols Milbank, Sr., well-known Los Angeles business man and treasurer of St. John's Church, died in Paris on April 30th, following an apoplectic stroke. At the time he was completing a European tour with his wife and daughter.

A native of Connecticut, the late Mr. Milbank was for many years connected with the Borden Condensed Milk Company in New York City. He moved to Los Angeles over twenty years ago and became a successful real estate operator. He was a regular delegate from St. John's parish to the diocesan convention, where he proved his usefulness. He was sixty years of age.

The body was brought home from Paris and burial was from St. John's Church on May 18th.

**NEWS IN BRIEF**

ALBANY—The Rev. Clement T. Blanchet, D.D., Jacksonville, Fla., a retired priest of the diocese of Albany, has just celebrated his eighty-second birthday, and the fifty-fourth year of his ministry. For the past three months he has been lying sick in St. Luke's Hospital where he underwent a minor operation. His physicians expect him to return in August for a major operation.

BETHLEHEM—The new church, St. Martin's-in-the-Field, Nuangola, Pa., has recently been completed at a cost of \$17,000. The rector of St. Clement's Church, Wilkes-Barre, the Rev. Joseph Groves, took his choir and a number of others on Easter morning to Nuangola, and gave the congregation their Easter Communion.

BETHLEHEM—One of the features of the annual presentation of the Lenten offering, which

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took place in St. Stephen's Church, Wilkes-Barre, on May 6th and 7th, was the awarding of the service shields to the schools that had the largest per capita offering. Archdeacon Walter was the speaker at the conference for teachers on Friday, May 6th.

ERIE—The final group of memorial windows in Grace Church, Ridgway, the Rev. M. de P. Maynard, rector, was dedicated on Low Sunday. This completes the series of eight memorial windows in the church, the first four being installed at Christmas time.

LOS ANGELES—St. Paul's Church, Pomona, has purchased a lot in the new residential section of the city for \$6,500. The parish is cooperating with the expansion plans of its new rector, the Rev. Bertram A. Warren.—Over 400 people attended the spring meeting of the convocation of Los Angeles at Holy Trinity Church, Covina, on St. Mark's Day. Bishop Stevens was the celebrant at the Holy Eucharist.—Work has been started on a church building for Calvary mission, in the Angelus Mesa section of Los Angeles, which is growing rapidly under the direction of the general missionary, the Rev. George E. Renison.

LXINGTON—A ten-day preaching mission was held in the Church of the Good Shepherd, Lexington, by the Rev. Walter E. Bentley of Port Washington, L. I., N. Y. Questions asked each night were a special feature.

LOUISIANA—The date of the Christian men's loyalty convention was changed from May 16th to May 25th through the 27th. The general chairman is Dr. J. M. McBryde, of Tulane University and of St. Paul's Church, New Orleans.

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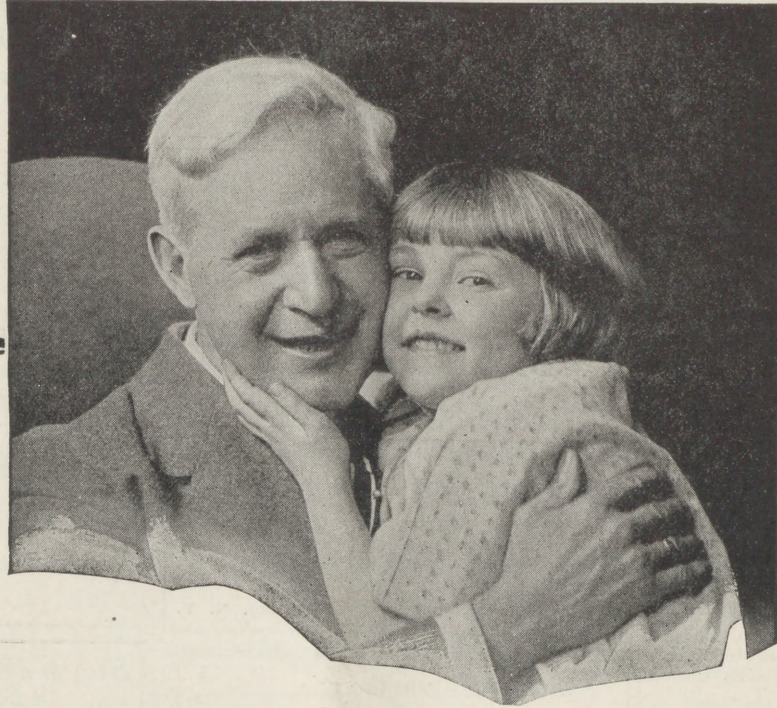
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