

# The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, MAY 7, 1927

No. 1

Polemic Literature  
Circulated

EDITORIAL

Sherwood Eddy on Russia

CHARLES L. DIBBLE, D.C.L.

The Orthodox Church and  
Renunciation of the Ministry

REV. FRANK GAVIN, Th.D.



No. 1851

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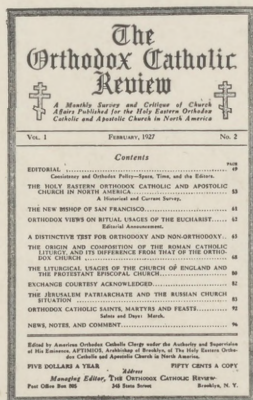
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A Weekly Record of the News, the Work, and the Thought of the Church

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Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

### ADVERTISING

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DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages 3 1/2 x 5 1/2 inches, \$18.00; Half pages, 5 1/2 x 7 1/2 inches, \$36.00; whole pages, 7 1/2 x 11 1/4 inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cents per year.

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VOL. LXXVII

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## EDITORIALS & COMMENTS

### Polemic Literature Circulated

FROM a number of sources we have heard of the circulation throughout parishes of a liberal supply of polemic Protestant literature, some of it of a rather violent character. One specimen bears the alluring title, *Shall the Protestant Episcopal Church Be Destroyed?* Another, *The Protestant Episcopal Church in Danger*.

The character of these two documents may be gathered from their titles. They are replete with charges against the "Catholic party." Its members "would sell their precious liberties, bought at such terrible cost in blood and suffering, for a mess of ceremonial pottage." They "would push the thinking of the Church back into the dark ages." It is "the deliberate purpose of the 'Catholic' Party to create a split in the Church." Some of these charges are made by a bishop, who "cannot see why extremists bewitched by the claims of Rome do not courageously and manfully march to Rome in a body instead of dropping in one by one," and who adds: "*Perhaps they have work to do in our church before they go.*" Each of these quotations is, obviously, a charge of deliberate bad faith and disloyal intention; a charge that very few intelligent Churchmen would feel justified in making against any considerable group of their fellow Churchmen, and a charge which involves a very grave responsibility before Almighty God on the part of one who makes it.

Besides these pamphlets, the *Southern Churchman* frequently deems it a duty nowadays to assail the Catholic movement. When this is done courteously and in due proportion, it is entirely within the editor's rights. But we hope he read a letter in his own issue of April 23d entitled *Seeking Peace*, written by a Virginia clergyman, the Rev. William R. Moody, in which some very sensible counsel is given both to Protestant Churchmen and to Catholic Churchmen; and we admire his counsel to the one quite as truly as that to the other. He is right in both of them, and we believe that he, rather than the editor of the *Southern Churchman*, represents the best form of present-day Virginia Churchmanship, with which we have so much in common. For ourselves we do not believe there is the slightest necessity for re-arousing old passions in the Church. Catholic Churchmen may conceivably make mistakes, and have made many of them, but it is not their mistakes that will survive. On the other hand we think

that most Churchmen who are not ultra-partisans will feel that the "propaganda" of Catholicity which troubles the *Southern Churchman* should be tested by its main principles rather than by details which individuals may add to those principles. After all, a "propaganda" does not sound as bad if it be termed a "campaign of education," and the *Southern Churchman* appears to recognize the legitimacy of such campaigns. Let us each try to exert our influence to keep such campaigns free from exaggeration and bad temper.

There are two things that may be said with regard to the "propaganda" or campaign referred to in our first two paragraphs above.

First. Religious convictions go deep into the human consciousness, and ought to. The very intensity of those convictions leads men at times, especially where they are not very well informed, into a mental panic that so clouds their ordinary good sense as to warp their judgment and lead them to see treason and sedition in men of the most loyal and devout character. It is a sort of war psychology, and we find it in Church and in State alike whenever there is a special tensivity of mind. Saul of Tarsus was a good example of it; so were those good patriots who, during the war, saw German spies on every city block. So are the authors of some of this polemic literature. There isn't the least excuse for these frantic appeals to religious passion; but no doubt these people are perfectly honest in thinking there is. And it must be very saddening indeed to a bishop to feel that the great majority of his brother bishops and of the representative clergy and laity of the Church are engaged in the deliberate acts of disloyalty recited above.

Second. Where general circulation has been given to literature of this sort, something ought to be done to counteract it, and perhaps it may be the duty of the rector of a parish in which it has been circulated to see that this is done. A number of these have been good enough to turn to THE LIVING CHURCH for assistance in doing it. Now people who regularly read trustworthy religious papers are largely immune to this sort of propaganda. The cure for its menace is to get Churchmen to read the right kind of Church papers regularly. Unfortunately that is not done on a large scale.

But THE LIVING CHURCH cannot be turned into a polemic organ, even for the purpose of reviewing these

pamphlets. When there are issues in the Church, we try modestly to express our view concerning them. That is our duty. But when there are violent attacks, demanding that we, and others like us, be excluded from the Church as being false to it, we have always met them with silence. There are publications issued in the name of the Church that we never discuss. To the various charges which we have quoted we make no reply. God knows the secrets of our hearts, and to Him we make our appeal against those who have assailed our motives and the motives of many others.

SOME part of the present attack grows out of the pending measure to drop the Thirty-nine Articles from the Prayer Book; a proposal that passed the last General Convention by large majorities in both houses but which must come before the next Convention for ratification. This measure, we are told, "squarely raises the issue as to whether this Church shall remain Protestant." One wonders at the psychological condition of anyone who seriously thinks that all the bishops, all the clergy, and all the laity who constituted these majorities must be disloyal and seeking to "destroy" the Protestant Episcopal Church. Most people, we think, will see how absurd is such a charge. Moreover, it was Dr. William R. Huntington who first made the proposal, some twenty years ago, in the General Convention of 1907, and he was not generally charged with a desire to lead the Protestant Episcopal Church bodily into the Vatican gardens. It seems difficult to discover how the same proposal now should be conducive to such dire results.

Let us refresh our recollection as to the reception of Dr. Huntington's proposal in that Convention of twenty years ago. It was unanimously recommended by the committee on constitutional amendments, in whose report it was described as "nothing less than the formal disestablishment of Articles of Religion." The names attached to that report are: William R. Huntington, John Williams, Walton W. Battershall, Edwin B. Niver, James H. McIlvaine, Alexander Mann, Charles Andrews, John H. Stiness, Alfred Mills, Arthur S. Browne, and George Wharton Pepper. In their report they argued the case as follows:

"The reasons for the proposed disestablishment are as follows:

"1. The whole ecclesiastical sky has changed since the Articles were originally imposed upon the Church of England. They were set forth to meet the controversial needs of the Tudor period of English history. They were largely, though by no means exclusively, directed against the alleged errors of Rome. But Rome, in the year 1870, effected a change of front which alters the whole aspect of our controversy with her. Two new dogmas of which the Tudor divines never dreamed are now in the forefront of the battle. If this Church intends an anti-Roman polemic it is idle to embark upon it with weapons so completely out of date as those stored in the armoury of the Articles. In a word, the Articles are antiquated without being ancient. For primitive truth no Church has a more profound reverence than our own, but it cannot afford to hold itself much longer responsible for a sixteenth century manifesto, plainly unsuited to twentieth century needs.

"2. The Articles by the very multiplicity of their details serve to obscure what ought to be the clear structural lines of the Christian faith as set forth in the Catholic Creeds. So much of their contents as is of enduring value is already contained in those Creeds, and does not need duplication, while as to the rest, such is the variety of interpretation now allowed, that it is more than doubtful whether any clergyman brought to trial for contravention of what is there contained could possibly be found guilty. This state of things tends to demoralization of both the clergy and the laity; of the clergy since it leaves them helpless to answer with any definiteness the question, What is the doctrine of the Episcopal Church? of the laity because they are thoroughly perplexed by the sight of what looks to be a creed supplementary to the other creeds, while at the same time they are assured by their spiritual

guides that it is something about which they need not at all concern themselves. Why should it be here in the Prayer Book, they ask, if it be unimportant? Why, if it be important, should we be told that as laymen we need not care?

"3. The Articles are a bar to Church unity both at home and abroad; at home because they constitute a wall over which we have to talk with our neighbors at a great disadvantage, abroad because in the great Church of the East which holds passionately to the Nicene faith, their very existence is unknown."

To argue that the signatories to that report are wrong is entirely legitimate. But to hurl charges of disloyalty against men who hold precisely the same position twenty years later, when nobody commits the absurdity of preferring like charges against Dr. Huntington and his associates, is not. To cite the measure when offered in 1925 as an "attack on the Church" is not even legitimate criticism. One regrets that the matter did not come to a vote in 1907.

THE proposal to drop the Thirty-nine Articles was discussed *on its merits* in THE LIVING CHURCH shortly after the last Convention. We have now taken that editorial, given to it a very slight amplification, and have permitted it to be issued in tractate form by the Morehouse Publishing Company at \$5.00 a hundred. Its title is, *Shall We Drop the Thirty-nine Articles?* In our judgment it meets the issue, and in any event it is wholly free from any trace of bitterness. If, therefore, there are parishes in which polemic literature on the subject has been circulated, or where it is desirable that the reasons for dropping the Articles should be examined, this tractate is available for circulation at a low cost. For a single copy, seven cents should be sent.

We shall be delighted if this editorial shall be effective in calming or reassuring anybody who may conceivably have been disturbed by frantic appeals to passion and prejudice. That we could meet the writers of those polemic documents on their own ground, hurling venomous charges of disloyal motives, is impossible.

SO, also, a paper by the Bishop of South Carolina on What Is the Teaching of Christ Concerning Divorce? is reprinted from THE LIVING CHURCH of January 29th in booklet form with the title, *Divorce*. It is one that ought to be very freely circulated. To

combat the present-day trend to enter lightly into the divorce court is uphill work, and we seem to be losing ground as statistics show a greater and greater number of marriages ending in disaster. With Christian forces generally apathetic, with Rome playing fast and loose with annulments, the Church has few allies in her attempt to hold up the Christian standard. So much the more ought our own people to be instructed and the inviolability of the marriage contract to be strongly insisted upon.

Bishop Guerry's new booklet is uniform with his previous ones, *The Virgin Birth* and *The Philosophy of Infant Baptism*, and, like these, is sold at ten cents a copy.

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# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

ONE of the most delightful exhibitions of perfect free will is displayed in the London *Times* of recent date. When the Marlborough matrimonial case was much in the public mind, a well known Roman Catholic wrote to the *Times* expressing his bewilderment and disgust at the action of the Rota. His sentiments were shared by many of his own communion; and they must have been interested and edified by the following letter, which he, himself, published in the same *Times* a few days later:

"Sir,

"In view of a communication I have received I hasten to withdraw unreservedly all the imputations made against the just and proper functioning of the Catholic marriage laws in any letter of mine to your paper. I admit that my questions were hasty, ill-considered, wanting in proper respect, and apt to cause pain and scandal to my co-religionists. Also I acknowledge, further, that the Catholic Roman and Apostolic Church is the sole judge and arbiter on all matters concerning Christian faith and morals, and that I was guilty of a grievous sin in seeming to question her infallible judgment in these matters. This *amende honorable* I make of my own free will. As an act of justice, accord it the same publicity as my first letter, which appeared under date 18th November."

One cannot help wondering from whom the communication was received which had such great power to change the writer's conviction! Whether such a change is worth while, whether even our voices raised on opposite sides of the same question are not to be preferred to such a unanimity produced by such methods, may fairly be questioned, I think.

This reminds me of Roman discipline used in another case, when Fr. Tyrrell was buried. The Roman Catholic priest who stood by his grave and recited certain prayers was "disciplined" for that act of Christian charity and was obliged to publish an apology for having done so. On the whole, I think I prefer our methods, even if they do not give the effect of a pre-arranged unanimity. Better the open scandal of divergent views, than the feigned appearance of concordant views.

THERE SEEMS to be an altogether disproportionate concern about the recent religious poll at Dartmouth. If one has seen very much of undergraduates in general, he is quite prepared to acknowledge that, in the passage from childlike faith to gained faith, there is a certain period when in all honesty the adolescent does not quite know where he stands, and is willing to record himself on any questionnaire as inclined to two or three opinions, which are mutually contradictory. Thus, for example, many boys recorded themselves in this fashion: Disbelieving in God, yet believing in the advantage of prayer and of public worship. How to reconcile such opinions is another problem altogether! It really is not quite fair to expose the ever changing uncertainty of the formative stage to publicity, whether in the interests of agnosticism or in the fear for religion. The phenomenon is nothing new and usually adjusts itself. I remember, more years ago than I like to calculate, a member of my own class who, he said, was a convinced atheist. In all the debates which took place among us, philosophical, biological, or otherwise, he always championed the cause of unbelief, while it fell to me to take an active part on the believing side. At our decennial I encountered him for the first time since leaving the university. We met as old friends should, and I questioned, "Are you as much of an unbeliever as ever?" To which he replied, with a smile, "Well, if that will suit you, I am junior warden of my parish!"

I FIND AMONG my newspaper cuttings the following from the president of Yale, which seems to me worth while considering, if one is tempted to get panic-struck because certain boys at Dartmouth profess irreligion.

"One may select the period of the American Revolution and the decade or two following, as affording an extreme instance of perhaps the lowest ebb which has ever been reached in the general moral and religious life of the college. This condi-

tion reflected the disturbing effects of the Revolution itself, and particularly the aftermath of the French Revolution, with its atheistic and anarchic elements in morals and religion.

"The intellectuals of the time assumed, as a manner of course, that never again would educated men give credence to the tenets of any revealed religion, and least of all to those of Christianity. Despite this fact, the next century saw some of the most profound revivals of religious interests, affecting the entire life of the college and leading great numbers of its students into the ministry and the mission field . . .

"I am neither a prophet nor the son of a prophet, and I have no wish to hazard confident prediction. Nevertheless, I cannot for a moment believe that human life has suddenly so changed that a need for religion is past. . . . Something there is in the life and nature of man which demands satisfaction of a kind that is nowhere found except in religion."

HERE ARE two interesting items, the one perhaps balancing the other. In a little city of New York State there was held a railway men's service, with the church decorated with railroad lanterns, and other interesting railroad equipment, including flags, signal apparatus, workmen's tools, and a locomotive bell. At the church entrance were placed two huge crossing warning signs. A stereopticon lecture was given, showing scenic effects in the Rocky Mountains along the railway tracks, and the pastor preached on "Longer Hours and Less Pay."

On the *Missourian* there was a wedding ceremony to mark the first run of the train. It was held in the club car, and the happy pair journeyed on from Lincoln to Kansas City, going on then to Chester where the bridegroom is a plumbing contractor! How decorous and seemly!

THIS LITTLE "symbolistic" poem of Pierre Benoit, *Diaduminius*, translated by J. T. Shipley, has a strangely suggestive melody:

"The mournful majesty of human greatness,  
Monument of desires, kisses, tears,  
What name better than yours, Diaduminius,  
Gathers its pride into a symbol for the years?"

"For you were the strange and silent Cæsar  
Who leaned at night upon the terraces of flame  
When the swift storm o'er the urns' black waters  
With blue metallic lightnings came.

"And who that has known your story now can say:  
'Live, thrust skyward still more proud and bold.  
Happiness is with the women of one's desire,  
In a marble palace, beside a sceptre of gold'?"

"It lies, O Cæsar, near an old bell-tower,  
With sapphires strewn in a rippling burn,  
In an old garden flowered with young roses,  
In the old house to which one will return."

FROM NEW YORK, N. J., come these gems of Church publicity:

Billboard topics of the (Universalist) Church of the Redeemer, Henry R. Rose, D.D., minister:

"What Changed Jesus from a Jew to a Christian, and from a Christian to a Universalist?"

"With Jesus on His first Visit to Hell."

"The Triumphal Entry. Jesus Turns from Partialism to Universalism."

Second Presbyterian Church, Rev. Lester H. Clee, minister. Everyman's Bible Class topic:

"Lessons from my Buick."

First Congregational Jube Memorial Church. "Mother's Sunday" topic:

"The Deeper Meaning in the Story of Old Mother Hubbard."

A BAPTIST church of Philadelphia advertises itself as "The Church that Stands for the Truth." On Palm Sunday, by some grotesque association of sound, the subject announced for consideration was Palmistry.

# DAILY BIBLE STUDIES

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

*May 8th: Third Sunday after Easter*

READ St. Mark 9:2-10.

**S**T. PETER probably dictated the Gospel of St. Mark to John Mark, and so his personal experience is given. The three disciples, Peter, James, and John, were chosen to witness this wonderful Transfiguration. It was evidently pre-determined (St. Luke 9:27) as a part of Christ's revelation and it was a proof given to us of the glory which was His from all eternity (St. John 17:5). Let us rejoice in our hearts that before the Blessed Lord entered upon the dark way of His agony and death, He thus revealed Himself as the King of kings and the Lord of lords (Rev. 17:14), assuming for a moment the glory which was His and which He laid aside gladly that He might redeem humanity. As Man, He knows our sorrows and joys; as God, He is able to help us in all human experiences.

*Monday, May 9*

READ II Peter 1:16-18.

**I**N THE exaltation and wonder and excitement of the glorious sight, Peter thought it would be a splendid thing if they could stay on Mount Hermon, "far from the madding crowd's ignoble strife," away from the accusing Pharisees, and from the sick and sorrowing folk who were always about them waiting for Christ to heal them. It seemed to him like a little bit of heaven on earth, an easy and yet a sublime way to escape the trials of life. Do we not often have the same longing when the burdens of life seem too much for us? Do you recall that hour when it was so dark and you could not see your way, and you had to wait until the Lord caused "the mists to roll away"? And then, like Peter, you had a wonderful moment when the Lord seemed so near, and you wished you could stay in just that place of glorious peace forever. Blessed moments at the Holy Communion when Christ is so near! Moments of peace when you knelt in silence in the church! You dreaded to go out to meet again the old earth-struggles. But the Master said, "Take this blessed peace with you; the world needs it!"

*Tuesday, May 10*

READ Psalm 55:1-8.

**S**OME time ago I received an anonymous letter, and it was so pathetic and pleading that I did not burn it, for it seemed like a cry from a really weary soul: "Reverend Sir: How many men and women would work for the Master if they knew definitely what to do!" Perhaps the writer is one of a class. In His name, "Unfruitful," I could not answer the letter, having no address, but I wrote on the blank page some verses cut from a magazine, praying that in some way the message might reach the writer:

"Over my mountains the noontide is burning,  
Past their still summits a continent's yearning  
Cries to the sky for the gifts of its giving,  
Cries for the food and the raiment of living—  
Praying for bread with the wheel and the hammer,  
Praying for drink with a hoarse-throated clamor,  
Praying for light with the lens and the prism,  
Praying for faith with the Cross and the Christ.  
Here 'mid my mountains of transfiguration  
Would I have builded my lone habitation—  
Tents for the friends of my soul, far from others,  
Far from the greeds and the woes of my brothers!"

Such is so often our poor human longing. We are weary of earth, and indeed weary of self!

*Wednesday, May 11*

READ St. Mark 9:27.

**T**HE answer came in the poet's conversion to Christ's service:

"Father of men, give me pardon! Descending  
O'er the dim highway, Thy Spirit attending,  
Back to the streets of the multitude's dwelling

Grateful I go. Do Thou give me the telling  
Often to those who have not known the glory,  
Often to ears that have not heard the story,  
Often to eyes that have not seen the vision  
Which I have known in this valley Elysian;  
Till from the whirring of wheels and their grinding,  
Till from the shadows of walls and their blinding,  
I shall at eye climb again to these mountains,  
Rest in their quiet and drink of their fountains."

So the Master and His three disciples took the story and power of the mountain-top to the father and his suffering child on the plain. No joy is so blessed as that which comes from sharing with others, particularly the sick and the needy, the sacred strength of our quiet moments with the Master.

*Thursday, May 12*

READ St. Luke 3:21-22.

**H**EAR HIM!" So the voice of the Father came from above. To hear the Master's words and to obey them is the way to please God. To listen while Christ speaks is to learn how to live. To follow Him is to bring salvation to the world. And in due time we shall have the peace and joy of heaven—yes, and even here on earth we shall have the beatific vision for a little while to cheer us on and to assure us of the love of God and His blessing upon our deeds of mercy. "Hear Him!" He has a message for us and He is never far away. His call is "Come." His service is to "follow" Him. The gospels are blessed because they give us the words of Jesus, "wonderful words of life." And in heaven to hear Him will be joy indeed.

*Friday, May 13*

READ Psalm 37:1-7.

**D**O WE not in our prayers and meditations talk too much and so fail to listen for the voice of the Master who is waiting to speak? If prayer is fellowship and communion with God, then surely we should let Him speak first and listen to His words, and find comfort and inspiration for life. We are not heard "for our much speaking" (St. Matt. 6:7), and perchance the lack of satisfaction in our prayers, of which we often complain, may be the result of our not waiting to hear what the Lord has to say to us. Oh, the wonder and the joy of hearing the voice of Christ speaking to us! Sometimes He repeats His precious promises. Sometimes He calms us with His assurance: "It is I, be not afraid!" Sometimes He calls us by name, the name written in the Lamb's Book of Life (Rev. 21:27). Nothing in all our worship is so precious to us, and we may well believe so dear to the loving Jesus, as the moments of stillness, when we listen for His message.

*Saturday, May 14*

READ St. John 12:23-32.

**W**E LOVE to read St. Peter's two epistles in the light of his life and experiences as given in the gospels. That this experience on the Mount made a deep impression on him is proved by his writing: "I think it meet to stir you up by putting you in remembrance." We, too, are stirred by memory. God is "making us", as George Macdonald says, and these experiences are the points where we can mark His loving touch, even if at times the touch seems to hurt. Let us rejoice in the transfiguration moments when the mount of glory reveals our King, and let us take the brightness of the vision to the old life-struggle, that others may catch at least a reflected light and turn to the Saviour whom we love.

My Christ, I long at times to stay where the sunshine of Thy love is so glorious! But let me hear Thy divine voice speaking, and then let me obey as Thou bidst me follow Thee. This is the way, and the only way, to come near to Thee; for Thou art still in the midst of Thy needy children, waiting for me to bring to them Thy message. I thank Thee, Lord, for both the vision and the work. Amen.

# Sherwood Eddy on Russia

By Charles L. Dibble, D.C.L.

AS a member of the board of directors of the Y. M. C. A. in my home city I recently joined in an invitation to Mr. Sherwood Eddy to come and tell us about Russia. The invitation stirred up quite a tempest in our little teapot, with which I was, and am, entirely out of sympathy. America isn't Russia. We ought all to get a chance to say our say. Whether I like it or not, I want to know how the other half thinks. Anyhow, I have noticed that a gag is the very best loud-speaker ever invented. Also, I was anxious to hear the latest from Russia.

What I heard was not so much news as an idyllic picture of the Bolshevik, his whiskers shaved, his automatic laid aside, a speller in one hand, and a cake of Ivory soap in the other. A plea for recognition was implied in the lecture. In a later conversation, Mr. Eddy said that he favored recognition of the soviet under certain conditions, of which more anon. This brings his observations out of the class of mere information and presents us with what William James used to call a live option. Since we are asked to do something about his statements, it is quite important for us to examine them in the light of certain facts which, without a visit to Russia, are common property.

Recognition of the soviet government involves a reversal of our traditional policy. We have always had an old-fashioned dislike of depotism and we haven't recognized revolutionary movements that were not backed by a majority of the people. The Bolshevik government in no way represents the Russian people. Mr. Eddy says that there are a million registered communists. Most authorities put the number about half of that. Either way the party, in a total population of 130,000,000, is meager enough. But perhaps we might strain a point and recognize a despot, if he was a benevolent despot. Benevolent despotisms seem to be coming into fashion. Mr. Eddy says Russia is one.

He says the Bolsheviks have been very kind to the children. That is good. By all means let us take care of the adenoids and tonsils, if we have to cut the throats of a thousand priests to do it. But forget the priests for a moment—the subject is unpleasant. Let us look on the bright side. We are told that the soviet government has developed the education of the young and abolished child labor.

As to education, the official figures given by Senator King, who made an eight weeks' tour of investigation in Russia during 1923, and announced his findings in the Senate on April 24, 1924 (*Cong. Rec.* pp. 7,018-7,064), are as follows: In 1914 the number of children in the public schools within the territory now included in European Russia, was 7,298,174, and about 600,000 were in attendance at private schools. The Methodist bishop, Richard J. Cooke, in his *Religion in Russia Under the Soviets*, says that there were at that time 1,782,883 pupils in schools of the Russian Orthodox Church. In 1922, according to the report of A. V. Luncharsky, soviet commissar of education, cited by Senator King, the number of pupils in the public schools was 5,300,000, while the private and parochial schools were closed altogether. Thus the number of children attending school was cut in half by the Bolshevik regime. Probably this decrease is due to the economic disruption; but since this was the result of communism, the communists cannot escape responsibility by prating about universal education. Fine words butter no parsnips.

Anyhow, education is not a matter of getting the child to school but of giving him something worth while after you get him there. Poverty cannot excuse deliberate deprivation of the standard of education. Says Senator King, "The hammer of the iconoclasts was used in battering down the fine spirit of culture and scientific investigation and, indeed, scholarship, which were the glory and pride of the pre-war Russian universities. The spirit [of superficiality] is encouraged by bigoted and oftentimes ignorant soviet leaders, national and local, who aim quickly to convert all educational institutions into schools for Marxian philosophy and communism. Of the money appropriated for educational purposes by the soviet

government, it was reported by some that at least thirty per cent was used for what is called 'political enlightenment and social education,' which is the high-sounding and euphemistic name for bolshevistic teaching."

## BOLSHEVISTIC TEACHING

NOR should we forget that an essential element in bolshevistic teaching is the inculcation of atheism and the ridicule of religion and "bourgeois morality." For example, their textbooks describe the Virgin Mary as "a woman of easy virtue" and depict the sacrament of Holy Communion by a crowd of hungry peasants tearing out and eating the vitals of their crucified Lord. No boy or girl under eighteen is permitted to receive any sort of religious instruction from any religious body or individual whatsoever. Whatever Mr. Eddy may think about this sort of "education," it would seem to be at least arguable that, if religion and morality are at all worth while, the Russian children would be better off with no book-learning whatever.

It may well be, as stated by Mr. Eddy, that child labor has been abolished. So, for that matter, has most factory labor, owing to the breakdown of the industrial system. The remedy applied is like that of the farmer who burned his barn to get rid of the mice.

Mr. Eddy admits that there has been some bloodshed, a natural result, as he puts it, of the revolution and unrest. "But," says he, "we in America are in no position to criticize Russia so long as we have lynchings."

Now, the figures as to judicial murders in soviet Russia vary widely, as would be natural. All authorities agree that the number is enormous. Senator King reports, "Men, women, and children disappeared and no one knows whither they had gone; many never returned. Relatives and friends were afraid to make inquiry. They were the victims of the Cheka [secret police]. No one will ever know the number of victims. Numerous inquiries made by me of Bolshevik officials, as to the number of executions, elicited no satisfactory reply. Some stated that it was impossible to determine the number imprisoned, banished, or executed, and that many executions attributed to the Cheka ought rather be charged to the civil war and the excesses which it developed. That hundreds of thousands were executed by the Cheka there can be no doubt."

To compare wholesale legalized slaughter of this sort with the ten or twelve cases of lynching each year in this country, indicates a total absence of the sense of proportion. It is precisely this defect that disqualifies Mr. Eddy as an adviser.

After discussing industrial and social conditions, Mr. Eddy got around to religion. "To be sure," said he, "the soviet government is atheistic; to be sure it has done what it could to break down the Russian Orthodox Church; to be sure it has executed priests and ministers of religion; to be sure it has nailed above the doors of the cathedrals the motto, 'Religion is the opiate of the masses.' Yet, after all, the Orthodox Church was a mere tool of the Czars and a mere caricature of religion." This is indeed damning—if true. It places the Russian Church far below the level of Mohammedanism, Buddhism, or any of the other world religions; none of these is a "caricature." To find another such caricature one would have to descend to the voodoo worship of the African jungle.

Thus speaks the representative of the Young Men's *Christian* Association. The Senator, more charitable, says, "The Church had developed a national spirit and had welded the heterogeneous and discordant elements, tribes, and people together, as a result of which the foundations of the state were strengthened. And the Church was an important factor in developing architecture, music, painting, and other progressive and educational forces which slowly but effectively advanced Russian civilization. The Church established schools in villages, cities, and towns, and maintained theological universities and schools in which Greek, Latin, and Hebrew were taught, as well as law and history and science and all branches of knowl-

edge that were taught in the leading universities of Europe."

Says Bishop Cooke, in the book cited, "Prior to the revolution there were, under the Holy Synod, 43,969 schools, 95,000 teachers, and 1,782,883 pupils. The Black Order of Clergy was composed of monks. From these the higher clergy, the bishops and other officials, were taken. Many of these were scholars of repute, broadminded and acquainted with the learning of European universities. The White Clergy, or village popes, were the pastors, but not the preachers, often poor, and out of touch with western thought, and fallen back into ignorance and sloth. But it should not be inferred that all village priests were of such type. Among them were men of the highest respectability, educated in biblical knowledge, godly examples of piety and sobriety of living. It may be to their credit that they were no worse than the clergy of the Church of England were in the time of Charles II, or even so late as the eighteenth century."

As to the Orthodox Church being a partner of the tsars, it would be more true to say that it was their victim. The ancient Russian Church was a self-governing institution under the head of a patriarch. In 1721, Peter the Great abolished the patriarch and placed the control of the Church under a board called the Holy Synod, appointed by the tsar and responsible to him alone. The president of this board, called the procurator, was always a layman, sometimes not even a member of the Orthodox Church, and always a master politician. The tsars were no more the Russian Church than they were the Russian nation. Under the tsars both Church and nation were equally helpless and equally oppressed.

Immediately after the revolution, and under the administration of Kerensky, the Church convened a representative council of over a thousand bishops, priests, and laymen, of which the majority were laymen. This council restored the independent patriarchate and began a sweeping campaign of reforms. All this reform movement was brought to an end by the Bolsheviks.

The Russian Church, more nearly than any other Church today, represented the religious life of a whole people. In fact, it *was* the Russian people, on their spiritual side. To it great musicians, like Gretchaninoff and Tchaikowsky, contributed their talents—in fact no other contemporary Church music will compare with the Russian. While recognizing much ignorance and superstition, all fair-minded observers pay tribute to the fundamentally sound religious and moral life of the Russian Church and people. Had that Church been left to itself, freed from the incubus of the tsars and the persecution of the Bolsheviks, encouraged by such help as the Y. M. C. A. might give if so disposed, it would have become the greatest constructive force in eastern Europe. To call it a "caricature of religion" would be monstrous, if it were not plain silly.

#### THE BROTHERHOOD OF MAN

WE are told that we in America would do well to take to heart the lesson in the brotherhood of man which the Bolsheviks are putting in practice. But we cannot forget that during the famine year of 1922 the Russian Church, that "caricature of religion," offered its wealth to the American Relief Commission; that the soviet government refused to allow this; that it seized the property itself and spent most of it in Bolshevik propaganda in foreign countries. The American Relief Commission refused, for this very reason, to transfer its funds to the Bolshevik government, but insisted on administering its relief itself. We cannot forget that political executions under the Cheka have included untold thousands of men, women, and children. Are these the lessons in brotherhood that the Bolsheviks can teach us?

The motto, "Religion is the opiate of the masses" was not written to apply to the Russian Church. It was written more than half a century ago by Karl Marx, who was by education a German Protestant, who was never in Russia in his life, but who lived thirty-five years in England surrounded by the kind of religion that Mr. Eddy and I profess.

The truth is that Marxian Socialism is the sworn enemy of all religion. The catechism of the Communist party in America has this to say about it: "Religion and Communism are incompatible, both theologically and practically. It is the task of the party to impress firmly upon the minds of the workers, even upon the most backward, that religion has been in the past, and still is today, one of the most powerful means at

the disposal of the oppressors for the maintenance of inequality, exploitation, and slavish obedience on the part of the toilers. One who, while calling himself a Communist, continues to cling to his religious faith; one who in the name of religious commandments infringes the prescription of the party, ceases thereby to be a Communist."

Mr. Eddy's conclusion is that he would have the United States recognize Soviet Russia on the conditions laid down by President Coolidge. These are: that the soviet government should restore the property of Americans which it has confiscated; that it should arrange to pay its debts owed in America; and that it should give pledge to refrain from propaganda here.

This is strange diplomacy from an ambassador of Christ. Mr. Eddy would be quite unmindful of the hideous tyranny in which the Bolsheviks hold the lives and property of Russians, if only Americans are to be recompensed for theirs. He would require no pledge that the half million communists should lift their bloody hands from the terrorized Church and nation of Russia and permit them to develop in freedom—if only the soviet will pay the American debt. He would lend American dollars to pay for Bolshevik propaganda in Poland, Finland, or Germany, if only they will agree not to spread it here. The Bolsheviks may atone for contempt of God and ruin of man in golden roubles. Their *locus penitentiae* is to be Wall Street; and, when the penance is duly paid, absolution will be pronounced by the Secretary of the Treasury!

Just how seriously the soviet will take its pledge to abstain from propaganda here may be gathered from the history of its dealings related by Senator King. He gives day and date of its intrigues in Italy, Poland, Finland, Esthonia, Turkey, Latvia, Germany, Czechoslovakia, and Great Britain—to all of which the soviet government had given similar pledges. At this moment Russia is maintaining on the staff of its embassy in Warsaw over 150 men, while none of the other nations represented there has more than a dozen. At this moment it has its agents throughout China and Mexico sowing discord in those distracted lands.

But why should we wish to place obstacles in the way of soviet propaganda? If we need to learn from them lessons in the brotherhood of man, why exclude the teachers? How much better to get our instruction directly than through even such apt pupils as their American admirers?

We hear that conditions in Russia are becoming less intolerable. That is probably true, but the change has resulted from the fact that the government has been forced to postpone the execution of its program—a program to which it is still pledged. Threatened with a peasant revolt, it has recognized the right of peasants to the possession of their land; but the title remains in the government, and governmental proprietorship will doubtless be reasserted as soon as the central authority feels strong enough. Private ownership in certain industries has been recognized, but the owner is regarded as a moral leper and the Bolsheviks proclaim that the concession was only granted to ward off economic shipwreck and is a temporary expedient. More children are going to school, but the character of the "education" has not changed.

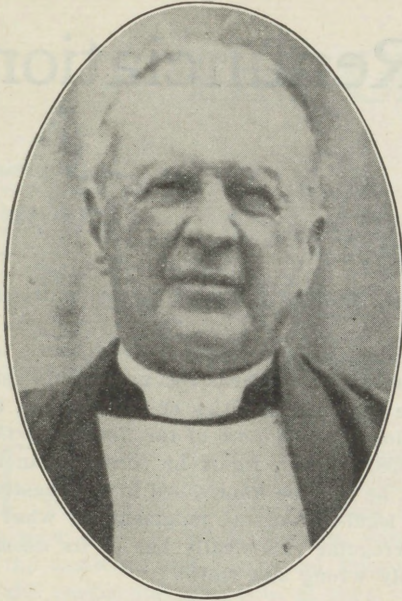
Religion being the opiate of the masses, the soviet has learned that you can't take the drug away from its addicts all at once. So it is allowing homeopathic doses; some of the churches are allowed to be open. It is also prescribing bread pills; it is encouraging the so-called "Living Church," which retains the ceremonies and trappings of religion but "re-interprets" them in terms of atheism. It is forbidding all religious instruction to the young, and is zealously instructing them in irreligion. It is fomenting unrest wherever it finds opportunity. It is eagerly awaiting the day when, having consolidated its position in Russia, it can go forth with the sword in one hand and *Das Kapital* in the other to evangelize the world.

One may grant that recognition by this country and extension of credit would benefit Russia economically. But there is no sort of reason to suppose that it would convert the Bolsheviks. Rather it would seat them more firmly in the saddle and enable them to carry through the ideals which they have only postponed. This would be poor service to Russia, and certainly dangerous to ourselves.

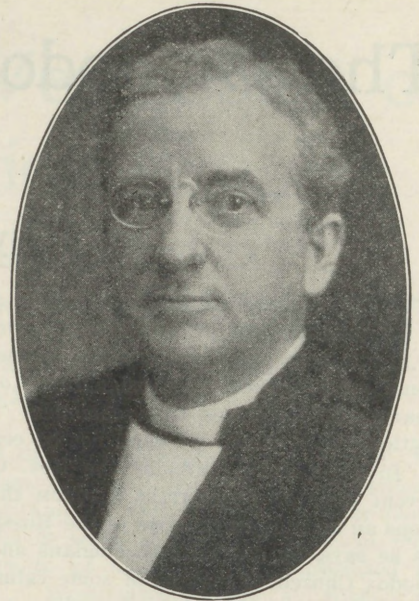
"The devil was sick; the devil a monk would be,  
The devil got well; the devil a monk was he."

Do we in America want to play the doctor?





# Prominent Churchmen in the Week's News

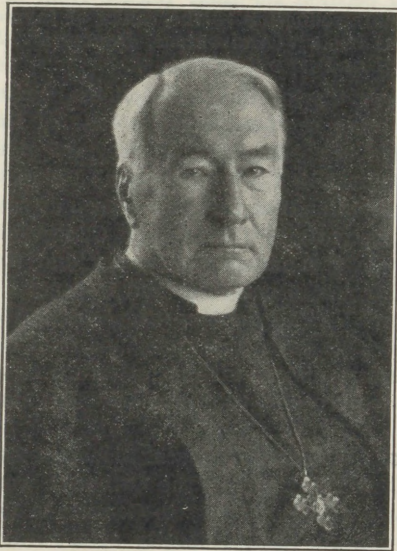


### RETIRES

Rt. Rev. William Lawrence, D.D., who on May 1st retired as Bishop of Massachusetts after a long and eventful episcopate. (Wide World Photo.)  
(Story on page 22)

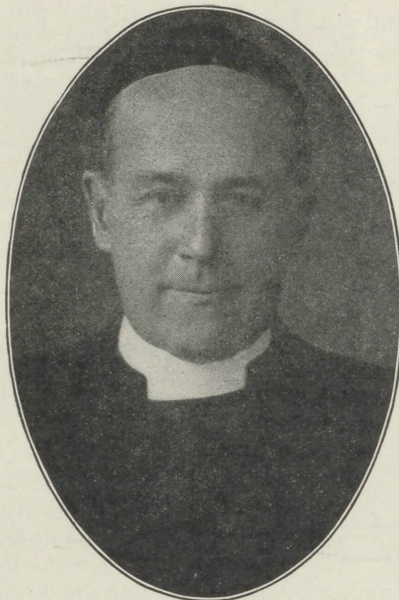
### SUCCEEDS

Rt. Rev. Charles L. Slattery, D.D., who succeeds Bishop Lawrence as Bishop of Massachusetts. The new diocesan is a son-in-law of his predecessor.  
(Story on page 22)



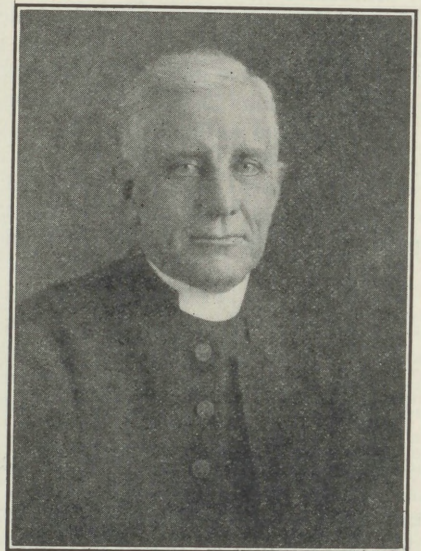
### OCTOGENARIAN

Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, whose 80th birthday has just been celebrated by hosts of friends at Burlington, Vt.  
(Story on page 22)



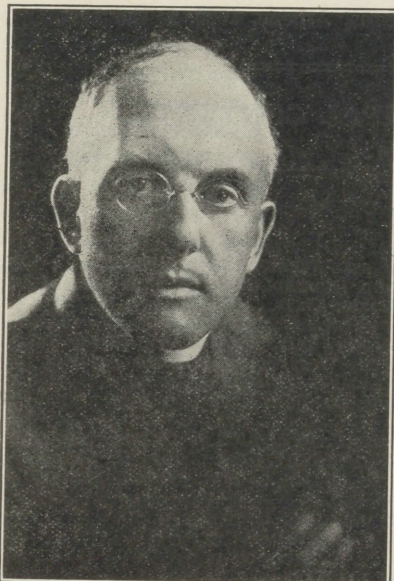
### SUCCUMBS

Rev. Simon Blinn Blunt, D.D., late rector of All Saints' Church, Ashmont, Boston, who died after a brief illness on April 25th.  
(Story on page 14)



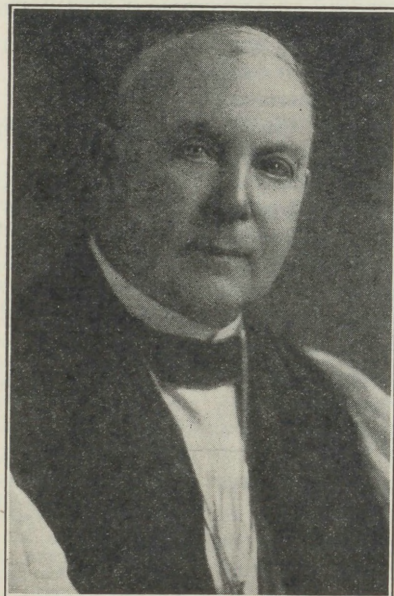
### SEPTUAGENARIAN

Rt. Rev. Arthur S. Lloyd, D.D., senior Suffragan Bishop of New York, former Bishop Coadjutor of Virginia, who was seventy years old on May 3d.  
(Story on page 21)



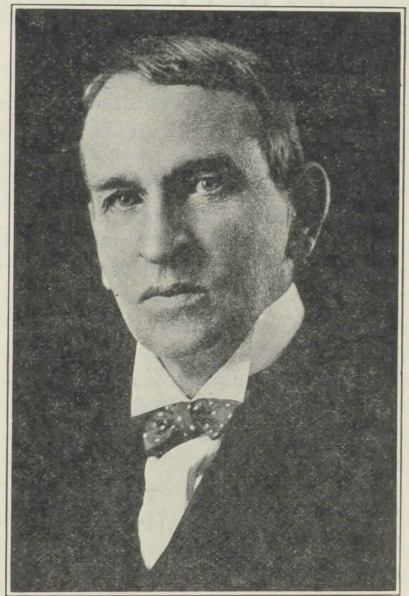
### INSTITUTED

Rev. Allan W. Cooke, Ph.D., formerly of the Church of the Advent, Boston, who was recently installed as rector of St. Luke's, Cincinnati.  
(Story on page 30)



### ILL

Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, who has gone to his summer home at Sewanee to recover from illness brought on by overwork.  
(Story on page 28)



### RESIGNS

William C. Sturgis, Ph.D., whose resignation as secretary of the educational division of the Department of Missions was accepted by the National Council.  
(Story on page 28)

# The Orthodox Church and Renunciation of the Ministry

By the Rev. Frank Gavin, Th.D.

THE purpose of this paper is to ascertain the teaching, practice, and tradition of the Orthodox Church of the East in regard to a relinquishment of the ministry by some such method as "resignation" or "renunciation," and sharply differentiates from canonical "degradation" or "deposition," with which we shall not be concerned.

In a reference made by the Rev. C. P. A. Burnett in a recent issue of THE LIVING CHURCH the learned author mentions an anomalous practice of the Russian Church condemned, as he says, by dogmatic theologians and canonists of the Orthodox Church. It may be of some value to amplify this reference and to present briefly the relevant data. In the year 1883 there came into Russian Church law, in accordance with Article 86 of the "Specifications on the spiritual consistories," the endorsement of a provision whereby "clerics could seek release from their state and be reduced to the rank of laymen" (cf. Milasch, *Das Kirchenrecht der morgenländischen Kirche*, Mostar, 1905, p. 283, note 11). The innovation on all canonical precedent thereby introduced subjected this piece of Erastian legislation to almost universal condemnation at the hands of Eastern theologians as well as canonists. Of the latter might be mentioned the authoritative work of one of the foremost scholars on Eastern Orthodox Canon Law, Milasch, who in his *Pravila pravoslavne cerkve* (I Neusatz, 1895, pp. 500-501, in the course of his commentary on the 21st Canon of Trullo) deprived the legislation of any canonical support whatever.

The opposition of official theological experts within all parts of the Orthodox Church to the Russian ruling was grounded fundamentally on the completely uncanonical character of the legislation, and on its vicious theological implications. The Eastern Canon Law bases its opposition to any voluntary relinquishment, surrender, or resignation of the ministry after ordination, or any method of obtaining release from the office and obligations, on the implications of ecumenical rulings. For example, the 7th Canon of Chalcedon anathematizes "those who have been inducted into the clerical estate . . . and enter either into military service or any worldly office." In the same vein the 81st of the Apostolic Canons excommunicates bishops or priests who occupy themselves with secular matters not persevering in their ecclesiastical obligations and duties, and the 83d, those who go into military service. Very vigorously does the 3d Canon of Chalcedon condemn clergy who "go into business," and such are similarly subjected to reprobation in the 10th Canon of II Nicea (787). The apparent canonical principle underlying all this legislation (and more of the same type) is expressed in the Canons of St. Cyril of Alexandria, No. 3. Here we find a situation wherein clergy have been coerced, under duress and threats, to present "letters of resignation" from the ministry. What principle is to be used as guidance in such difficult matters? "If such clergy are worthy to perform the duties of their ministry (*leitourgein*) let them abide in it; if they are unworthy, let them not go out of it by resignation from it, but rather as having been condemned for the very causes (of their unworthiness)". Such forsaking of the ministry by voluntary resignation "is not in accord with the Church's established usages," and cannot be allowed. The 62d of the Apostolic Canons prescribes excommunication for a "cleric who through fear of man . . . denies (renounces) his ministry"; such a one, on repenting, may be received as a layman, however.

Canonically, then, no precedent can be found, according to Milasch (*Kirchenrecht*, pp. 281-283), for the renunciation of the ministry or for any release from its obligations; only by official Church action on a guilty cleric may the latter sustain disciplinary condemnation, by degradation, deposition, or excommunication. There is no canonical precedent for a voluntary relinquishment of the obligations of sacred order, and Church Law recognizes no middle ground between exercise of the duties of the ministry as a cleric in good standing or

inhibition by the proper Church authority of an unworthy cleric.

Not only is the expedient uncanonical and illegitimate, but it is theologically indefensible. A cleric renouncing his ministry is visited with the extreme penalties of Church law, according to Sakellaropoulos (*Church Law of the Eastern Orthodox Church*, Athens, 1898, p. 146), for if he persevere in his action, after admonition he is to be imprisoned in a monastery. This is typical of the legal-theological judgment on what is regarded as not only irregular canonically but of its essence morally and theologically wrong and sinful.

"Inasmuch as Holy Order is capable of being given only once to the same person . . . neither reordination nor a voluntary return to the lay estate is allowable. . . . Abdication of the priestly office or resignation from it is not allowed in any case by the canons, which visit upon those so doing the strictest penalties. The ruling recently passed in the Russian Church which permits clerics to petition for their release from their spiritual office and for their reduction to the ranks of laymen, is devoid of all canonical basis" (Androutsos, *Dogmatic Theology*, Athens, 1907, p. 391 and note 3 *ibid.*).

Another eminent Greek theologian, Dyobouniotes, writes: "As in the case of the other sacraments so in that of Holy Order, the grace imparted is so imprinted in the soul of the ordained person that it cannot in any wise be lost." Hence the gravity of the sin of reordination. For the same reason he says: "The practice permitted recently in the Russian Church of a voluntary resignation from the ministry of clergy and their return to the ranks of laymen is not right and is counter to the Canons of the Church" (*The Sacraments*, Athens, 1912, p. 159, and note 3, pp. 159-160). Orthodox theologians, then, view resignation from the ministry and an attempt at return to lay-life as not only impossible according to Canon Law, but sinful in a grave degree.

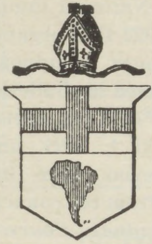
Of the authorities quoted herewith Milasch, Bishop of Zara, is perhaps the most eminent canonist in the Orthodox world. He first published his book on *Church Law* in German in 1890, then in Russian at Petrograd (1897), shortly afterwards in Serbian, Bulgarian (1904), and Greek (translation by Apostolopoulos). His Rumanian edition of the *Church Law of the Eastern Orthodox Church with a Commentary* is alluded to above.

I have used the following standard Greek books: Sakellaropoulos, Androutsos, and Dyobouniotes (referred to above). For the text of the Canons the most recent and authoritative edition, Dr. A. S. Alivizatos, Athens, 1923, is the best.

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# The Church on the West Coast of South America



FALKLAND  
ISLANDS

By the Rt. Rev. Norman S. de Jersey, D.D., V.D.

Bishop of the Falkland Islands and in the West Coast of South America

This is the twentieth article in the series on The Anglican Communion Throughout the World, written exclusively for THE LIVING CHURCH

THE Editor of THE LIVING CHURCH has asked me to write an article upon the progress of the Church of England in my diocese, which comprises the whole of the west coast of South America, with the Falkland Islands to the eastward and Tierra del Fuego, which forms the heel of the continents. The title of the paper, THE LIVING CHURCH, just gives me the text of what I ought to write; for there can be no Church worthy of the name which is not a Living Church, and no Church can be said to be alive unless it makes its evangelization work a very prominent feature of its program. That is what God has sent the Church to do. We are never told that we are to convert the world, God alone can do that, but we are told to evangelize the world. "Go ye into all the world and preach," etc.

I often wonder whether we do not spend too much time in settled missions; yet it is no good going out and preaching a Gospel sermon on a village green and passing on and saying, "I have evangelized that place." We must never forget the possibility of a shaking of the dry bones and the formation of a native ministry. The only warrant that we have for passing on is, as our Lord suggests, if after due trial they definitely will not receive the message.

Well, in this article I have nothing of that sort to relate. Quite the contrary, because, while we have our ups and downs, our successes and our failures, we have the firm conviction that we are doing a work which has God behind it, and we recognize that the work is being undoubtedly blessed.

Now, my enormous diocese is not a very ancient one. I am the fourth Bishop of the Falkland Islands. A great many people think that I live and move and have my being in the Falkland Islands, where, there is one church, my Cathedral, and one clergyman at present, the Very Rev. Dean Vaughan. As a matter of fact I go there only once a year. I have just returned from the islands and I have had to be away from my center for two months. My center is at Valparaiso in Chile, where I live.

Why, then, am I called Bishop of the Falkland Islands? And, why is my Cathedral at Stanley? The Falklands, in the first place, is a British possession. Then the great Bishop Stirling, who was the first bishop, lived in the Falklands and did his wonderful work among the Indians of Patagonia, a race of which Darwin said that no influence from heaven or earth could raise them who were no more than a race of monkeys. They were indeed the lowest race in the world. But Bishop Stirling went out in 1861 and was resolved to revive the work of Captain Allen Gardiner, R.N., who had not only lost his life but also the lives of all who came near that peo-

ple. After an interval of about thirteen years, Mr. W. H. Stirling, as he was then, went and lived by himself among them for nearly a year and got such an influence over them that they looked to him to settle all their disputes. In 1869 he was telegraphed for to go home and be consecrated in

Westminster Abbey as Bishop of Falkland Islands. When that race of Indians died out the Bishop extended the work to the continent of South America. It is kid glove work today compared to the great pioneer work of Bishop Stirling. I esteem it an honor to be allowed to follow in office, though many miles away, such a man. The work achieved by him in leaving the divine impress on this degraded people converted Darwin, mentioned above, to the value of missionary work and to the fact that God sometimes makes the weak things of the world to confound the things that are mighty. He became a subscriber to the South American Missionary Society. On the disappearance of the Indian, the work on the mainland was developed. Bishop Stirling resigned in 1901 and finally died in 1923 at the ripe age of ninety-five. Thus he was bishop for thirty-two years.

We now have to shift the scene to the scattered English communities on the mainland, the vast continent of South America. Bishop Every, who wrote an article recently in this paper, succeeded as bishop of the whole of South America. In 1910, however, he got this enormous and impossible diocese divided, and now the bishopric comprises the Falkland Islands and the whole of

the west coast of South America, while Bishop Every took over the other division, which consists of Argentina and the east coast of South America. The South American Missionary Society has done yeoman service in the past by making it possible to found some of the chaplaincies.

I have fourteen chaplaincies in full work. That means that all the main centers are occupied and the chaplains are supported by the different congregations. But to the uninitiated for a diocese of 4,000 miles long to have only seventeen clergy working in it, seems rather small. That is the very problem I am trying to solve, for the unoccupied parts of the diocese consist of mines and oil fields and fairly important towns but in which there are very small English or American communities. I have recently appointed a traveling archdeacon to try to organize some sort of amalgamation among the smaller places with a view to getting three or four places to support a chaplain among them. Sad to relate, there is not a Church of England clergyman in the whole of the republics of Bolivia, Ecuador, or Colombia.

By far the most interesting and responsive part of the work is among the Araucanian Indians in the south of Chile. This is entirely in the hands of the South American Mis-



RT. REV. NORMAN STEWART DE JERSEY, D.D.  
Bishop of the Falkland Islands

sionary Society. The work here is educational, medical, and, above all things, religious. The mission was started over thirty years ago by the Rev. C. Sadleir. With him was associated the Rev. P. E. Class and the Rev. P. J. Walker. Both these are honorary canons of Christ Church Cathedral, Stanley, and Canon Class is living in broken health in England, while Canon Walker is chaplain in Santiago, the capital of Chile. Mr. Sadleir still lives in Araucania, near Temuco. The superintendent of the mission is Canon Wilson, who has worked for years in this territory. In his house at Temuco he has a hostel for selected Araucanian converts and he sends out these young men after careful training as teachers and evangelists.

The two out-stations are Cholchol and Quepe. In each of these places there are two large schools, one for boys and one for girls. Another school is coming into existence elsewhere. Also we have a medical work going on in each of these places. The great idea has been to give such teaching that the moral characters of the boys and girls might be touched.

So the Church is always the rallying point in all our mission stations. There is plenty of need of this. The English Church, in the old country at least, is liable to fall into the pitfall at the present time of the neglect of definite moral teaching. Nothing can take the place of sound Sunday school instruction. I hope the Ten Commandments will never fall out of our Communion service; for whatever their liturgical propriety may be, we were brought up to hear distinctly, "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet." And there is a wonderful use in all that. The young boys and girls are being brought up on that. One day they were found, out in the wildest and most distant parts of the country, teaching and preaching to their heathen relatives quite on their own and without the slightest assistance. Now that has been controlled, Canon Wilson has opened his hostel and I, as bishop, give them a sort of license and we provide them with the necessary books and school equipment.

A great forward movement is going on in this wonderful race. The Araucanians are very old and proud and a high class people. They are Indians of the best type. They live on their land and are well worth working for.

Missionary work is not done in public. You can travel down to Temuco and not see any missionary work at all. The people who say, as has lately been said about the Chinese, that missionaries make all the trouble, have never seen missionary work at all. Our stations are a long way out in the camps and our missionaries have to go right to the people to take the glorious news of the Gospel of Christ. Every Sunday after a celebration the chaplains and missionaries all ride out miles away to different places to take services which are highly valued. When the Prince of Wales came to Chile two years ago, the young men sent me an address to present to H. R. H., the burden of which was to ask him to thank the King for having sent missionaries to their people. Of course, the King had nothing to do with it, but the idea was good and the gratitude genuine.

In conclusion, and I am exceeding my limits, with the advent of Archdeacon Thornton and the increase, as I hope, of the right sort of men as clergy, God grant that we may be able to keep the Church on the West Coast, in the best sense of the word, a "Living Church."

**NEXT WEEK:** The Church in Northern Australia. By the Rev. William H. MacFarland.

## WHAT CHURCH COLLEGES ARE TEACHING IN RELIGION

FOR the past eight years a very interesting series of investigations has been carried on by the National Council on Religion in Higher Education. In 1922 this organization, which has in its directory some of the most prominent educational administrators in the country, issued a bulletin on *The Undergraduate Courses in Religion at the Tax-Supported Colleges and Universities of America*. On April 1, 1927, another bulletin, even more interesting, came from the council entitled *Undergraduate Courses in Religion at Denominational and Independent Colleges and Universities of America*. Copies of this bulletin may be procured from Prof. Richard H. Edwards, Barnes Hall, Cornell University, Ithaca, N. Y.

It is interesting to note what our own Church colleges are providing for their students in the way of study in religion. From Kenyon College and from Trinity College the Council was evidently unable to procure any information and so they are not included in the bulletin. The other three have reported as follows:

THE UNIVERSITY OF THE SOUTH,  
SEWANEE, TENN.

A course in the Old Testament for one hour a week is required toward the degree. Elective courses in New Testament content and New Testament Greek are offered but the report does not show enrolment. One hour a week courses in Ethics for one semester are offered

but not required and in each of these there was registered thirty-eight students. This made a total, so far as the report showed, of 114 students doing some work in religion, all of them in the Ethics department.

HOBART COLLEGE, GENEVA, N. Y.

A general Bible study course for one year, three hours a week, is offered and twenty-five students took it. A course in Ethics is also offered which the college deems of a religious nature, for which twenty students registered. This made a total of forty-five students taking religious work in this college.

ST. STEPHEN'S COLLEGE, ANNANDALE-ON-HUDSON, N. Y.

A course entitled *An Introduction to Religious Problems* was required for the degree and taken by 123 students. The following elective courses are offered: the Gospels in Greek, four students; Acts and Galatians in Greek, four students; History of the Hebrews, two students; Beginnings of Christianity, one student; the Church and Society, nineteen students. This made a total of 153 students taking some work in religion.

### SHELLEY

THOU'RT like a snowy tulip bud  
That lifts its lips so fair  
To drink the dew and sunshine  
And quaff the glowing air,  
Then takes that all unto itself  
To satisfy its need,  
And then in beauty pours it out,  
The hungry world to feed.

ALEXANDRIA BARK.

PRAYER is an ascent of our mind to God, not a mere petitioning God for particular things we desire. Earnest prayer is always an effort.—*Gaelic Churchman*.



# 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*:

IT is a shocking suggestion, but it arises out of experience and study: The Book of Common Prayer is a handicap to the Church.

We have thought long of the wonderful heritage we have in our "priceless liturgy." We have comforted ourselves with the memory of blessings that have come to us through the worship of our Church. And we have stored up in our minds the occasional remarks of members of other communions: "The Episcopal service is so beautiful." But it does not occur to many of us to wonder why this beauty does not draw more people through our services to actual membership. We do not stop to realize the fact that most of these visitors look on with an admiration considerably diluted by bewilderment. It is beautiful as a spectacle; but it is so strange that they give up hope of ever getting really acquainted. The more we try to help them by "showing the place," the more puzzled they become. "Your ritual is so intricate," they say, "we just can't get used to it."

The pity of it is that ever so many of these folks really do crave the order and beauty and reverence of our worship. They feel the need of just what the Book of Common Prayer offers them. The difficulty is that the book so cloaks and veils its treasures that it very nearly antagonizes those who most desire its blessings. Our services do attract; but they do not win.

In other words, it is not a missionary book, and we are not a missionary Church. It is true that we have a splendid missionary organization, and do much missionary work. But we do not base our worship on missionary principles; that is, we do not adapt our liturgy to the important task of winning the hearts of those outside our own membership. Our book is written for the initiate. It began its life (as the English Prayer Book) in a community which was almost entirely composed of members of one Church. There was no need that it should be missionary, for parish and community were practically the same thing. But times have changed. Our Church is now not even the most prominent branch of Christianity in the community. And, while our book is still admirably adapted to the needs of those who are born and brought up within our household, it does not even contemplate the presence of strangers within our gates. And so we forfeit a truly priceless missionary opportunity.

Unfortunately the recent revision of the Book of Common Prayer has made matters worse. As the book emerges from the hands of General Convention, it seems to be more confused and confusing than ever. And, if the provisionally adopted changes are all ratified, the book of 1928 will be even more difficult to use and less missionary in its spirit than the book of 1892. We shall have so many alternatives, so many variable and optional elements in the services, that even the experienced worshipper will find it very difficult to keep up with the minister. As for the visitor, he will feel hopelessly lost as soon as he comes to that long list of "invitatories" that have been attached to the *Venite*—provided he has weathered the two and a half pages of "opening sentences."

I hesitate to seem to criticize the conscientious and scholarly gentlemen who composed the Joint Commission on Revision. They have had a difficult task, which they had to perform under the opposing fires of those who wanted "richness and freedom" on one side, and a "fuller recognition of our Catholic heritage" on the other. The pity of it is that they did not turn a deaf ear to both of these groups and devote their real attention to the work of preparing a book which would interpret our Church worthily and intelligibly to the world outside. But their work is now practically done; it is understood that no further changes will be proposed to General Convention. Shall we say that the cause of a missionary Prayer Book is hopelessly lost?

Not necessarily. I still have hopes that some one will arise and come to the rescue by preparing and proposing a Mission Prayer Book for use under proper conditions. We have the precedent of a Mission Hymnal, published under authority

to be used in such places and under such conditions as make it seem preferable to the Church Hymnal. Can we not likewise have a Mission Book of Common Prayer, which bishops may authorize for use within their jurisdictions under the provisions of the Constitution?

Such a book would not in any way have to be a radical departure from our present liturgy. It would differ primarily in the appearance of the printed page and in the relegation to an appendix of most of the alternative and optional matter. The following definite changes might be suggested:

- A. In the Order for Holy Communion:
  1. Re-write the rubric concerning the collect, epistle, and gospel in the interests of simplicity and clarity.
  2. Remove all "Offertory Sentences" to an appendix, simply directing the priest to read "an appropriate sentence of Holy Scripture."
  3. Remove all "Proper Prefaces" to an appendix, in like manner.
  4. Print rubrics, as suggestions and guides for the worshipper, in such type as will invite perusal rather than skipping.
- B. In the Order for Daily Morning (or Evening) Prayer:
  1. Print only one or two opening sentences, with the addition of a rubric permitting "other appropriate sentences."
  2. Print only the shorter exhortation, and one declaration of absolution.
  3. Omit all "invitatories"; and, where a canticle may be used, print only one.
  4. Omit the Nicene Creed.
  5. Group together, in an appendix, the balance of the opening sentences, canticles, etc.
  6. Print all rubrics, as indicated above, in such type as will make them most helpful to the worshipper.
- C. Add an "Order of Worship" to be used instead of Morning or Evening Prayer. Shortening a service, by omitting one lesson and one canticle, is another step which will make matters worse. So much will be omitted that the visitor will hardly realize that any of the published service is being used. It would be far better to print in full an Order of Worship, containing the opening versicles and responses, *Venite*, one lesson, *Jubilate* (or *Benedictus*), Creed, prayers, etc. This would give us, for mission use primarily, a service in which "finding the places" and turning of pages would be reduced to a minimum.

I am aware that an attempt in the right direction was made some years ago by the Parish Press, in a little volume called *Church Hymns and Services*. I made an attempt to use this in a mission which I was then serving. But it omitted so much, particularly in the way of rubrics, that it was more difficult to use than the Book of Common Prayer. Rubrics are needed; but they must be worded and printed in a way that will explain the service and assist the worshipper. Possibly other attempts have been made, but I have not seen them. Really there ought to be a great many, so that from a variety of experience we may work out a method of publishing our Order of Service which will really meet the missionary needs of the Church.

I hope that it will appear evident to the reader that I am not trying to "destroy our beloved book." I am not even trying to improve on it by correcting its teaching or revising its principles. I want to give the book a fair chance to manifest its own beauty and helpfulness to the average worshipper. In particular I desire to see our Church commend its manner of worship to the stranger within our gates. "How shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not" how to find the place?

Austin, Tex., April 23d.

(Rev.) DuBOISE MURPHY.

## IS THERE A CHRISTIAN MECCA?

To the Editor of *The Living Church*:

WANTED, a new word!

When Catholic Churchmen like Fr. Douglass (article on Bishop Otey in the *American Church Monthly*), and Fr. Rockwell (speaking of Trinity churchyard in his last week's New York letter) are compelled to use the word "mecca" to denote the goal of a Christian pilgrimage, are we not, linguistically, in a sad plight?

Surely there ought to be some such word with a Christian connotation—and if not, it should be invented rather than continue borrowing from Islam. Is Christian history so poor as that?

(Rev.) JAMES R. SHARP.

Nashville, Tenn., April 25, 1927.

## B. S. A. CAMPS

To the Editor of *The Living Church*:

WE SHOULD be sincerely grateful for space in your correspondence columns for an explanation of Brotherhood policy.

This is the eighth season since the inauguration of our camp work, but the question comes up every year—Why does the Brotherhood look to the clergy to secure the boys for the camps? The average clergyman is overwhelmed with appeals of similar character and can not be expected to pick a boy and then in many instances be compelled to raise the money for his expenses.

In answer, let me say it has been the Brotherhood's policy to recruit primarily through the clergy for the following reasons: First, the Brotherhood has always recognized the leadership of the rector. Second, the Brotherhood camps are operated with the principal aim of inspiring and training potential parish workers among the boys of the Church. Third, the Brotherhood camps are satisfyingly successful only when the campers, on their return, are enlisted in the parish work in a more definite and resultful way. Fourth, the rector not only has the right to determine the boys to be trained, but from his knowledge of the field, is the one best able to make the selection. The Brotherhood urges every rector to look on the camps as a field of investment and not to confuse them with other camps—many of which are organized largely for recreational purposes.

The nine camps, which will be operated by the Brotherhood this season are located as follows:

Camp Bonsall, fifty miles from Philadelphia at Kelton, Chester County, Pa. The camping periods are: Older Boys—June 28 to July 9; Younger Boys—July 11 to July 23. Camp Carleton—in Alleghany State Park near Salamanca, N. Y. Camp Periods: Older Boys—June 28 to July 9; Younger Boys—July 11 to July 23. Camp Gardiner—in New Hampshire at Fitzwilliam Depot about seventy miles from Boston. Camping periods are: Older Boys—June 28 to July 9; Younger Boys—July 11 to July 23. Camp Houghteling—in the diocese of Western Michigan, twelve miles from Muskegon. The camping periods are: Older Boys—June 28 to July 9; Younger Boys—July 11 to July 23. Camp Kirk will be located at Del Mar, By-the-Pacific, San Diego County, Calif. The camping periods are: Older Boys—July 4 to July 15; Younger Boys—July 17 to July 23. Camp Morrison on the banks of the beautiful Cedar River near Waterloo, Iowa. The camping period will be July 12 to July 23. Camp Nichols—Bolinas, By-the-Pacific, Marin County, Calif. The camping period is June 19 to June 30. Camp Tuttle—in the diocese of Western Missouri, near Springfield. The camping period will be June 21 to July 2. Camp Woodcock—Covered Bridge Reservation, Harrod's Creek, Ky. The camping period will be June 14 to June 21.

Philadelphia,  
April 16th.

CHARLES CAIN,  
Executive Secretary,  
Brotherhood of St. Andrew.

## THE ASKER ASKED

To the Editor of *The Living Church*:

REFERRING to "Ask me another" and "What was your score?" in THE LIVING CHURCH of April 16th and 23d, respectively, I contend that the answer given to Question 23 is technically wrong; for, although there is no doubt about The Institution of Ministers being the last office in the whole volume—almost against the back cover thereof—the form of Family Evening Prayer, pages 325-27, is technically the last office in the actual Book of Common Prayer. Really there are five books bound up together, *i.e.*, The (actual) Book of Common Prayer, The Psalter, The Sacraments, The Ordinal, and (what might be called) Miscellaneous Offices. Am I not right, or, if wrong, just where?

WILLIAM STANTON MACOMB.

Philadelphia.

IF MISFORTUNES, if failures, if losses are bound by natural law, through the strength of evil, to fall upon you, then fall they will! But the Power within that accompanies you, that cares for you, will be there with you at each turn of the road, at each fresh moment of your course. There it will be, facing with you the new peril, determined to carry you on toward your appointed goal—toward that good hope which God has set in your heart. There it will be—hindered, but never baffled; obstructed, but never beaten. "Be of good cheer!" it will always be crying. "Be of good cheer! I am with you. We shall get Home at last!" Things may look bad just now. Your last effort has gone to desperate grief. Your cherished plan has broken down. Everybody and everything seems to be against you for the moment. But be of good cheer! That which God wants you to do here on earth for Him shall yet be done. Your life will have its proper fruit. The destined end shall be attained—by new means—by devious, difficult ways: but God will see to it that you arrive.

—H. Scott Holland.

## SIMON BLINN BLUNT, PRIEST AND DOCTOR

LATE RECTOR OF ALL SAINTS' CHURCH, ASHMONT, BOSTON

(Picture on page 9)

IT WAS on Sexagesima Sunday, February 20th, that Dr. Blunt said his last Mass. It was the day of the last blizzard of this recent winter, and, according to his custom, he went over to the church to say the early Mass at 7 o'clock. All who were present remarked that he was ill, and, consequently, they were by no means surprised to hear later that, on his return to the rectory, he had gone straight back to bed, and that he was unable to preach at the late Mass.

Grippe kept him confined to his house from then on and this was aggravated by complications setting in, though he rallied for a while, and by Mid-Lent he was able to be around the house and occasionally out on the veranda, on one occasion even being able to go over to the church for a short while. But on March 29th he suffered a relapse from which he never rallied. Complications became more marked and serious and finally kidney trouble overcame him, and he was left without the physical resources to battle it. On Friday evening in Easter Week he suffered from three convulsions, after which he relapsed into a state of coma, from which he never emerged except for one or two short periods, until he passed peacefully away, surrounded by his family and his two curates at 3:45 on the afternoon of St. Mark's Day, Monday, April 25th, after having duly received the last rites of the Church.

On Tuesday afternoon his body was carried into the church he had served so faithfully and loved so well for seventeen years, while his brother priests on the staff recited the Litany for the Departed. Evensong was then said and a constant watch immediately commenced and was never broken until the hour of his burial at 11 o'clock on Thursday morning. Requiem Masses were said on each morning. Early on Thursday morning three requiems were offered. A constant stream of people thronged the church throughout the entire period and quietly passed the bier, returning to the pews and offering up their prayers. Solemn High Mass of requiem was sung at 11 o'clock on Thursday by the Rev. A. W. P. Wylie, assisted by the Rev. R. H. H. Bulteel as deacon, and the Rev. Grieg Taber, an "old boy" of the parish and now chaplain of Pawling School, as subdeacon. The Rev. Oliver B. Dale, S.S.J.E., was made master of ceremonies.

Immediately preceding the Mass the burial office was read by Bishop Slattery, the lesson being read by Bishop Babcock. The Rev. Frs. William C. Robertson of Cambridge, and A. C. Larned, rector of St. Margaret's Church, Brighton, acted as chaplains to Bishop Slattery, and the Rev. Frs. Howard D. Perkins of New Haven, Conn., and F. L. Maryon of Cranston, R. I., acted in the same capacity for Bishop Babcock. The solemn absolution of the dead immediately followed the Mass, and as the body was taken from the church the choir sang the *Nunc Dimittis* by Noble in A minor, and, as a postlude, George C. Phelps, organist and choirmaster, played the Dead March from *Saul*, by Handel.

There was a full choir of fifty-three men and boys under the direction of Mr. Phelps, all of whom entered heart and soul into the faithful and worthy rendering of this, their last act of loving service to their beloved rector, and there was none present who could fail to be deeply moved by the reverent manner in which this service was carried out. Besides the two bishops who conducted the Burial Office, there were more than seventy-five clergy present, and the church was filled to overflowing by his sorrowing parishioners and others. The body was taken to Forest Hills, where the Rev. R. H. H. Bulteel read the committal prayers, and was later cremated in preparation for depositing his ashes at a later date in the church to which he was so devoted.

## FEAR

A MIDSHIPMAN in the navy was so terrified by the volleys of the enemy's musketry in his first battle that he fainted. His superior officer approached the trembling lad and, taking his hand, said: "Courage, my boy! You will recover in a minute or two! I was just so when I went into my first battle." Later the midshipman said it was "as if an angel had come to him and put new strength into him." Courage is contagious. Those who have it can easily pass it on to others. Let us give generously of our courage to those who faint.—*Intermountain Catholic*.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

## OPPOSITE ASPECTS OF THE REUNION PROBLEM

BY THE REV. FRANCIS J. HALL, S.T.D.

FOR ANGLICANS there are two lines of work for reunion which are difficult to coördinate—what are called “Home Reunion” and “Catholic Reunion.” We have received two pamphlets which, when mutually compared, illustrate this difficulty.

In *Getting Ready for Reunion* (Cambridge: Heffer, 6d) an honorary canon of Ely, Edward S. Woods, M.A., is obviously concerned exclusively with Home Reunion—reunion with Protestant bodies. He brings forward no fresh contribution to the subject, but pleads urgency; and, on the basis of what I think is a mistaken interpretation of the language of the last Lambeth Conference, advocates, as others have done, certain immediate steps toward reunion. He would have us “plunge recklessly into the adventure of doing it.” In particular, he favors some interchange of pulpits and occasional interdenominational worship *now*.

His motive is excellent, but his proposals, and all schemes looking to action, as distinguished from non-committal conference concerning the questions of faith and order wherein we differ, are decidedly premature. Our differences concern matters that vitally affect religious life, both corporate and personal; and until we are agreed as to the mind of Christ concerning them, all attempts to hasten reunion can end only in disillusionment. They will have the immediate effect of disturbing many consciences and of upsetting the internal spiritual discipline of the Church. The proposed World Conference, if kept true to its ostensible aim and limits, represents the only step now available—that of education. And when we bear in mind the sacramental, sacerdotal, and liturgical questions, we shall perceive that the educational stage will have to continue for some time.

*Catholic Reunion: A Paper by Viscount Halifax, together with an Account of the Last Days of Cardinal Mercier and Some Appreciations* (London: Mowbray; Milwaukee: Morehouse) represents the opposite line of effort—the effort to reach mutual understanding of differences between the Roman and Anglican Churches. It is rightly assumed by this writer that Christian reunion with the Roman communion left out is not to be acquiesced in as the goal of our endeavors. I think he is also right in holding that reunion with the rest of the Catholic Church—with the communions that retain the Catholic hierarchy and sacraments in their ancient form and meaning—is the major branch of the whole problem.

It may be that he is unduly optimistic, although signs of coming change in the absolute tone of Roman thinkers are increasing, and we have to reckon with the activity of the Holy Spirit. The chief issue—that upon which the other issues largely depend—is that of papal claims; and the Malines conversations, under the late Cardinal Mercier's chairmanship, have discussed these in their several bearings in the right spirit.

Lord Halifax has pleaded in several pamphlets for a really fresh and patient study of the whole question of papal primacy. I think he is right in contending that a primacy of some kind, as possessed by the Roman see, has been generally acknowledged from very early times, in the East as well as in the West. The questions at issue are two: (a) Is this primacy one of formal appointment by Christ—of divine right, *jure divino*—or is it only of divine providence, as seen in the overruling of Christian history? (b) Can the development of this primacy into the autocracy of modern days—Vaticanism—be accepted as also by the will of God?

I believe Lord Halifax would say “No” to the second question, and rightly. He is surely a loyal Anglican, and realizes that the present stage of effort is educational. I would like to add that he is one of God's noblemen—a very holy man.

## SOME FOREIGN PERIODICALS

BY THE REV. FRANK GAVIN, TH.D.

IN *Notre Droit* a clerical group in Alsace and Lorraine continues to make an emphatic protest against the ecclesiastical situation in which they find themselves. In the recent number (October—December, 1926, Nos. 6-8) it is easy to weigh and estimate the state of the feelings of an ecumenically-minded minority whose view of the State as such is more medieval than modern. This spicy journal, sharply and keenly argumentative, possesses Gallic clarity of precision with relentlessly consistent logic. It would be a bitter enemy. From a discussion of the semi-Gallicanism of certain of the higher clergy in France to a summary of the Mexican situation its policy is clear, definite, and unswerving. Aspersions cast upon the present-day situation in France are transformed into encomia when that of Germany is reviewed: “As Catholics of Alsace, yes, French Catholics though we are, we do sincerely rejoice in the vigor of the Church of Germany. Her position from the political standpoint is exceptional and elicits our envy. When we think of her modest beginnings, . . . of her struggles, . . . our hearts are filled with admiration” (p. 709). France is not finding her administration of the “lost provinces” a bed of roses!

The latest number (October—December, 1926, XIV, 4) of the *Internationale Kirchliche Zeitschrift* contains an installment of a long article (40 pp.) by K. Neuhaus on, The Question of the Reservation of the Blessed Sacrament in the Church of England. It is an important and significant article, as the opening words presage, for the author says: “It is not a simple task for us, with our continental mentality, objectively to estimate the events and happenings in the Church of England. The wide range of freedom as regards both discussion and interpretation which maintains across the channel even in ecclesiastical matters, is entirely foreign to us. So we might easily content ourselves with speaking of a ‘chaos’ in the teaching of the English Church, where an Anglican would see only a natural evolution proceeding through spiritual currents within the Church. Three souls dwell within her bosom: Protestant Evangelical, Catholic, and Liberal or Modernist.” So understanding a writer sets himself to the task of expounding and interpreting the Fulham Conferences of October, 1925. The presentation of the points of view is preceded by historical notes having to do with the larger setting of the issues. The article, of which a part only appears in this number, is extremely able.

*Orientalia Christiana* in Vol. VIII, Nos. 2-5 inclusive (November, 1926—February, 1927), maintains its accustomed high standard. The November issue is given over to an admirable Latin essay of Fr. Gordillo, S.J., on St. John Damascene, in which he edits a *Life*, in Greek and Latin, of the saint, verbally written in the twelfth century, and extant in several MSS. That which he uses is a twelfth century text, *Codex Marcianus Graecus* 363, which formerly belonged to Cardinal Bessarion. A discussion of the sources, values, and authority of the *Life* precedes the text of a doubtful *Tract on Orthodoxy*. In the December number, Fr. de la Taille, S.J., discusses Eucharistic Intercession and the Mass. He finds that the Mass may be offered for living Orthodox, but not specifically for those who have died in “schism.” The third section of this French article on *The Ecumenicity of the Fruit of the Mass* deals with the “fruit” of the separated Oriental Christians' Eucharists. Fr. Zorall, S.J., edits, in Latin translation, the famous text, *The Chronicles of the Church of Arbela*, in the January number. It is the same interesting chronicle translated by Mingana (1907) into French, and by Sachau (1915) into German. This polyglot magazine, given over to the study of things Eastern, has gained a place among indispensable journals.





import, thoughtfully pondered, as by one whose supreme aim was to be "thoroughly furnished unto all good works." In his attention to the practical matters of daily life his devotion to religion was obviously uppermost. Responsibility to God to him was joy. In the several parishes wherein his lot was cast he gave of his best, generously, but modestly, offering service, affection, means, and prayer to the furtherance of the church he devoutly loved. By his passing the Church militant has lost a diligent and faithful member whose place will not readily be filled.

Grant him, Lord, eternal rest, and may light perpetual shine upon him.

#### James DeWolf Perry

"A choice vessel of God's grace was gathered unto his fathers, when, on the tenth instant, at his home in Germantown, the Rev. JAMES DEWOLF PERRY, D.D., passed peacefully beyond the veil. At fourscore and eight, his eye was not dimmed nor his natural force abated.

"With high praise and hearty thanks, the standing committee of the Diocese of Pennsylvania makes record of our beloved elder brother's abiding place in our memories. For forty years an honored member of this committee, and for twenty-seven of those years its revered president, Dr. Perry met every requirement of his responsible position with rare ability and faithfulness. His virile personality and clarity of mind enriched by devotion to his Lord, loyalty to his Church, and sympathy with his fellowmen, were the more fruitful by reason of his singular charm and modesty.

"At four successive Episcopal elections here, the convention chose him as its presiding officer. His influence in every emergency was a benediction. It is in the nurture and crowning of such a type of man and minister that the Church is justified and conquers.

"As his associates we cherish his gracious friendship in our hearts. Our profound sympathy goes out to his bereaved family.

"May light perpetual shine upon him."

#### CAUTION

LENNOX, F. W.—Caution is suggested in connection with a tall man, about thirty-five, well educated, who knows the Church, and who introduces himself as F. W. LENNOX, using the name of the Rev. Earl Ray Hart, of Toledo, Ohio. It is said that he has been operating in Carnegie, Pa. Further information may be obtained from the Rev. Edwin D. Kizer, 605 Library Ave., Carnegie, Pa.

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

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

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

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

#### POSITIONS OFFERED

##### CLERICAL

PRIEST FOR ST. STEPHEN'S PARISH, Coconut Grove, Miami, Fla., for the months of July, August, and September. \$100.00 per month and rooms. Apply RECTOR, St. Stephen's, Coconut Grove, Miami, Florida.

PRIEST WANTED TO SUPPLY CATHOLIC parish in New Jersey, July 3d to 31st, inclusive; also August 7th to September 4th, inclusive. Room and board in rectory, also \$75 per period. No accommodation for a family. Apply S. F.-873, LIVING CHURCH, Milwaukee, Wis.

WANTED: 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.

WANTED—A PRIEST ON SUNDAY MORNINGS in August, by FATHER MORTIMER, St. Mark's Church, 449 Jersey Ave., Jersey City, N. J.

##### MISCELLANEOUS

WANTED—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

MIDDLE WESTERN CLERGYMAN DESIRES August duty in eastern diocese, Vermont or New Hampshire preferred, near water for swimming. Wife and five year old daughter. Use of rectory or stipend in place of house. Reply Box S-881, LIVING CHURCH, Milwaukee, Wis.

PRIEST, ABLE SPEAKER, DESIRES WORK as supply or locum tenens in eastern diocese. Address W. F. BROWN, 342 West 85th St., New York City.

PRIEST, 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.

WANTED—VACATION DUTY, IN EASTERN diocese, for the month of August. Must have use of rectory. Address B-872, care of LIVING CHURCH, Milwaukee, Wis.

##### MISCELLANEOUS

BY 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.

COLLEGE WOMAN, EXPERIENCED teacher, available June 1st, desires positions as teacher, companion, or housekeeper. Qualifications: Knowledge of shorthand, typing, experienced teacher of botany, auction bridge, child welfare worker, excellent reader. Address X. Y. Z.-861, LIVING CHURCH, Milwaukee, Wis.

ENGLISH ORGANIST AND CHOIRMASTER holding important position, owing to climatic conditions desires change in the fall. Five years in present position. Recitalist, voice culture, expert with boys' voices. Good organ and living salary essential. Apply X. Y. Z.-871, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, TRAINED CHURCH worker desires engagement in active progressive parish. References. Address S-876, LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST, MIDDLE-AGED, DESIRES change. Seventeen years prominent church. Has trained boy, mixed, junior choirs. Some developed from raw material to splendid choral bodies. Orchestra. Devoted. Public school music experience. Educated in New York. Address S-880, LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED BY YOUNG MARRIED man, age thirty-four. Good education, equivalent to college, twelve years in Church and social work, charge of parish and mission, expert in boys' work. Qualified to pass examinations for older men for the diaconate. Desires opportunity to take examinations. Available May 1st for position. D-875, LIVING CHURCH, Milwaukee, Wis.

TEACHER, CHURCHMAN, UNIVERSITY graduate with eight years' experience, desires position in junior department of a boys school for the next school year. Best of references. Address C-879, LIVING CHURCH, Milwaukee, Wis.

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

#### APPEAL

ALL SAINTS' CHURCH, NEW YORK, APPEALS each week through these columns for contributions to carry on its work on the lower East Side of the city. In 175 days we have received enough to cover the expenses of 212 days; a splendid response for which our gratitude is hereby publicly expressed. However, our work is growing steadily and we must have a continuance of contributions. Our necessary daily expenses are but \$5.00. Who will give at least \$5.00 a year to maintain this work of our Church in a neighborhood that greatly needs its ministrations? REV. HARRISON ROCKWELL, 292 Henry Street.

#### INCENSE

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

#### UNLEAVENED BREAD

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

#### ALTAR FURNISHINGS

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

#### VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$1.20. 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.

CHURCH EMBROIDERIES, ALTAR HANGINGS, 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 FURNISHINGS

PAINTINGS, 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.

#### CHURCH LINEN

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



## Parishes and Missions Threatened as Flood Crest Reaches Louisiana

### New Orleans Reported Safe—Mississippi Rector Uses "Prayers at Sea" in Emergency

The Living Church News Bureau  
New Orleans, May 3, 1927

[BY TELEGRAPH]

IT IS IMPOSSIBLE AS YET TO ANALYZE the grave flood situation as regards the Church's work in the diocese of Louisiana. The state is only now receiving the crest of the flood. Many parishes and missions of the Church above New Orleans, along the Mississippi, Ouachita, Red, and Atchafalaya Rivers are now seriously threatened with inundation from the backwater of the levee crevasses. As yet no Church property has been reported under water, but last night it was reported that the crevasse water from Arkansas was momentarily expected to reach several parishes and missions in Morehouse and Carroll parishes, etoains Louisiana.

The town of Melville, in which is the organized mission of St. Nathaniel, is directly in the path of the threatened break of the Bayou des Glaises levee.

New Orleans is in no danger. It is absolutely free from flood water, and has been during all this time. Church people generally throughout the diocese are busy with relief work. M. M. VAIL.

#### GREENVILLE UNDER WATER

BOLTON, MISS.—No statement can be made at present about the damage to Church property in Mississippi, though one may be expected in a few days. Greenville, where the work of the Church is strongest, does not expect to see dry land until May 12th. The Rev. P. G. Davidson, rector of St. James' Church, Greenville, met Monday with several of the other clergy of the diocese in Jackson, to confer regarding the flood situation.

The Red Cross is doing all it can to meet the emergency, and everyone is helping as best he can.

#### PRAYERS AT SEA USED IN FLOOD AREA

INDIANOLA, MISS.—"Everyone hears the news of the flood disaster over the radio, but it has occurred to me that your readers might be interested in hearing from a rector of our Church how it strikes him," writes the Rev. Edward G. Maxted, rector of St. Stephen's Church, Indianola, on April 28th.

"We are completely cut off by road from the outside world, and are living on an island. Some think the water will not come in to the houses, but really no one knows. Last Sunday, when the situation burst upon us with apparent suddenness, all our people were so busy that very few came to church. But I hope we shall have good congregations next Sunday, and we shall use special prayers with reference to the flood. I find that the prayers for use at sea can easily be adapted for the purpose with slight alterations. I shall also announce next Sunday (May 1st) special daily services for the flood time. In this town we have a daily prayer meeting in the picture show for men at 8:30 every morning, and I shall do my best to induce them to keep it going. It will help very much to spend a quarter of an hour daily in prayer."

#### REFUGEES IN MEMPHIS

MEMPHIS, TENN.—Memphis, built on a bluff, is safe from the flood waters. There have, however, been several sections of west Tennessee flooded, both north and south of Memphis. The highways have been under water, and in several cases Church services in the rural districts were given up because the priests were cut off from their parishes by the closing of the roads.

The entire city has turned from the ordinary every-day business of life to aid the flood sufferers. A camp has been established at the Tri-State Fair Grounds, and the exhibit buildings turned into living quarters. The livestock barns now house the mules, cows, chickens, and pigs that were driven in before the flood. Nearly all the refugees are the poor white and colored farmers, or the tenant farmers. In nearly every case they fled with only the clothes on their backs.

In many cases the rescue boats took men, women, and children from trees. They had been caught unexpectedly and some were in night clothes, starving, swearing, praying, freezing in the cold. Some hung on as long as possible, then, as their strength gave out, would drop into the swirling waters to be carried out of sight of the others. Unless one can see it, one can not begin to realize the real situation. Babies being born on open rafts with the

cold wind sweeping over them, or in automobiles as the mothers are being hurried to safety! The relief work is absorbing every one's attention. The city auditorium is being used as a receiving station for clothes. The city federation of the P. T. A. have charge of the sorting, marking, and packing. All classes and creeds are working together.

The Church is working as individuals, not as an organization. All the civic clubs, the women's clubs, everything is working in harmony for the love of others. All social life (expect perhaps weddings) is now a "benefit." All the movie houses are giving special shows. A huge show is being given each Sunday night. The senior medical class of the university have all gone down into the flooded sections. All private motor boats have been turned over to the Red Cross.

The radio stations have been broadcasting flood news hourly, and the Bishop has written special prayers which his dean has been having at the close of these reports three times a day.

#### ST. LOUIS CLERGY LEADERS APPEAL

ST. LOUIS, Mo.—Bishop Frederick F. Johnson, Archbishop John J. Glennon, Rabbi Leon Harrion, and leaders of other faiths united in an appeal to St. Louisans to aid the Mississippi valley flood victims by contributing to the Red Cross relief fund. Bishop Johnson, who was in California on official business, was wired by Red Cross officials for his statement, which he wired back. The joint appeal brought a supply of contributions which added greatly to the Red Cross fund.

## Archbishop of York Discusses Voting on Prayer Book in Houses of Convocation

### Welsh Bishops Sign Statement on Composite Book—Restoration of Windsor Chapel

The Living Church News Bureau  
London, April 22, 1927

THE ARCHBISHOP OF YORK, REFERRING to the voting on Prayer Book revision in the Houses of Convocation, writes as follows in the *York Diocesan Gazette*:

"This most decisive majority clears the air. It enables us to estimate in a true perspective the various demonstrations and manifestos of sectional groups. It was quite right that while the final form of the book was still undetermined every effort should have been made by this or that party to improve it according to their wishes. But that stage is now passed. It was obvious from the speeches made and from the tone and spirit which could be felt, that the representatives of the English clergy on an occasion very critical for the future of the Church were ready to rise above party desires and to consider first the unity of the Church, and apart from personal likes and dislikes to accept a book which tries to give expression in our common worship to the needs created and the spiritual experience gathered in 265 years of the Church's life.

"It now remains to spread this spirit among the clergy generally and the laity of the Church. Some surprise has been expressed that so long an interval should be left between the consent of the convocations and the meeting of the Church Assembly on July 4th. But it is most important that a matter of this kind should

not be rushed. Full time must be given to explain the new proposals and to secure for them, before they reach the Assembly and Parliament, the knowledge, and, if it may be, the good will of the whole Church. . . . Moreover, I hope that resolutions passed at gatherings of Church people will be sent to me and to members of the House of Clergy and of the House of Laity, who represent the diocese in the Church Assembly, and to the local members of Parliament. It is of vital importance that these members should know the opinion not only of party organizations but of ordinary quiet and loyal Churchfolk. During this time of discussion, how much depends on the right spirit! . . . And this right spirit is surely just the spirit of God Himself guiding our thoughts and words."

Dr. Lang goes on to say:

"There is one thing which ought to be said further to prevent misunderstandings. It is that, of course, the proposed permissions must not be adopted in our churches until they have received full ecclesiastical and legal sanction. They are at present, to put it shortly, proposed, not permitted. In some matters where as Bishop I have already given permissions which the composite book when sanctioned will regularize, there would be no sense in withdrawing such permissions. . . . But, speaking generally, we must wait for full sanction before using the permissions of the composite book, and in particular the alternative Orders of Baptism, Marriage, and Holy Communion must not be used. Nor, until they become the order of the Church, can I act upon the rubrics for the reservation of the Sacrament for the Communion of the Sick, beyond the permissions which, in a few exceptional

cases, I have felt justified in giving. I am sure that the clergy who welcome this book will be patient, and recognize that at the present time we are very specially called to see that all things are done among us 'in a seemly and due order.'"

#### STATEMENT OF WELSH BISHOPS ON PRAYER BOOK

At the opening meeting of the governing body of the Church in Wales, held this week at Llandrindod Wells, the Archbishop read a statement on Prayer Book revision, signed by all the Welsh bishops, which was as follows:

"We are of opinion that, as the decisions of the convocation of Canterbury, made since disestablishment, and the measures of the National Assembly of the Church of England have no authority nor force in the province of Wales, it is now, and will always be, illegal to use any Book of Common Prayer other than that accepted by the governing body of the Church in Wales at its creation in any of the churches in Wales until and except such Book of Common Prayer be revised or altered by the governing body under the bill procedure, as prescribed in the constitution of the Church in Wales."

It was perhaps superfluous to state that the composite book cannot be used in Wales until it has been sanctioned by the Welsh Church. From all accounts, however, the book is probably more popular in Wales, where moderate High Church teaching is strong, than it is in England.

#### OPENING OF CHOIR OF ST. GEORGE'S CHAPEL, WINDSOR

After the long period of restoration, covering six years, the choir of St. George's Chapel, Windsor, was reopened on Maundy Thursday with Evensong.

The congregation, including as many as possible of the general public, was afforded its first opportunity of appraising the restoration work which has been carried out. The general impression was that the work of the restorers had been wholly revealing, and that in the unfamiliar whiteness of the vaulting, the new tints of the repainted devices and polished brasses, there had been a sharpening of detail which heightens the ancient beauty of the choir. The banners of the Knights of the Garter were in position over the carved oak stalls, which have been replaced in all their dark richness and intricacy of ornament, and only the organ has yet to be rebuilt.

Much remains to be done before the restoration of the chapel as a whole is completed. The nave, where services have been held while the choir was closed, has still to be put in as sound a condition as the rest of the fabric, and it is considered that this task may occupy a further period of at least three years.

#### REPORT OF ECCLESIASTICAL COMMISSIONERS

The seventy-ninth report of the ecclesiastical commissioners, for the year ended October 31st last, shows that the total available income for the year, including £319,000 brought forward from the previous year, was £2,941,800, derived mainly from rental of estates, dividends, and interest. Of this amount, £1,986,600 was employed in payments to benefices, bishops, and chapters, and in defraying other charges, including expenses of administration and income tax; £455,100 was appropriated as capital for the further endowment of benefices, etc.; £150,000 was appropriated to complete the sum, not exceeding £500,000, which the commissioners have undertaken to provide under the ecclesiastical dilapidations measure, 1923; £80,000 was transferred to

the minerals depreciation fund; the balance of £270,100 was carried forward to the new account.

Grants amounting to £8,256 a year have been made during the year to 120 benefices in public patronage. The grants voted up to October 31st amount to £147,819 a year, distributed over 3,075 benefices. Further grants amounting to £10,275 annually have been made during the year to 142 benefices not in public patronage on the patronage being declared incapable of sale. The grants voted up to October 31, 1926, in this category amount to £25,530 a year distributed over 348 benefices.

The grants made by the commissioners since 1918 for the augmentation of benefices solely on the ground of population according to the scales from time to time adopted have amounted in the aggregate to £318,455 a year. The number of benefices concerned was 4,452, including 1,641 with populations of 4,000 or over, the stipends of which have been raised to £400.

The commissioners anticipate a surplus of income in the current year, and, after providing a sum of £50,000 as a first instalment towards the replacement of the sum of £350,000 paid by them out of a capital account to the clergy pensions board under the clergy pensions measure, 1926, they propose to make an appropriation from the surplus of the capital sum of £450,000 and to allocate this sum in the following classes of grants:

1. £250,000 in meeting benefactions offered in favor of benefices by grants of capital for the augmentation of incomes, or towards providing or improving parsonage houses, and in meeting benefactions for the provision of endowment funds for the maintenance of assistant curates for parishes where the population is not less than 5,000, and in other circumstances.

2. £100,000 in endowing new districts with not more than £250 per annum in accordance with regulations shortly to be issued.

3. £100,000 in meeting local claims.

Apart from the capital sums of £350,000 and £500,000 respectively devoted to the establishment of the clergy pensions scheme and the new scheme for ecclesiastical dilapidations under the measure of 1923, the commissioners are paying £100,000 a year in perpetuity towards the provision of clergy pensions.

#### LONDON ANGLO-CATHOLIC CONGRESS

The Bishop of Nassau, the Rt. Rev. Roscow George Shedden, D.D., will be the chairman of the third Anglo-Catholic Congress, to be held in London from July 3d to 10th. The vice-chairmen will be the Rev. Dr. P. N. Waggett, Lord Halifax, the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, U. S. A., and Haley Fiske, president of the Metropolitan Life Insurance Company of New York. Lord Halifax will give an address on The Blessed Sacrament. Simultaneous meetings are to be held at various places in England and elsewhere.

#### RESTORATION OF RHEIMS CATHEDRAL

The *Times* correspondent in Paris reports that Rheims Cathedral has now been sufficiently restored to be used for public worship. The Archbishop, Cardinal Luçon, will celebrate High Mass there on Ascension Day, May 25th, for the first time since the war. The Rockefeller Foundation and the British and Danish committees, which have contributed toward the restoration, will be represented at the service.

#### CONFER WITH GERMAN THEOLOGIAN

A conference was held recently at the deanery, Canterbury, between six English and six German theologians, under the chairmanship of the Dean of Canterbury. The conference was a direct outcome of the Christian conference on life and work held at Stockholm in 1925. It was composed of the following: Professors Althaus (Erlangen), C. H. Dodd (Mansfield College, Oxford), Frick (Giessen), the Rev. Sir Edward Hoskyns (Corpus Christi College, Cambridge), Prof. G. Kittel (Tübingen), the Rev. Dr. J. K. Mozley (warden of St. Augustine's House, Reading), J. H. Oldham (secretary of the International Missionary Council), the Rev. Dr. Rawlinson (Christ Church, Oxford), the Rev. E. G. Selwyn (editor of *Theology*), Prof. K. L. Schmidt (Jena), Prof. W. Stählin (Münster), Prof. Vollrath (Erlangen), and the Dean of Canterbury. The subject under discussion was The Nature of the Kingdom of God and Its Relation to Human Society.

#### PUBLISHER DIES

There passed to his rest last week, at the early age of fifty, Sir Ernest Hodder-Williams, the head of the great publishing house of Hodder and Stoughton. Sir Ernest was associated with the late Sir William Robertson-Nicoll in the early days of the *British Weekly*, and was always keenly interested in the conduct of that admirable nonconformist weekly. He was a man of wide culture and many interests, with a gift of sympathy and understanding that gained him staunch friends in the many phases of life that he touched. One of his brothers is Canon Garfield Williams, who has been so largely responsible for the World Call. GEORGE PARSONS.

#### CONFERENCE FOR AUXILIARY OFFICERS

RACINE, WIS.—A conference for diocesan and parish officers of the Woman's Auxiliary will be held at Taylor Hall, Racine, from May 10th to 13th. The program will consist of the project course on the Woman's Auxiliary supplemented by addresses by missionaries and devotional addresses.

#### FLOOD PREVENTS EASTER SERVICES

NEW ORLEANS, LA.—The Church of the Annunciation, for the first time in the memory of its oldest communicant, held no Easter services this year, due to the fact that a great part of the new uptown residential section, in which it is now located, was inundated by the heavy rains of Good Friday. Water was standing eight inches deep in the church, and around it stretched for a radius of ten blocks a veritable lake, in some places four and five feet deep.

Water also entered Grace Church on Canal Street during the storm on Friday night, but as that section of the city drained easily, the church was in perfect condition by Saturday noon. The parochial mission of Grace Church, however, St. Matthias, farther out on Canal Street, was flooded to a considerable depth, and services there were cancelled for that day.

Alexandria, with continuous rain on Friday, which assumed almost cloud-burst proportions by night, was all high and dry for Easter, and the parishioners of St. James' Church, the Rev. W. S. Slack, rector, celebrated their first Easter Day in their magnificent new church under most auspicious circumstances.

## St. Luke's Home, New York, Celebrates 75 Years of Service

### Seventieth Birthday of Bishop Lloyd—New Windows at St. James' Church

The Living Church News Bureau  
New York, April 30, 1927

IT IS JUST SEVENTY-FIVE YEARS SINCE AN aged parishioner of St. Luke's Church on Hudson Street, appealing for a home to her rector, the Rev. Dr. Isaac H. Tuttle, aroused an interest and a concern which resulted in the organization of St. Luke's Home for Aged Women. For a time the first inmate and others were given a home at 487 Hudson Street, adjoining the church, a building which is now the parish house of St. Luke's Chapel. The number of applicants steadily increasing, the home has had to move twice, coming in 1899 to its present six-story building at Broadway and 114th Street, a block west of the Cathedral. There eighty-five women find a real home in the evening of life, women who, but for the kindly shelter of St. Luke's, would be homeless and likely forced to accept the care of some municipal institution. There is, we are told, a long waiting list.

At the time of this notable anniversary, the trustees of the home are asking \$100,000 to increase the present endowment fund. Because of the steadily increasing cost of maintenance, St. Luke's Home has faced a deficit for several years, and now at the end of three-quarters of a century of ministrations, seeks to have a fund adequate to care for its needs. Having in mind the proximity of Mothers' Day, the board of managers of St. Luke's Home suggests that contributions be sent as birthday gifts "for the care of someone who is nobody's mother." The address of the home is 2914 Broadway.

#### SEVENTIETH BIRTHDAY OF BISHOP LLOYD

Tuesday, May 3rd, of this year is the seventieth birthday of the senior Suffragan Bishop of New York, the Rt. Rev. Dr. Arthur S. Lloyd, and his host of friends throughout the diocese are planning to commemorate the anniversary. Many of them will assemble at the Cathedral for a celebration of the Holy Communion on Monday the 2d, after which there is to be a luncheon in the undercroft of Synod Hall. (Picture on page 9).

Elected to his present office in 1921, at the beginning of Bishop Manning's episcopate, Bishop Lloyd, who was already well-known to New York Churchmen, has in these six years won the affection of people throughout the diocese as he has come to them as one of their own chief pastors. Churchmen of all schools of thought will unite in affectionate greeting to Bishop Lloyd on his seventieth birthday and will wish for him many more years of spiritual leadership.

#### ANNIVERSARY OF DR. TERTIUS NOBLE

Another anniversary at this time is that of Dr. Tertius Noble, composer and organist. Tomorrow marks for him the completion of fourteen years of service as organist at St. Thomas' Church, Dr. Noble is known locally as the head of the department of music in this prominent church, not only as its organist but as the director of its famous choir school; but throughout the country he is acknowledged as one of the leading composers of Church music in America today.

Tertius Noble came to America after serving as organist in the famed Minster of York, England. He began his work here in the temporary St. Thomas' Church which had been erected after the fire. With the completion of the great church at Fifth Avenue and Fifty-third Street, Dr. Noble received not only a magnificent organ but, with the coöperation of his rector, Dr. Stires, saw the development of a completely equipped choir school under his own direction. One feature of the anniversary at St. Thomas' tomorrow will be the exclusive use of Dr. Noble's compositions in the choral services of the day.

#### NEW WINDOWS AT ST. JAMES' CHURCH

The Rev. Dr. Crowder, rector of St. James' Church, Madison Avenue and 71st Street, will dedicate tomorrow morning three stained glass windows which have recently been installed. They are the gift of Mrs. J. E. T. Rutter, and are in memory of her husband and his parents. Three generations of this family have been members of the vestry of St. James' Church.

#### RELIGIOUS EDUCATION CONFERENCE

The board of religious education of the diocese of New York announces a conference under its auspices to be held in St. Thomas' parish house, 1 West 53d Street, on Monday, May 9th, the day preceding the opening of the annual diocesan convention. A very complete program, dealing with the various departments of religious instruction, has been prepared. Copies of it may be obtained at the board office at the Cathedral. The opening meeting will begin at 3:30, with the Rev. Dr. Ackley, the Rev. Dr. Brooks, and Stephen Bayne as speakers.

#### A CLEARING HOUSE FOR CHURCH DATES

The Churchwomen's League for Patriotic Service, Inc., announces the establishment of a clearing house, for the convenience of local Church organizations, to avoid conflicts in dates. It is hoped that parishes will notify the league at its office, 130 East 57th Street (Plaza 8841), of their schedules. Such a response will permit the compilation of a list which will be accessible to all who desire to select for large entertainments dates not already taken by others.

#### BRIEF MENTION

One hundred and sixteen cruisers and battleships of our navy came to New York yesterday and are anchored in the Hudson for a sixteen-days' stay. The officers and men have been invited to attend tomorrow morning's service at the Cathedral of St. John the Divine. The Bishop of New York and Chaplain Dickens of the fleet will preach.

The annual presentation service for the Sunday schools of the diocese will be held at the Cathedral on Saturday afternoon, May 21st, at 2:30.

The third annual coronation of St. James' Church, Order of Sir Galahad, will be held at 4 o'clock, Sunday, May 8th, in St. James' Church, Madison Avenue.

The Midnight Mission and St. Michael's Home, Mamaroneck, have issued their annual report in a twenty-page booklet, describing the details of its year's work. The home is now in its fortieth year. This care of wayward girls and their training for useful lives are under the direction of the Sisters of St. John the Baptist.

A sanctuary lamp, the gift of a friend, was hung in All Saints' Church, Henry and Scammel Streets, on Low Sunday. The day marked the first anniversary of reservation in that parish.

HARRISON ROCKWELL.

### BISHOP BRENT SPEAKS FOR WORLD CONFERENCE

ROCHESTER, N. Y.—"With the world in unrest and ferment, and with a terrific storm lowering in the Far East, it is essential that Christian Churches of the world lose no time in striving for unity and a submersion of essential differences if they hope to escape being driven to unity by the world catastrophe which looms today." This was the warning to Christians by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, in appealing for aid for the World Conference on Faith and Order, to be held at Lausanne, Switzerland, from August 3d to 21st of this year.

Bishop Brent spoke before forty-five prominent Rochestrians at a luncheon at the Genesee Valley Club on Friday, April 22d, in behalf of the conference.

"In country parts of America," continued the Bishop, "the greatest menace to religion is the number of churches. A spirit of rivalry is engendered in them that detracts from their usefulness. In 1910, I was appointed to a missionary conference at Edinburgh, and there I was fired with the possibilities of coöperation in the missionary field. There were no traditions to hamper in that field, and it occurred to me that if such coöperation could be had in relation to the mission work of the Church, a similar conference might be called with a view to drawing the Churches closer together.

"The suggestion was made, and it drew favorable attention of all Churches, even of the Roman Catholic Church, which, while it could not participate in such a meeting, still spoke of the conference in kindness and good-will.

"The movement had a setback during the war, but was started anew and now we approach a conference which will bring together 500 representatives of eighty-seven Churches, representing virtually the whole world. This is not a movement that has come to its present stage in a moment. Seventeen years have passed, and we now envisage an entirely new future to that when the movement was first proposed.

"No one who has studied the unutterable confusion of the world today, broken, twisted, and distorted, can oppose the movement," Bishop Brent said. "Maintaining that the Church is the basis of morals which are essential to human society, removal or splitting-up of the Church will undermine the character of nations and peoples, and Christian civilization will lapse, as did those of Greece and Rome when faith disappeared."

### MEETING OF NEW YORK CATHOLIC CLUB

NEW YORK CITY—A meeting of the New York Catholic Club was held in St. Paul's Church, Brooklyn, on Tuesday, April 26th.

A solemn votive Mass of the Blessed Sacrament was celebrated by the Rev. George A. Meyer, the Rev. R. T. McDonald, S.S.J.E., and the Rev. Brother William M. Hoffman, S.S.J.E., being deacon and sub-deacon. The Rev. William H. A. Hall gave the meditation, and an address on the subject of the Modern Approach to the Treatment of Nervous Diseases, was made by Dr. Irving H. Pardee. The Rev. Fr. Gavin stressed the needs of the Russian Seminary in Paris.

## Bishop Lawrence Retires as Head of the Diocese of Massachusetts

Succeeded By Bishop Slattery—St. Barnabas' Guild Meets—Junior Crusaders Hold Service

The Living Church News Bureau  
Boston, May 1, 1927

(Pictures on page 9)

THE LAST DAY OF APRIL WITNESSED the retirement as Bishop of Massachusetts of the Rt. Rev. William Lawrence, D.D., LL.D. Bishop Lawrence thus brings to an end his official rule over this diocese which he has executed with great diligence and energy for a period of thirty-four years, and is automatically succeeded as diocesan by the Rt. Rev. Charles Lewis Slattery, D.D., who was consecrated Bishop Coadjutor in 1922. Into his retirement Bishop Lawrence carries with him the love and esteem of the entire population of his diocese together with that of a countless host from one end of the country to the other. While this event was announced in the press on Friday, April 29th, Bishop Lawrence expressed his regret that there should have been some leak somewhere, as it had been his intention to make it public at the meeting of the diocesan convention on Wednesday, May 4th.

The retirement of Bishop Lawrence comes as no real surprise to the Church public, as during the past few years more and more of the ecclesiastical authority of the diocese has been turned over to Bishop Slattery, who now becomes Bishop of Massachusetts. The retiring diocesan has long been prominent in the affairs of the state and nation as well as of the affairs of the Church. Born in Boston in 1850 the son of Ames Adams and Sarah (Appleton) Lawrence, he was graduated from Harvard in 1871, and from the Episcopal Theological School in 1875. Few prelates of the American Church have been awarded more honorary degrees than has Bishop Lawrence, who has been thus honored by his alma maters, Harvard, and the E. T. S. and by Princeton, Durham (England), Cambridge, Yale, Columbia, Philadelphia Divinity School, Hobart, Lawrence, King's College, Boston University, and Trinity College. He has had a most distinguished career as professor and dean of the Episcopal Theological School, as Bishop of Massachusetts, as president of the province of New England, as chairman of the Church war commission, as a member of the National Council, as chairman of the Church pension fund, as an overseer of Harvard University and other institutions, as an author, and in many other fields.

### ST. BARNABAS' GUILD HOLDS MONTHLY MEETING

The St. Barnabas' Guild of Nurses held its monthly meeting in Trinity Church, Boston, on the evening of Wednesday, April 27th. The address was delivered by the Rev. Dr. Ashley Day Leavitt, of the Harvard Congregational Church, Brookline. Those present witnessed a showing of the film entitled *Neighbours All*, which depicts something of the general work of the city mission. This guild endeavors to foster the social and spiritual sides of nursing and during the past winter season has held a series of teas for the student nurses in seven of the Bos-

ton hospitals. On May 1st the guild held its annual Florence Nightingale memorial service in Trinity Church, the address being delivered by the Rev. Henry Knox Sherrill, rector of the church and the diocesan chaplain of the guild. Mr. Sherrill also preached on the afternoon of Sunday, April 24th, before the graduating class of the Children's Hospital School of Nursing.

### THE JUNIOR CRUSADERS

The Junior Crusaders' day of offerings for the Church schools of the diocese took place in the Cathedral Church of St. Paul on Saturday, April 30th. The day commenced with a corporate Communion for the delegates, at which Bishop Slattery was the celebrant, assisted by the Rev. John W. Suter, Jr., of the national department of Religious Education. This was followed by a conference conducted by the Rev. Allen Evans, Jr., at which reports and discussion were offered by various parishes. At noon a service of thanksgiving and intercession for those who have gone out from our parishes to give their lives for service in the mission fields was conducted by Mr. Suter, and this was followed by the giving of awards for the birthday thankoffering poster contest. After luncheon the service for the presentation of the Lenten offerings took place in the Cathedral, conducted by Bishop Slattery, the address being delivered by Mr. Suter.

### CHRIST CHURCH, HAMILTON, WENHAM

The new Christ Church, Hamilton and Wenham, of which mention was made recently, was first opened for divine services on Easter Day when the rector, the Rev. W. F. A. Stride, celebrated the Holy Communion in the morning. In the afternoon of the same day Bishop Slattery visited the parish for confirmation. It is hoped that the dedication will take place in a few weeks.

### BUILDINGS OF EMMANUEL CHURCH

Two buildings adjoining the church property have been acquired by Emmanuel Church, Boston, one by an outright gift. These buildings have been rented on a long-term lease and have been modernized, and ultimately will revert to the parish with all their improvements. In the meantime they will yield a large income. The parish house has been completely remodeled, at a cost of \$80,000, and Emmanuel Church, by the middle of spring, will be in full possession, having one of the finest groups of buildings of any parish church in the United States.

### THE OLD NORTH CHURCH

The annual service marking the anniversary of the hanging of the lanterns in the steeple of the Old North Church, which started Paul Revere and William Dawes on their ride, took place in that church on the evening of Monday, April 18th. The service was conducted by Bishop Babcock and the rector, Archdeacon Dennen. The address was delivered by Bishop Slattery. The lanterns were hung again in the steeple by Miss Harriet Hancock Newman, a granddaughter of Robert Newman, who hung them there on that memorable occasion.

### TRINITY CHURCH, HAVERHILL

One of the principal clauses in the will of Miss Moody of Haverhill, sister of

former Associate Justice Moody, provides for the installation of a stained glass window at a cost of \$5,000 in Trinity Church, Haverhill.

During the High Mass on Easter Day in the same church, the rector, the Rev. James Malcolm-Smith, blessed a new set of sanctuary chimes, presented to the parish by Charles Clayton Chase in memory of his wife, Fannie Comstock Chase, in her lifetime a faithful worker in the parish. The parish is undertaking a campaign for the rebuilding of the church, and the erection of a rectory and also of a parish house equipped to serve properly a parish of so great importance in an industrial center.

REGINALD H. H. BULTEEL

### NEW JERSEY PRIEST OUT OF POLITICAL RACE

CAMDEN, N. J.—At the request of the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, the Rev. Camille Estornelle, rector of St. John's Church, Camden, has withdrawn as a candidate for city commissioner. The Rev. Mr. Estornelle was formerly rector of St. John's Church, Porto Rico, and since his rectorship of St. John's, Camden, which began nearly four years ago, he has achieved a strong following among the advocates of better municipal government.

### BISHOP HALL 80 YEARS OLD

(Picture on page 9)

BURLINGTON, VT.—The Rt. Rev. Arthur Crawshaw Alliston Hall, D.D., Bishop of Vermont, was given a dinner on April 26th to commemorate his eightieth birthday, which occurred on April 12th. The dinner was given by his coadjutor, the Rt. Rev. Samuel B. Booth, D.D., and took place at Hotel Vermont, Burlington. About fifty clergymen and prominent laymen assembled to do honor to New England's oldest bishop.

Bishop Booth acted as toastmaster and read a few of the many letters and telegrams of congratulation. These included one from the Presiding Bishop, the Most Rev. John G. Murray, D.D., who provided a beautiful bouquet of red roses for the occasion.

Among the prominent laymen present were: John Spargo of Bennington, Theodore Brown of Philadelphia, Herbert W. Congdon of Arlington, Edson P. Gilson and Marvelle C. Webber of Rutland, Ralph B. Denny of Montpelier, and W. C. B. Stickney of Bethel. Speeches of congratulation were made in behalf of the bishops, clergy, and laymen. The Bishop of New Hampshire, the Rt. Rev. John T. Dallas, D.D., told of the high opinion in which Bishop Hall is held throughout the Church, spoke of his many books, and praised the high quality of his work. The Rev. Dr. George L. Richardson, rector of St. Paul's Church, Burlington, spoke for the clergy.

John Spargo, in an eloquent speech, made a plea for the restoration of the fine old institute building which is on the grounds with the Bishop's House at beautiful Rock Point. He urged support of the movement now under way to make this building the center of diocesan life. Capt. Arthur Casey, of the English Church Army, spoke of the high esteem in which Bishop Hall is held in England and brought greetings from the 1,200 officers of the Church Army.

Bishop Hall responded to all these congratulations with deep feeling and expressed thanks for the good wishes and for all the loyal support that he has had.

## Educators of Chicago Plead for Rightful Place of Religion in Public Education

### Sir Henry Lunn Speaks on World Conference—Large Increase in Vacation Church Schools

The Living Church News Bureau  
Chicago, April 30, 1927

SOME OF THE LEADING EDUCATORS, Catholic, Protestant, and Jewish, have been meeting this week at the Congress Hotel, under the auspices of the Religious Education Association. Sir Robert Falconer, president of the University of Toronto, and of the association, presided. Addresses were made, pleading for the rightful place of religion in public education. In his opening address, President Falconer spoke on The Function of State and Church in Education. He said, in part:

"State education must provide for occupational interests, for good citizenship, and for moral virtues. The Church is responsible for producing Christian character. It is not enough to fence off a small period from the day school and turn it over for the week day religious education. The Religious Education Association desires that religion shall become a powerful factor in education. We desire to make the classic literature of our religion more familiar to our young people."

Professor George A. Coe, of Columbia University, deplored the encroachments of an alleged nationalist orthodoxy which is seeking to control the schools and through them the populace. This same nationalism is threatening religion.

"It does not coincide with religion," he said. "The feeling is growing that the state is the supreme and ultimate object of loyalty. History is too often taught in a manner that attaches the child to his country by a kind of loyalty that precludes asking too many questions. Many thousands of high school boys by military drill may not be prepared for combat service, but their minds are impregnated with those ideas. Classes in military science are so nationalistic that the dissenter is condemned as lacking in patriotism or sense. These facts all add to the evidence of the advancing control of education by a certain type of nationalistic orthodoxy which looks to the schools to control the populace."

Professor A. W. Merrill of Des Moines came out strongly for non-sectarian religious education in the public schools, declaring that the time has come when religious educators must put a stop to the practice of a child in a public school having to sneak around the corner, surreptitiously, to meet God.

Dr. Louis Mann, rabbi of Sinai Congregation, Chicago, pointed out that approximately seven out of every ten children in the United States are untouched by Church influence. Those who do attend religious schools, do so, for the most part, one hour a week, and are taught by well-meaning volunteer teachers who are none too good at the job.

The Roman Catholic's view was ably set forth in a paper by the Rev. James H. Ryan, of the National Catholic Welfare Conference, Washington, D. C. Fr. Ryan cited four fundamental criticisms of public education as seen by a Roman Catholic:

1. Its philosophy is incomplete, for it takes no count of man's moral and religious nature; unscientific, for in ignoring religion it contradicts psychology and ethics.
2. Its psychology is false when it denies the

religious nature and religious experience of man.

3. So called character education in the natural virtues is a mere stop-gap, and not even a substitute for religious training.

4. It is limited religiously, and consequently is a greater menace to Christianity than is socialism or communism.

#### SIR HENRY LUNN SPEAKS IN CHICAGO

A united front on the part of Christianity, as a means of bringing about lasting peace, was the appeal made by Sir Henry Lunn, English capitalist, worker for Church unity and world peace, speaking at the University Club on Monday, April 25th.

He told of plans for the Lausanne Conference on Faith and Order this summer and appealed for support of all Christian communions for this gathering, which, he predicted, will be epoch-making so far as Christian unity is concerned.

"It is the duty of all Christian men to heal the wounds of Christ, through His Church," said Sir Henry. "Christianity can and must save civilization. The Churches are the moral power that ought to get behind the international peace movement. If they are awake, they will."

"It is for the churches, presenting a united front, to restore peace and understanding to the world. A world-wide Church brotherhood will be far more effective, more enduring than any political alliance by military force."

Sir Henry outlined the movements which have led up to that to be held in Switzerland this summer, speaking of the Chicago-Lambeth Quadrilateral, of the Fulham conferences of 1912, when an effort was made to bring about a reunion of the Anglican Church and the Wesleyan Methodist Church, of the conferences at Oxford, Lambeth, and Stockholm. He has taken a leading part in the latter conferences.

Ultimate Christian unity must rest, primarily, upon the fundamental principles laid down by the Chicago-Lambeth Conference, in the opinion of Sir Henry. These fundamental principles are: Acceptance of the Bible as the word of God; Acceptance of the sacraments of Baptism and the Lord's Supper; Acceptance of the Apostles' and Nicene Creeds; and Acceptance of the historic episcopate.

Seven Chicagoans will serve as commissioners for the Lausanne Conference, it was announced. They are Bishop C. P. Anderson and Dr. George C. Stewart, representing the Episcopal Church, Dr. Charles C. Morrison and the Rev. Herbert Willett, representing the Disciples of Christ; the Rev. Dr. John Thompson and Harry A. Wheeler, Methodists; N. G. Moore and Oliver R. Williamson, Presbyterian and Reformed Presbyterian Churches. Others in the vicinity who will be commissioners are: the Rev. W. A. Rowell, Hinsdale, Congregational; the Rev. Stephen E. Fisher, Champaign, Disciples of Christ; the Rev. W. F. Rothenburger, Springfield, Disciples of Christ; Prof. James A. James, Northwestern, representing the Methodist Church.

#### VACATION CHURCH SCHOOLS

In 1907 there were four vacation Church schools in Chicago and Cook County, with a total enrolment of 919 pupils. In 1926, 247 schools reported, with 2,000 volunteer teachers, 600 paid teachers, 27,523 children enrolled, and an average attendance of 17,530. The Presbyterians head

the list with sixty-six schools. The Baptists have forty-four; the Methodists twenty-three; Congregationalists sixteen; Lutherans ten; and our own Church ten. There are twenty-five out-of-town Church schools, and twenty-nine inter-church or community schools in outlying places. Most of the schools of our Church are in the poorer districts of Chicago. Only one school is in a suburb, that of Christ Church, Winnetka. Preparations are being made for this summer's work, by the holding of a May training school of six two-hour evening sessions during the latter part of May. The school will be held at the Woman's City Club, 360 N. Michigan Ave. One of the courses will be given by Miss Vera L. Noyes, diocesan superintendent of religious education. Three all-day conferences will be held on Saturday, June 11th, and on Friday and Saturday, June 24th and 25th. The Chicago schools will open on June 27th and will close on July 29th.

#### CARILLON RECITALS

For nearly a whole week the thousands who live near St. Chrysostom's Church have been charmed by the playing of the memorial carillon by Anton Brees, carillonneur of the Mercersburg Academy of Pennsylvania. This exquisite carillon of forty-three bells was given as a memorial to Richard Teller Crane, by his son, R. T. Crane, Jr., and the tower was given by the son in memory of his mother, Mary Prentice Crane. The bells were rung for the first time at Easter. Anton Brees is the son of Ojustaaf Brees, city carillonneur of Antwerp Cathedral, who studied under his father, and soon attained great fame throughout Holland and Belgium for his artistic playing. In 1923 he visited Loughborough, England, and gave recitals on the great War Memorial carillon there, and returned for a series of recitals in 1924. In 1924 he made a triumphant tour of the United States, being the first professional carillonneur to visit America. In 1915 he was chosen to demonstrate the Rockefeller Memorial carillon, the largest in the world.

Two of the large bells of the St. Chrysostom's carillon bear touching inscriptions:

On one having the name of Mary Prentice Crane is engraved, "I sing of eternal love of motherhood of a son's remembrance." On the other, which has the name of Richard Teller Crane, is inscribed, "I sing of eternity, I fill the earth with a gladsome song, I soothe the troubled spirit."

#### MR. MOREHOUSE SPEAKS AT THE CATHOLIC CLUB

F. C. Morehouse, editor of THE LIVING CHURCH, was the speaker at the meeting of the Catholic Club of Chicago, at the Cathedral Shelter, on Tuesday evening, April 26th. H. B. GWYN.

#### ST. PAUL'S, SALT LAKE, CORNERSTONE LAID

SALT LAKE CITY, UTAH—The cornerstone of the new St. Paul's Church, Salt Lake City, was laid by the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, on the afternoon of the Sunday after Easter. The Bishop was assisted by various Masonic orders, directed by Dana T. Smith, grand master of the grand lodge of Utah. An address was given by Gov. George H. Dern. The rector, the Rev. Alwyn E. Butcher, sent invitations to city, county, and state officials to be present at this service.

## Life Behind Prison Walls Described by Member of Philadelphia City Mission Staff

### New Rector for Memorial Church of the Advocate, Philadelphia— Cemetery Faces Ruin

The Living Church News Bureau  
Philadelphia, April 30, 1927

LIFE BEHIND PRISON WALLS WAS DESCRIBED by the Rev. Alfred M. Smith of our city mission staff, under the auspices of the Young Men's Club of the First Baptist Church of Salem, N. J. Other local churches cooperated on account of the interest aroused by the announcement, and the affair outgrew the church building, and moved to the Y. M. C. A. auditorium. The clergy urged a large attendance of their young men, and joined in making Fr. Smith guest of honor at a dinner at the Johnson Hotel, Mayor John M. Gayner presiding.

#### NEW RECTOR FOR MEMORIAL CHURCH OF THE ADVOCATE

Much interest attaches to the election of the Rev. Thomas Leslie Gossling, rector of St. Paul's Church, West Whiteland, to the rectorship of the Memorial Church of the Advocate, at 18th and Diamond, because of the conditions surrounding this parish. It is one of the largest and most imposing of gothic parish churches, so that the usual comment is that it would be an ideal building for a cathedral. With a chapel, a separate structure as large as many churches, a rectory, and a large parish house, all situated on one of the principal thoroughfares of north Philadelphia, it is a complete plant. The Rev. Mr. Gossling has also been teaching science at the diocesan Church Farm school at Glen Loch, being a graduate with first honors in electrical engineering from Lehigh, with experience as an engineer for the Bell Telephone Co. He is a Philadelphian and a graduate of Central High School and the Philadelphia Divinity School. After being priest in charge of the Church of the Incarnation, Morrisville, he was for eight years rector of St. Matthias Church, Philadelphia.

#### MEMORIAL TO JUDGE SHOEMAKER

The late William H. Shoemaker, resident judge of Common Pleas Court No. 1, is commemorated in a tablet given by his widow, and recently unveiled at the Church of the Atonement by the rector, the Rev. James Monroe Collins. Judge Shoemaker died in 1924, having been on the vestry twenty-two years.

Commander C. T. Jewell of Washington, D.C., has issued a statement on behalf of the committee on publicity of the province regarding the news service performed, which consisted in furnishing to all concerned a sufficient amount of correct information, which will always need rewriting for whatever purpose it is to be used. He asks help in rendering this service to the province, and also to the Blue Mountain conference situated therein, for which he is also publicity manager.

#### 30TH ANNIVERSARY OF ST. JOHN'S, LANSDOWNE

All the former rectors of St. John's Church, Lansdowne, among them being the Rt. Rev. William T. Manning, D.D., Bishop of New York, the Rev. Dr. Lyman

P. Powell of St. Margaret's Church, New York, and the Rev. Crosswell McBee of St. David's Church, Radnor, will join the Rev. Charles E. Tuke, their successor, and Bishop Garland in celebrating the 30th anniversary of St. John's this Saturday and Sunday.

#### CEMETERY FACES RUIN

Old Christ Church burying ground at Fifth and Arch Streets faces ruin unless support is secured for upkeep and repair, for which an effort is being made by the rector, the Rev. Dr. Louis C. Washburn, and T. Broom Belfield, who has this year retired from the vestry but continues active in the work. Mr. Belfield has used original means to secure interest, like getting mercantile houses in the vicinity to pay annual rentals for light and air. An endowment is slowly being built up, much of it coming from persons of small means, and the Colonial Dames of America contribute annually, as does the Camac estate.

## Events in Brooklyn Illustrate Spirit in Church in Relation to Young People

### Bishop Presents Diplomas to Graduates of Diocesan Church Normal School, Brooklyn

The Living Church News Bureau  
Brooklyn, April 29, 1927

TWO EVENTS OF THE PAST WEEK illustrate and emphasize the new spirit that has come into the Church in recent years in relation to the training of our young people for service in the Church. Both of these significant events were sponsored by the diocesan board of religious education, and both were held at St. Ann's Church, Brooklyn.

#### CHURCH NORMAL SCHOOL COMMENCEMENT

The first of the two events was the seventh annual commencement of the diocesan Church Normal School, held on Tuesday evening, April 26th, and in spite of cold, wet weather, almost 300 people assembled. A simple service was conducted by the rector of St. Ann's, the Rev. S. M. Dorrance, who is also dean of the school. In his greeting to the students and their friends he said in part: "It is not enough in order to teach that we should be good; we must have goodness plus—plus native ability, plus training." The Bishop of the diocese, the Rt. Rev. Ernest M. Stires, D.D., gave the address to the school and presented the certificates and diplomas. He spoke of a recent article by an evangelical who said that our seminaries wasted valuable years of life, that three years was too long a period for training. "But the first disciples," said the Bishop, had three years of the most intensive training in the world. We make no mistake when our seminaries almost invariably require of a man that he shall have had previous collegiate training and then to this add three years of seminary study. Our teachers also need training. Your dean was quite right when he spoke of "goodness—plus." There are many of

#### CONVENTION OF Y. P. S. L. OF WASHINGTON

The third annual convention of the Young People's Service League of the province of Washington will meet in Pittsburgh, May 13th, 14th, and 15th. Group conferences will be featured, and addresses will be made by nationally known leaders, the young people themselves taking a large part of the devotional portions. Trinity, St. Andrew's, the Ascension, and Calvary will entertain at various meetings and services.

#### COMMENCEMENT OF CHURCH NORMAL SCHOOL

Thirty-two persons received certificates for completing standard courses in the Church Normal school which held its commencement April 21st. One student had completed seven courses, three six each, and several five apiece. This closes the best year of the school to date, 170 registered students representing seventy-six parishes. The Rev. Benjamin N. Bird, rector of St. Asaph's Church, Bala, will head the school again next year, and the Rev. Frederick E. Seymour, religious education secretary, is another of those most responsible for its success.

CHARLES JARVIS HARRIMAN.

whom we can say they are 'good'—but good for what?"

The exercises were followed by a meeting of the teachers' fellowship of the diocese, held just one year from their date of organization. The system under which this fellowship operates was fully explained to new members. The diocese is divided into zones, with a key-teacher in each school in touch with a zone leader. The zone leaders in turn operate under direction of a member of the executive committee of the fellowship, working in close harmony with the diocesan board of religious education. By this means, matters of diocesan or national importance are quickly and accurately relayed to the 160 schools of the diocese. The teachers' fellowship also publishes a monthly bulletin full of information and inspiration for Church school teachers. The officers of the first year were unanimously re-elected. A social hour, with zone groups discussing local matters, ended the evening.

#### SUMMER SCHOOLS ALUMNI MEET

The second event of significance with respect to the training of young people for leadership in the Church was the annual reunion and dinner, on Thursday evening, April 28th, of the Long Island alumni of the various summer schools and conferences. This is always an enthusiastic gathering, where memory and anticipation unite for pleasure. The various conferences accessible to the diocese were explained in detail, and every question as to cost, classes, and so on, fully answered.

About 100 people joined in the celebration, groups vying with one another in singing the songs of alma mater, and even more effectively singing the praises of their respective schools in the informal conversations around the table. St. Faith's at Saratoga, N. Y., St. Mary's at Burlington, N. J., the Princeton conference that was, the Geneva conference at Hobart Col-



lege, and the Mother Conference of all, at Wellesley, Mass., all had their ardent advocates.

Long Island has heretofore sent from eighty to a hundred from her churches to the various conferences, and if the enthusiasm of this meeting is any criterion, 1927 will break all past records. There can be no doubt that those who attend these schools bring back to their parishes not only accurate information on a variety of subjects, but a training in method and an enthusiasm for work that must contribute to greater achievement in parochial undertakings.

#### CHURCHWARDEN OF ST. GABRIEL'S DIES

George W. McNeil, a churchwarden of St. Gabriel's, Flatbush, died Wednesday, April 27th, of pneumonia after an intestinal operation. Mr. McNeil was one of the originators of St. Gabriel's Mission in 1905, and has been churchwarden since the parish was incorporated. He was one of a very few who had been members of that congregation continuously since its beginning. He will be greatly missed. He was fifty-two years old and leaves a widow, a son, and a daughter.

#### THE QUENTIN ROOSEVELT CHARACTER PRIZE

A few years ago Mrs. Theodore Roosevelt deposited some money in the bank in order that each year a five dollar gold piece might be given to that scholar of Christ Church, Oyster Bay, who stood out most prominently as an influence for good in the Sunday school. The prize is called the Quentin Roosevelt Character Prize. It can be seen that while attendance and scholarship count, yet after

all, a very intangible thing enters, though there has been no criticism of the result year after year. Each teacher nominates one from the class; those names which stand out as possible winners are then discussed with the teachers separately. The final result is left with the rector but it is the practical consensus of opinion of the teachers. Honorable mention is given each year to the three ranking next. The prize winners are kept from year to year upon an honor roll.

#### GIFT OF \$100,000 TO BROOKLYN HEIGHTS CHURCH

The members of Grace Church, Brooklyn Heights, have made a noteworthy contribution to the endowment fund of the parish by giving the sum of \$100,000 as the result of an effort to commemorate the 80th anniversary of the parish, which will be celebrated May 1st to 8th.

The noteworthy feature of this gift is that it was the result of no campaign, and no organized effort. It began by a proposal of one of the vestry to make a contribution to the endowment, and when this fact was made known to the other members, they immediately offered to assist, so that within a period of ten days the entire \$100,000 was underwritten.

Owing to its location, and the change of population, Grace Church, of which the Rev. George P. Atwater, D.D., is rector, will have to depend largely upon its endowment to do its work in the community in which it is situated. This splendid contribution will enable it to face the future with a sense of security.

CHARLES H. WEBB.

be acknowledged by the majority, indeed the bare mention of propaganda made them see red, but times have changed since then.

Leaders of the nation have hitherto talked very little of religion as necessary to the building up of character; perhaps the reason is to be found in the fact that the official religion is Shinto, which is bound very closely to the imperial house, and to differ in any way while holding office would be impolite. The government has adopted a moral code which is taught in all schools whether supported by government or foreign mission money, and this is the standard of ethics being taught the youth of Japan today; one is not surprised, therefore, to get a little advice from religiously-minded Buddhists that it is time someone began to teach the truth.

#### RURAL WORK

Many are turning their attention to the opportunity for Christian work offered by the farmers. Great expense entailed on a budget already too scanty has always made this phase of missionary endeavor languish in its chains. The Holy Orthodox Church, which has a genius for this work, has a large following, but no other Church has. No doubt in my mind a well organized vigorous campaign in rural districts followed by Bible classes for old and young is quite practicable and would be warmly welcomed by hundreds of farmers, whose only knowledge of religion is the superstitious worship offered to Inari—the fox god—whose popularity is variable. "He is not such a good god but the best we know in this vicinity," said one to me. The farmer wherever found is a fairly intelligent person with a broad philosophic outlook on life; the Japanese is no exception to the rule. There is, however, almost no knowledge of religion and ethics; the normal attitude of mind orientates to such religious action as will compensate for something done.

I am informed that certain politicians in touch with rural life and conditions, have indirectly taken up "social and ethical work among the farmers"; they fear that the national character will decline unless some more intelligent system be inaugurated for the betterment of existing conditions.

No great outlay in money is called for, but it should be sufficient to meet every demand for a first venture in rural work. A building large enough for preaching services and so arranged that its use for social purposes would be possible, and a Christian shrine or two in different localities where the passerby may stop and pray, and large enough for the proper administration of the sacraments, would be ample.

R. W. ANDREWS.

## Japanese Religious Bill Defeated by Christian-Buddhist Opposition

### The Season of Higan—A Reawakening Buddhism—Christian Rural Work

The Living Church News Bureau  
Tochigi Machi, Japan, March 30, 1927

IN A FORMER LETTER I DREW ATTENTION TO the religious bill then before the Japanese Diet. I am glad to report that the bill failed to pass and has been withdrawn. It had met with strong opposition in the House of Peers where its members saw only another instance of what one sees continually in this country, a desire on the part of the government to rule and govern everything. The objectionable clauses did not at first seem to be understood; but as time offered opportunity for greater discussion, a more searching examination was given, and people of all religious persuasions began to read the danger signs and aligned themselves in strong opposition—Buddhist and Christian alike—which had a marked effect in the attitude of members of the government toward the bill.

The Presbyterians, Methodists, and Salvation Army were particularly forceful in opposition in pointing out the dangers it contained. Legislation seeking to put religion and conscience under law and compelling men to worship by rule has invariably done more harm than good. In Article 28 of the Constitution given by Emperor Meiji, religious freedom is guaranteed; any infringement of this sacred right should be sternly resisted.

#### HIGAN

The season of Higan is with us, and this to religious Japanese is one of the most important in the calendar. Tomorrow the people will begin to clean and decorate the family graves with special regard for the spirits of the dead. Higan literally means "Younger Shore" or Paradise. Here we kept the festival in befitting manner and with due regard to the mind of the Catholic Church for those who have departed this life. Sometime the *Nippon Sei Ko Kwai* will incorporate into herself some of those national days and put the Catholic religion into them and great gain will result. In Tokyo the season will bring thousands of pilgrims to the eighteen temples of the six-faced Buddha, where special rites are held.

This awakened religious interest is one of the signs of the times in this land. Never in my remembrance has Buddhism shown the zeal and determination to prove itself a living power among the best in the world as during the past two or three years. There is a profound conviction growing among its youth that for the oriental its life and qualities and doctrine far surpass in splendor those of the Christian religion; and this gospel is being taught and propagated among a people who supposed that religious knowledge belonged to and was necessary for the exercise of the *bonze* alone. Others need not consider it a part of their business. Buddhism to date is entering every department of life with a view to using it for propagation. Hitherto this would not

#### NEWS FROM CHINA

NEW YORK—Bishop Graves, in a cable of April 25th to the Department of Missions, asks that the Rev. John W. Nichols return to Shanghai during the month of August.

The cable also gives the information that St. Mary's Hall is closed until September 1, 1928.

A cable received April 25th from Bishop Roots says that Edward Littell left Hankow on April 23d on the S. S. *Tuckwo*, carrying deeds. The reference to deeds is understood to mean that Mr. Littell is taking to Shanghai for safe deposit there all deeds to property in the missionary district of Hankow, held in the name of the Domestic and Foreign Missionary Society of the American Church Missions.

**FRENCH SCHOOL ACCEPTED**

**National Council Receives Chateau Neuvic Property—Cut in College Budget Upheld**

NEW YORK—The Presiding Bishop, conscious of the many important matters demanding the attention of the National Council at its meetings April 26th to 28th, sent a request to the bishops and clergy asking that prayer be offered in their churches on April 24th, that the members of the council might be rightly guided in their deliberations. At the first session he reported a very general response from the clergy. Eighteen of the twenty-six members were present.

At the last meeting of the council, on motion of the Bishop of Massachusetts, the Presiding Bishop was requested to use every endeavor to secure the completion of the payment of the deficit, generous pledges toward the extinguishing of which had been made at the last General Convention. He reported on the result of his endeavor.

The Bishop of Western New York addressed the council in the interest of the Chateau Neuvic School near Bordeaux, France. This school was started by Capt. P. H. Chadbourn about four years ago at his own expense. It occupies a beautiful property over one hundred acres in extent, with a fine and majestic building. Captain Chadbourn is very anxious to have this school conducted as a Church school. He is making plans for exchange teachers and masters. In order to insure the continuance of the school under Church auspices, he desires to turn the property over to the Domestic and Foreign Missionary Society as a holding company, and to have a board of trustees appointed. The property is entirely clear of debt. A special committee was appointed to confer with Bishop Brent and Captain Chadbourn, which reported in favor of the proposal, this report being adopted by the council.

**UPHOLD CUT IN COLLEGE APPROPRIATIONS**

Bishop Brent also reported for the executives of our Church colleges, presenting a protest from them against the fifty per cent cut in their appropriations, feeling that this was not fair in view of the smaller cuts made in other work. This also was given to a special committee to consider, in consultation with Bishop Brent, which reported that it was not prepared to recommend a change in the present appropriations, which recommendation was adopted by the council.

The Bishop Coadjutor of South Florida, Bishop Wing, addressed both the Department of Missions and the National Council, stating that in response to the appeal for \$60,000 needed to rehabilitate the work in the diocese destroyed by hurricane, only \$12,000 had been received. He spoke of the splendid work carried on by St. Agnes' colored church in Miami, the congregation of which had given over \$18,000 to build its new church and had raised the walls and was preparing to complete the building when the recent hurricane destroyed all that had been done. He said that it would require approximately \$15,000 to rebuild. This was referred to the special committee on undesignated legacies.

A request from the diocese of Sacramento for an additional appropriation of \$6,000, \$1,000 for Indian work and \$5,000 for white work to supplement the missionary stipends, was referred to the Department of Missions.

A request from the convention of the diocese of Missouri for financial aid for student work at Columbia, Mo., was referred to the Department of Religious Education.

**NEGRO SECRETARY AUTHORIZED**

The Field Department requested the Presiding Bishop to appoint, subject to

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May, 1927 Vol. XXI, No. 3

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**EDITORIAL COMMENT**

Reunion Not Enough—Self-Determination and Foreign Missions—The Ideal Writer on Theology—A Jesuit on the Bishop of Manchester—Charles Maurras and the Vatican—Who?—A Religion of One's Own—A New Spiritual Director at Yale—Cruelty to the Clergy—Professor Saintsbury on Banished Saints.

OF THE STAGE—I HAVE THIS TO SAY (With Photograph)  
J. H. Randolph Ray

RELIGION AND NATIONALISM  
Clarence A. Manning

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**Anglican Theological Review**

EDITED BY

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confirmation by the National Council, a Negro priest as general secretary of the Field Department for work among Negroes. The National Council authorized the Presiding Bishop to take such action when a suitable man could be found for the position.

The Department of Religious Education held no formal meeting at this time, having postponed its regular meeting to hold it in connection with the eighth Annual Conference on Religious Education, to be held in Rochester, N. Y., May 3d to 5th. It reported the issuing of the first number of its new magazine, *Findings in Religious Education*.

The Presiding Bishop announced the receipt of the resignation of the Bishop of Colorado as a member of the National Commission on Evangelism, and the appointment of the Bishop of Delaware in his place. Canon Bolt of St. John's, Newfoundland, brought the greetings of the Church in that dominion to our Church here through the National Council. Dr. Mansfield presented a resolution of congratulation to Bishop Lloyd, which was adopted unanimously.

The council was treated to the exhibition of a moving picture film showing the work of the American Church Institute for Negroes in its various schools throughout the south. This was a very interesting and entertaining picturization of the splendid work carried on by this agency. The pictures were taken by the Publicity Department of the National Council. It is a three-reel film, requiring forty-five minutes to run. This film will be available for exhibition purposes.

In accordance with the recommendation of the Department of Missions, the National Council made certain appropriations from the undesignated legacies received in the year 1926. Changes were made in the advance work items in the district of Liberia, in order that an effort may be made to secure proper buildings and equipment for Cuttington College and Divinity School, at a cost of \$50,000.

Hearty approval was given to the plans proposed by Bishop McKim for the enlargement of the school for nurses at St. Luke's Hospital, Tokyo, in accordance with the request of the Japanese government. Under this arrangement, the nurses' training school will become a Semmon Gakko or "special college," licensed by the Educational Department. This will enable St. Luke's to accept the responsibility requested by the Japanese government for training nurses to supervise the care of the health of Japanese children in the public school system throughout the country.

DEPARTMENT OF MISSIONS MEETS

A well attended meeting of the Department of Missions on April 26th gave its attention to a number of matters of importance in the domestic, Latin American, and foreign fields.

Provision was made for the missionary situation in the diocese of Sacramento, in accordance with the communication received from the diocesan convention. Steps were taken to inaugurate work among foreign-born Americans in South Dakota, necessitated by the increasing white immigration to the central part of the state. Bishop Hulse reported the gift of land by a Cuban gentleman, for the mission in Moron, and a plan to purchase land with local funds, to increase our school facilities in Guantanamo.

The department carefully reviewed the situation in China, although it did not find it possible, in view of existing uncertainties, to determine upon any def-

inite policy. It is endeavoring to meet the requirements from day to day as they arise and as the bishops request.

The urgent need of providing a small additional monthly income for catechists, teachers, and Bible women, whose salaries average in the neighborhood of \$100 a year, still continues. The Bishops of Hankow and Anking especially are greatly distressed by these needs and beg for relief. The secretary reported with regret that less than \$3,000 has been received so far for this purpose.

The department approved of efforts made by the officers to place American members of the China staff who had to leave their stations, in other Oriental missions. A few have been transferred temporarily to the Philippine Islands, for English-speaking work, and a few to Japan. About one hundred members of the Chinese staff, including wives and children, have come or are on their way to this country. Only one unmarried man has left China and he was under the doctor's orders to do so immediately.

The department heard an interesting report from Bishop Graves that steps have been taken to effect as many economies as possible, to safeguard property, and to maintain the Christian character of the schools. Approval was expressed of the action of the Bishop and his council of advice in these matters.

All of the American members of the staff of the Church General Hospital at Wuchang, having been obliged to leave the station, Bishop Roots was requested not to make any definite arrangements for re-staffing the hospital until the commission the department expects to send to China, in September, will have opportunity for conference with him.

LIBERIAN SALARIES INCREASED

In order to meet the present high cost of living in Liberia, a small emergency allowance was added to the salaries of the

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American missionaries. A new plan for service in the field and for furloughs in this country was determined upon, with a view to avoiding, if possible, placing too heavy a physical tax upon missionaries, with consequent breakdowns. More frequent furloughs will require a considerable additional expenditure for travel.

In view of the fact that Bishop Campbell's home in Monrovia must necessarily accommodate American missionaries on their visits to Monrovia, an appropriation of \$500 for its maintenance was made to relieve the Bishop of personal expense in providing the necessary hospitality.

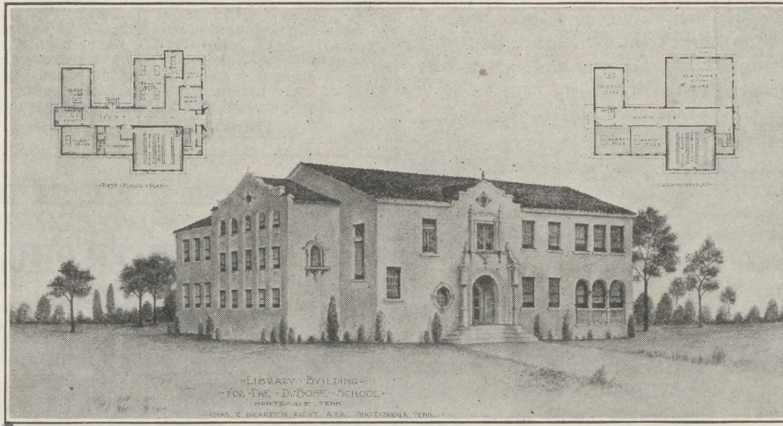
Bishop Campbell submitted a proposal from the Liberian Convocation held in January, providing for the reduction of appropriations to some of the older stations on the coast, served by Liberian clergymen. The department accepted the offer and recommended to the convocation the desirability of a plan to bring about the self-support of all the coastal English-

**GREEK PRIEST ASSISTS AT EUCHARIST**

FOND DU LAC, WIS.—The Rev. Alexander Papastephanos, priest-in-charge of the Greek Orthodox Church of the Holy Trinity, Fond du Lac, assisted Bishop Weller in administering the chalice at the 7 o'clock Eucharist at St. Paul's Cathedral on Easter Day. On April 22d, being the Thursday before Easter in the Greek calendar, Dean Averill of the Cathedral preached at Holy Trinity Church.

**LIBRARY GIVEN TO DU BOSE**

MONTEAGLE, TENN.—A gift of \$50,000 has been received by DuBose Memorial Training School, Monteagle, from Mrs. Alfred Duane Pell of New York, to build the Alfred Duane Pell Library, a memorial to her husband, who was interested in the school from its beginning and who



NEW LIBRARY FOR DU BOSE SCHOOL

speaking congregations by 1936, when the one hundredth anniversary of the founding of the Liberian mission will occur.

The Department of Missions has been fortunate in securing Dr. William J. Costar of San Francisco to relieve Dr. Grafton Burke for a year at the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska.

Miss Ruth Jenkins of Oregon was appointed to fill a vacancy at St. Andrew's Priory, Honolulu. A similar appointment was made of Dr. A. V. Hardy for St. John's University Medical School, Shanghai, the only part of the university now in operation. Miss Mabel Hammond was appointed to fill a vacancy in the Philippine Islands.

Bishop Graves notified the department that Prof. H. F. MacNair of St. John's University, has established a MacNair Fund from the proceeds of certain literary work done by him in addition to the service rendered to the university as professor of Political Science and Government.

The department recommended that the Presiding Bishop accept the resignation of Dr. William C. Sturgis. The department recorded its regret by resolution. (Picture on page 9.)

**BISHOP GAILOR GOES TO SEWANEE FOR REST**

(Picture on page 9)

MEMPHIS, TENN.—Ordered by his doctor to cancel all engagements and get a complete rest, the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, is leaving Memphis this week for his summer residence in Sewanee. Bishop Gailor's illness is not alarming, but a digestive disorder, combined with overwork, seems to demand a rest.

contributed largely to it. Mrs. Pell made the gift after a personal visit to the school.

It is hoped that work may be started in the spring of 1928, and that endowment for books and maintenance may be found by that time.

The Fellowship of the DuBose School is working on a plan to procure one hundred subscribers who will contribute \$50 per annum for three years, to secure the services of a secretary who will give his whole time to the raising of an endowment fund.

**RURAL WORK IN GEORGIA**

CAMDEN, GA.—A report of rural work made by one of the women crusaders of the diocese of Georgia, given at the study class of Christ Church, Savannah, showed the work of three small communities of Camden County.

In St. Mary's Church, where there are about sixteen communicants, a group keeps the church in order, runs an organized Church school, visits the sick, welcomes strangers, holds regular meetings of the Woman's Auxiliary, always meets its quota, invites the whole town to service when a missionary visits the mission, and makes the church a living, growing concern in spite of the fact that money is scarce and visitations few.

Almost remarkable is the situation existing in the two hamlets of Woodbine and Waverly. The women of both communities unite under the name of the Woman's Auxiliary, and hold business meetings for the purpose of planning work. All per capita dues are paid into the Woman's Auxiliary, but funds from entertainments and business enterprises are divided among the churches.

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## CHURCH CONGRESS PROGRAM

SAN FRANCISCO—The program for the annual Church Congress, to be held here this year from June 14th to 17th, has just been announced. Headquarters of the congress will be at the Fairmont Hotel, where the meetings and entertainments will be held.

Tuesday evening, June 14th. Popular Meeting. Subject: Moral Standards in an Age of Change. Speakers: the Rev. Robert B. Gooden, D.D., headmaster of the Harvard School, Los Angeles; the Rev. Henry H. Lewis, rector of St. Andrew's Church, Ann Arbor, Mich. Mr. Lewis is in close touch with the student work at the university.

Wednesday morning. Corporate Communion. Celebrant: the Most Rev. John G. Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church. Preacher: the Rt. Rev. William T. Capers, D.D., Bishop of West Texas.

Wednesday afternoon. Round Table Conference. Subject: Do the New Thought and Health Cults Contribute Anything to Christianity? Speakers: the Rev. Leslie Learned, D.D., rector of All Saints' Church, Pasadena; the Rev. George F. Weld, D.D., rector of All Saints' Church, Santa Barbara, Mrs. Ethel E. Patterson of Los Angeles.

Wednesday evening. Popular Meeting. Subject: How Can Christianity Satisfy the Religious Needs of All Races? Speakers: the Rev. Herbert H. Gowen, D.D., rector of St. Mark's Church, Seattle, and professor at the University of Washington; the Rev. William N. Guthrie, D.D., rector of St. Mark's Church, New York City.

Thursday morning. Round Table Conference, 10:00 to 11:30 and 11:30 to 1:00. First subject: In What Sense Our Church Should Be Catholic. Speakers: the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah; the Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston, Ill. Second subject: In What Sense Our Church Should Be Protestant. Speakers: the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming; the Rev. Edward S. White, rector of the Church of the Holy Communion, St. Louis, Mo.

Thursday evening. Popular Meeting. Subject: The Relation of Christianity to Political and Industrial Democracy. Speakers: Judge Benjamin F. Bledsoe of Los Angeles; the Rt. Rev. William F. Faber, D.D., Bishop of Montana; the Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn, N. Y.

Friday morning. Round Table Conference. Subject: Evangelism—Its Aims and Methods. Speakers: the Very Rev. George R. E. MacDonald, Dean of St. James' Cathedral, Fresno, Calif.; the Rev. Granville M. Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, N. Y. Dean MacDonald was a member of the National Commission on Evangelism which planned the Bishops' Crusade. Fr. Williams was until recently assistant superior of the Order of St. John the Evangelist in Boston.

Friday afternoon. Popular Meeting. Devotional in Character. No discussion. Subject: Some Aids to Personal Religion. Speakers: the Rev. Raymond S. Brown, rector of Trinity Church, Mount Vernon, New York, will speak on Prayer; the Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Tex., will speak on The Sacraments; the Rev. Loring W. Batten, D.D., of the faculty of the General Theological Seminary and vice-chairman of the executive committee of the Church Congress, who will preside at the 1927 Congress, in the absence of the general chairman, Bishop Slattery, will speak on The Bible.

CENTENNIAL OF  
ROCHESTER CHURCH

ROCHESTER, N. Y.—St. Paul's parish, Rochester, diocese of Western New York, will celebrate its 100th anniversary on May 27th, 28th, and 29th. St. Paul's, the second oldest Episcopal Church in Rochester, was founded by members of Old St. Luke's, which was established in 1826.

Saturday, May 28th, will be observed as homecoming day with a luncheon for former members of the church who have moved away. The anniversary service will be held on Sunday, May 29th, with sermon by the Most Rev. John G. Murray, D.D., Presiding Bishop of the Church. In the afternoon of the same day there will be choral Evensong.

PROPERTY IN HUNAN  
CONFISCATED

NEW YORK—A cable from Bishop Roots to the Department of Missions, dated April 27th, gives the following information:

Our Church property in Changsha and Siangtan, both in the province of Hunan, has been confiscated—whether by soldiers or the workers' unions, is not stated. The Chinese workers in these stations have been temporarily withdrawn. Contributions have been made from local sources, presumably Chinese, in the amount of \$2,000 Mexican, for the purpose of increasing salaries of seventy catechists, Bible women, and teachers for the months of April, May, and June. The Bishop asks that a request in a letter evidently now on the way, asking for \$4,000 Mexican from the Church in the United States for the same purpose, shall be granted. The tense situation as it affects foreigners is unchanged.

Miss Margaret Roberts of St. Hilda's School, Wuchang, who was studying at the Peking Language School when it became necessary for her to leave under the advice of the American Minister, and who is now in Seoul, Korea, is being transferred for a year to St. Margaret's School, Tokyo. Arrangements have been made to supply her with funds through the Presbyterian Board in New York and the Presbyterian Mission in Seoul.

A cable from Bishop Graves from Shanghai, April 27th, says that the Bishop and Dr. Pott advise Prof. Walter H. Taylor of St. John's University to accept a position offered to him by one of the educational institutions in this country in its Chemistry department for one year, and that Miss Elizabeth Roberts of St. Mary's Hall, Shanghai, can be released for a year. Arrangements are now under way to transfer her to St. Agnes' School, Kyoto. Miss Katherine Cook of St. Mary's Hall, Shanghai, is returning to this country by way of Europe.

MONTGOMERY  
CHURCH COMPLETED

MONTGOMERY, ALA.—Opening services in the newly completed Church of the Ascension, Montgomery, were held the Fourth Sunday in Lent, continuing throughout the following week. Special preachers were Bishop McDowell, the Rev. Oscar deWolf Randolph, of Birmingham, and the Rev. Charles A. Stakely, D.D., pastor of the local First Baptist Church.

The Church of the Ascension was seventeen years in building. The first unit, the nave, was finished in 1910, with a temporary chancel. In 1922, under the direction of the present rector, the Rev. Peerce N. McDonald, the second section was erected, including the foundation and walls of the crossing, transepts, and chancel up to the first floor, with temporary roof. The remainder was completed on March 25, 1927.

Plans were prepared by Cram, Goodhue, and Ferguson, architects. The builder was Algernon Blair, junior warden, prominent in diocesan as well as local affairs.

The Rev. Peerce N. McDonald took charge of this church in December, 1919. Under his leadership the congregation has grown greatly in numbers and spirituality. He has quietly, but effectively, led his people to the completion of this noble edifice, they having meanwhile neglected no obligation to the diocese or general Church.

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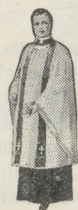
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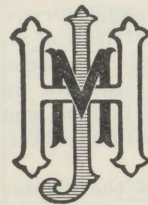
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### IMPROVEMENTS AT MILWAUKEE CATHEDRAL

MILWAUKEE—At All Saints' Cathedral, Milwaukee, the Maundy Thursday watch was kept before the altar of repose continuously from the conclusion of the solemn High Mass on Thursday morning until the celebration of the Mass of the Pre-Sanctified at 9:30 on Good Friday morning. The women of the congregation took the hours during the day and early part of the evening and the men, under the auspices of the Cathedral Chapter of the Brotherhood of St. Andrew, were responsible for the hours throughout the night.

During Lent a number of improvements were made in the Cathedral. The walls of the vestibule were redecorated and a new lighting system installed therein. The floor of the chapel was renewed and a new set of kneeling pads provided. The sanctuary was enriched by the gift of a set of five handsome Persian rugs as a memorial to Marion Reinhart Pannack, a former member of the congregation.

### WORK AMONG HARVARD STUDENTS

CAMBRIDGE, MASS.—Holy Communion has been celebrated for Harvard students each Sunday during the college year, alternately in Appleton Chapel and Christ Church, according to the annual report of the president of St. Paul's Society, the student organization of the Church. The Rev. Messrs. F. C. Lawrence and W. C. Hicks, student chaplains, have been the celebrants and have also directed the social service work of the society. Other activities of St. Paul's Society during the year have been the annual reception to new students, an address by the Lord Bishop of London, and a series of social service training conferences led by T. A. Gibson.

In addition to the work of the regular student chaplains, Harvard students are ministered to by the Cambridge house of the Society of St. John the Evangelist, which has had a daily Mass for students for several years.

### TO BUILD NEW CONVENT IN HAITI

PORT AU PRINCE, HAITI—Sister Susanna, superior of the Sisterhood of St. Margaret, and Mrs. John E. Hurd, an associate of the Sisterhood, spent the last two weeks of March in Haiti, and before leaving signed a contract for the building of a convent to be completed before All Saints' Day, November 1st. A recent legacy to the Sisterhood of St. Margaret of \$10,000, from Mrs. Robert Sturgis, makes possible the undertaking of the work at this time.

The convent will be situated in the rear of the Cathedral of the Holy Trinity, Port au Prince, the construction of which is now well under way. If the necessary funds should be secured, the Cathedral will be finished about the first of the year. An invitation has been sent to the Presiding Bishop to attend its consecration and he has replied that he will try to accept.

### TWO AMERICAN VICE-CHAIRMEN

LONDON—Of four vice-chairmen appointed for the coming Anglo-Catholic Congress in London, two are Americans, being the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, and Haley Fiske. The other two appointees are Fr. Waggett and Viscount Halifax.

### LONG ISLAND MISSION BECOMES PARISH

ASTORIA, L. I.—The congregation of St. Andrew's mission, Astoria, Long Island, N. Y., voted to incorporate as an independent church at a meeting on March 14th, in the crypt of the new church, at which time wardens and vestrymen were elected. At the first meeting of the vestry on April 6th, the Rev. Louis B. Rule was formally called as rector of the new church.

### GRADUATE MISSION STUDY

NEW YORK—The missionary education movement will hold its summer conference at Lake George, N. Y., from June 28th to July 9th. This is primarily a graduate conference for those who have attended a Church conference for two or three summers and desire to get specific training in methods of missionary education. Detailed information may be had from G. Q. Le Sourd, 150 Fifth Avenue, New York.

### ENLARGEMENT OF VIRGINIA BOARDING SCHOOL

TAPPAHANNOCK, VA.—St. Margaret's School, Tappahannock, purchased the residence of the late Major A. A. Brockenbrough for school purposes. For several years the school has been unable to receive all applicants for admission, on account of lack of dormitory space, but are now enabled to receive a larger number of students, and to make plans for the enlargement of the school.

### RECTOR INSTITUTED AT ST. LUKE'S, CINCINNATI

(Picture on page 9)

CINCINNATI, OHIO—On the evening of Thursday, April 21st, the Bishop Coadjutor of Southern Ohio instituted the Rev. Allan W. Cooke, Ph.D., as rector of St. Luke's Church, Cincinnati.

Unfortunately it was a cold inclement night, but there was a congregation of nearly a hundred people, including nine of the clergy from other parishes in the city. The preacher was the Rev. Percy T. Edrop, D.D., rector of All Saints' Church, Belmont, Mass.

Telegrams and letters of congratulation were received from three former rectors, including Bishop Matthews, and from many of Dr. Cooke's friends and associates in the diocese of Massachusetts, from which he came to St. Luke's.

### CRUSADE CHAPTERS

PORTLAND, CONN.—Following the lead of the Brotherhood of St. Andrew, the Daughters of the King are suggesting to the clergy the use of Crusade chapters for follow-up work. These chapters would be expected to do the work of the Daughters of the King for three months. At the end of that time they could disband or apply for a charter and become regular parish chapters without longer probation.

### WYOMING MISSION HAS SCHOOL FOR INDIANS

ETHETE, WYO.—St. Michael's, Ethete, is a mission and school for the children of the Arapahoe Indian tribe. Here, during nine months of the year, about forty girls and boys, ages ranging from six to eighteen, live and learn to become Christian men and women.

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**CONFERENCE OF MISSISSIPPI RURAL CLERGY**

MCComb, MISS.—In spite of the floods in the diocese of Mississippi, the rural parsons held their annual conference on rural work in the McComb Field.

The Bishop Coadjutor of the diocese, the Rt. Rev. William Mercer Green, D.D., was the preacher at the opening service. Other speakers were Prof. R. J. Colbert; the Rev. Duncan M. Gray of Canton; the Rev. Dr. W. B. Capers of Jackson; the Rev. Philip Davidson of Greenville; the Rev. Joseph Kuehnle of Natchez; the Rev. H. E. Bush of Brokhaven; the Rev. A. E. Whittle, of Patterson, N. J.; the Rev. T. M. Brincefield of Como; the Rev. W. T. Young of Rosedale; and Mrs. P. P. McLemore.

**GIFTS TO HARRISBURG CHURCH**

HARRISBURG, PA.—St. Stephen's Church, Harrisburg, received several gifts at Easter, which were blessed on Easter Day by the rector, the Rev. Dr. Oscar F. R. Treder. Among them were a pair of five-branched candlesticks, presented by Mrs. Lillian Sawyer in memory of her husband, the late Rev. Rollin Alger Sawyer, for many years rector of the parish. The chancel chapter of the parish presented the church with a beautiful altar service book and two Prayer Books for the use of the priest, all bound in full turkey morocco and suitably inscribed.

Mrs. T. Reckhill Smith, for many years a faithful and generous communicant of the Church, who in her lifetime gave two communion services of solid silver to the parish, left a gift of \$500 to the church, upon her death recently. She also left a silver tea service, one of her wedding gifts, to the Woman's Auxiliary of the parish for their perpetual ownership.

**THE BISHOPS' CRUSADE IN MARYLAND**

BALTIMORE—As it is impracticable for members of rural parishes to attend frequent services during the winter, when the roads are frequently not in the best of shape, the initiation of the Bishops' Crusade in rural Maryland was deferred until after Easter. Arrangements are now being made in many of the country churches for missions of from five to eight days as a means of placing before the people of the countryside the objectives of the Church. Such missions have been arranged for thirteen of these churches, and the chairman of the committee directing this phase of the Crusade, the Rev. Theodore S. Will, hopes that missions can be provided for every church in the diocese outside of the city.

Plans are being made for the active continuation of the Crusade in Baltimore. There have been several missions, notably that at Memorial Church by Chaplain Lloyd, during Lent, and more have been arranged for the future.

**RURAL CHURCH SCHOOL OF NASHVILLE**

NASHVILLE, TENN.—The Rural Church School of Religion was held at Vanderbilt University, Nashville, April 18th to 29th, twelve denominations coöperating. The leader for the Church was the Ven. Valentine George Lowery, Archdeacon of Alabama.

The purpose of the school is to provide courses of study, round-table discussions, and lectures dealing with the vital problems of the country church. A number of scholarships are given for rural pastors who are recommended by their denominational leaders, which are made possible by a number of generous laymen of several denominations.

Of interest to Churchmen were the series of addresses in the evenings, one of the most interesting being given by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee.

**NEW LOCATION FOR STURGEON BAY CHURCH**

STURGEON BAY, WIS.—After various attempts made over a fifty-year period, Christ Church has at last secured a location in the city of Sturgeon Bay. The property consists of a commodious house with plenty of ground for future building.

**ROCHESTER CHURCH RECEIVES GIFT FROM ENGLISH CATHEDRAL**

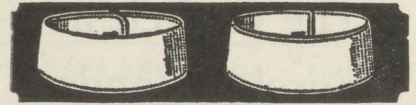
ROCHESTER, N. Y.—Another link in the chain of friendly interest which for many years has bound Rochester, N. Y., and Rochester, England, was forged on Sunday, April 24th, in the dedication in St. Luke's Church, Rochester, of a stone and a tablet from Rochester Cathedral, England. The dedication of the stone and tablet took place at the 11 o'clock service, when the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, visited St. Luke's Church to minister the rite of confirmation.

The tablet and stone were sent to Rochester by the Very Rev. John Storrs, D.D., Dean of Rochester Cathedral, at the request of Bishop Brent, who visited Rochester, England, last July. The stone is inscribed with a St. Andrew's cross, which is the mark of Bishop Ernulf, Bishop of Rochester from the year 1115 to 1124.

**RESIGNATION OF ONEIDA MISSIONARY**

ONEIDA, WIS.—Great regret is expressed throughout the diocese at the resignation of the Rev. William Watson, missionary to the Oneida Indians since 1920. He has accepted work in the diocese of Cariboo, Canada. The Rev. Fr. Watson has accomplished a great work at Oneida in a spiritual way and has administered to the Indians not only on the reservation but has followed them to the lumber and cherry picking camps where they have taken employment.

The mission work to which he is called by the Bishop of Cariboo comprises the oversight of the Indian work along the many small reserves on the Fraser River, and the general supervision of the mission hospital next door to the mission house, which has a staff of three nurses. In addition there is also the white church at Lytton.

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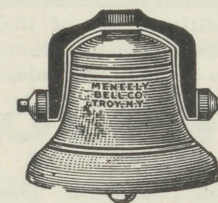
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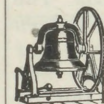
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## The Church in Foreign Lands

OVER 1,000 MEETINGS IN A YEAR. An illustration of the successful missionary work still being done in those parts of China where fighting is not going on is seen in the following statement by A. R. Saunders, of the China Inland Mission, who has been nearly forty years in China. Though blind, he has continued ardently to preach the Gospel. He is engaged in a special effort to reach one million people living in an area in North Kiangsu intersected by canals, and much of the work is carried on by the use of small houseboats. He says: "The present-year opportunities for Gospel preaching have been almost unprecedented. The anticipated average of one thousand Gospel meetings a year in the Yangchow Central Gospel Hall has been more than realized, for besides the three meetings a day for men it has also been possible to have the special door for women open every day. Wherever our Gospel boats have gone among the 'thousand islands' the audiences have been large and attentive to the message."

**FR. HAGOPIAN ORDAINED.** On Sunday, March 20th, the Rev. Bedros Hagopian, a graduate of the General Theological Seminary, New York, was ordained priest in Jerusalem by Bishop Papken of the Armenian Church, and will return to America to minister to Armenians in New York. Fr. Hagopian has been studying for orders in Jerusalem at the joint expense of the American Armenian Church and the National Council of the Episcopal Church.

Archbishop Tirayre having given consent, Fr. Hagopian was ordained sub-deacon on March 18th, deacon on March 19th, and priest on March 20th. Bishop Papken officiated for the Patriarch Turien, who was ill. The service took place in the Church of the Angels within the Armenian monastery on the traditional site of the house of the High Priest Annas, where our Lord was taken on Maundy Thursday night. Americans, Englishmen, and Armenians crowded the tiny church.

**IRISH PRAYER BOOK REVISION.** The Church of Ireland is waiting for the printing of its revised Prayer Book. The revision was completed, after sixteen years, on May 21, 1926, and nearly a year has passed waiting on the editors and printers. The General Synod is the revising body and its standing committee works in connection with the S.P.C.K. to get the printing done. How the revised book will be introduced is indicated by the Archbishop of Dublin. It is his intention "when once the new edition has appeared, to notify the clergy" of Dublin and Glendalough and Kildare, "that upon a certain day and thereafter, the use of the new edition in all the churches of the diocese will become obligatory, and that public worship in our churches will only be conducted lawfully if the Prayer Book as revised be used." The authority of the General Synod is sufficiently recognized throughout the Church of Ireland to guarantee an almost universal acceptance of the revised book.—*Guardian*.

## † Necrology †

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

### HENRY BRIDGES JEFFERSON, PRIEST

KANSAS CITY, Mo.—The Rev. Henry Bridges Jefferson, non-parochial priest of the diocese of West Missouri, died on Palm Sunday in his home in Kansas City after a prolonged illness. He was 78 years old.

The Rev. Mr. Jefferson came to Kansas City in 1915 from Carlinville, Ill., where he was rector of St. Paul's Church. During his residence in the diocese of West Missouri he conducted services in various parishes by appointment of the bishop and for two years was priest-in-charge of St. Mary's Church, Kansas City. He was born in Woolwich, England, in 1849. Coming to the United States when twenty years old he attended Northwestern University and Yale, and was graduated from

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Union Theological Seminary, New York, in 1877. He was ordained deacon in 1878 and priest in 1880 by Bishop Williams.

The funeral was held in St. Mary's Church, Kansas City, Tuesday, April 12th, the Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, and the Rev. Edwin W. Merrill, rector of St. Mary's Church, officiating. Interment was in For-

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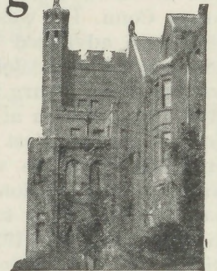
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est Hill Cemetery, Kansas City. The late Rev. Mr. Jefferson is survived by his widow, a son in Calumet, Mich., and a daughter, Mrs. John N. Booth.

#### ARTHUR J. GAMMACK, PRIEST

FITCHBURG, MASS.—The Rev. Arthur J. Gammack, M.A., rector of Christ Church, Fitchburg, died April 29th at Greenwich, Conn., from injuries received when he was thrown off a horse. At the time of his death, Mr. Gammack was a guest of W. H. Fain. He visited Mr. Fain after conferring with New York architects regarding plans for a \$200,000 addition to Christ Church.

The Rev. Mr. Gammack, born in Drumlithie, Scotland, fifty-six years ago, was a graduate of Trinity College, Toronto, and Berkeley Divinity School at Middletown, Conn. He was ordained deacon in 1894 and advanced to the priesthood in 1895, by Bishop John Williams. Before coming to Fitchburg in 1915 he was rector of Trinity Church at Lenox for six years, and served at West Haven, New Haven, and Stamford. He was secretary of the National Commission on Evangelism, and had been a deputy to General Convention in 1916, 1922, and 1925. He was author of *Simple Counsels, Good Friday, and The Contemporary Christ*. The last named book was widely used in connection with the Bishops' Crusade.

#### EDWARD WHITE FACE, DEACON

CHEYENNE RESERVATION, S. D.—The Rev. Edward White Face, deacon, serving under the Rev. Robert P. Frazier, on the Cheyenne Reservation, died suddenly on March 8th. Though he has been ill for some time and arrangements were made

for hospital treatment, his death came as a great surprise and shock. He leaves a widow and child.

#### NEWS IN BRIEF

ATLANTA—Before the noonday services in the Atlanta Cathedral, Miss Grace Chalmers Thomson, organist and choirmaster, rendered a series of organ recitals, covering a wide gamut of ancient and modern music.

CENTRAL NEW YORK—An art glass window as a memorial to the late Rev. Dr. Beauchamp, was unveiled in All Saints' Church, Syracuse, on Sunday night, April 24th, when the Rt. Rev. Charles Fiske, D.D., Bishop of the diocese, visited the church for confirmation. The Rev. A. B. C. Douthwaite is rector of the parish.

DALLAS—At the annual meeting of the Texas Conference of Social Welfare in Houston, March 23d to 25th, the Ven. Harry Lee Virden, Archdeacon of Dallas, was reelected president of that organization. This year's attendance showed a sixty per cent increase in registrations over any previous year.

HARRISBURG—A little shrine erected in the baptistry of Christ Memorial Church, Danville, Pa., was blessed by the rector, the Rev. A. G. E. Jenner, on Easter evening. The shrine is a memorial to the late James Jacob Clemens, and the crucifix and candlesticks are the gift of his widow, Mrs. Annie T. Clemens.

INDIANAPOLIS—The Bishop of Indianapolis returned from abroad on the S.S. *Lapland* on April 20th, and is in residence in his diocese.

IOWA—Two additional speakers are announced for the National Social Service Conference in Des Moines, May 11th to 15th. Mrs. M. W. Brooks, dean of a girls' high school in Des Moines, is to lead the discussion at the Girls' Friendly luncheon. Her subject is *Other People's Daughters*. W. W. Pettit, assistant director of the New York school of social work, is to lead the discussion at the Church Mission of Help luncheon.

LOS ANGELES—The late Mrs. Caroline F. Bedell Wheeler, Los Angeles, left \$2,000 to St. James' Church, Los Angeles, for the erection of a memorial window. The bequest was a surprise as Mrs. Wheeler was not a member of the parish, though she occasionally attended its services.—The Los Angeles clericus

met at the University Club, Los Angeles, on April 4th, and Sir Henry Lunn, the British leader in the movement for Church unity, gave an address. The Bishop of Athabasca and the Bishop of Marquette were guests of honor.—An organ has just been installed in St. Mark's Church, Pasadena, by Mrs. William B. Parsons in memory of her husband.—The diocesan Woman's Auxiliary met at St. Paul's Cathedral House, Los Angeles, on April 12th. The speakers were the Rt. Rev. Edwin F. Robins, D.D., Bishop of Athabasca, and the Rev. J. Alvin Shirley, formerly archdeacon of the Yukon territory.

MASSACHUSETTS—The Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of the diocese of Massachusetts, has been added to the board of trustees of Boston University. He is also an overseer of Harvard University, and a trustee of Wellesley College.

MISSISSIPPI—The diocese of Mississippi will continue the work of the Bishops' Crusade under the direction of the Rev. Phillip Davidson, rector of St. James' Church, Greenville, who has been reappointed chairman. The following persons have also been appointed members of the commission: the Rev. Walter B. Capers, Jackson; the Rev. Val H. Sessions, Bolton; the Rev. Joseph Kuehnle, Natchez; the Rev. F. C. Penniman, Meridian; the Rev. Bartow B. Ramage, Gulfport; the Rev. Robert Emerson, Grenada; Mrs. Tracy Welch, Laurel; Mrs. P. L. Hennissey, Vicksburg; Mrs. George B. Forbes, Jackson; Miss Catherine Compton, Vicksburg; and the Hon. J. T. Thomas, Grenada.

#### MEMORIAL CHIMES FOR NEW JERSEY CHURCH

WEST ORANGE, N. J.—A sixteen-ton set of Deagan tower chimes has been installed in the tower of St. Mark's Church. They have been given in memory of a deceased member of the parish by her mother and father and were dedicated and used for the first time at the 11 o'clock service on Sunday, April 24th.

The value in money of all the gifts received by St. Mark's Church during the past year and a half amounts to over \$19,000.

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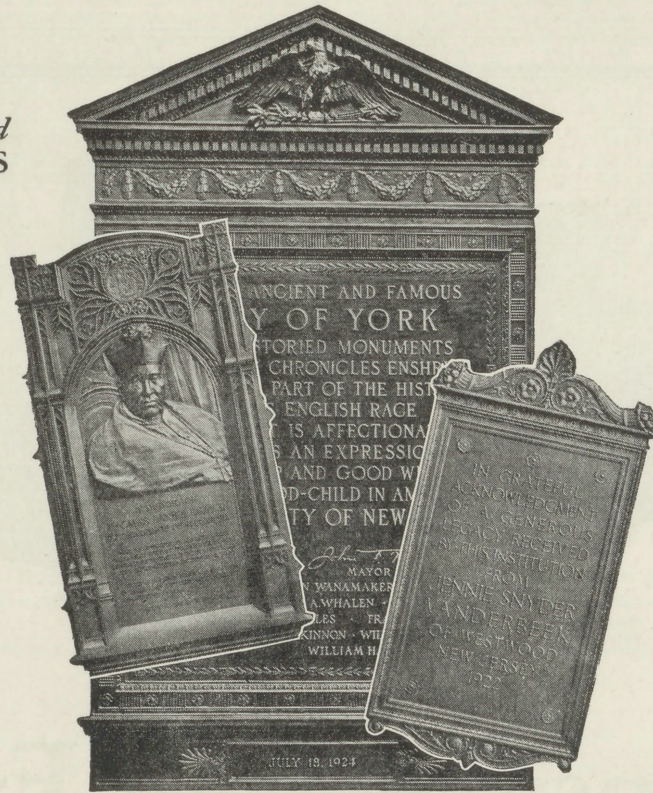
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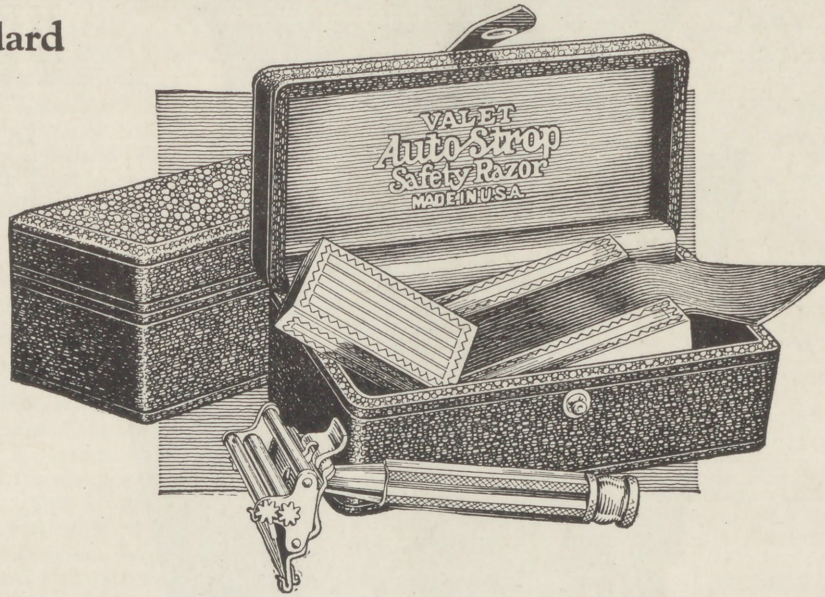
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