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# The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, JUNE 11, 1927

No. 6

## The Perspective of Catholic Churchmanship

EDITORIAL

## A Challenge to Catholic Churchmen

REV. C. S. ABBOTT

## The Church in Lebombo, East Africa

REV. W. S. MALTON



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VOL. LXXVII

MILWAUKEE, WISCONSIN, JUNE 11, 1927

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## EDITORIALS & COMMENTS

### The Perspective of Catholic Churchmanship

THE paper by the Rev. C. S. Abbott entitled A Challenge to Catholic Churchmen was, we may say, written at the express invitation of this editor. The challenge is one that Catholic Churchmen are bound to meet. The anxiety that it expresses is, we are confident, one that is widely felt by great numbers of Churchmen whose sympathies are frankly with the Catholic movement *in essence*, while yet they view themselves as outsiders, fear the present trend of the movement, distrust those whom they consider its leaders, and believe that many of those details in worship that are vaguely termed Catholic today are subversive of the fundamental principles of Catholicity.

To do justice to all that Mr. Abbott has written would require a whole session of a Catholic Congress, for one may state in one line a difficulty that it would require ten pages to remove. Perhaps, indeed, a session of the Catholic Congress at which his paper, distributed section by section among competent thinkers, might be well worth while. But we should make one reservation in advance. Mr. Abbott cannot be reckoned an outsider. His whole perspective is that of a Catholic. He is writing as from *the inside*. He cannot be dismissed as "no Catholic," neither can his paper be treated as akin to those unintelligent attacks upon the Catholic movement that one so often receives, glances over, and throws into the waste basket.

THE first thought that we would venture to express is that Catholic Churchmanship is not a device to make everybody within the Church think alike. It is quite probable—nay, it is inevitable—that in matters in which we do not find uniformity of practice, even among Catholics, there may be mistaken emphasis or even downright blunders here and there.

Because while it is true that "The Church is a Witnessing Institution"; while, indeed, that proposition is fundamental to Catholic Churchmanship, it does not exhaust the subject.

The Witness of the Church is to Jesus Christ as Son of God and, specifically, to that series of facts which is summarized in the Creeds. It is not competent for the Church to witness to anything beyond what is committed to it.

But the Church witnesses in a two-fold manner. By

the prophetic ministry of her priesthood she teaches and admonishes, she compares truth with truth, she reconciles faith with knowledge, she translates eternal truth into the language of each succeeding age. And by the priestly ministry of her prophets she cultivates the spiritual nature of her children. Her challenge is, Taste and see. She introduces them to a sacramental system and guides them in the use of sacraments. She teaches them to pray and directs them in the practice of prayer. She provides for them the instruments which assist in creating—they do not themselves create—that spiritual character which expresses itself in the fruits of the Spirit—love, joy, peace, etc.; instruments, we mean, such as the Book of Common Prayer, the efforts in religious education of children and of adults, the guiding influences that lead individuals to the sacraments and explain the sacraments to them, the whole measure of those manifold details that make up the shepherding of the sheep, the practice of the pastoral office.

Has not Mr. Abbott confused those two forms of witnessing? The first is primarily intellectual, the second primarily spiritual. The first rests on revelation, the second on experience. The first deals with finalities, the second with methods. Concerning the first the only element of variableness is in the ever-necessary duty of making truth real to each succeeding age; concerning the second there is almost infinite opportunity for experimentation, for diversity of practice, for change.

IN the light of this distinction let us think of that "advanced Catholic" usage presented by Mr. Abbott which "adds to the worship" of a congregation, "the cult of the Immaculate Conception; the cult of the Virgin Mary, including the singing of hymns and anthems to her as Queen of Heaven and asking her to influence her Son, who can refuse her nothing; reservation of the Elements for the purpose of adoration involving the absence of Christ when the Elements are not so reserved; and the use of the Reserved Sacrament for the service of Benediction." We are now neither defending nor criticizing any of these practices. We are assuming, with Mr. Abbott, that they are, or may be, details which have grown out of the Catholic movement. We say "may be," because we question



whether any priest or parish anywhere in our communion has practices that fall literally within the first two of these specifications, but that may be because Mr. Abbott has not quite stated the case as the proponents of these practices would state it. The important question, also, is not whether particular individuals have erred, but whether, in their errors, they have claimed "for all this the authority of the Church." In any event Mr. Abbott will undoubtedly agree with us that plenty of representative Catholic Churchmen do *not* sanction the two cults.

But let us distinguish. If any Churchman, anywhere, teaches as within the witnessing function of the Church, the alleged fact of the Immaculate Conception of the Blessed Virgin Mary, or that she holds any office, be it that of Queen of Heaven or any other, such as justifies prayer to her on the ground that she is able "to influence her Son, who can refuse her nothing," that man is a plain heretic. He is, then, teaching as *de fide* what the Church does not teach. Yet as a matter of intellectual speculation, or of reverent contemplation of unrevealed mysteries of God, a man would be quite within his rights if he believed either or both of these postulates to be true though not *de fide*. For though the Church does not assert them, neither can it be shown that the Church has ever corporately denied them. The Anglican objection to the Roman elevation of like hypotheses into the realm of articles of faith is not that they are certainly untrue, but that they are not certainly true; that they are not a part of the faith that has been committed to the Church to be witnessed, and that it is not within the rightful function of the Church to determine as *de fide* questions that have not been so committed. If the Anglican Church should declare it of faith that these propositions are *not* true, it would be an error of exactly the same nature as the Roman assertion that they are true and of faith. In other words, if the Roman Church is not justified in saying positively that they are true and must be held by the faithful on penalty of being heretics, neither may the Anglican Church say that they are untrue and must not be held by the faithful on penalty of being heretics.

It is possible that there may be individuals among us who hold to one or other, or both, of these positions as private speculations as they have a right to do; but we have never understood any Anglican to hold that either of them is a part of the faith to which the Church witnesses. Certainly no Anglican would be justified in such teaching.

**B**UT the real question is as to practices. We are too uncertain as to what Mr. Abbott would include under the heading of "cult of the Immaculate Conception" to be able to consider it intelligently, and as we happen to have no knowledge of any practice anywhere based on such a cult (though conceivably Mr. Abbott may have) we will ask to pass that detail by without the expression of an opinion. So also in regard to any "cult of the Virgin Mary," we must treat any existing practice among Catholic Churchmen apart from the theoretical or doctrinal postulate stated by Mr. Abbott which is certainly not held by many, if any, Anglicans, and is, at best, no part of the Catholic faith. There remain, then, as types of what Mr. Abbott presents as "the most advanced type of advancedness," a practice of direct address to the Blessed Virgin (but nearly always, if not invariably, devoid of that perspective which he presents), a reservation of the blessed sacrament which involves (very few who practise it would say "for the purpose of") adoration, and the use of the reserved sacrament in the service of

Benediction. Without discussing the value of any of these, let us try to get the perspective which underlies them.

Practices such as these belong in the second category in the witnessing of the Church. They do not rest, for their authority, on revelation, or on the direct command of Christ. They are of the variable element in the Church.

But—except for the commands that underlie the administration of each of the sacraments—what, in the realm of worship, does so belong? Does Morning Prayer? Or Evening Prayer? Or the Litany? Or the observance of particular days? Or our particular sequence of collects, epistles, and gospels? Or the precise framework of our liturgy? Or the Book of Common Prayer itself?

The fact is that when we speak of the Church as a "Witnessing Institution," as does Mr. Abbott, we must not confuse the two-fold nature of the witnessing, as he seems to do. The invariableness of doctrine cannot be carried over into the realm of worship. We cannot maintain that devotional forms and practices must be everywhere and through all time alike; and if we did, we should be relegated to almost no forms at all, for there has been anything but uniformity through the Christian ages. Certainly it would be a fatal objection to our Book of Common Prayer. Here is the realm in which the Holy Spirit brings within the Church "treasures old and new." In this realm the Church is witnessing not to facts concerning God but to the power of the Christian religion over individual lives. It is the Church's function of producing saints, in operation; and saints are not produced by standardized methods. In our Lord's dealings with individuals it is significant that He seldom or never used the same method twice.

It is not of the slightest consequence whether a specific practice be ancient or modern, widely used or seldom used, of Roman or of Anglican or of Protestant derivation; whether it took its rise before, during, or after the Reformation, or was devised anew by some learned commission or devout priest last year. A devotional practice must be (a) congruous in its use, (b) not contrary to explicit law resting upon the particular part of the Church, and (c) must ultimately prove, by experience, to be helpful to souls. To take an illustration from recent history, the objection to "barefoot dancing" before the altar is not that it lacks the sanction of past centuries, nor that it violates written law, but that it is incongruous; and vague though that term may be, it is a fatal condemnation of the practice.

**W**E come now to the most delicate part of Mr. Abbott's letter, and we thank him for the frankness with which he has expressed himself; had he failed to say it, a real factor in his presentation would have been lacking, and both of us would have been "talking around" the subject instead of discussing a real issue.

He "believes that there is a large body of clergy which . . . hesitates now to give the [Catholic] movement moral support because of *distrust in its leadership*." Whether there is such a "large body" or not we do not know, but Mr. Abbott obviously shares that distrust, and he has been courageous in stating it frankly.

If ever there was a movement that seemed devoid of generally accepted leaders whose opinion was deemed authoritative by the rank and file of adherents, it is the Catholic movement, at least in its present-day form. Perhaps De Koven was once such a leader, but



he died nearly half a century ago, and he has had no successor. Men there are who have helped materially in advancing the Catholic perspective, through the spoken and the printed word; but to say that any one man in our generation is, or has been, the accepted spokesman for Catholic Churchmen, is impossible.

It would be invidious and indelicate to cite individuals in this American Church by name, but perhaps it is less so if we look toward the Church of England. There we can discover three distinct strands or tendencies among Catholic Churchmen. It is not easy to define them; but if we take Bishop Gore and Dr. Darwell Stone as distinct types, and then postulate a third type that is not individualized but that we should call pro-Roman if that term had not been so used as to imply reproach—a perspective that may be visualized by citing the trivial detail of a belief that spirituality is enhanced by rendering the most sacred portions of the Eucharist inaudibly—our reference to three distinct strands will become intelligible. Without caring to mention names of American Churchmen, we can individualize all three of these in this country. And neither in England nor in America have we one individual so over-towering that his leadership would be accepted by all three of them.

Naturally, each one of us sympathizes with one of these types rather than with the other two; and naturally, each of us feels that the "leaders" in the other two types are not as trustworthy, as guides in the movement, as we could wish they were. We can understand, therefore, how Mr. Abbott, believing himself to be looking at the movement from the outside (though he is not), recognizes that no "leader" seems to arise who, in fact, welds these three strands into one, and whose leadership is so acknowledged by them all as to secure the confidence of outsiders.

**T**WENTY years ago it was quite common for adherents of each of these types to hurl the epithet, "no Catholic," at each other. The separate strands were then not recognized. Catholics refused to select a type to which all of them must conform, yet each was perplexed at discovering how different were certain other Catholics from himself, when all of them started with the same perspective.

Gradually this epithet was abandoned. The fact upon which we have laid stress, that Catholic Churchmanship is not a device for impelling men to think alike, became more and more apparent. The more spiritual-minded of all three types threw their influence against that narrow exclusiveness. All of them saw that Catholicity in the Church deals with fundamentals and not chiefly with details; with faith primarily, with definite practices only secondarily, with ceremonial only in a very minor form. The three types remain, but they have more and more toleration for and appreciation of each other. It is significant that they have finally shown their ability to cooperate heartily in Catholic Congresses, in which, naturally, type has had to give way to type. The practice of reading each other out of the Catholic fellowship has been wholly abandoned, and at the same time a sympathetic attitude toward other Churchmen, and, indeed, other Christian people, has become dominant. Nothing struck us so forcibly at the Milwaukee Catholic Congress as the utter absence of condemnation of other schools of Churchmen, in marked contrast to certain gatherings of Churchmen of other schools of thought. The quiet influence in this direction of these more spiritually-minded men—shall we call them leaders?—has curiously resulted in shifting the principle of the compre-

hensiveness of the Church from one chiefly of the Broad-Church section to one of Catholic Churchmen. There are other Churchmen who still adhere to that principle; but we believe no one of them would think of pointing to any large group conference of Churchmen as actually embodying that principle in practice except the Catholic Congresses. That drift toward the principle of comprehensiveness grew out of the determination of Catholics of the three pronounced types to live together sympathetically and not to permit the three types to drift into separate "parties"; and it was the most natural thing for the principle to develop into a like comprehensiveness toward other groups in the Church. Today it is better recognized than ever before that Catholicity is not only theoretically but actually an attribute of the whole Church, and that it is only in degree that Churchmen vary as to being Catholics; except, of course, for such violent partisans, few in number, as prefer to repudiate the whole principle of Catholic Churchmanship for themselves. Yet this tendency of Catholic Churchmanship is not very generally recognized by others, since it is only a very short time ago that this editor was denounced in a personal letter as a "coward" for not stimulating attacks upon the position of those Catholic types that do not most appeal to himself. A policy of comprehensiveness in non-essentials is not easily understood by the world, and the idea of encouraging, rather than frowning upon, experiments in worship and in devotional practices, in the hope of promoting spirituality more generally in the Church, cannot yet be said to have been accepted on all sides.

In any event, if leadership in the three types of Catholic Churchmanship must necessarily fail to prove acceptable to all critics, we hope that, at least, the good faith in all of them may be accepted by all. Leaders who disagree in their counsel cannot always be followed unquestioningly, but we have none, be his "type" what it may, that is not thoroughly loyal to the Church and seeking to promote the devotion and spirituality of its members. This, we believe, we can assert from personal knowledge.

We have by no means answered all the questions that Mr. Abbott has so courageously presented; but we hope we have said enough to explain the perspective upon which the questions might be answered more fully in detail. Beyond that it is impossible for us to go.

**T**HE House of Bishops has held the missionary episcopate up to a very high standard in its choice of Dr. Silver to be Bishop of Wyoming and the Rev. Thomas Casady to be Bishop of Oklahoma. Should they accept, they will take their places among the strongest missionary bishops we have had; but Church people little realize what sacrifices we ask of the rectors of strong parishes when we ask them to leave those parishes and accept the difficult and poorly paid position of the missionary episcopate.

Bishop Thurston's continued ill health had made his resignation inevitable, but it had not been known that Bishop Thomas would resign. Both these bishops have performed inestimable services. It is a pleasure to know that Bishop Thomas will continue his usefulness to the Church in a new position created for him at the Philadelphia Divinity School.

**T**HE organization of the Church fund for flood relief has proceeded with promptness. Mr. Kearny, the treasurer, has opened an office in the diocesan house in New Orleans, and a bank ac-



count in the name of THE LIVING CHURCH FLOOD RELIEF FUND at the Marine Bank and Trust Company.

We have purposely stated the objects of that fund only broadly so as to leave complete discretion as to its distribution with Mr. Kearny with the advice of the three cooperating bishops. Primarily it is to restore the damage to Church property which must be very considerable; and whether any part of it shall be used to defray personal losses, whether of the clergy or others, must depend upon conditions not yet known, upon the extent of direct losses to the Church, and upon the extent of the benefactions offered.

The contributions are now coming in with every mail, but, naturally, thus far they do not reach an imposing total. We earnestly ask that members of our FAMILY who have not been subjected to anxiety and loss will deal very generously toward these other members of the FAMILY whose personal losses must preclude their opportunity to defray the losses of the Church in their own dioceses.

Once again we would remark that this fund must not seem to stand in the way of contributions which any may desire to make toward particular dioceses, parishes, or missions. When such "specials" are sent to this office they are transmitted direct to those in charge of the particular diocese or work designated, as is indicated by the separate acknowledgments.

IT HAS been determined, also, that the Church will undertake the distribution of clothing, etc., within the three devastated dioceses, and it is requested that such be sent as early as possible. Light clothing is needed for the immediate emergency, but Mr. Kearny asks that heavier clothing be sent as well, since that will be needed later and it is more convenient and economical to have all sent together. Bedding also is an immediate need. Space for receiving and distributing supplies has kindly been afforded at Trinity Church. Packages should be sent prepaid; small packages by parcel post or express, larger shipments by freight.

Address parcels and boxes to: Warren Kearny, care Trinity Church, Jackson Avenue and Coliseum Street, New Orleans, La.

At the same time please send a postal card notification to Warren Kearny, P. O. Box 206, New Orleans, La.

The need for such supplies is reported to be very pressing.

IN THIS connection it will interest those who are good enough to entrust their benefactions from time to time to this office to know that the audit contributed annually (without charge) by Price, Waterhouse & Co., has been completed for the fiscal year ending May 31st, and their certificate is as follows:

"We have examined the records relative to the various relief funds collected through THE LIVING CHURCH and certify that the donations received for the period from June 1, 1926, to May 31, 1927, as published in THE LIVING CHURCH, amounting to \$6,005.34, were duly accounted for.

"No charge has been made for any expense in connection with the handling of the funds.

"The total amount collected and distributed for relief purposes as from November 1, 1914, is as under:

Total to May 31, 1926, as previously certified to	\$351,591.08
Amount certified to above	6,005.34
Total collected and distributed to May 31, 1927....	\$357,596.42

"Yours very truly,  
"PRICE, WATERHOUSE & Co."

ANSWERS TO CORRESPONDENTS

PUZZLED.—The change in the Proper Preface for Trinity Sunday from "without any difference or inequality" to " . . . of inequality" affords a truer rendering of the original Latin in which a genitive is used and is also a correction of an infelicitous statement. There is a "difference" between the three Persons of the Godhead but it is not a "difference of inequality."

ACKNOWLEDGMENTS

CHURCH FUND FOR FLOOD RELIEF

The Bishop of North Carolina	\$ 10.00
The publishers of THE LIVING CHURCH	100.00
Exton, Pa.	10.00
A communicant of St. Paul's Church, Burlington, Vt.	5.00
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MOST OF US are in the habit of using "Catholic" as though it were synonymous with "Roman Catholic." It is only fair to remember, however, that there are 121,801,000 members of the Eastern Orthodox Churches, a large proportion of the 22,000,000 members of the Anglican and American Episcopal Churches, and numerous members of certain smaller communions, which retain the seven sacraments, and claim tactual "apostolic succession" back through the ages to earliest Christian times. Although they deny papal jurisdiction, they consider themselves Catholic in the fullest sense of the word.—ALAN WHITTEMORE, O.H.C., in the *American Church Monthly*.



# DAILY BIBLE STUDIES

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

*Sunday, June 12: Trinity Sunday*

READ Isaiah 6:1-8.

ON Trinity Sunday we remember the Three Sacred Persons and one only God. Father, Son, and Holy Spirit are the three divine Persons in the Godhead. It is a mystery, and we hold to it because Jesus Christ revealed it, and it has been the teaching of the Church for nineteen hundred years. But the chief message of Trinity Sunday is adoration of God. Too often our prayers are simply petitions. We should glorify God and realize His greatness, His goodness, and His infinite mercy. Isaiah's experience was fourfold: first, Adoration, as he heard the angels singing "Holy, Holy, Holy"; second, Humiliation, as he realized his own unworthiness and the unworthiness of humanity; third, Purification, as his lips were touched with divine fire; fourth, Consecration, as he answered the call of God: "Here am I; send me."

*Hymn 205*

*Monday, June 13*

READ St. Matthew 3:13-17.

AT our Lord's baptism we have the three Persons of the Blessed Trinity before us. The Father's voice came from heaven. The Holy Spirit, descending like a dove, rested upon Jesus Christ. And Jesus Christ, who came into the world to save sinners, was declared by the Father to be His beloved Son. What a wonderful vision! It should come to us in our daily lives as we think of the blessed Saviour, the Son of God, living in human form upon the earth, declared by the Father to be His Son, and the Holy Spirit resting upon Him. So we realize the love of God the Father, the grace of God the Son, and the fellowship of the Holy Spirit as blessing our lives and bringing the glory of Heaven to rest upon us.

*Hymn 525, Part I*

*Tuesday, June 14*

READ St. John 14:8-11.

THE mystery of the Infinite Godhead still perplexes us, but the Christ in human form revealed to us the holy and loving nature of God. He loves us, He cleanses us in the precious blood of Jesus Christ, He leads us into all truth. We need all three of these holy gifts. Without the assurance of God's love, we would be slaves and not free men. Without pardon, for we are all sinners, we should be wretched indeed.

*Hymn 16*

*Wednesday, June 15*

READ II Corinthians 13:11-14.

ST. PAUL'S salutation, with which he ended so many of his letters, brings before us the great truth which Trinity Sunday emphasizes. It is called the Apostolic Benediction. As St. Paul, through his wonderful experiences of joy and sorrow, found strength and courage and wisdom in this faith, so we, oftentimes weary and perplexed, and realizing our own ignorance, and alas! our often foolishness, can find infinite comfort and inspiration in the revelation of God given to us by Jesus Christ. We need not be troubled because we cannot understand the Infinite. There are many things which we cannot understand, and yet by which we live. There is something wonderfully helpful in hiding our weakness in Infinite strength, in burying our sinfulness in Infinite purity, and in losing our few years in the Eternal Years. It is not by understanding that we gain comfort, but by faith and love. Our greatest wisdom is shown in realizing that the infinite glory of God is waiting to draw us into Itself and thus burn out our infirmities and make us strong in His blessed purity.

*Hymn 120*

*Thursday, June 16*

READ St. John 1:1-13.

THE glory of God in the face of Jesus Christ" declares to us that we humans, weak and imperfect as we are, may nevertheless be lifted up, cleansed, and purified and made the sons of God. So we have the wonderful declaration: "As many as received Jesus Christ, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What a wonderful revelation! Hence we can call God "Our Father," even as we call Jesus Christ "Our Saviour," and the Holy Spirit "Our Comforter," the infinite and glorious Powers of Heaven coming to redeem the children of men.

*Hymn 235*

*Friday, June 17*

READ St. Luke 24:49-53.

OUR Lord's earthly life, beginning in Holy Infancy and continuing through youth and manhood, was ended when in His glorified humanity He ascended into Heaven. The Holy Spirit came to be our Comforter and Guide. The blessing which the Master gave as He lifted up His hands and so parted from the disciples even as His benediction was being spoken, shows us that still Heaven is joined to earth and that we may in heart and mind thither ascend; and also we may welcome with gratitude the gifts of God which come to us unceasingly. We must never let ourselves be withdrawn from that blessed fellowship which is our privilege and joy. Daily and hourly must we give our adoration in all sincerity, and then with gratitude take the comfort and strength which the loving God is so ready to give. Nothing should separate us from the love of God (Romans 8:35-39).

*Hymn 241*

*Saturday, June 18*

READ Revelation 22:16-17.

AS Isaiah and St. John saw the glorious vision of God and heard the angels singing "Holy, Holy, Holy," so we even here on earth may join our hymns of adoration and love to the anthem of the angelic choir. The Trisagion of our Service of the Holy Communion, which is almost as old in the Church's worship as the Holy Communion itself, leads us humbly, but surely, to unite ourselves with the Angels, and indeed with all the Christians of the ages:

"Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying: HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of Thy glory; Glory be to Thee, O Lord Most High."

And this act of adoration in these same blessed words may well be a part of our daily private worship.

*Hymn 297*

O Holy Trinity, in all the majesty and beauty of Thy mystery, let me hide myself in Thee, and so find pardon and peace. I adore Thee, O Thou thricefold One. I open my heart to Thee, that grace and love and fellowship may draw me nearer to Thee. Keep me from the sin of presumption when I am tempted to bring Thy glory to the level of my poor understanding. Let me lose myself in Thee, that all that is unworthy may be burned out. And in my weakness grant me Thy strength, that I may, both in heart and mind, ascend to Heaven and with Thee continually dwell, even while living on earth the life which Thou hast given me. Amen.



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

I PROMISED to add some notices of books of fiction, viewed from the vantage-point of a hospital room. One must frankly acknowledge that works of that sort play a large part in the enforced leisure of recuperation; but it is painfully true that they are generally books re-read rather than new. Whoever can find satisfaction in following the steps of wearisome people through unwholesome places where the only things happening to them are pathological, it is certain that an invalid needs other pabulum. And the prevailing fashion is unhappily of that sort. The careful study of character, not as expressed in action, but as indicated in what might be described as "charts," to use hospital terminology, has worn itself out, apparently; and it has been succeeded by what are called "frank" and "courageous" researches into the depths of vileness—as if there were anything brave about plunging into sewage and swimming there! *Pro pudor!*

My friends are good enough to recognize in me one thing which I have in common with certain very great men: *i. e.*, a fondness for detective stories and tales of mystery. They have therefore been ministering to that taste, and have thereby put me much in their debt; so I want to hand on the obligation by telling you of some books of that description, which I have found worth while. (Observe, I do not find it necessary, in order to safeguard my literary reputation, to list a series of exhaustive and exhausting volumes on heavy subjects—though perhaps I could!)

J. S. Fletcher is the most unwearied author of detective stories known to our time; and the wonder is that with an almost unvarying series of properties he can produce so many different effects. Perhaps the sceneries may help a little. Thus, *e. g.*, there is a minutely accurate description of the old Shropshire town of Ludlow (of course under another name), in a recent tale of his. The latest yarn he spins, *Mortover Grange*, is of a mouldy old house in the coal regions of Derbyshire, with a mysterious murder (as always), of a harmless old genealogist in London, who has made discoveries involving the rightful heir and thereby made himself obnoxious to the evil genius of the present possessor. It is not as ingeniously wrought out as *The Rayner-Slade Combination*, by the same author; but the little touches of description give vitality to what might otherwise seem a rather wooden picture-puzzle.

Edgar Wallace, on the other hand, is extraordinarily various. Considered as literature (if that is not beyond your efforts!) his books show more practice, better writing, finer construction, so that even the heights of improbability are successfully scaled as you read. But those earlier works of his, almost unknown as they seem to be over here, deserve much more than faint praise, considered quite apart from their ingenuity. I mean that series which clusters about *Sanders of the River*. Apparently at one period of his life Mr. Wallace knew western African conditions extraordinarily well: such conditions as may be found in the Niger country, Lagos, or any one of the British colonies and protectorates along the coast; and in Mr. Sanders, Commissioner, with Captain Hamilton of the Hausas, Lieutenant Tibbetts, commonly called "Bones," and Bosambo, a Krooman of Liberia who has won to chieftainship under Sanders' favor, he has found characters by means of which he has been able to display the whole field of native life as no other work of fiction has ever succeeded in doing. Really, I confess to enthusiasm about these. Beginning with a little red volume bought for a shilling to read in an English railway train, I have accumulated the whole lot, and keep them in a bookcase at the head of my bed (together with other works of enchantment), reading them over and over unweariedly. I wish he would turn from curious studies in crime back to the jungles of Mshimbi-Mshambo—to tell us more of the Brass Ghosts and the like.

But he has carried the ingenuity and the vivid style over

into his detective stories; and one who, leading a blameless life, wants to have the joy of lawlessness without the guilt, can scarcely do better than plunge into one of them. *The Fellowship of the Frog* (unpromising title), is fascinating, making the absorbed reader forget even bodily pain in the excitement of the pursuit, and concealing until almost the last chapter the identity of the arch-criminal. *The Door With Seven Locks* is of another genre, so powerful is the macabre element; and even if it is a little reminiscent of *The Island of Dr. Moreau*, and recalls by its title the fooleries of *Seven Keys to Baldpate*, it is well worth reading.

BY THE way, speaking of African stories, I read the other day a book about the Bush Negroes of British and Dutch Guiana, called *Tom-Tom*. It is written by a white American of Knickerbocker lineage; and its apparent object is to prove that the wisdom of the jungle, its philosophy of life, even its religion, all are preferable to what the rest of us have obtained with a great price. The book is interesting enough, if only as a description of an almost forgotten backwater of ethnology; but one can hardly avoid thinking that, for all his praise of witchcraft and the like, the writer is elaborately spoofing us. To think otherwise is to assume that he has gone a little mad, I venture. A book came into my hands the other day, however, part of which was devoted to pressing that same contention that Africa is the mother of all arts, and that effete white folk must be content to learn from the unspoiled Africans of our Harlem jungles what is the right way to go! Carl Van Doren's *Nigger Heaven* has something to say on that theme, I remember.

TO TURN aside from fiction, two of the most interesting books of the present season are *America and France*, by André Tardieu, and *Reforging America*, by Lothrop Stoddard. Tardieu's book, written by a Frenchman unusually well acquainted with America itself, traces the origins of French life far back into the mists of ancient history, contrasts them with the origin of America, and tries to explain why it is that the two peoples have so little really in common, for all their common loves and hates. He then goes on to show why they should be the best of friends, if only their friendship be built upon a foundation of actualities. It is a brilliant bit of one-sided argument; and when he traces the history of American politics through the pre-war period, one is quite ready to turn over the pages very fast rather than linger. All the same, we can appeal to the heart-felt and spontaneous expressions of the French nation in 1917 against the apparently ungrateful and antagonistic utterances of post-war politicians.

Stoddard takes many of the same facts, but weaves them into quite a different pattern. He urges us to consider the problems of unrestricted immigration and of the color line as having to do with the future of our country, and welcomes with intelligent appreciation the recent laws on the first-named question as a step in the right direction. There is perhaps too much use of the adjective "Nordic"; but after all, his main contention is one with which at least every American of colonial descent will find it hard not to agree.

[With these thoughts, "Presbyter Ignotus" is given leave of absence for some four months, during which period his department will be suspended. As he has intimated, he has been obliged to serve a brief term in a hospital. He has returned much benefited in health, but is to have a summer of complete rest abroad. On his return in October we may hope for a resumption of Blue Monday Musings; and the entire Family of THE LIVING CHURCH will hope that his summer of rest will so refresh him that he may return in perfect health.—Editor L. C.]



# Missionary Bishops Elected

## House of Bishops Holds Session in New York

Resignations accepted: The Rt. Rev. William Lawrence, D.D., LL.D., as Bishop of Massachusetts.

The Rt. Rev. Theodore P. Thurston, D.D., as Missionary Bishop of Oklahoma.

The Rt. Rev. Nathaniel S. Thomas, D.D., as Missionary Bishop of Wyoming.

Missionary Bishops elected: The Rev. Thomas Casady, rector of All Saints' Church, Omaha, Neb., to be Missionary Bishop of Oklahoma.

The Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York, to be Missionary Bishop of Wyoming.

It was wonderful to see the rising walls of the great nave, now almost ready for its roof. Distant sounds of the work could be heard during the progress of the service. It will indeed be a worthy and glorious temple of the Most High.

The House was called to order in the Synod Hall at the close of the service, the Presiding Bishop in the chair, with the Bishop of Virginia beside him as assessor. A certified roll of the bishops was presented by the secretary and the calling of the roll showed a constitutional quorum present, though by a margin of only eight more than the quorum. Bishops present who had been consecrated since the last meeting of the House were next presented to the Presiding Bishop and welcomed by



GROUP OF MEMBERS OF THE HOUSE OF BISHOPS

*Photo from Wide World Photos.*

FRONT ROW: Bishops Tucker (Southern Virginia), Lawrence (retired), Murray (Presiding Bishop), Manning (New York).  
 SECOND ROW: Bishops Ivins (Coadj. Milwaukee), Helfenstein (Coadj. Maryland), Coley (Suffr. Central New York), Talbot (Bethlehem), Stires (Long Island); Rev. Dr. Pardee (Secretary of the House of Bishops).  
 THIRD ROW: Bishops Slattery (Massachusetts), Carson (Haiti), Kinsolving (Brazil), Jett (Southwestern Virginia).  
 FIRST LONG ROW: Bishops Darst (East Carolina), Horner (Western North Carolina), Seaman (North Texas), Webb (Milwaukee), Perry (Rhode Island), Leonard (Ohio), Francis (Indianapolis), White (Springfield), Oldham (Coadj. Albany), Atwood (retired), Wing (Coadj. South Florida), Sterrett (Coadj. Bethlehem), Ward (Erie), Thomson (Coadj. Southern Virginia).  
 BACK ROW: Bishops Juban (Florida), Touret (retired), Cook (Delaware), Reese (Coadj. Southern Ohio), Burleson (South Dakota), McCormick (Western Michigan), Stearly (Coadj. Newark), Beecher (Western Nebraska), Rhineland (retired), Knight (Coadj. New Jersey), Longley (Coadj. Iowa), [two figures barely showing behind Bishop Longley unrecognizable], Darlington (Harrisburg), [one unrecognizable], Fawcett (Quincy), Hall (Vermont), [one unrecognizable], Brewster (Connecticut), Burton (Lexington), Acheson (Coadj. Connecticut), Garland (Pennsylvania), Lloyd (Suffr. New York), Colmore (Porto Rico), [one unrecognizable], McElwain (Minnesota), Davenport (Easton).

New York, June 1-2, 1927.

ON invitation of Bishop Manning, the House of Bishops opened its special session at the Cathedral of St. John the Divine with a celebration of the Holy Eucharist at 10 A.M. on Wednesday, June 1. Some fifty of the bishops present were vested and in the procession. The full choir rendered beautifully the musical portions of the service, and bright sunshine, falling through the rich windows of the great chancel, created a colorful scene. The Presiding Bishop was the celebrant, the Bishops of Tennessee and Bethlehem taking the epistle and gospel, and the Bishops of Virginia and New York assisting. Bishop Lawrence, of Massachusetts, made the address. In the course of the service, commemoration was made of Bishop Osborne, who has died since the last meeting of the House. An unexpected attendant at this service was Dr. William Montgomery Brown, who occupied a chair in the front row of the nave. He did not receive the Communion, nor did he appear later at the sessions.

him, and took their seats as members of the House. Bishop Murray gracefully observed that he hoped they either had or would attain "the wisdom of Solomon, the patience of Job, and the charity of St. John."

The Presiding Bishop next presented communications announcing the resignations of Bishop Lawrence of Massachusetts, Bishop Thurston of Oklahoma, and Bishop Thomas of Wyoming; also a request that jurisdiction in the Dominican Republic be transferred from the Bishop of Porto Rico to the Bishop of Haiti. A statement was made concerning conditions in China and in Mexico; and a request was received that an American bishop be appointed for the district of Tohoku, Japan.

These several matters were referred to the proper committees and adjournment taken for luncheon, which was served at the Bishop's house.

On assembling after luncheon special business was in order. The Bishop of Minnesota reported on a matter concerning the rules of order which, after some discussion, was recommitted



to the committee. Bishop Hall, of Vermont, outlined a proposed canon to regularize the status of resigned bishops, which will be presented to the next General Convention. The Bishop of Pennsylvania offered a resolution, which was passed, providing that bishops who have resigned with the consent of the House shall have seats without votes.

The House then went into executive session to consider the resignation of bishops and nominations for vacant missionary districts. At the close of this session it was announced that the resignations of Bishops Lawrence, Thurston, and Thomas had been accepted, and that elections would be made for Oklahoma and Wyoming. It had been decided to transfer the Dominican Republic to the care of the Bishop of Haiti, and to take no action in the case of Tohoku, Japan. Nominations had also been made for Oklahoma and Wyoming.

The House convened on Thursday morning at the appointed time and place. Bishop Leonard of Ohio was the celebrant, Bishop Hall, of Vermont, reading the gospel, and the Presiding Bishop the epistle. At the close of this service the House was called to order and went into executive session for elections, which resulted in the choice of the Rev. Thomas Casady, of All Saints' Church, Omaha, for the district of Oklahoma, and the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York, for Wyoming.

At intervals during the balloting a resolution of sympathy was passed for transmission to the dioceses in the southern Mississippi Valley, suffering from the disastrous floods. Mr. Monell Sayre spoke concerning church fire insurance, and Bishop Darst on the Bishops' Crusade.

With the completion of elections and the signing of testimonials, the House adjourned, after prayer and blessing by the Presiding Bishop, at 1 P.M.

#### THE BISHOPS-ELECT

The Rev. Thomas Casady, Bishop-elect of Oklahoma, was born in Des Moines, Iowa, June 6, 1881. He took his degree of A. B. at the University of Iowa in 1902, and was graduated at the General Theological Seminary in 1906. In the latter year he was ordained deacon by Bishop Williams of Nebraska and was advanced to the priesthood in 1907 by the present Bishop of Quincy. He was in charge of St. Mary's Church, Oelwein, Ia., until after his ordination to the priesthood and was then successively rector of St. Mark's Church, Des Moines, Ia., and of the Ascension, Pueblo, Colo., until 1920, when he entered upon his present work, the rectorship of All Saints' Church, Omaha. Mr. Casady is a member of the Evaluation Committee appointed by the Presiding Bishop at the request of the last General Convention, and as such has made a profound study of missionary conditions within the Church.

The Rev. Horace Percy Silver, D.D., Bishop-elect of Wyoming, was born in Philadelphia in 1871, and was graduated at the General Theological Seminary in 1894. From the latter institution he received later the degree of S.T.D. Ordained deacon in 1894 and priest in 1895 by Bishop Worthington, he became rector of St. Andrew's Church, Omaha, and was afterward successively rector of Trinity Church, Lincoln, Neb.; of the Good Shepherd, Omaha; then chaplain U. S. A., 1901-10; secretary of the Missionary Department of the Southwest, 1910-13; chaplain U. S. Military Academy, West Point, 1913-18; and since the latter year rector of the Church of the Incarnation, New York City. Dr. Silver is a thirty-second degree Mason and Knight of the Red Cross of Constantine.

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WHAT the youth of the country needs is not more public control through governmental action, but more home control through parental action.—*President Coolidge.*

## HELP LAVISHLY GIVEN, MORE HELP NEEDED

### A Statement of Immediate Conditions of our Institutions of Negro Education

BY GEORGE FOSTER PEABODY

A SPECIAL challenge just made through me is the particular occasion for my writing this for your publication. My friend, Julius Rosenwald, of Chicago, to whom I had not spoken of the matter, writes me he will give the last \$10,000 as soon as the remaining \$90,000 is completed, to secure the \$100,000 offered by the General Board. Mr. Rosenwald knows, as not more than two or three men in the U. S. do, the need for such work as the Fort Valley School is doing in preparing teachers for the public schools of the South and also knows as few men do the quality of the work done by the different schools of our Church Institute for Negroes. He is a trustee of Tuskegee Institute, to whose recent campaign for funds he gave largely, and secured additional sums from Chicago thereby. Mr. Rosenwald has, through one of the wisest funds ever established, procured and supervised the building of over 3,400 Rosenwald public schools for Negroes throughout all the southern states. These schools cost about twelve million dollars, of which he provided about one-fourth. Negroes and whites of the South individually gave a less sum, and, by reason of the incentives thus given and their knowledge of the wisdom, efficiency, and economy shown in the construction of these school buildings, the public funds of the South contributed more than one-half—probably many years in advance



AT THE OPENING OF THE HOUSE OF BISHOPS  
*Photo from Wide World Photos.*

of what they would otherwise have given, with the result that schools were provided probably fifty per cent better than otherwise.

This action of an eminent Jew emphasizes the quality and importance of the constructive work being carried on through the American Church for Negroes, organized in 1905 under the presidency of Bishop Greer with the coöperation of the then Board of Missions of our Episcopal Church.

The purpose was to coördinate, make more efficient, more fully known to the Church, and thereby secure the necessary increased funds for, the work being carried on by industrial high schools in southern dioceses under the direction of trustees from the dioceses, St. Paul's in Virginia and St. Augustine's in North Carolina being the most prominent, and Bishop Tucker and Bishop Cheshire being actively interested in the work as presidents of the boards of trustees. The charter was granted by Virginia, thus emphasizing the complete coöperation of the South, which was poverty-stricken following the Civil War, and the North, through members of the Church, which was one throughout the whole country. This was the endeavor to have a worthwhile part in the more complete restoration of the Union through the prayers, gifts, and work of northern and southern men and women.

The chief end in developing these vocational secondary schools was to provide capable and religious teachers for the Negro public schools throughout the South. Aid to this end is peculiarly fitting and an obligation as well upon northern citizens. The public school supported by local and state taxation can be no more efficient than the wealth of its own section will provide. Therefore the dire poverty of the South following the devastation of the war, and the wiping out of a great part of its supposed wealth by the freeing of the Negro slaves, prevented its soon attaining even partial efficiency in its schools, even for the whites, who control government. The many schools and colleges like Hampton, Spelman, Fisk, and others, started by northern friends of the Negro, emphasized the interest immediately shown; but, as the generation thus interested passed, the newer interests of the coming generation precluded



the starting of more such schools to provide for the increasing population.

Coöperation of the white people of the South with further educational assistance from the North became of first importance as prosperity gradually developed again in the South. This called for a basis of permanent association of northern and southern life in any such coöperative effort in order to produce permanent results.

Only Church organizations provide any such basis. The lines of sectional division were obliterated following the end of the Civil War in only two organizations extending throughout the country—the Roman Catholic Church and the Protestant Episcopal Church. This manifestly offered unique opportunity to our Church, and, with the Christian conscience, opportunity means obligation. The Roman Catholic Church is now very much alive to this opportunity and is actively developing schools along the lines of the Armstrong-Hampton idea—education for life, through training of the hand, the head, and the heart into coöperative activity reaching into community life.

Our part of the Church Catholic found the results of the Church Institute's supervisory assistance of the schools and its unified presentation to the Church of incalculable value, and the note of expansion was promptly brought to the front. The business prostration of twenty years ago, following so closely the organization of the Institute, precluded successful effort to secure immediately the larger sums needed to increase the work of the schools already in existence and to aid the bishops of our various dioceses in the South to establish additional schools of the same character; but our progress has been steady. Through the initiation of the Institute, under its two directors, the Rev. Samuel H. Bishop, succeeded by the Rev. Dr. Robert W. Patton, a Virginian, schools already established with important properties and investments aggregating hundreds of thousands of dollars have become associated with some dioceses; the Fort Valley School in the Black Belt of Georgia, and the Voorhees School in South Carolina, being two of the most important, with large property interests, now keeping step with the progress of our Church Institute for Negroes.

In connection with efforts now being made on behalf of particular schools, for funds immediately needed, I ask space at this time more fully to inform the members of our Church generally, and especially those who have ample capital funds from which they can draw immediately for pressing needs. It is probably true that the members of our Church with small incomes, that compel living in most simple manner, give continually a good percentage of such income, and restrict their own desires for more luxurious living in consequence of their feeling of the sense of brotherhood and the necessity for the carrying on of the work of the Lord through their Church affiliation.

The General Education Board, the most important organization yet developed for study of and assistance to educational effort in the United States, has observed during the years the progress of the schools in affiliation with our Church Institute. It finds them so useful that it has appropriated of its funds to hasten their enlargement and improvement, that they might more effectively do the work which this board of educational knowledge realizes is of first importance to the future development of the people of the United States as a whole. This board gave largely to aid the important new building recently erected at our St. Augustine's School in Raleigh, North Carolina.

It has now offered one-third of \$100,000 to our St. Paul's School in Virginia, payable when the whole sum is raised, and, in response to such appeal, the Church people of Richmond recently subscribed nearly \$20,000 toward this fund—a splendid evidence of the interest of the people on the ground, who know the value of the work done during these forty years past under the leadership of Archdeacon Russell, a Hampton student, who felt the Lord's call to establish this school without waiting to graduate, though General Armstrong urged that he should wait another year. The work of this school has been a large factor in raising the moral level in Lawrenceville and Brunswick County, so that for the last generation the prisons have been most of the time empty—testimony which is incontrovertible from every point of view respecting the Christian character of the work of the school.

Our school at Fort Valley is under the direction of a rare

Christian man—H. A. Hunt, principal—whose wife, also, I personally know to be rarely consecrated to the Lord's service. The influence of this school during the twenty years of their leadership had radiated for fifty miles in a community reconstruction that has been economic, intellectual, and spiritual to an extraordinary degree. The Carnegie Corporation gave \$25,000 to build a library for this school. A member of the Baptist Church has recently built the trade school building at similar cost, as a memorial. The General Education Board has given special study to the work of this school, which it considers not second in importance to any work in Georgia, the strategic center of the South. It gave not long since \$25,000 toward the rebuilding of the academic hall, destroyed by fire.

The General Board considers the work of this school of such vital moment that it has now, in addition, offered \$100,000 for the program of enlargement urgently called for to take care of the hundreds of students, provided we will raise \$100,000 additional to match this sum. This will make a total fund of about \$375,000 for expansion within the past few years. One member of the diocese of Atlanta, the Bishop of which is president of its board of trustees, has recently subscribed \$5,000 toward the completion of this fund, which is about half way to the mark at present.

I submit to the Christian men and women of our branch of His Church, who are entrusted with large aggregations of the wealth of this country, consideration of the varied forces which I find illustrated in the challenge from this Hebrew citizen. Surely there should be a dozen men and women glad at once upon reading this to match Mr. Rosenwald's \$10,000, and not only complete this fund but carry it over the top. Fort Valley can use, with the utmost efficiency and good results for the Church and the country, much more than half a million dollars at this time. I speak with assurance, as I was a trustee of Fort Valley when Mr. Hunt was asked to leave beautiful home surroundings for his little family at a university in North Carolina to go into a dismal and, at that time, almost hopeless Black Belt region.

Hampton and Tuskegee raised jointly seven millions recently for endowment of two schools. Our Institute now includes ten, with our divinity school, and we should have twenty-five as soon as possible.

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## DWELLING UPON GOOD

BETTER, I THINK, that we should make our commemoration of those who are striving toward the standard of Christ in personal religion and conduct of secular affairs serve as the medium of our condemnation of those others who dishonor that standard, than to court publicity and cover with shame our own household by unguarded insinuation and exaggerated accusation. By such process and influence we might work out a by-product salvation wholly undreamed of. Out of Nazareth there did come "Good" and by exaltation thereof a perishing world became heir to eternal life. I add this thought to the other agenda of the follow-up program of our Bishops' Crusade, and suggest it for our consideration as individuals, as congregations, and as a diocese committed and consecrated to the Lord.

For myself, I propose to act upon it. I have never known how to condone evil or compromise with sin and have no desire to learn, either now or ever. But I am determined both in my personal practice and public teaching and preaching to dwell more upon the good I know than upon the bad of which I am also aware. While mindful of the law of sin, my emphasis is going to be upon the gospel of righteousness. Without ignoring the fact of God's wrath, I shall accentuate the glory of His mercy. With St. Peter, I shall seek that more excellent way of deliverance from evil thought by meditating upon the good, and from evil deeds by striving for righteous action.

From past experience I know it will not be an easy way, but one difficult and sometimes dark. But cheer and hope are mine because in it I need not walk alone. There will companion with me One who Himself is the Way, the Truth, and the Life, and whose eternal salutation and promise are, "Fear not, follow Me," and "Lo, I am with you always, even unto the end of the world."

May I ask you, my brethren, with a love that is full of longing, to join me on this open highway and let us journey together with our Lord to the end?

—Bishop Murray, to his diocesan convention.



# The "Mary Christina" Justifies Her Existence

[The *Mary Christina* is the diocesan power boat of the Bishop of Honduras, the Rt. Rev. E. Arthur Dunn, D.D., and is named after the Bishop's daughter. In the *Honduras News* of December, 1926, the *Mary Christina* tells her own story, reprinted herewith.]

SINCE you saw my picture I have taken to myself another name. When it became necessary to register me, it was found that another brat in some obscure spot bore the name of *Christina*. Since no two brats can be registered under the same name, I prefixed that of *Mary*, which is also Miss Dunn's first name. The registration took place before I left for my first foreign port in the Republic of Honduras, carrying the Bishop, the Rev. H. C. and Mrs. Light, going to their new work in Puerto Castilla, the Rev. A. J. Hatch and George Robinson bound for La Ceiba. I felt happy in having my own engineer, Alan Walker, and a pilot of good repute and long years of experience, Daniel Gill, who brings the big steamers into Belize.

We started on Thursday, May 6th, stopping first at Tobacco Caye to leave Mrs. Dunn for a short visit. As I was anxious to be off, a hasty cup of tea was taken in the smooth waters of the Caye (my passengers having dined in my salon soon after leaving). After passing Glover's Reef the sea became very heavy and a thunderstorm came down on us. This did not worry me, but in the early morning an unusually large wave broke over my foredeck and wetted part of my engine, which was so "put out" that she sulked for an hour; by that time my engineer had coaxed her to run again. The passengers lay quiet and looked pale, but they made no complaint. My Chief, pilot, and engineer were busy enough, fixing things tight to keep out the rain and sea. Once my engine had recovered, I went ahead with determination at my usual speed.

We made the port of La Ceiba in fourteen hours from Tobacco Caye, arriving there at 8:30 A.M. It was no fault of mine that the port authorities kept us all lying in the sun for an hour before my passengers were allowed to land. When they returned after an hour and a half my passenger list was reduced by two. On arriving at Puerto Castilla I was much admired, and at the Chief's suggestion a nicely fitting board, eight inches high, was fixed across my foredeck, so that a wave breaking over it should never again inconvenience my engine. For this considerate act I am grateful. We spent Saturday in port, returning by night to La Ceiba. While my Chief slept, the pilot put out to sea to avoid fog on the coast, so that we did not reach La Ceiba until eight on Sunday morning. There is no harbor here and I lay in the offing all day. It was ten P.M. when we started on the return journey. Twelve and a half hours later we passed close to Tobacco Caye, and my Chief shouted: "I'm coming back; we have to go to Stann Creek," for here only my papers allowed me to enter the colony again and pass medical inspection. I flew my yellow flag two hours before this ceremony was completed!

Then I sped back to Tobacco Caye, arriving at 3:15 P.M. Later I heard singing in the little church and a long silence while my Chief spoke, and early next morning I watched the folk go to church again, and later as they bathed in the clear blue water around me. I was inspected by Colonel and Mrs. Max Smith, as well as by others staying on the Caye, and universal approval was expressed. We left at noon with other passengers, one, a child, being taken to the doctor, and as usual I did this distance in five hours. "Well, Dan, what do you think of our trip?" said my Chief. "A fine trip, sir," said my pilot, "sure, she's a dandy boat," and they say old Dan Gill's opinion is worth having!

Among many other journeys I might describe, I will choose a trip taken at Whitsuntide, when it was my privilege to serve an unusually large number of people. The Bishop wished to visit Punta Placentia and Monkey River, in the extensive parish of the Rev. P. B. Simpson, a priest who can sail a dory with the best. It was easy to carry a few holiday-makers to Tobacco Caye and False Bight, and so at 9:30 on May 22d we pushed off with a merry company on board.

Though the cutlery was left behind, a hearty meal was enjoyed by all with the aid of pocket-knives. We landed some of the party at Tobacco Caye, and picked up a young couple who wished to visit relations at False Bight; they had just returned from a fishing trip and came as they were, in their fishing togs.

In a few minutes we were off again; we had now four passengers for False Bight, which we reached at 6:30 P.M. Mrs. Wade, who owns the estate here, was on the wharf with three of her daughters. She was delighted to welcome another daughter and her husband, as well as the son-in-law and a friend whom she had expected. A long dory was brought by the girls alongside of me, and all my passengers landed. Soon they had all gathered on the veranda with the workers on the estate, and I knew by the singing that service was being held. At eight P.M. my Chief, his wife, and secretary were paddled out by the girls, good-byes were said and thanks exchanged for the visit and the service and hospitality received.

Once more we were off, in waters new to most of us, and in an hour's time we had anchored between an island and Punta Placentia. Only a gentle rain disturbed the quiet of the night and dawn revealed the fruit trees, the straight avenues of coconuts, the little houses and fine sea beach of this beautiful spot. Soon Mr. Simpson came aboard, and then everyone went ashore. Slowly the people assembled in a neat building under the trees, and by the long silences and the frequent outbursts of singing I knew the service was an important one. It was afternoon when they returned; all the people assembled on the beach and presented fruit and eggs to the visitors. Mr. Simpson appeared in blue shirt and large straw hat, his paddles over his shoulder, and brought my Chief and the ladies out to me in a brightly-painted dory called *Lazybones*. They spoke of the services which they called Confirmation and Eucharist, of two good meals in a little dining room near the church, and of the good bathing in the surf.

Then we were off again, bound this time for Monkey River, which I reached twenty minutes sooner than was expected. Mr. Simpson admired my fine bow, which he pronounced the right shape; *Lazybones* was towed behind me till we reached the bar when her painter broke, and the men who had paddled out to meet us retrieved her. Mr. Simpson went off quickly in *Lazybones*; the other three got into the fifteen foot dory, and were paddled by two men and two boys the long distance over the shoals to the river mouth. I lay in Jumby Harbor all night—but no "Jumbies" appeared—and my pilot and engineer slept aboard. The little town of Monkey River was too far away for me to see it or to hear what went on, but I gather from what I heard next morning that there was another big service with a Confirmation, and that the Bishop and the ladies had been charmed with the rectory, its appointments, and hospitality. We left at seven A.M. and reached False Bight at 9:30 A.M., and here I heard my Chief say he would celebrate as arranged. Once more there was the happy gathering of the large family and workers on the estate; again a meal was enjoyed on shore, and this time those we had brought returned with us. We called in at Tobacco Caye, landed the two we had brought from there, picked up five more friends, and returned our borrowed cutlery. We arrived in Belize about nine P.M.; everyone had had a good time, most had assisted at some service, a parish had been visited, and a good priest, who knows a good brat when he sees it, had been encouraged.

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THE SAINT is not the man who dismisses all the wonderful and beautiful things of earth saying they are fit only for children; but the saint is the man who is resolved never to be shut in by any delight in any creature, but to use it as a way onward to God.

Our love of life is not to make us afraid of God, as if He were the enemy of delight, and of the saints, as if they despised it; it is to draw us into the love of God and the Communion of Saints.—G. Congreve.



# A Challenge to Catholic Churchmen

By the Rev. C. S. Abbott

THE American Church today (I refer to our own branch of the Anglican communion) is largely composed of two groups: 1. Catholics or Institutionalists, 2. Liberals or Individualists. The former stress the Church as a divinely authorized teaching institution, the latter exalt the message coming through the individual prophet. To the former the Church is a necessity, to the latter a convenience. The first group in the nature of things therefore has a power of cohesion and instructive propaganda entirely lacking in the second. For this reason it has a serious *corporate* responsibility which it can neither dodge nor evade.

While speaking only for himself, the writer believes that there is a large body of clergy which, while sympathizing with much for which the Catholic movement has stood because of its belief in the Church as a divine institution, hesitates now to give the movement moral support because of distrust in its leadership and program, which seems uncertain, timid, swayed by side currents of theology, and prone to make the Church responsible for personal opinions of questionable theological truthfulness through changes and additions in its public worship, which belongs to the whole communion and not to the individual priest, parish, or diocese.

There is no doubt but that the Catholic group today is the only group in the Church showing the slightest capacity for organization or for definite constructive teaching. Doubts there may be as to the value of the construction, the builders may not seem at times to have a very clear conception of the relation of the superstructure to the foundation, or the disciple to the Teacher, but its capacity to teach and construct is evident to all men.

The question raised by this article is frankly critical. Here is a great movement, with marvelous power of organization, running wild; a constructive force, filled with enthusiasm and devotion, which seems like to take unto itself most of the theological mistakes which have been perpetrated in the history of the Christian Church. At times even, apparently filled with the idea that the Spiritual House is made valuable by the number of its beliefs, it seems to desire to turn the Church from a Spiritual Home into a Spiritual Museum.

That the Church is not moving forward with the power and the enthusiasm which come from a united belief and purpose, is quite apparent. We are becoming polite with the courtesy of strangers. A hopeful sign of the times, however, was the Farnham Castle conference in England on the subject of Reservation. While this may not have accomplished anything definite, it was at least an attempt to discuss a controversial question frankly and openly instead of secretly and politically. Though this may have led to an *impasse*, it is far better than the position of the ostrich who swallows everything and keeps his head in the sand.

Good people of the ostrich type will doubtless say something like this: "Why introduce a question of necessity critical and controversial? Nothing of this sort really matters. Let each contribute his share of spiritual experience about the relationship of God to man and man to his Maker. When we have added all this together we will have a religion of experience representing the contribution of the whole world, Pagan, Jewish, Christian, including the contribution of Catholic speculation and not excluding the information about God furnished by the Founder of Christianity. We must not deny anything. We must simply keep on affirming, and all these affirmations added together will make a religion really and truly Catholic."

This type of mind always dodges mental responsibility, always passes the buck, ever refuses to accept negative positions involved in a positive position. Its pet phrase is, "I do not myself believe or care for this particular belief or practice, but I should hesitate to say that it lacked truth or wisdom." Its timidity always gives rise to the charge of insincerity. Can this viewpoint, quite prevalent among us, lead to anything but a mongrel and Samaritan sort of religion, of little power and no stability?

It is at least an open question whether the Catholic group, by attempting to graft into the public worship of the Church certain discredited doctrines and practices, which cannot be traced to the authority of Christ, which are at best matters of speculation, and which have led historically to grave error and abuse, is not weakening the principle of Christian Witness for which the institution stands, and is not driving a wedge into the solidarity of the American Church. No group exists for its own theories, be they Catholic or Modernist. No group is greater than the Church of which it is a part. The Church is not greater than its Master, although in history it has not infrequently attempted to be so and to add to His teaching and the scope of His message. Is the Catholic group copying this mistake of the past?

AT A breakfast of a society of safety engineers held in New York, an account of which was given to the writer by one of those present, the subject of religion and the Church became the topic of conversation. The consensus of opinion was that two types of Church would survive: 1. A highly modernized type of Church based entirely upon scientific experience and research. 2. The Roman Catholic.

The view of this group in regard to the Roman Church was very instructive. There was no actual knowledge of the teachings of that Church nor were men attracted by its services. The attraction was its claim to be a faithful witness of the words and works of Christ as seen and reported by the apostolic eye-witnesses and, *mirabile dictu*, that it had neither taken away from that witness nor added to it. In speculative matters these men regarded themselves quite as competent to think out things for themselves as any organization. The desire was for an institution which should witness to what the historic Christ actually said and did, and told His followers to do, as witnessed by those who went about with Him; an institution, therefore, which would regard the limitations of the teaching of its Founder as its limitations, and which should confine itself in its official capacity to be a faithful witness of another's message.

Now it is by no means easy to be a faithful witness. A witness may err by keeping back a part of the truth, but he may also err by adding to the words and teaching of the person to whom he is witness. This is quite true of institutions and of persons and it has been the basic error of the Roman Church.

"O my!" exclaims the ostrich. "There he goes again lugging in Rome!" This time I sympathize, and admit that Rome is a nuisance. When any one criticizes the teaching of certain members of the Catholic group as Roman, he is at once attacked on all sides: "The poor man is narrow-minded," weeps the Liberal. "Such bigotry belongs to the last century," groans the Catholic; while the "practical Churchman," usually a layman, zealous in good works, openly derides: "A thorough Don Quixote, my friends; honest, but mad; quite mad." "Why pick on me," exclaims the Catholic, "for appropriating a few Roman doctrines and services more or less? If you will be so foolish as to try to stage a bull fight in this liberal age, go after the Modernist. He is the real bull in the china shop."

The answer is quite plain. The Liberal is an individualist, the Catholic an institutionalist. In the great city of Babylon are two Episcopal churches of note. The rector of one of these is an advanced Liberal. He preaches a number of new discoveries and interpretations, ethical, philosophical, metaphysical, and otherwise. Some are helpful, others are . . . otherwise. All are silver-tongued. But none affects the Church as an institution. They go forth and are understood to go forth merely as matters of personal opinion. They are ephemeral. They carry merely the weight of the personal magnetism and charm of the preacher.

The rector of the other church is an advanced Catholic of the most advanced type of advancedness. He adds to the worship of his congregation, services setting forth: 1. The cult of the Immaculate Conception. 2. The cult of the Virgin Mary,



including the singing of hymns and anthems to her as Queen of Heaven and asking her to influence her Son, who can refuse her nothing. 3. Reservation of the Elements for the purpose of adoration involving the absence of Christ when the Elements are not so reserved. 4. The use of the Reserved Sacrament for the service of Benediction.

But he does not set forth these teachings and services as matters of personal opinion and interpretation. He claims for all of this the authority of the Church. Inevitably and of necessity he drags in after him each and every part of the Church and each and every priest of the Church. I am not interested particularly in what the liberal Dr. X preaches. I can think for myself. I am deeply interested in what the Church stands for, and when the plain man asks me if these four things referred to are parts of the Church's official teaching, what am I to tell him? Yes? No? Yes and No? or Not Yet? Or I may place my hand affectionately on his shoulder and say, "My good brother, I do not care for these things myself, but . . ." etc., and my good brother, being just a plain man, either thinks I am insincere or just an innocent. The ostrich might say: "It does not matter." But we are not all ostriches.

While the objection to these matters is not that they are Roman, and no sane man supposes that the Catholic group is headed thither, it might be well to remember the chorus of a once popular song:

"You needn't go to Ireland to be Irish, for we sure have all the Irish over here."

If I wear French clothes, read French books, adopt French customs, talk French on every possible occasion, and constantly praise French culture, although all the time damning their government, I need not complain if I am considered an exponent of French culture. Men who study chiefly Roman theology and use Roman terminology have no reason to complain if they are considered Roman-culturists.

**T**HE real objection, however, to these developments rests on entirely other grounds. The Church is a Witnessing Institution. It has a very definite, perhaps limited witness. These matters go far beyond the scope of that witness and therefore have no business in its public teaching and worship. To introduce them as a part of the Church's teaching and worship is to force the Church to depart from its purpose as a faithful witness, and to embark it upon a voyage of speculative theology which, in its past history, has added nothing of value to our knowledge of God and has caused continual division and strife.

Space forbids detailed discussion, but the introduction of these new matters raises the whole question of the purpose and function of the Church in relation to the teaching of its Founder, which seems to be confused in the minds of many. I will not attempt to define these opposing views but rather to describe their actual working.

1. To most Protestant bodies, the teaching function of the Church was simply to interpret the Old and New Testament, each book being considered as of equal value. The teaching was essentially the interpretation of a book. This merged itself practically into another view practised by both Reformed and Roman Churches, but worked out more logically by the latter, that the Church was sent on its way to accumulate religious information from any and every source under the guidance of the Holy Spirit, codify and systematize this information, and proclaim it in its own right as true. The theory might be denied, the practice is quite obvious. Always groups of thinkers have attempted to pin on the Church their thought and to promulgate it as the work of the Spirit.

May one not say that if the fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," this view of the teaching function of the Church has done but little to further these virtues?

2. The Anglican instinct seems to have been that the Church in its teaching capacity was intended by its Founder simply to be a faithful witness of the revelation which He Himself gave while on earth, that body of truth and experience for which He Himself is responsible. On this view, which the writer believes is sound, the Church as an institution has no right to add to its witness that which has not been plainly taught as recorded by eye-witnesses. Of course there must be interpretation, but, generally speaking, if for any reason

Christ has limited His message, the Church is bound by that limitation and has no more right to include in its official witness the result of personal speculations, even though believed and desired by a large group, than it would have to include in its witness the Einstein theory of relativity. Its function is not to create a religion about Christ but to witness to that for which He is responsible. Its method is not that of philosophic speculation but of an apostolic succession.

This may seem narrow, but I would point out that a method of unrestricted speculation which produced Calvinism on the Protestant side and Mariolatry on the Roman side, although one was supposed to be guarded by the infallible Book and the other by the infallible Church, needs far more careful application than has been given in the past or is being given in the present.

**S**PACE does not permit any discussion of details, but two of the matters referred to have no basis in Scripture whatever. The last two practices, by over-emphasizing the question of the manner of the Meeting with our Lord in the Holy Communion, and by meticulous definition, has confused and lessened the value of the greatest of all acts of worship rather than illuminated and enhanced it. Those who wish to go into this question should read the report of the conference referred to.

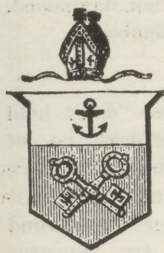
Reservation for the purpose of communion of the sick is not, of course, reservation in the above sense. It is rather an extension of the Communion service itself. The question here is simply the practical one of the tent and the camel. The Catholic group has never shown any signs of self discipline or self criticism—in which it is no different from any other group; although believing that sin is lawlessness, we Episcopalians are a lawless body. Are we to be deprived of a very useful privilege because of the practical certainty that a few men will abuse it, sure that they will escape any ecclesiastical censure, and confident that they will be commended by some for their action, and that a great number will say, "I would not act that way myself, but I should hesitate," etc.?

The Catholic group is the only group in the Church that takes the Church as an Institution very seriously. It is allowing a small fraction of its constituency to give the impression that the whole group stands for practically the entire Roman culture and that this is the teaching of the American Church. It causes confusion. There are a number of people in entire sympathy with much for which the Catholic movement has stood, who now believe that if it goes forward on the lines which it seems to be following, it will undo the good it has accomplished in the past. The Church teaches through its worship. Its worship belongs not to the parish or diocese but to the whole communion. It is impossible for there to be indefinite latitude in such matters if the Church is to remain a teaching or even a self-respecting body. United we stand, divided we fall.

The world needs not merely a religion, whether called Catholic or Protestant or Modernist or any other name, but information concerning God by one who knows, and means of contact with God by one who has the right to choose His own method by virtue of that knowledge. That Jesus Christ, the Incarnate Son of God, knew the Father and described Him and showed Him in His own person, is the foundation of the Gospel message. The only possible source of our knowledge is through those who saw and heard the Master. In a time like this, when important Gospel facts such as the Virgin birth and the bodily resurrection of our Lord are being debated and denied by students in our most conservative theological schools, and the moral teaching of Christ is being derided, it is the height of folly to complicate the entire Christian Witness of the Church by attempting to make it carry these more than doubtful disputations. In this age which needs the guiding hand of certainty, is the Church to be led into the mistakes of the past? Is the Church greater than its Master, and the disciple than its Lord?

I WOULD SAY to all: Use your gentlest voice at home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a hearth at home. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.—*Elihu Burritt.*





# The Church in Lebombo, East Africa

By the Rev. W. S. Malton

LEBOMBO

This is the twenty-fourth article in the series on The Anglican Communion Throughout the World, written exclusively for THE LIVING CHURCH. The twenty-fifth and final article will appear next week.

NEAR the point where the railway from the Transvaal to Delagoa Bay enters Portuguese East Africa the passenger on that interesting but hot and dusty journey may notice a signal box bearing the somewhat arresting name "Lebombo." The geographically-learned will doubtless at once recall the fact that the boundary between Portuguese East Africa and the Transvaal is in this locality marked by the Lebombo mountains. But to him who is learned in the missionary lore of the English Church the name on the humble signal box will mean that and a great deal more. For the missionary diocese, which takes its name from that high range of hills between which and the Indian Ocean, for some 400 miles north from Delagoa Bay it lies, has a history short indeed in years (it is only thirty-three years old), but full of adventure, faith, and hope, of difficulties faced and overcome, and springing up again—hardships of climate, sickness, lack of the means of transit, shortness of staff, varieties of language and dialect, and a somewhat discouraging attitude on the part of the government.

Our traveler, then, has entered a country which, while a land of much natural beauty and graced by the possession of the fine city of Lourenço Marques, and Delagoa Bay, one of the finest harbors in the world—not to mention the smaller port of Inhambane, on its bay, 300 miles further north—yet remains very largely a land of sand and scrub, mosquitoes, and a host of other such jolly little-fellows; swamps, and tropical heat. Six different tribes live in the diocese of Lebombo alone, each with its own dialect in addition to Portuguese as the official language of the country—a country of which the lower portion, constituting the diocese of Lebombo, is as large as Illinois—while the clergy on the Lebombo mission staff number less than a dozen, three of whom are native deacons, together with the women workers and two laymen, one of whom is a doctor. Not very many, is it? That the future of the African Church lies with the natives themselves is doubtless a "truism," but that, of course, is the aim of the Church in Lebombo, as it has been the aim of the Catholic Church *in partibus infidelium* from St. Paul to today. But the native Church takes long years of patient training and teaching to build up. In Lebombo we are trying to build it up in St. Christopher's Training College, where young men are trained for the work of teaching, with a view to eventual ordination.

But this is to anticipate. Since the country is under the government of the Portuguese, and this is a mission of the English Church, it may be asked

## WHY ARE WE HERE?

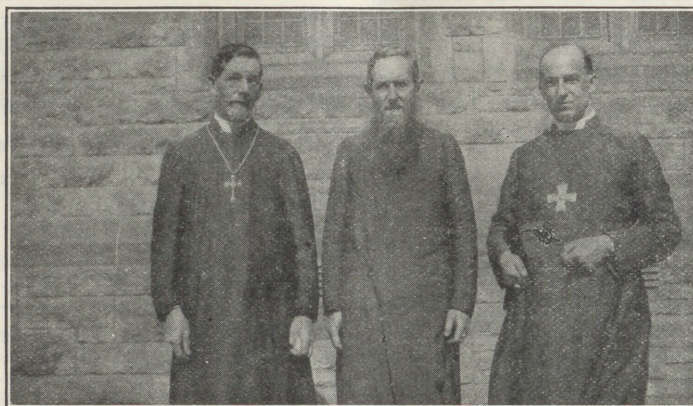
FIRST, because the Church does not confine herself entirely to "following the flag," but goes wherever she is needed, and where there is a manifest harvest, at least in potentiality, but no reapers, nor even sowers in any adequate number. William Edmund Smyth, the first Bishop of Lebombo,

went up to this country from Zululand in 1893. He traversed vast distances on foot, teaching, organizing, planning, translating, founding mission stations, and appointing teachers.

But there is another very weighty reason for our presence in this country. Go and visit the gold mines in the Transvaal, and you will find that of the many thousands of African natives working there the larger number are East Coast natives;

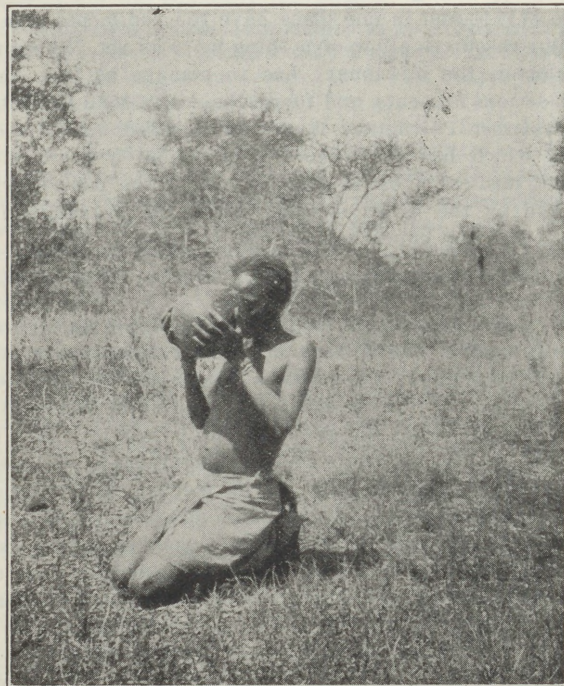
in other words they come from Lebombo. While on the Rand their evangelization is the work of the Community of the Resurrection; but what about the provision for their religion when they return to their homes in Portuguese East Africa? And still more, what about all these young men *before they go to the mines*? Do you realize what they have to face on being taken away from their primitive life, with its old tribal restraints (which, though "uncivilized" and largely amoral, nevertheless *are* restraints), and plunged into a "civilization" in many ways thoroughly

debased, where they see so much that is evil in the life of the white man, whom yet they are always ready to imitate, and where they are the prey of temptations to lives of un-



THREE ANGLICAN BISHOPS OF LEBOMBO

Left to right: Rt. Rev. Drs. Latimer Fuller, second Bishop (1913-1920); William Edmund Smyth, first Bishop (1893-1912); Leonard Fisher, present Bishop, since 1921.



A LEBOMBO NATIVE

bridled license, which the weakness of character of the African native, enhanced by the removal of his old restraints, makes it very difficult for him to resist? Is it not, then,



much better to get hold of him before he goes, while he is still young, and teach him the True Religion, using whatever is true and good in his old religious system (largely, but not altogether, a matter of fear of evil spirits, and of witchcraft, having its point of contact with Christianity in his belief in the immortality of the soul and the existence of unseen spirits not, perhaps, *all* of them malevolent), and bring to him the only fulness of life, and divine grace and power, that can, and does, enable him to face and overcome those very temptations? Not to mention the women, the victims of a degrading servility and of the absence of all that is best and purest in the Christian conception of the home, built up in the true sanctity of married life? So

#### WHAT DO WE DO?

PERHAPS it would be more to the point to ask, What do we *not* do? THE LIVING CHURCH of May 6, 1926, in a short account of the Nenana mission, gave us an entertaining list of some of the activities comprised in the ordinary work of that mission; and the list has a refreshing touch of familiarity that, *mutatis mutandis*, gets right home to us in Lebombo! Yes, we know it well! Besides the directly "spiritual work," specially so called, and the school teaching, there is, in some form or another, the "cooking, house work, barbering, sewing, carpentering, making bread, making music . . . listening to and settling long disputes and quarrels and family troubles . . ." and, we may add, pulling out teeth, administering Epsom salts or other useful remedies to natives who come asking for "medicine for the inside," supplying all sorts of wants, receiving Church dues in the form of mealies, bananas, monkey-nuts, baskets, etc., and accounting for the same, possibly running a sort of general postoffice; besides the "care of all the churches." This in Lebombo means trekking long distances in the sand and heat through the bush, either on a donkey or on your own legs (some motor roads are coming into being now, but these do not yet communicate with more than a fraction of the number of places to be visited), in order to visit the numerous out-stations, most of them many hours apart from each other, to administer the sacraments to the faithful, and examine and encourage the learners, and preach to the heathen. A large number of these out-stations will be under the charge of one priest, who, of course, has his central station to look after at the same time, and they can only be visited at long intervals, owing to the woeful shortage of manpower. Thus there is the evangelistic and pastoral, the educational, and the medical work. On the enormous importance of the latter, for every mission according to its capacity, it is gratuitous to enlarge. We are fortunate in having a doctor—but one only!—and in one place have the rudiments of a hospital. Our resources allow of nothing more as yet. Where there is no doctor, the missionary has to manage as best he can for non-serious ailments, and for serious cases send the patients to the nearest Portuguese doctor or hospital, or to another mission, which has the necessary provision, if there is one. Excellent medical work is done by one of the American missions, and by the Swiss mission. As to the evangelistic and pastoral, and the educational work,

#### How Do We Do It?

THE patient reader will have gleaned a little, we hope, from the foregoing. The nucleus of the educational work is that of the native teachers ("catechists," "evangelists," and "teachers"—a distinction which must not detain us here) at the mission stations. What the school teaching includes, apart from catechism and the necessary religious instruction, will depend on the category and capacity of the teacher. In his supervision and supplementing of this, the missionary has, as we have seen, in the case of the out-stations, to make treks to these primitive little churches, which are generally little more than native huts of reed and thatch (sometimes attaining to the higher dignity of "wattle-and-daub"), with the barest provision (if even that!) for the decencies of worship. All such necessities the missionary must take with him. A trek under these conditions is an entertaining, if exceedingly strenuous, affair. But that is another story! It should be added that we have to do our utmost to get our teachers thoroughly trained in Portuguese, so that by holding the Portuguese certificate they can become licensed teachers and open a school. So we struggle on with a mere handful of workers, and obsessed by

difficulties of all sorts. And the strange thing is that, though all these obstacles oppose us, yet enthusiasm is not dampened, and Lebombo gives no symptoms of an early demise!

#### IS IT WORTH WHILE?

FROM the point of view of our friends who "don't hold with missions, leastways not to them niggers," no, of course, it isn't; it's all a crazy waste of time, and we're "spoiling the native, and making him independent," "and anyway it's only skin-deep," and—but why go over the ground again? Christians who love the Master, and try, however feebly, to serve Him, think otherwise about these things. The missionary who is on the spot *knows* it is worth while, because he *sees* what others cannot see so easily. He sees the changed lives—a life of haunting terror of the Unseen turned to a life of trust and love, a life of lust and license turned to a life of purity and self-control—and that is in itself a miracle which those who know the native cannot but acknowledge. Only the Precious Blood can do these things, and It does. But you have to go into the wild places of the earth, and put up with many a makeshift, to bring It to the children for whom It was shed. You may have to celebrate the Holy Mysteries on a very rough and ready altar in very dismal and unsavory surroundings (though our Blessed Lord was born under conditions not dissimilar), and crawl on all fours into a wretched little hut to give a sick man the Bread of Life. . . . But then Christ goes everywhere, and by just such simple paths, so that all may have Him for their own.

#### WHAT ARE THE PROSPECTS FOR THEIR FUTURE?

None whatever! Never was there a more obviously losing game (from a "worldly" point of view)!

But from the only point of view that matters—well, you'll never make a Lebombo missionary anything but an optimist. *He knows!*

NEXT WEEK: The Church in Rangoon, India. By the Bishop of Rangoon.

#### QUERY

I CANNOT sell my wares,  
Because it seems  
There is some life-embargo  
Upon dreams,  
And nothing so intangible  
As they  
Is marketable anywhere  
Today!

But has the lesser fabric  
I might choose  
Redundancy to measure  
All I lose?  
Have certain bargain-counters  
For a soul  
Prospected any  
Contemplated goal?  
Must even life's incentive  
Also be  
A purchasable, mere  
Commodity?

LILLA VASS SHEPHERD.

#### THE WEDGE

THE WEDGE argument is often used with shattering effect as against the introduction of Catholic practices into the American Church. It may be true that the Catholic faith works, in a favorite phrase, by the thin edge of the wedge. The remarkable relativist metaphor is considered quite unanswerable; yet a little common sense would soon provide us with an answer. Every sculptor or stone mason carries a plain chisel that is really no more than a wedge. But he would be very much surprised to be told that he could not drive it in as far as he liked, and stop when he chose.

But there is another point about this thin edge of the wedge argument. Its advocates hardly seem to realize that all the other wedges have equally thin ends. All the other altered native courses are just as likely to begin with something that looks rather thin and end with something that a popular idiom would call a bit thick.—S.S.J.E. Messenger.



# 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.

## WHAT BISHOP FISKE SAID

To the Editor of *The Living Church*:

IN THE INTEREST of accuracy, I am sending you a statement of what I actually said in a recent interview on the question of the activities of the Church Temperance Society. It is probably a matter of very little importance to anyone except myself, but inasmuch as I have been quoted extensively, with the language of the original interview so condensed as to give the impression that I am a close follower of the Rev. Dr. Empringham, I should like to have quoted what I actually said and not a condensed press dispatch such as the newspapers have been printing.

I enclose a copy of the language of the original interview:

"I know nothing about the present activities of the Church Temperance Society, nor have I read the preamble and resolutions recently reported in the newspapers. I know that some years ago the secretary swung the Church Temperance Society away from its original policy into active support of Prohibition and I believe that he has now swung it back again. Whether the Society has any standing or not is a question which I cannot answer.

"Regardless of the present status of the Society or of any of its recent changes of policy, I may say that from the beginning I have believed that the Eighteenth Amendment to the Constitution was a blunder and with the passing of the years I have in no way altered my opinion. Such legislation ought never to have been incorporated into the constitutional law and its presence there makes it almost impossible to avail ourselves of past experience in future legislation in the interests of temperance.

"The Eighteenth Amendment was a grievous blunder, the Volstead Act was a further mistake, the enforcement of the law is a tragic farce, and the resultant conditions have been equally tragic, with official corruption, political chicanery, disregard of law, disrespect for authority, and gross hypocrisy in all public discussion of the subject. The sooner we can rid ourselves of the activities of propagandist societies and induce all Church organizations to cease following the lobbyist methods of the Anti-Saloon League and the Methodist Board of Temperance, Prohibition, and Public Morals, the better it will be for the cause of Christianity in America."

Faithfully yours,

(Rt. Rev.) CHARLES FISKE.

Bishopstead.

## THE UNINTELLIGIBLE CELEBRATION

To the Editor of *The Living Church*:

WE ARE TOLD that the present age everywhere today needs a greater firmness of conviction. Using that advice as an assumption, I herewith wish to express myself.

My *motif* is the introduction into the service of the Holy Eucharist of the *silent Canon of the Mass*. During a lifetime spent in the practice of the Catholic religion, I have based my worship, my devotions, and my belief in the Institution of the Lord's Supper, on those very words by which, and through which, and in which, the translation of bread and wine becomes the Body and Blood of Christ. This transition which takes place at that moment is not a reality based on doubts and negations, but it is a fact made so by a direct command of Christ Himself. "He took bread." "After Supper, He took the cup, saying," etc. He did not mumble over that act so that those near Him could be in any doubt as to what He was saying and doing.

Studying the subject for the past two years from many angles, questioning the best authorities available, I find I am not alone in my conviction, but the subject, strange as it seems, is one that is taboo. Priests whom I have consulted change the subject as quickly as possible; they turn away their head. I find, too, that, generally speaking, it is those priests in our Church who have formerly been Methodists who take to this faster than others; in fact they are the forerunners of the "innovation." The congregation has to take much on faith that such a priest is lawfully consecrating the sacred elements for our comfort and satisfaction.

I am further firmly convinced that this is doing the Church great injury. Thousands and thousands of devout souls are

bewildered, are peeved, are indignant—but what can we do? I confess I come from a celebration of the Holy Mysteries actively antagonistic. I feel that my religion is being swept from under my feet, and I cry out for help. Save me—save for us who love our Lord in the Holy Sacrament of the Altar, these Words of Consecration, *spoken* by our Lord Himself. I ask not that they be shouted from the altar; but I am firmly convinced that a lowered voice may still be audible, and far more effective, and far more conducive to awe and reverence, than one depriving us of them altogether. Shall I be thought flippant, or lacking in reverence myself, if I say, may this not be called "flapper" religion?

We all are aware to what lengths modern thought has taken us in the matter of dress and morals; can we not learn a lesson and beware of introducing to the present modern mind such a thing in our religion?

Will you, Mr. Editor, open your columns to a discussion on this subject?

New York,  
May 29, 1927.

C. B. HUNT.

## PRAYER BOOK REVISION

To the Editor of *The Living Church*:

YOU GIVE in this week's issue the report of the Pennsylvania diocesan committee on Changes in the Prayer Book, in which that committee expresses two opinions, or one opinion and one wish. The dissent from the proposition to combine the Baptismal Offices; and the hope that a place can be found for the inadvertently omitted rubric permitting a hymn in the Office for Holy Communion before receiving.

May I point out two other easily rectified errors? First the liturgical one at the close of the Canon, when, before the Lord's Prayer, an address to the congregation is interpolated. The English proposal now pending makes the movement from the officiant to the whole congregation with the phrase, "And now as our Saviour Christ hath commanded and taught us we are bold to say; Our Father," etc., which of course makes the address to the Almighty continuous.

It would seem almost unnecessary to have any such phrase, but just pass at once to the Lord's Prayer as the close of the Canon; or else simply introduce the Lord's Prayer with "And now we are bold to say," etc.

But the proposed phrase in the American Book is a direct address to the congregation and seems painfully out of place. It is easy to see how the oversight has arisen. It is taken from the close of the Bidding Prayer in which the congregation is directed to pray for now this and now that object, and then all summed up with, "And now as our Saviour Christ hath taught us, let us say Our Father, etc., which, of course, is most appropriate.

But when the Bidding and the Prayer are transplanted as a whole, without recognition of the different setting, and into a continuous address to the Almighty, I venture to think it is liturgically incorrect and quite inappropriate. Surely this could be rectified. Omit the whole unnecessary phrase; or use the phraseology of the English proposition or some modification of it. To exhort the congregation to join in a prayer, when all along they were supposed to be joining in thought and spirit with it, is quite a different thing from solemnly telling the Lord that we sum up all our petitions in the words taught and commanded by our Saviour.

The second error, as I deem it, is raising the question whether Reservation is lawful. That is, Reservation for the purpose of communicating the sick or dying. This is quite a distinct question from Reservation for the purpose of Adoration or Benediction.

It appears to me that it is not open to question at all. For the Canon itself demands it and that settles all question of law. We may not refrain from making provision for the sick and dying without violating the very text of the Canon itself, for in the fourth paragraph we say, "We humbly beseech thee that we and ALL OTHERS WHO SHALL BE PARTAKERS OF THIS HOLY



Communion." How can there be other partakers at this Holy Communion unless the Sacred Species be reserved, with a view to their participation? The Prayer Book leaves no option in the premises.

W. FRED ALLEN.

### A MISSION PRAYER BOOK

To the Editor of *The Living Church*:

SEVERAL correspondents have of late called attention to the need of a Mission Prayer Book. The General Convention of 1922 passed the following resolution:

"Whereas, a short and simple form of Morning and Evening Prayer, with a few Psalms and Special Prayers, and the Office for Holy Communion, with possibly a few hymns, would be a great help in the mission work carried on in the rural districts of our country, therefore be it

"Resolved, That the Commission on the Revision of the Book of Common Prayer be requested to prepare such a Mission Prayer Book, and to present the same at the General Convention to meet in 1925."

The commission has not been unmindful of this request. In the first instance it decided that it would be best to wait before publishing such book until revision is completed. This seemed obvious. A committee of the commission is now at work on this proposal. The commission plans to present some enabling resolutions to the Convention of 1928. What the contents of the proposed book shall be, or, to put it otherwise, what parts of the Book of Common Prayer, *i. e.* services or sections, shall be omitted, is not so very difficult of decision. But more difficult is the question as to changes in arrangement in services contained in it, and as to omission or simplification of rubrics. A further matter is the title. "Mission Prayer Book" would be unfortunate. It might be *THE PRAYER BOOK, Abridged from THE BOOK OF COMMON PRAYER, for Congregational Worship*. On all these matters, the commission will be glad to receive suggestions from those who are interested.

It is conceivable that at some future day there may be many parish churches where in the pews will be the Prayer Book (abridged), and on shelves in some place known and accessible, *The Book of Common Prayer*, for use when people come to Baptism, Confirmation, Ordination services, etc.

Sincerely yours,

Boston, May 25th.

(Rev) JOHN W. SUTER.

### TWO VALUABLE BOOKS

To the Editor of *The Living Church*:

I SUPPOSE many priests are spending good money to buy *Elmer Gantry*. The Morehouse Publishing Company has a book that is of immense value to priests. I refer to *Feed My Sheep*, which is edited by Francis Underhill. The men who contributed to *Essays Catholic and Critical* had "a common desire to attempt a fresh exposition and defence of the Catholic faith." The men who contributed to *Feed My Sheep* attempted to set forth briefly some aspects of the pastoral method employed by those who would claim in the widest sense the name of Anglo-Catholic. These pastoral essays are not a series of instructions, but an explanation of certain ways of getting to work. I couple these books because one supplements the other.

In the essay on *The Priest Today*, Father Underhill writes: "Men whose belief in Christianity is almost non-existent, and whose attachment to the Christian ideal is very slight, yet look for great things from the clergy. But again let us be glad that the standard is almost perilously high."

In the essay on *Intellectual Problems*, Father Selwyn observes of the priest: "If he is to help others to make sense of their own lives, it must be evident that he has learnt to make sense out of his own."

*Feed My Sheep* is not concerned with organization, but with the cure of souls. The treatment of each subject is brief, but both practical and devotional. It is, probably, the best single volume in modern pastoral theology.

Sincerely yours,

St. Andrew's Parish,

(Rev.) FRANCIS J. BLOODGOOD.

Madison, Wis., May 21st.

It is to the ministry of the altar that all clerics are ordained. This is the end of all offices in the Church. It is true that only bishops can ordain and confirm; but this does not make Orders and Confirmation greater sacraments than the greatest of sacraments, the Holy Eucharist.—*St. Thomas Aquinas*.

### HOLY WEEK IN THE HOLY CITY

BY THE REV. GUSTAV A. CARSTENSEN, D.D.

Jerusalem, April 18, 1927.

THE choir of the Greeks, known as the *Katolicon*, in the Church of the Holy Sepulchre at Jerusalem, is the great nave of the building of the Crusaders. Under the cupola stands a little white marble hemisphere in the midst of some rose-work inlaid in the pavement. Before the time of Copernicus, when the earth was still believed to be flat, this monument marked the spot which was supposed to be the center of our world. The foundation of this belief was the saying of the Psalmist, "God, who is our God from generation to generation, hath worked our salvation in the midst of the earth."

The crude astronomy has yielded to a truer knowledge; but that little hemisphere still symbolizes the great truth that Jerusalem is the religious center of the earth. The visitor who comes to this "land of three faiths" during the month following the vernal equinox has this fact borne in upon him with intense impressiveness. In the course of these few weeks occur the Western as well as the Eastern festivals of Easter, the Jews' Passover, and the Moslems' feast of Nebi Musa (the Prophet Moses). Pilgrims of various races throng the narrow, labyrinthine streets of the little city. No language, complexion, or costume, however strange or grotesque, excites comment or even particular notice. Every one is so intent upon his own religious observances as to seem oblivious to all the others.

To the Christian there comes a visualizing of the stupendous facts of all history—upon which rest the foundations of his faith. We of the Anglican fellowship who are here this year began our observance of Palm Sunday by making our communion at the British Cathedral of St. George, and afterwards at Matins being edified by the impressive preaching of the American priest attached to the Jerusalem and the East Mission, the Rev. Charles T. Bridgeman. At 2:30 we assembled at Bethany and were led by the Bishop of Jerusalem in a "devotional walk." Our first stopping place was Bethphage, the second, the Mount of Olives, and finally Gethsemane. We sang and prayed and meditated at each station along the two mile road which our Blessed Lord traversed on that first Palm Sunday when He set His face steadily toward Jerusalem, well knowing all that would befall Him there. Daily opportunities for Holy Communion, Matins, and Evensong followed until the night of Maundy Thursday, when we assembled at the Coenaculum—the site of the building with the "upper room furnished"—the scene of "that last sad supper with His own" and what Dr. Jefferson calls "the sacrament of the basin and the towel." Proceeding thence we walked to Gethsemane—where in the light of the Pashal moon and under the branches of the gnarled olive-trees, on soil once reddened by the bloody sweat of our agonized Redeemer, we said the Passion psalms and sang our pilgrim litanies—the Bishop leading our prayers and meditations.

The chief interest of Good Friday was the Three Hours' Devotion, conducted by Canon Stewart of the Cathedral—and most helpful and inspiring were his words. I wish that space permitted an adequate report.

I could not help contrasting the solemn yet triumphant note of our commemoration of that completed and all-atoning sacrifice with the pathetic mourning of the Jews which I witnessed an hour later at the Wailing Wall, just outside the Mosque of Omar. Here is a specimen of their despairing cry:

READER: Because of the palace which is deserted—

PEOPLE: We sit alone and weep.

READER: Because of the Temple which is destroyed;

Because of the walls which are broken down;

Because of our greatness which is departed;

Because of the precious stones of the Temple ground to powder:

Because of our priests who have erred and gone astray;

Because of our kings who have condemned God;

PEOPLE: We sit alone and weep.

Easter Day dawned most gloriously. The first of the services was the Holy Eucharist at six o'clock when an American priest was the celebrant at the high altar of the Cathedral, according to the American liturgy. Other celebrations followed at 7, 8, and 11:15. The Bishop preached at Matins at 10 o'clock. He took for his text the words of our Lord to Martha, "I am the Resurrection and the Life."



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

GEORGE WASHINGTON: THE IMAGE AND THE MAN. By W. E. Woodward. New York: Boni and Liveright. \$4.00.

SOMEONE has described this generation as the age of "the thirst for intimacies." This book is an appropriate product of the age. What is the truth about the Father of his Country, and how much happier will we be when we learn that "if he was precocious in love, he was also precocious in land, and of the two passions the desire for land was the stronger?" What most of us really want to know is what George Washington did for his country that justified the adulation that is heaped upon him by each succeeding generation. Nevertheless it is helpful to know that a man who was of so great value to his day and generation was human like as we are. It is in that direction that a book like this one is justified. One is apt to feel if our hero is too perfect, too high above all ordinary standards, that there is very little hope for those of us who are less blessed.

Our author has made his reputation as a novelist. He wrote *Bunk*, now he blossoms out as a modern biographer. He tells us that he has no desire to belittle Washington, he is merely seeking to tell the truth as he sees it and as he has found it. In his view Washington was entirely devoid of original ideas. "He had no overpowering intellectual urge, no passion for making novel mental combinations. He was without mysticism, without fancy. In the dim regions of his soul there were no lonely beaches where the ocean of infinity sent its rolling surf. His ideas were all plain, conventional, and as familiar to the perception as slabs of granite. He never announced a belief in anything that was not already believed in by many other people. Although he assisted in forming the American government, there is not a single important feature of the governmental structure that was contributed by him."

Students of history will recognize the value of the contribution which a man of that type could make to a situation such as confronted the revolted Colonists from 1775 to 1783, and later in the early years of the establishment of the Federal constitution. Had Washington been a different type our history might have been vastly different. It was because the keynote of his personality was "Character . . . not Intellect, nor Imagination, nor Feeling, that he was a perfect pattern of will and self-discipline; that he possessed fortitude, steadfastness, dignity, courage, honesty, and self-respect," that he became the rock upon which the new American Republic was founded.

One need not fear to read this book because of its frankness. Indeed its very frankness is, on the whole, reassuring, for Washington emerges as a great man who made a great contribution to his time, though he may have gathered some mud on his coach in the progress of his journey.

CLINTON ROGERS WOODRUFF.

*The Fourteen Thumbs of St. Peter*, by Joice M. Nankivell (Dutton. \$2.50), is a production of somewhat startling originality. It is a story of Moscow today, and very wild events and wilder people compose the crazy-quilt pattern of the plot. Miss Nankivell must have lived through parlous times in Moscow to be able to describe them so graphically. The Fourteen Thumbs, it seems, were relics from Orthodox churches throughout Russia, stolen by agents of the government. They were to be featured in an Atheist exhibition as an object lesson in superstition, but the reason they were never displayed is one of several mysteries which are more or less explained in the book. There are happenings and characters in this novel which would be frankly absurd in a book about any other place and time than the Russia of the present, but even with this excuse and the fact that the Slav soul is an ineluctable puzzle, the colors have been laid on pretty thickly. The complete

effect is that of a travesty, or farce, in which all the personages are caricatures and their actions those of lunatics. "What a foul country!" says one Englishman. What a crazy, sad country, at any rate!

NOW, FOR THE FIRST TIME in English, *The Tree of Love*, of Ramón Lull, has been published by the Society for Promoting Christian Knowledge. (Macmillan, agent. \$1.00), the translation being the work of E. Allison Peers. This extremely curious work was written in the early fourteenth century in both Catalan and Latin. It is probably true that Lull is now almost without honor save in his own country; but in Majorca his peculiar philosophical system still claims adherents. Anyone who desires acquaintance with this strange figure in religious literature cannot do better than study *The Tree of Love*, for it "contains the elements at least of nearly every style in which its author wrote" (Introduction). These styles include narrative, didactic, meditative, and homiletic, combined in the most intricate of allegories, and designed to teach "the art of loving that which is good and fleeing from that which is evil." But it must be admitted that the artifices of Lull's method are both boring and repellent to the modern mind.

BISHOP SLATTERY'S latest book is called *In Time of Sorrow: a Book of Consolation* (Macmillan. \$1.50). It is exactly named and entirely successful in purpose. Those who are sorrowing will find loving counsel and comfort in it. The appeal is directly to the heart, and the brief chapters are written with a serene gentleness and sincerity.

THREE VOLUMES of poems which have an interest for religious minds are *A Symphony of Life*, by Mary Ellis Robins (Badger. \$1.25); *When They Shall Lead Us Home and Other Poems* by George Klinge (Morehouse. \$2.00); and *The Pilgrim Ship*, by Katharine Lee Bates (Woman's Press. \$2.00). The first, though not on the highest poetic level, provides amusing reading, for there are many little story-telling poems and diverting ideas in it. Religious poems are in a minority, and err on the sentimental side. The second collection deals largely with human hopes of immortality. It has such sincerity of feeling that it disarms criticism; it is enough to say that poetry of this kind is not for the hypercritical anyway! It belongs to the heart, as do so many of our best-loved hymns. *The Pilgrim Ship* is the best of these three volumes from the literary point of view. It has some beautiful work in it, richly imaginative and full of color and sound.

*Integrity in Education, and Other Papers* (Macmillan. \$2.00), by George Norlin, is a collection of essays and addresses which, though somewhat varied in subject, yet have a "common point of view." They belong to the kind of literature that university professors are prone to publish; that is, they have learning, they are informative, readable, and well-written—they are in no way original or outstanding or memorable. But if one has time to read them, he may acquire a deal of knowledge. In this case he may learn how the Greeks anticipated the doctrine of evolutions, how Isocrates taught school, and many other interesting matters worth knowing about.

THE CARNEGIE FOUNDATION for the Advancement of Teaching has issued a report on *Games and Sports in British Schools and Universities*, by Howard J. Savage (New York, 522 Fifth Avenue). Writing as one of those whose way of life has been investigated by Mr. Savage, the present reviewer would like to testify to the thoroughness, the accuracy of observation, and the sympathetic insight with which he has accomplished his task.



# Church Kalendar



## JUNE

12. Trinity Sunday.
13. Monday. St. Barnabas.
19. First Sunday after Trinity.
24. Friday. Nativity St. John Baptist.
26. Second Sunday after Trinity.
29. Wednesday. St. Peter, Apostle.
30. Thursday.

## KALENDAR OF COMING EVENTS

### JUNE

12. College of Preachers, Washington, D. C.
13. Rural Ministers, Short Course, College Park, Md.
14. Church Congress, San Francisco, Calif.
15. Church Workers' Conference, Cloudcroft, New Mex.
19. Nebraska Summer Conference, Omaha, Neb.
20. Peninsula Summer Conference, Ocean City, Md. Wauwasee Conference, Wauwasee, Ind. Convention of South Dakota.
23. Wyoming Summer School for Church Workers, Laramie, Wyo.
24. Young People's Service League Convention, Diocese of Florida.
27. Conferences: Hillsdale, Gambier, Racine, Madison Rural Clergy.
28. Mississippi Education Movement, Summer Conference, Lake George, N. Y.
29. Spokane Summer School, McDonald's Point, Lake Coeur d'Alene.
30. Southern Conference on Lay Evangelism, Blue Ridge, N. C.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### WEEK OF FIRST TRINITY

Christ Church, Hudson, N. Y.  
Blessed Sacrament, Green Bay, Wis.  
St. Matthew's Church, Goffstown, N. H.  
St. Luke's Church, Fair Haven, Vt.

## APPOINTMENTS ACCEPTED

BAILEY, Rev. CHARLES, formerly rector of St. Paul's Church, Gainesville, Tex. (Dal.); to be priest-in-charge of St. Matthew's Church, Enid, Okla. June 12th.

CROWELL, Rev. JOHN WHITING, formerly chaplain of St. Michael's Home, Mamaroneck, N. Y. (L.I.); to be assistant priest of St. Luke's Chapel, New York City. Address, 487 Hudson St. June 10th.

GROVES, Rev. GEORGE C., who has been serving as locum tenens of Christ Church, Clinton St., Brooklyn, N. Y. (L.I.), has accepted the appointment as rector.

HERNDON, Rev. HENRY N., curate of Trinity Church, Wilmington, Del.; to be rector of St. Philip's Church, Uvalde, Tex. September 1st.

KNAUFF, Rev. GRANT, formerly of Pensacola, Fla.; to be priest-in-charge of St. Andrew's Church, Carbondale, Ill. (Sp.), and associated work in the diocese.

LEMERT, Rev. J. R., formerly rector of Trinity Church, Peru, Ind.; to be priest-in-charge of St. Alban's Church, Indiana Harbor, and the Church of the Good Shepherd, East Chicago, Ind. Address, 3620 Fir St., Indiana Harbor.

LOVETT, Rev. BENJAMIN B., D.D., formerly assistant rector at Emmanuel Church, Baltimore, Md.; to be rector of Memorial Church, Baltimore, Md. New address, 1409 Bolton St. September 1st.

OLSEN, Rev. OLOF G., formerly priest-in-charge of Christ Chapel, Wortendyke, N. J. (N'k); to be rector of Grace Church, Ravenswood, W. Va. Address, P. O. Box 214.

SODERSTROM, Rev. PHILIP T., formerly rector of St. Luke's Church, Ferndale, Mich.; to be priest-in-charge of St. Mark's mission, Oakes, N. Dak.

WERLEIN, Rev. PHILIP P., formerly rector of the Church of St. Mary Magdalene, Newark, N. J. (N'k); to be vicar of St. Francis mission, San Francisco (Calif.). Address, 1432 Waller St.

## RESIGNATIONS

BYRON-CURTIS, Rev. A. L., who has been officially identified with the diocese of Central New York for forty years, including thirty-five years in orders, has resigned the rectorship of Christ Church, Willard, because of ill health. Summer address, Atwell, N. Y.

SAUNDERS, Rev. H. J. (P.), from the Holy Cross Liberian mission. Effective June 1st. Address until July 1st, care of International Banking Corp., Apartado 823, Madrid, Spain. Thereafter, care of Brown, Shipley & Co., 123, Pall Mall, London, S. W.

TALMADGE, Rev. E. F., as rector of Trinity Church of Toledo, Ohio, and has become rector emeritus.

WORGER-SLADE, Rev. A., as vicar of St. Andrew's Church, Valparaiso, and St. Stephen's Church, Hobart, Ind. (N.I.), and has sailed for England to take up work in that country.

## NEW ADDRESSES

CHIPMAN, Rev. JOHN; 643 Evans St., Bainbridge, Ga.

CLARK, Rev. STEPHEN C., JR.; 1466 North Los Robles Ave., Pasadena, Calif.

CLARKSON, Rev. DAVID H.; 184 South Main Ave., Albany, N. Y.

HILL, Rev. LESLIE C. B., formerly priest-in-charge of St. James' mission, Pullman, Wash. (Spok.); on leave of absence. Address, care of American Express Co., 6 Haymarket, S. W. 1, London, England.

MILLER, Rev. KENNETH O.; P. O. Box 927, Santurce, Porto Rico.

PEARCE, Rev. H. M. T., chaplain U. S. Navy; Submarine Base, Coco Solo, Canal Zone.

SOUDER, Rev. EDMUND L.; Baguio, P. I.

## SUMMER ADDRESSES

COLMORE, Rt. Rev. CHARLES B., Missionary Bishop of Porto Rico; Bernardsville, N. J.

HALL, Rev. FRANCIS J., D.D., sails for England on June 11th to attend the Anglo-Catholic Congress and, as co-opted delegate, the Lausanne World Conference. His address until July 15th will be St. Edward's House, 22 Gt. College St., London, England, S. W. 1; after that, care of Thomas Cook and Son, Lausanne, Switzerland. He begs, because of many duties, to be excused from answering letters before sailing.

PARKERSON, Rev. CLAUDE R., rector of St. Peter's Church, Ft. Atkinson, Wis.; care of Seamen's Institute, 25 South Street, New York City., June and July.

RUNNALLS, Rev. C. B., rector of Calvary Church, Syracuse, N. Y., sails for England on the R. M. S. *Calgarie*, June 15th. Address, care of Lady Mabel Egerton, 4 Westminster Mansions, Great Smith St., London, S. W. He will return to the United States on the *Majestic*, July 27th.

SERENT, Rev. A., rector of Calvary Church, Bayonne, N. J.; to have charge of the services at St. Paul's School, Concord, N. H., during August. Address, Conover House.

SIDDERS, Rev. A. W., rector of St. James' Church, Texarkana, Tex.; to sail with his family for Europe, July 16th, on the *Coronia*. Address, 55 Kings Rd., Chelsea, London.

## ORDINATIONS

### DEACONS

DELAWARE—The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, ordained THOMAS RICHEY deacon in St. John's Church, Wilmington, on May 26th.

The candidate is a grandson of the late Dr. Thomas Richey, a former professor in the General Theological Seminary. He was presented by his father, the Rev. Alban Richey, D.D., rector of St. John's Church, and the litany was sung by his brother, the Rev. Alban Richey, Jr., rector of St. James' Church, Hyde Park, N. Y. A brother-in-law of the candidate, the Rev. Floyd W. Tomkins, Jr., of Providence, R. I., read the epistle, and an uncle, the Rev. Francis H. Richey, rector of St. George's Church, Maplewood, N. J., preached the sermon. The Rev. Mr. Richey will remain as assistant to his father in St. John's Church, Wilmington.

RHODE ISLAND—On May 26th in St. John's Church, Providence, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, ordained to the diaconate, GEORGE LAKIN FITZGERALD and ARTHUR WOOD. Mr. Wood was presented by the Rev. Frederick I. Col-

lins, of Providence, and Mr. Fitzgerald by the Rev. Fleming James, D.D., of Middletown, Conn., who also preached the sermon.

The address of both candidates is to be 12 South Water St., Providence.

### DEACON AND PRIESTS

WASHINGTON—On Ascension Day in the Washington Cathedral, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, advanced to the priesthood the Rev. Messrs. HUGH VALENTINE CLARY, ROBERT JAMES SHORES, HULBERT A. WOLFALL, MANLIUS MILLS PERKINS, and ordained to the diaconate LOREN NICHOLS GAVITT. The Rev. Prof. W. Cosby Bell, D.D., of the Virginia Theological Seminary, preached the sermon.

Mr. Clary, presented by the Rev. T. W. Cooke of Ascension parish, Washington, is to be assistant minister of the Church of the Ascension; Mr. Shores, presented by the Rev. H. S. Smith of St. Margaret's parish, Washington, will continue with his work as assistant at St. Margaret's Church, and Mr. Woolfall, presented by the Rev. Prof. Bell, is to be rector of St. Philip's Church, Laurel, Md. Mr. Gavitt was presented by the Rev. Dr. George W. Atkinson, Jr., of Washington. His appointment, with that of Mr. Perkins, has not yet been made.

### PRIESTS

FLORIDA—On May 26th, the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, advanced to the priesthood the Rev. RUSSELL S. CARLETON, in St. Mark's Church, Starke. The ordination was presented by the Rev. William S. Stoney of Holy Trinity Church, Gainesville, and Bishop Juhan preached the sermon.

Mr. Carleton will continue to have charge of St. Mark's Church, Starke, and of Christ Church, Cedar Key, with address at Starke.

LONG ISLAND—On Tuesday, May 31st, in St. Paul's Church, Brooklyn, the Rev. HOWARD IRVING JOHNSON was ordained priest by the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, acting for the Bishop of Long Island. The Rev. Andrew C. Wilson, former rector of St. Paul's Church, presented the candidate, and the Rev. Granville M. Williams, S.S.J.E., present rector, preached the sermon.

Mr. Johnson, who has been a member of St. Paul's parish for several years, and has served in the parish as deacon for two years, will continue his ministry there for a few months. He has been appointed to duty in St. Alban's Church, Quincy, Ill., but will not be needed there until the autumn.

MASSACHUSETTS—On Ascension Day the Rt. Rev. Charles Lewis Slattery, D.D., Bishop of Massachusetts, advanced to the priesthood in St. Paul's Cathedral, Boston, the Rev. Messrs. JOHN BERTRAM LYTE, LORIN BRADFORD YOUNG, JOHN D. MOWREY, and RICHARD LIEF. The Rev. Dr. D. B. Matthews, rector of St. Paul's Church, Brockton, read the epistle, the Very Rev. P. F. Sturges, Dean of the Cathedral, read the gospel, and the Rev. Laurens MacLure, rector of Grace Church, Newton, was the preacher.

Mr. Lyte, presented by the Rev. W. Appleton Lawrence of Providence, R. I., will continue as curate of Grace Church, Lawrence; Mr. Young, presented by his uncle, the Rev. E. M. Paddock of Cambridge, will continue as curate of Holy Trinity Church, Brooklyn, L. I.; Mr. Mowrey, presented by the Rev. Mr. Matthews, will be assistant for the summer at Medfield and Millis; and Mr. Lief, presented by Dean Sturges, is to be minister-in-charge of St. Luke's Church, Melden, Mass.

NEWARK—The Rt. Rev. Wilson Reiff Stearly, D.D., Bishop Coadjutor of Newark, advanced the Rev. GARRETT REIFF STEARLY to the priesthood on the morning of Ascension Day, at Trinity Cathedral, Newark. He was presented by the Very Rev. Arthur Dumper, D.D., who also read the epistle, while Bishop Lines read the gospel and joined in the laying on of hands. The sermon was preached by the Rev. Samuel Shoemaker, Jr., of Calvary Church, New York.

Mr. Stearly served as assistant at St. Stephen's Church, Jersey City, during the past year, and upon May 1st became a member of the staff of Calvary Church, New York.

OHIO—On May 31st, the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop Coadjutor of Ohio, advanced to the priesthood in Trinity Church, Toledo, the Rev. RAY ALVIN EVANS. The candidate was presented by the Rev. E. F. Talmadge, rector of Trinity Church, and the sermon was preached by the Rev. John R. Stalker, rector of St. Timothy's Church, Massillon.

Mr. Evans will continue with his work as curate of Trinity Church, Toledo.

WESTERN NEW YORK—On Tuesday, May 31st, in St. John's Church, Honeoye Falls, the Rt. Rev. David Lincoln Ferris, D.D.,



Bishop Coadjutor of Western New York, advanced the Rev. JOHN DENNIS to the priesthood. He was presented by the Rev. Frederick Lee of Rochester, the Rev. G. P. Mus-selman of Buffalo read the litany, and the Rev. David Leach of Buffalo read the epistle. The sermon was preached by the Rev. E. P. Bur-rill of Pleasantville.

Mr. Dennis will continue his work as rector of St. John's Church, Honeoye Falls.

**DIED**

PEAVEY—Entered into life eternal August 23, 1926, FRANK J. PEAVEY of Brighton, Eng-land, at his residence, 616 West Hinley St., Olean, N. Y.

"With Christ, which is far better."

**MAKE YOUR WANTS KNOWN  
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THE LIVING CHURCH**

**R**EADERS desiring high class employ-ment; parishes desiring rectors, choir-masters, organists, etc.; and persons desir-ing to buy, sell, or exchange merchandise of any description, will find the classified sec-tion of this paper of much assistance to them.

**R**ATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; ad-ditional 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 ad-vertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, includ-ing 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.

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**POSITIONS OFFERED**

**CLERICAL**

**V**ACANCY AT PARISH—ST. LUKE'S Church, Niles, Ohio, after September 1, 1927. Mail applications to GEORGE HIGGINS, 213 North Bentley Ave., Niles, Ohio.

**POSITIONS WANTED**

**CLERICAL**

**P**OSITION WANTED BY A SOUTHERN clergyman for month of August. Would prefer assistantship in large parish. He is over fifty, but keenly alive and has a deep spiritual message. Both wife and self are socially well connected. Full correspondence is asked. Ad-dress "THOUGHTFUL"—899, LIVING CHURCH, Mil-waukee, Wis.

**P**RIEST, WIDE EXPERIENCE, RECOM-mended by bishop, desires supply work in or near Philadelphia for August. Address M-898, care LIVING CHURCH, Milwaukee, Wis.

**S**EPTEMBER. A WESTERN NEW YORK rector will be available for supply duty throughout September. Address "SEPTEMBER" 900, care the LIVING CHURCH, Milwaukee, Wis.

**S**EPTEMBER. I EXPECT TO BE AVAIL-able for supply duty during September. (Rev.) JOHN L. PECKHAM, rector of Christ Church, Lockport, New York.

**T**HE REV. L. A. WYE, FORMERLY REC-tor of Holy Trinity, West Palm Beach, can take Sunday duty during July, August, Septem-ber, and October, for rectors on vacation, any-where north of Mason and Dixon and from Chicago, east. Remuneration: use of rectory for himself and wife. Address 1624 S. OLIVE AVE., West Palm Beach, Fla.

**MISCELLANEOUS**

**A** GENTLEWOMAN OF CULTURE AND experience, would like a position as house mother, chaperone, or hostess in a girls school or institution. Highest references can be given. Address M. R. M-901, LIVING CHURCH, Mil-waukee, Wis.

**O**RGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Ad-dress, O. K-826, THE LIVING CHURCH, Mil-waukee, Wis.

**P**OSITION WANTED BY YOUNG LAYMAN, age thirty-four years, college graduate, ex-perienced in Church work and as an executive in boys and men's scout work, and also preaching, and general social work. At present connected but would like to make a change. H. D. WASTON, 420 Piedmont Ave., Atlanta, Ga.

**P**OSITION WANTED—IN SCHOOL, OR in-stitution for September, or before—as house-keeper, housemother, or nurse. Best references. Woman of mature years and experience. Ad-dress DEACONESS, 1002 W. 17th St., Anniston, Ala.

**CONFERENCE**

**T**HE CONFERENCE FOR CHURCH WORK will meet at Wellesley College, Mass., from June 27th to July 7th, under the direction of the Rt. Rev. C. L. Slattery, D.D. For pro-grams and information apply to Miss M. DeC. WARD, 50 Commonwealth Ave., Boston, Mass.

**UNLEAVENED BREAD**

**P**RIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). St. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

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

**INCENSE**

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

**VESTMENTS**

**A**LTA LINENS: PLAIN OR HAND-embroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers, Damasks, Fringes, Surp-lice linens. Materials stamped for embroider-ing. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th Street, New York City. Interviews by appointment. Tele-phone, Penn. 6288.

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

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

**CHURCH LINEN**

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

**CHURCH FURNISHINGS**

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

**PARISH AND CHURCH**

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

**LENDING LIBRARY**

**T**HE MARGARET PEABODY LENDING Li-brary for the distribution of Church Litera-ture by mail. Return postage the only expense. For catalogs and other information address, LENDING LIBRARY, Convent of the Holy Na-tivity, Fond du Lac, Wis.

**If you don't find just what  
you want listed in this depart-  
ment insert a Want Ad of your  
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**HEALTH RESORTS**

**S**T. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For wo-men recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

**S**T. PHOEBE'S HOUSE OF REST, IN Litchfield Hills. Church privileges. Address DEACONESS-IN-CHARGE, Lakeside, Conn.

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

**SUMMER CAMPS**

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

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

**SUMMER RESORTS**

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

**T**HE MARTIN, FRANKLIN, NEW YORK. Vacation place of refinement. Delightful en-vironment, high elevation, home cooking. Rates reasonable. Booklet.

**BOARDING**

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

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

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

**New York**

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

**Racine, Wis.**

**T**AYLOR HALL, RACINE, WISCONSIN, from August 6th to August 27, 1927, will be available for Church people who may de-sire to spend their vacations on Lake Michigan. Room and board \$20.00 per week. Apply to MRS. GEORGE BILLER.

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



## SISTERS OF THE HOLY NATIVITY

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

## RETREAT

VANCOUVER, B. C.—A RETREAT FOR Ladies will be held at St. Anthony's Convent, 949 27th Avenue, West. Vancouver, B.C., July 9th to 12th. Conductor, Fr. Bickersteth, C.R., Mirfield, England. Also private retreats by arrangement. Apply THE MOTHER SUPERIOR.

## CHURCH SERVICES

## District of Columbia

## St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions  
 " 11:00 A.M. Sung Mass and Sermon  
 " 8:00 P.M. Choral Evensong  
 Daily Mass at 7:00 A.M., and Thursday at 9:30.  
 Friday: Evensong and Intercessions at 8:00.

## Illinois

## Church of the Ascension, Chicago

1133 North La Salle Street

REV. WM. BREWSTER STOSKOFF, Rector

REV. J. R. VAUGHAN, Curate

Sunday Services: Low Mass, 8:00 A.M.  
 Children's Mass: 9:15 A.M.  
 High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.  
 Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.  
 Confessions: Saturdays, 4:30-5:30; 7:30-9.

## Minnesota

## Gethsemane Church, Minneapolis

4th Avenue South at 9th Street

REV. DON FRANK FENN, B.D., Rector

Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
 Wednesdays, Thursdays, and Holy Days.

## New Jersey

## St. John's, Camden

Broadway at Royden

REV. C. ESTORNELLE, Rector

Sundays: 7:30 and 10:45 A.M.; 7:45 P.M.

## New York

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

Amsterdam Avenue and 111th Street

Sunday Services: 8:00, 8:45 (French), 9:30, 11:00 A.M., and 4:00 P.M.  
 Daily Services: 7:30 and 10 A.M., 5 P.M.

## Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector

Sundays: 8, 10, and 11 A.M., 4 P.M.

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

139 West Forty-Sixth Street

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

Sundays: Low Masses, 7:30 and 9:00.  
 Missa Cantata and Sermon, 10:45.  
 Full Choir and Orchestra every Sunday.  
 Week-day Masses, 7:00 and 8:00.  
 Thursdays, 7:00 and 9:30.

## Holy Cross Church, New York

Avenue C between 3d and 4th Streets

Sunday Masses, 8:00 and 10:00 A.M.

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

## St. Paul's Church, Brooklyn

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

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

Rector

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

## RADIO BROADCASTS

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

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

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

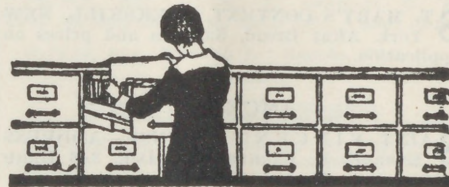
WHAS, LOUISVILLE, KY., COURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

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

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gallor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

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

## INFORMATION BUREAU



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

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

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

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

## BOOKS RECEIVED

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

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

*A Book of Offices and Prayers.* For Priests and People. Compiled by two Presbyters of the Church. Second Revised Edition. Price, leather, \$3.00; cloth, \$1.50.

Longmans, Green & Co. 55 Fifth Ave., New York City.

*Wit and Wisdom of Dean Inge.* Selected and arranged by Sir James Marchant, K.B.E., LL.D. With a preface by William Ralph Inge, C.V.O., D.D., F.B.A., Dean of St. Paul's. Price \$1.25 net.

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

*Archbishop Laud.* By A. S. Duncan-Jones. Great English Churchmen Series. Edited by Sidney Dark.

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

*Proverbs and Didactic Poems.* By Charles Foster Kent, Ph.D., Litt.D., Woolsey professor of Biblical Literature in Yale University; and Millar Burrows, B.D., Ph.D., assistant professor of Biblical Literature and History of Religion in Brown University. Price \$5.00 net. The Student's Old Testament.

The Viking Press. New York City.

*God's Trombones.* Seven Negro Sermons in Verse. By James Weldon Johnson. Drawings by Aaron Douglas. Lettering by C. B. Falls.

## FLOOD CONDITIONS IN MISSISSIPPI

JACKSON, MISS.—Bishop Bratton has just closed a week's visit through the flooded area of his diocese and reports that so far from exaggeration, the case is very much worse than has been reported by the newspapers. The loss of life, he says, is far greater than anyone will ever know, and instances the fact that on one boat twenty-seven lives were lost of which no mention has been made in the papers. The loss of property, too, is enormous. The city of Greenville has been partially inundated for more than a month and was wholly inundated for some considerable time. Writing on June 4th, he says that nearly three-fourths of the city is still under several feet of water. The people are impoverished by reason of their serious losses.

Bishop Bratton thinks that the Church must provide not only for reparation of its own buildings, but, to some extent, for its people. "In my judgment," he says, "there are two classes to whom the Church could send relief and ought to do it:

"(a) To our white members, gentle folk to whom the offer of help must be made with great sympathetic delicacy and generally by their rectors or their bishop from whom alone perhaps they would accept help no matter how destitute their condition. Of these there are many. I have asked Mr. Davidson of Greenville to associate with himself a competent committee to make a list of these for me. In their case the help needed would be chiefly furnishing beds and other household utensils, clothing, and some food, perhaps, and possibly dire needs that I cannot foresee.

"(b) Negroes where they have been overlooked by any other agency and in the same way as above."

Our parishes in this section are doing noble relief work. At St. Andrew's parish, Jackson, a relief group was organized at the call of the rector, the Rev. Dr. Walter B. Capers, when the first cry of distress was heard. The group has been doing remarkable work in relief.

## IN NORTHERN MAINLAND OF MICHIGAN

DETROIT—The Rev. H. R. Hole, rector and missionary in charge of the seven parishes and missions composing the northern field of the diocese of Michigan, will have three assistants during the summer. Miss Ethel Elliot is the efficient year-round worker among the women, children, and young people of the mission congregations. Charles Hawtreys, a student at Nashotah House, is working out a scholarship provided by the national division for Rural Work, by actual experience in this field during his seminary vacation, in preparation for the rural ministry. The Rev. Dr. Frederick C. Grant, new dean of the Western Theological Seminary, has accepted the appointment of assistant minister in Trinity parish, Mackinac Island, for July and August. Mr. Hole will be grateful to learn of any of the clergy who will be on vacation in northern Michigan who would be willing to assist in one or more Sunday morning services in his principal parish at Cheboygan.



## Greetings From Orthodox Prelates Feature Third Anglo-Catholic Congress Handbook

### Archdeacon of Portsmouth to be Bishop of New Diocese—Gift to Farnham Castle

The Living Church News Bureau  
London, May 27, 1927

THE HANDBOOK OF THE THIRD ANGLICAN-CATHOLIC Congress (English) is now available. In addition to a clear and concise summary of the arrangements for meetings and services during Congress week, the book contains a Foreword by Bishop Chandler, president of the A. C. C. Council, and two excellent articles on the history and meaning of the Eucharist, by Dr. Darwell Stone and Dr. E. G. Selwyn.

An interesting and important feature of the handbook is the text of letters of greeting sent to the Congress by Archbishops and Patriarchs of the Orthodox Church, among them being the Ecumenical Patriarch and Archbishop of Constantinople, the Metropolitan of Greece, and the Archbishop of Bucharest. The Metropolitan of Greece expresses the opinion that the coming Congress, "while in every way of the greatest importance to the internal life of the Church in England, is, besides, of even greater importance on account of the relations existing between the Churches; for the reason that on a true conception of the nature and saving purpose of the mystery of the Eucharist preëminently depends the rapprochement and desirable reunion of the Churches."

For the first time in the history of the Anglo-Catholic Congress, a special effort is to be made this year to promote a Witness for Catholic Faith and Practice in the City of London. During the week beginning June 13th, a series of instructions on the Holy Eucharist has been arranged in a number of city churches, designed specially for the many Catholics who will be unable to attend the Congress meetings in the Albert Hall.

#### C. B. S. OBJECTIONS TO REVISED PRAYER BOOK

Following on their previous statement with regard to the revised Prayer Book, a resolution has now been passed by the council-general of the Confraternity of the Blessed Sacrament, which runs thus:

"The Council-General, while recognizing that the Confraternity of the Blessed Sacrament is a devotional society, expresses the following objections to the position taken up in the Deposited Book:

"1. The refusal to allow Communion to be given with the reserved Sacrament to various classes of persons, other than the sick, who have great difficulty in making their Communions frequently or regularly apart from this opportunity, e.g., nurses, night-workers, farm laborers, newspaper boys, sailors, etc.

"2. The refusal to allow reservation in one kind in any circumstances, and that in spite of the very large measure of agreement among those who have actual experience of reservation in both kinds is open to grave objections.

"3. The withdrawal from their parish priests of the final judgment as to when it is desirable to admit individuals to Communion before Confirmation.

"4. The refusal to concede the right of parish priests to reserve without a special license in every case.

"5. The attempt to force a choice be-

tween using the present liturgy without addition or interpolation and the adoption of a form of consecration which will gravely disturb long-standing and deeply-rooted devotional habits.

"6. The prohibition of any corporate expression of adoration of our Lord as present in the Sacrament reserved, and this in spite of the facts that various congregations have been accustomed to, and learnt to value, devotions before the Blessed Sacrament, and that in many instances the introduction of these devotions has been tolerated and even sanctioned by the Bishop.

"7. The council draws attention to the fact that at the present time the Book and the measure must be taken as they stand and as interpreted by the lawyers, and too much regard must not be given to the interpretations put upon them by individual bishops.

"In making this statement the Council-General has recognized that the Confraternity is concerned especially with the Blessed Sacrament, and therefore has not dealt with the profoundly unsatisfactory character of other matters, such as the proposed permission for changes in the liturgical use of Holy Scripture (especially in regard to the Psalter and the Old Testament allusions), and the nature of the proposals in regard to the Athanasian Creed, and the great increase of the power of the bishops over the parish priest, which is safeguarded by no corresponding provisions for subordinating the bishops to the provincial synods, and which is checked by no system of appeal."

#### MEMORIAL DAY SERVICE

On Monday next, May 30th, in commemoration of their soldier dead, special services will be held by Americans in London, in union, indeed, with Americans throughout the world. The commander of the American Legion, Department of the British Isles, will lay a wreath at the cenotaph, Whitehall, at 3:30 P.M. Later a service will be conducted at St. Margaret's, Westminster, by Canon Carnegie, attended by the American Ambassador, the Consul-General, and representatives of all American societies in England. Following this service, the Ambassador will place a wreath on the grave of the Unknown Warrior in Westminster Abbey, and wreaths will likewise be placed by the American Civil War Veterans and the Daughters of the American Revolution at the Abraham Lincoln statue in Parliament Square. On Sunday, a service will be held at Brookwood Cemetery, where wreaths will be placed in the American, British, and Canadian sections. The British Legion and the Canadian High Commissioner will cooperate in this ceremony. Throughout the British Isles every American soldier's grave will be decorated on this day with a wreath and a British and an American flag. There are over 900 such graves in this country, 400 of them being at the American Cemetery at Brookwood. Since the Great War, an organization known as the American Overseas Memorial Day Association has been formed for the express purpose of holding memorial services in every country where American soldiers are buried. The London branch of this association is composed of representatives of every American society in England, the honorable president being the American Ambassador and the honorable vice-president, the Consul-General.

#### BISHOP FOR NEW DIOCESE

The Bishop of the new diocese of Portsmouth is to be the Ven. E. N. Lovett, Archdeacon and vicar of Portsmouth. The new Bishop is fifty-eight years old, and has had long parochial experience, chiefly in the now divided diocese of Winchester.

A Hampshire priest writes as follows: "As an Anglo-Catholic, who has had the experience of him as my rural dean for a long time, I consider that the new Bishop will accomplish a great work, and the diocese will be a happy one. It would be difficult to place him in Churchmanship, for no one party claims him. He is not a party man, but he is a man of wide sympathies, generous outlook, consummate tact, and a strong pastoral spirit. He is no bigot, nor intolerant of other people's outlook, but is full of the spirit of kindness, courtesy, and brotherliness; he has a just and fair mind, and is beloved by the clergy."

#### GIFT TO FARNHAM CASTLE

At the Winchester diocesan conference last week, the retiring Bishop of Guildford, Dr. Randolph, announced that an anonymous donor had offered £20,000 to enable Farnham Castle to be used as a place for retreats, conferences, schools of clergy, missionary schools, and a home for the Lyttelton Library, for the use of the three dioceses (Winchester, Guildford, and Portsmouth). The offer was accompanied by the suggestion that he (Dr. Randolph) should take the wardenship for five years, and the donor definitely stipulated that the money should not be invested to insure an income of £1,000 or so a year, but that it should be used in the best manner to insure that Farnham Castle should be a permanent place of Church activity. The idea was that the money should be used during the next five years for the upkeep of the place, and that in the meantime effort should be made to secure a permanent endowment.

It was reported that the total receipts for the new bishoprics fund up to April 30th, inclusive of dividends and interest, were £102,207.

The retiring Bishop of Guildford, speaking on the new opportunities of service which would be afforded by the creation of the new dioceses, said they had not sought the division of the old diocese of Winchester because they liked the idea: far from it; but they had been impelled to it by the increasing realization of the impossibility of preserving the ideal of the spiritual family in the old sprawling diocese of Winchester.

#### DEDICATE MEMORIAL WINDOW IN WESTMINSTER ABBEY

The dedication of the Royal Army Medical Corps memorial window in Westminster Abbey, to commemorate over 7,000 officers, warrant officers, non-commissioned officers, and men of the corps who fell in the war, took place on Sunday last at the conclusion of Evensong. The window is on the north side of the nave and overlooks the grave of the Unknown Warrior.

#### BOOK FOR ANNIVERSARY OF YORK MINSTER

I have received an advance copy of the Service Book to be used for the celebration of the 1,300th anniversary of York Minster, which will be held from Tuesday, June 28th, to Wednesday, July 6th. The music is representative of the best English Church music from the Tudor period to the present day, and in order



that it may be representative, a number of anthems which are not of a festal character have been included. The services include Tallis in the Dorian mode, Byrd's Great Service, Byrd's five-part Mass, S. S. Wesley in E, Stanford in G, Stanford in A, and Ireland in C. The anthems include examples by Tallis, Tye, White, Weelkes, Orlando Gibbons, Greene, Blow,

Purcell, Boyce, Wesley, Parry, and Dr. E. C. Bairstow, the present organist. There will be a festival performance of Bach's B minor Mass by combined choral societies from New York and Leeds on Tuesday, July 5th, and the organists of all the important churches in the neighborhood of York will play voluntaries during the week.

GEORGE PARSONS.

## Termination of the Trading Agreement Between Great Britain and Soviet Russia

### The Orthodox and a Fixed Easter— Atmosphere of the Lausanne Conference.

The European News Bureau }  
London, May 27, 1927 }

THE PRINCIPAL NEWS THIS WEEK IS the police raid on the Soviet Government Trading Bureau in London known as ARCOS, which has been followed by the termination of the trading agreement between Great Britain and Russia. None particularly likes the Bolsheviks, but some cooler heads are wondering as to its wisdom. The *Daily Express* says: "We suppose that none of the more responsible elements of public opinion will feel pleased at what has happened. Assuming that the government could do nothing else, assuming that British patience could continue no longer, Russia still remains a vast country, peopled by millions of human beings, puzzled and ill-led, yet groping through tragedy and disillusionment towards salvation. The break with her benefits nobody. It is one of those events in history that put back the clock for the nations concerned."

The *Church Times* looking at the business from the point of view of our common Christianity comments: "If Europe, with the exception of Russia formed, as it once did, a *respublica Christiana*, the soviet persecution of the Church would justify the breaking off of diplomatic relations with it, and even armed intervention. But for centuries Europe has been far removed from the moral position in which such an intervention would be possible; nor is it even advocated on such grounds. Indeed, the home secretary is willing to allow Russia to practise atheism in Moscow as long as he is left free to practise Protestantism in England. In fact, the government justifies its action on grounds of pure expediency, and if it comes to expediency, it remains a very open question whether more harm is done by retaining soviet diplomats here under supervision rather than by driving their activities underground, which will certainly result from the withdrawal of official recognition." Sir William Joynson-Hicks, the home secretary, is a notorious Protestant with a great sense of the melodramatic; to him a Roman Catholic and a Bolshevik are both subverters of the established order. Although the Bolshevik government has nothing to recommend it, the fact remains that it was a desire for a trading agreement that led to the Archbishop of Canterbury's success in protecting Patriarch Tikhon's life a few years ago, and now that this agreement is broken, we can see no possible means of protecting the unfortunate Russian clergy; persecution will probably break out worse

than ever now. The obvious question to ask is; if the agreement was bad, why was it ever made?

#### THE ORTHODOX AND A FIXED EASTER

The question of a fixed date for Easter is a constantly recurring one, and in this way any attitude of the Orthodox Church upon it is of great interest. This is treated in an able manner by a writer in a recent number of the *Christian East*. Although individual Orthodox Churches may have accepted the new Orthodox calendar (which it must be remembered is an advance on the Gregorian calendar used by most of the world today), the Orthodox Church as a whole is unlikely to accept a fixed Easter unless it were established by an Orthodox ecumenical council, and this is evidenced by the fact that while the "Pan-Orthodox" Conference of Constantinople in 1923 recommended that any proposal to that effect should be examined sympathetically, it relegated its final decision to the forthcoming Orthodox council in preparation for which it was itself convened.

The difficulty of a revision of the canons of ecumenical councils in itself is illustrated by the controversies to which the recommendations of the 1923 conference have given rise. The new calendar has been refused by some branches of the Orthodox Church till it is established by an ecumenical council, while other Churches, such as Greece, Rumania, and Constantinople have accepted it. In London it is observed at the Greek Cathedral, but not at the Russian church in Buckingham Palace Road. It would seem desirable to summon an ecumenical council to deal with the matter, but the Turkish government has forbidden the Ecumenical Patriarch to summon such a council. It is surprising that the League of Nations has not interfered, for such high-handed action by the Turks is intolerable.

#### THE ATMOSPHERE OF THE LAUSANNE CONFERENCE

In view of the approaching Lausanne Conference, it might be worthwhile to consider a little of the atmosphere of Swiss Protestantism in which the conference is to be held. The Canton of Vaud, of which Lausanne is the capital, had Protestantism forced upon it at the Reformation by the Bernese, who wrested the land from the Duke of Savoy. They imposed a not very exhilarating form of religion upon it. The Protestantism was of the extreme Calvinistic type, and during the nineteenth century it became very subservient to the State, i. e., the Cantonal government. The law ecclesiastical of 1839 divided the canton into four deaneries and these were subdivided into parishes. This law upheld the subordination of the Church to the State and

treated the pastors as government officials. It provoked a certain amount of opposition among the pastors and was one of the indirect causes of the religious crisis which broke out later.

In 1845 the council of State ordered a certain proclamation to be read from the pulpit. Forty pastors, holding that the State had no right to order such a thing, refused. In certain places a government official had to read the proclamation. The council of State suspended the non-conforming pastors. The clergy were roused. After a conference at Lausanne, 190 pastors handed in their resignations. The laity disapproved of the action of the clergy, and the government, believing it had popular support behind it, acted energetically. The ministers were ordered to withdraw their resignations. Forty did so within the time allowed. The others were deprived of their benefices, and many of them set up a schismatical body, the *Eglise Libre*. As a result of this there are today two Protestant bodies holding identical religious beliefs, but separated on the question of State control, *L'Eglise nationale du Canton de Vaud* and the *Eglise Libre*; a similar state of affairs exists in Scotland, with the Established Kirk and the Free Kirk. But, naturally, in Vaud the two bodies are more friendly than eighty years ago.

From my own experience, things religious in Vaud make one feel rather sad. The Cathedral of Our Lady at Lausanne is a magnificent building of the age of faith, but it is as bare as a wilderness and cold as an icicle. In the country villages of the *Hinterland* three or four parishes are often united under one pastor and there is never more than one service a Sunday, sometimes not even that. The Lord's Supper is celebrated three or four times a year. How far the people go to church it would be difficult to say. Fifty years ago there was an old fashioned evangelical piety that would command the respect of everyone. This is fast disappearing. As an instance of what I mean I would quote the attitude of three generations of Vaudois, personal friends of mine, on the question of divorce. An old lady, the first generation, objected to it and was thoroughly shocked by the number of divorces in the canton today. Her son thought that divorce would be quite all right in certain exceptional cases, while the third generation of young growing-up daughters looked upon it as quite a normal thing and commendable.

In this atmosphere, perhaps not very attractive to Catholic-minded Churchmen, will the Lausanne Conference take place. However, there is such a variety of Christians invited that perhaps the native religion will not be noticed very much. There is not a great deal of Romanism in Vaud, a good deal less than there is in England. The Roman Bishop has as his title, Bishop of Lausanne and Geneva, but resides at Catholic Fribourg. He has the supervision of the Catholic canton of Fribourg and the Protestant cantons of Vaud and Geneva.

There is not a great deal of ecclesiastical architecture in Vaud, beyond Lausanne Cathedral, but Americans who have time ought to pay a visit to the charming eighth century monastic church of Romainmôtier, hidden away in a valley of the Jura, while in this neighborhood is the house of the deaconesses of St. Loup (near La Sawar), the one really remarkable institution in the Vaudois church, where a number of pious women are banded together under God to nurse the sick.

C. H. PALMER.



## Bishop Stresses Need of Sense of Humor for Pastoral Work at G. T. S. Commencement

### Church Army Starts Work—Ascension Day at Trinity Church

The Living Church News Bureau  
New York, June 4, 1927

THE ANNUAL OBSERVANCE OF Commencement week at the Seminary in Chelsea Square began with the preaching of the baccalaureate sermon on Monday evening, May 23d. The preacher was the Rt. Rev. F. W. Sterrett, D. D., Bishop Coadjutor of Bethlehem, who gave a very practical and effective talk on pastoral work. One point brought out was the need of a sense of humor for successful pastoral work. The Bishop stated that by that he meant that the priest should be able to laugh, not at other people, but at himself. Much appreciated was the presence at this service of the Bishop of Bethlehem, the Rt. Rev. Dr. Ethelbert Talbot, of the class of '73.

Tuesday was alumni day, and in spite of inclement weather, there was a gratifying response on the part of former students of the seminary. Four members of the class of 1877 came back to observe its fiftieth anniversary; also two of the class of '82, and three of the class of '73 were present. The Rev. C. M. Douglas was reelected president of the alumni association, the Rev. F. H. Richey, secretary, Professor Boynton, corresponding secretary, and the Rev. Gerald D. Viets, treasurer.

Wednesday was commencement day and twenty-five men received the diploma of the institution. The degree of Master of Sacred Theology was conferred on the Rev. John E. Bailey and the Rev. Walter G. Griggs; and the following priests received the degree of Bachelor of Sacred Theology: John S. Williamson, John A. Frampton, Paul H. Murakami, John W. Gummere, and John H. Scambler. The commencement address was delivered by Dr. Walter Hullahen, president of the University of Delaware, who urged the adaptation of the Church's services and work to the needs of a new day and a new generation.

An interesting announcement made by Dean Fosbroke was that there has come to the seminary a gift of \$5,000, contributed by the Rev. Dr. Clement J. Whipple of the class of 1869, now rector at Luzerne in the diocese of Albany. This is to be used to provide an annual prize for which members of the senior class will be eligible. The competition will consist in the submitting of written essays on subjects determined by the faculty, and the amount of the annual award will be in the neighborhood of \$300.

#### CHURCH ARMY STARTS ON SUMMER CAMPAIGN

On the afternoon of Ascension Day, the Bishop of New York officiated at a service on the Cathedral grounds when he gave his blessing to thirty members of the Church Army from England who are to conduct evangelistic campaigns in eastern dioceses during the summer. Their schedules are indicative of an exceedingly busy summer. One schedule begins with May 26th, Ascension Day, and takes through August 1st; it provides for visits

to twenty-nine cities and towns, in this diocese and that of Long Island. The other runs through September 19th and provides for stops of varying lengths at fifteen places. The teams consist of eight men. On their trips they usually sleep on the floors of parish houses, using the three blankets with which each man is provided. It would seem that these sincere missionaries with their evangelical zeal and with their fine loyalty to the sacramental side of the Church's heritage are presenting a certain challenge to American Churchmen to found a like order for our vast field and its opportunities.

#### CHURCH TEMPERANCE SOCIETY ANNOUNCEMENT

Much space has been given in the press to a recent announcement made by the Church Temperance Society that its directors had voted to revert to its original stand for voluntary temperance and not for prohibition. The statement created a bit of a sensation, and that due to the fact that the subject of prohibition looms large on the political horizon. The directors of the society report that the results of an unfinished questionnaire, sent out to the clergy, indicate that a majority favor a change, expressing a belief that the attempts to enforce the Eighteenth Amendment have been injurious to the country. In a statement issued last night, Bishop Manning, who had previously pointed out that the Temperance Society is not an official organization of the Church and cannot be held truly to represent its stand on this subject, quoted the resolution adopted at the New Orleans General Convention. That was to the effect that the House of Bishops welcomed the efforts of the Government to enforce the prohibition laws and called upon Churchmen obediently to regard those laws. The Bishop added that he had no reason to think the House of Bishops had altered its opinion, and that we ought to give this great social experiment a fair trial and our moral support.

#### ASCENSION DAY AT OLD TRINITY

Ascension Day at Trinity Church is an occasion for several observances. Apart from the importance of the day as a Church festival, it was, this year, the 230th anniversary of the founding of the parish, the 100th of the birth of the Rev. Dr. Morgan Dix, for forty-six years its distinguished rector, and the eighty-first anniversary of the consecration of the present Trinity Church. The present rector, the Rev. Dr. C. R. Stetson, preached at the great festival service at eleven o'clock, at which time the edifice was filled to capacity with worshippers. Dr. Stetson paid tribute to the founders of the parish, spoke of the prevailing indifference among Churchmen toward supporting educational institutions, and praised the ministry of Dr. Dix as a great influence in improving the devotional nature of the Church's services.

Because of the impending demolition of the building at the west end of St. Paul's churchyard, made necessary by reason of subway construction, the offices of Trinity Corporation and of the rector of the parish are to be moved from 187 Fulton Street to the tenth floor of the Seamen's Bank for Savings at 72 Wall Street. The clergy of Trinity Church who

have lived in the same building with addresses of 61 Church Street have moved to an apartment at 161 Henry Street, Brooklyn; not only into another borough but into a different diocese.

#### LARGE BEQUEST TO ST. LUKE'S HOSPITAL

By the will of Mrs. Mary A. Fitz-Gerald, the aged widow of William J. Fitz-Gerald, who died in April at her home, 476 Riverside Drive, St. Luke's Hospital receives the sum of \$4,000,000. The institution is given \$1,500,000 outright, and the balance is to go to it after the death of intervening heirs.

HARRISON ROCKWELL.

#### SUPPLEMENTAL CONFIRMATION CLASSES, BALTIMORE

BALTIMORE, MD.—An interesting development of Church life in the diocese of Maryland since the beginning of the present year has been the presentation of what is coming to be known locally as supplemental confirmation classes. Since the first of February, Bishop Helfenstein has made ten supplemental visitations to congregations over and above his regular visitations, at which he confirmed exactly 100 persons, which is thought to be just 100 more than he would normally have confirmed.

The movement was originated in a sermon delivered at the Bishop's regular visitation to St. James' Church, Irvington, about the end of January. At this time the Bishop suggested to the congregation that they form a class of adults whom he would confirm at some later date. The congregation took him at his word, and by the end of February he returned to confirm thirteen persons.

This idea spread over the city, and lay members of the congregations took it up. They began, with the coöperation of their rectors, to call together adults, some of them unbaptized, most of them "unchurched," and then sent for the Bishop to pay another visit. A remarkable thing about these classes is that they have practically in every case presented themselves. They mark the desire of the people themselves to enter the communion of the Church, of people who have responded to just a little interest and intelligent direction on the part of their fellow Christians.

#### FLOOD CONDITIONS IN LOUISIANA

BASTROP, LA.—Morehouse parish consists of three established missions situated respectively at Bastrop, Mer Rouge, and Oak Ridge, to which is being added a new work at Collinston. Bastrop is located on a ridge and was made the refuge for more than 7,000 people who had been driven from their homes. Three camps have been maintained within the parish. The waters did not enter the church building at Mer Rouge, as the piers were just high enough to escape the water. At Oak Ridge our church building was lost four years ago when, during a severe storm, a large tree fell lengthwise across the church and flattened it to the ground. It had been planned to rebuild this year, but as this will involve raising the brick piers considerably higher than before, the cost will be much greater than had been anticipated. At Collinston it had been planned to put up a small building, finishing only the outside. In each of these places it will be impossible for the local congregation, or probably for the diocese, to render assistance in building.



## The Church of the Holy Spirit, Lake Forest, Celebrates Twenty-fifth Parish Anniversary

More than 400 Attend Annual Acolytes' Service—New Dean of W. T. Seminary

The Living Church News Bureau  
Chicago, June 7, 1927

ON WHITSUNDAY THE CHURCH OF THE Holy Spirit, Lake Forest, celebrated its twenty-fifth anniversary as a parish, the sermon at the morning service being preached by the Rev. Dr. Albert Glenn Richards, former rector. Dr. Richards is now rector of Emmanuel Church, Athens, Ga. The festivities were continued on June 6th, with a parish dinner, Bishop Anderson, Dr. Richards, and Mr. Ranous being the guests of honor. Mr. Ranous has just completed twenty-five years of service with the choir. A special dinner for members of the choir, past and present, was held after the morning service on Whitsunday.

The Church of the Holy Spirit began to make its way into Lake Forest, long looked upon as exclusively Presbyterian, on Palm Sunday, 1898, when the first services were held by the Rev. P. C. Wolcott, D.D., rector emeritus of Trinity Church, Highland Park. The services were held for three years in a hotel room and in the library of the Village Hall. The Rev. Owen John Davies was the first rector of the parish, which was organized in 1902. Alfred Granger, junior warden, was the architect of the new church which was built at the corner of Westminster Ave. and Church Road. The Rev. A. G. Richards succeeded Mr. Davies two years later, and on Whitsunday, 1905, the new church was consecrated by Bishop Anderson.

### ANNUAL ACOLYTES' SERVICE

For ten years the acolytes of the diocese have been having an annual service about the end of spring at one of the large city churches. The organization has grown so rapidly and the numbers attending the annual service have increased to such an extent, that only the largest Chicago churches are able to hold the crowds who attend. This year the service was held on the evening of June 1st, at the Church of the Atonement, Edgewater, the Rev. Alfred Newbery, rector. More than 400 acolytes and clergy were present from the parishes and missions of the diocese.

The procession after the offering was most impressive, composed as it was of men and boys, beautifully vested, carrying crosses, torches, and banners. The spirit of those who participated, the sense of beauty, dignity, reverence, shown by the boys and men, was most marked. The Suffragan Bishop was present and gave his blessing. The Rev. W. S. Pond, rector of St. Barnabas' Church, was the preacher.

### DR. F. C. GRANT TO BE DEAN OF SEMINARY

Two weeks ago we announced that the Rev. Dr. F. C. Grant had been called to succeed the Rev. Dr. W. C. DeWitt as dean of the Western Theological Seminary. Dr. Grant has accepted the call, greatly to the satisfaction of the board and of all who have the welfare of the seminary at heart. He will take charge on September 1st, when it is expected that the plans for the new seminary, to be built on the campus of Northwestern University, Evanston, will be well under way.

Dr. Grant, who is now professor at

Berkeley Seminary, is a graduate of Nashotah, the General Theological Seminary, and the Western Seminary, where he took his D.D., in course in 1922. He was ordained priest by Bishop Toll in 1913, served as rector of St. Luke's, Dixon, as assistant of St. Luke's, Evanston, and as rector of Trinity Church, Chicago, going from there to be Dean of Bexley Hall in 1924. He resigned from Bexley in 1926, and went to Berkeley. He is one of the leading younger scholars in the American Church today. He is the author of several theological and religious text books, pamphlets, and essays, and is the editor-in-chief of the *Anglican Theological Review*. Mrs. Grant is the daughter of George F. Hardie, Evanston. Mr. Hardie is a well known banker and a member of the vestry of St. Luke's Church.

### INSTITUTE RECTOR OF ATONEMENT

The Rev. Alfred Newbery was instituted as rector of the Church of the Atonement, Edgewater, on Whitsunday by Bishop Griswold. Fr. Newbery succeeds the Rev. Dr. F. S. Fleming, who left to become rector of St. Stephen's, Providence, on May 1st. Although ordained for little more than a year, Fr. Newbery is well known in the American Church. He is a graduate of Amherst and New York City Colleges. He did educational work in China as a missionary, served as one of the secretaries in the department of Social Service of the Church, and was very active in the work of the Nation Wide Campaign. For nearly a year before becoming rector at the Atonement, Fr. Newbery had been assistant at the Church of the Redeemer, Chicago. He is the author of the well known Church text book, *The World and I*.

### CELEBRATION AT ST. SAVA'S MONASTERY

Just to the north of Libertyville, the Serbians have a beautiful property, consisting of one of the old farms and a modern house which is used by Bishop Mardary and his chaplain for their own, the first section of a church on the other side of the road, and a house adjoining which will be used as the headquarters of the St. Sava's monastery, now being built. Over 1,200 members of the Serbian Orthodox Church from Chicago and near by came out on Decoration Day for semi-annual services, conducted by Bishop Mardary. After the services an interesting program was carried out under the direction of the Chicago District Federation. A Serbian glee club of fifty voices from Whiting, Gary, Hammond, and East Chicago, led the singing of the great crowd of visitors. Following this were native dances on the green in which 500 Serbians took part, accompanied by a band of twenty pieces. A distinguished visitor and speaker of the afternoon was Prof. Michael Pupin, the famous scientist at Columbia University, well known for his strong religious faith.

### MISCELLANEOUS NEWS

The spring assembly of the Junior Brotherhood of St. Andrew was held at Camp Oronoko, June 3d to 5th.

Plans are under way for Camp Houghteling, to be held at Twin Lake, Muskegon Co., Mich., from June 28th to September 5th. The director this year is J. B. Eppes, who has had charge of many Brotherhood

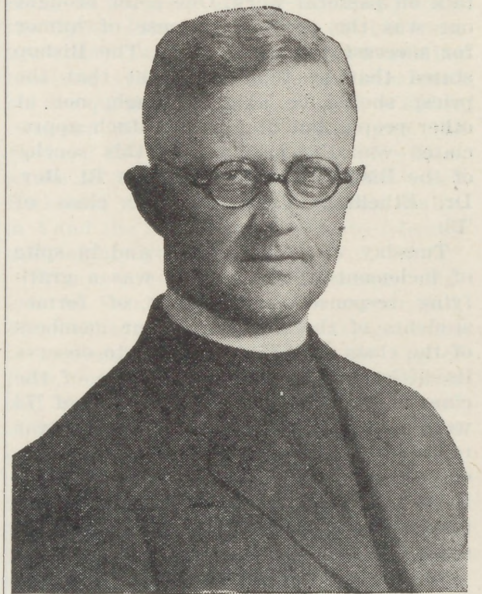
camp, and is well known for his leadership.

The annual meeting for the presentation of the Lenten offering was held at St. Paul's Church, Thursday, May 26th. The rector of the parish, the Rev. G. H. Thomas, was the preacher. The offering amounted to \$5,549.44 from seventy-four parishes. This is slightly larger than last year. There were 430 present from 103 parishes.

H. B. GWYN.

### DECLINES ELECTION TO EPISCOPATE

LEXINGTON, KY.—The Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., who was elected Bishop Coadjutor of the diocese of Lexington at the special council May 10th, has caused great disappointment throughout



### DECLINES ELECTION

Rev. Charles Clingman, who will continue as rector of the Church of the Advent, Birmingham.

the diocese of Lexington by his declination of the coadjutorship. Mr. Clingman felt that the call to stay was more urgent and imperative than the call to go.

Bishop Burton of Lexington has met with reluctant acquiescence in his request that no further action be taken in the matter until the regular annual council which meets on February 14, 1928, at St. John's Church, Versailles.

### FIRST SERVICE IN KNOXVILLE CHURCH

KNOXVILLE, TENN.—The first service in the new St. James' Church, Knoxville, the Rev. Eugene N. Hopper, rector, was held on Whitsunday, June 5th, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, preaching the morning sermon. In the afternoon, the members of St. John's Church, who have aided so materially in the construction of the building, united with the congregation of St. James' Church in a special service, the Rev. Dr. Walter C. Whitaker, rector of St. John's Church, preaching the sermon. A new pipe organ has been installed in the church. The new building is modeled after the English parish churches. The first unit includes the narthex and nave up to the transepts. The next unit will complete the nave, transepts, chancel, and sanctuary, and the last unit will include the rectory and parish house.



## Memorial Trees Feature of Two Hundredth Anniversary of Maryland Parish

### New Rector of Memorial Parish— Vestryman for Thirty-five Years Succumbs

The Living Church News Bureau  
Baltimore, June 4, 1927

THE PLANTING OF MEMORIAL TREES WAS a principal feature of the celebration of the 200th anniversary of the foundation of Queen Caroline parish, Howard County, observed Friday, May 27th. The trees were placed in the spacious churchyard of Christ Church, Guilford.

The celebration was begun by the offering of the Holy Eucharist by the Most Rev. John Gardner Murray, D.D., Bishop of the diocese, assisted by the Rt. Rev. E. T. Helfenstein, D.D., Bishop Coadjutor, and the Rev. G. C. Montgomery, rector of the parish. There was an attendance of nearly two hundred and fifty persons, including the clericus of the diocese, and representatives of Church and patriotic groups.

During the afternoon the Pine Tree Club planted trees on each side of the entrance of the church in honor of Bishop Murray and of the Rt. Rev. Thomas John Claggett, D.D., first Bishop of Maryland. Mrs. James Hooper Dorsey planted a maple in honor of her grandfather, the late Bishop Paret, sixth Bishop of the diocese. The Hon. Albert C. Ritchie, Governor of Maryland, planted a tree in memory of Horatio Sharpe, one of the proprietary governors of Maryland, while evergreens were placed in front of the church by the Daughters of the Revolution in honor of Governor Ritchie. Boxwood was placed by the Children of the American

Revolution in honor of veterans of the World War formerly connected with the parish.

#### NEW RECTOR OF MEMORIAL CHURCH

The vestry of Memorial Church, Baltimore, one of the large and influential churches of the city, has called the Rev. Benjamin B. Lovett, D.D., assistant at Emmanuel Church, to be rector in succession to the Rev. William Page Dame, D.D., who is to become rector of Christ Church School, Virginia. Dr. Lovett has accepted and will take up his new duties on the first of September.

Dr. Lovett was born in Philadelphia fifty-two years ago. After graduation from St. John's College, he was ordained priest in 1899 by Bishop Paret. For the past four years he has been associated with the Rev. Dr. Birkhead at Emmanuel Church.

#### NEWS NOTES

Recent deaths in the diocese include Mrs. Frederick von Kapff, for many years treasurer of the Woman's Auxiliary, and Alexander Randal Hagner, for thirty-five years a vestryman of St. John's parish, Washington County, Hagerstown, Md.

A group of young women of St. Margaret's Church, Baltimore, have organized themselves into a Junior Service League to the Woman's Auxiliary, with the intention of receiving training and of maintaining interest in the work done by the Auxiliary.

A memorial window to Mrs. Margaret T. Sellman Long has recently been placed in the chancel window of All Hallows' Church, Anne Arundel County, over the altar of this old colonial church.

to the corporate gift of the Woman's Auxiliary, and the afternoon's to Mr. Murakami for his work.

#### CHURCH ARMY AT RICHMOND HILL

On Tuesday, May 31st, nine members of the English Church Army visited All Saints' Church, Richmond Hill. After a short service in the church, the men went to a prominent street corner for an outdoor service. After dinner, at 6 o'clock, they proceeded to several other points and held similar services. They returned to the church at about 8 o'clock, and held a very interesting service. Several of the men spoke, one giving a short account of the history and development of the Army; another giving a talk on Personal Religion, while Captain Kamm delivered a sermon which touched the hearts of all who heard him. The nine men spent the night in All Saints' parish house. There was a celebration of the Holy Communion at 7 o'clock on Wednesday. The outdoor services were interesting. The procession was led by the Rev. Henry W. Armstrong, priest-in-charge of All Saints' Church. A crucifer and acolyte followed, then the Army in double file. The American flag and the Union Jack were carried by the Army.

#### GROUND BROKEN FOR NEW CHURCH

The Ven. Archdeacon Duffield broke ground recently for a new building for St. John's mission, Springfield Gardens. The choirs of Grace Church, Jamaica, and of St. Gabriel's, Hollis, were present, with the rectors of those parishes and other clergy. The building now to be erected will later be a parish house, but the assembly hall will, for the time being, answer for a church.

CHAS. HENRY WEBB.

#### BOSTON NOTES

THE ANNUAL PRESENTATION SERVICE IN connection with the Women's United Thank Offering in this diocese took place in Trinity Church, Boston, on Thursday, June 2d. The day opened with a celebration of the Holy Communion, the celebrant being the rector of the parish, the Rev. Dr. Henry Knox Sherrill. The preacher was the Very Rev. Philemon F. Sturges, D.D., Dean of the Cathedral. At the conference in St. Andrew's Hall of Trinity parish house, the principal event was an address by Mrs. Alice I. B. Massey, one of our missionaries in the Philippines. A tea and social hour followed, and gave those present an opportunity for meeting some of our U. T. O. missionaries who happened to be in this vicinity on furlough. The total amount of the thank offering was \$12,500.

#### BISHOP OF WESTERN NEW YORK VISITS BOSTON

Notable among the many visitors to the diocese at the present time is the Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York, who preached in the Cathedral on the evening of Sunday, May 29th. On Thursday evening, June 2d, he was the honor guest at a reception in the parish rooms of the new St. Stephen's Church, and delivered an address. This was the opening event in a week's festivities in connection with the consecration of this church, as noted last week.

Christ Church, Quincy, celebrates on Whitsunday the two hundredth anniversary of the formation of the parish. Bishop Slattery has promised to preach at the morning service. In the evening the address will be delivered by a former rector, the Rev. Dr. William E. Gardner, now rector of the Church of the Messiah.

## Dean Sargent Preaches at Commencement Exercises of Cathedral School, Garden City

### Woman's Auxiliary Meeting— Break Ground for Church at Springfield Gardens

The Living Church News Bureau  
Brooklyn, June 4, 1927

THIS IS THE SEASON FOR CLOSING EXERCISES of schools, and also of various diocesan organizations whose operations are suspended in the summer time. Commencement at the Cathedral schools, and the end of the season for the Woman's Auxiliary, belong in this category. Not all the life of the diocese, however, becomes dormant in summer; in certain respects the summer is the most active period of the year.

#### ST. PAUL'S SCHOOL COMMENCEMENT

This was commencement week at the Cathedral School of St. Paul, Garden City. Next week the girls' school, St. Mary's, have their commencement.

On Sunday, May 29th, at the morning service in the Cathedral of the Incarnation, the Very Rev. Dean Sargent preached the baccalaureate sermon to the graduating class of St. Paul's School.

Wednesday was commencement day. After a brief service in the school chapel, the exercises were held in the gymnasium.

Dean Sargent announced the honors. J. Carleton Borden for the second time was declared head boy and was also awarded the alumni cup and the English, Latin, and Sacred Studies prizes. His brother, Wyman S. Borden, is senior monitor. The elder generation of New York Churchmen will be interested to know that these two boys are grandsons of the late Rev. J. Nevett Steele, D.D., for many years vicar of Trinity Church. Bishop Stires made the address and presented the diplomas to the graduating class, which numbered thirteen.

#### WOMAN'S AUXILIARY OUT-OF-TOWN MEETING

The annual out-of-town meeting of the Long Island branch of the Woman's Auxiliary was held Tuesday, May 31st, at the Church of the Resurrection, Richmond Hill. The Rt. Rev. Ernest M. Stires, D.D., celebrated Holy Communion, assisted by the Very Rev. G. P. T. Sargent, Dean of the Cathedral, and the Rev. Arthur R. Cummings, rector of the church.

In the afternoon the Rev. Mr. Murakami of Japan made an appeal for his work. Dean Sargent followed with a strong plea for the missionary work of the Church. He suggested copies of the *Spirit of Missions* and *The Church's Program* as birthday presents for church wardens and vestrymen. The morning offering was given



Later in the week there is to be a parish reception and social evening at which the Archdeacon of Boston has promised to be one of the speakers, together with the mayor of the city and leaders among the Protestant clergy in that community.

#### RENOVATE CATHEDRAL

The Cathedral proper is now in the hands of the builders. The work now being undertaken is the extension of the east end by cutting into the Cathedral house and building an apse. This apse will serve two purposes. It will afford room for accommodating the entire choir within the chancel, thus giving them facilities for hearing the organ which has hitherto been done only with utmost difficulty. This will also greatly enhance the ecclesiastical dignity of the church. The main purpose for this apse, however, is, that it may be a fitting setting for the altar and reredos. These are to be erected as a memorial to the late Dean Rousmaniere. The Sunday services are still being continued in the Cathedral, arrangements having been made for this to be done with comparatively no inconvenience. But the Cathedral is necessarily closed during the week. The week day services, however, are not discontinued but take place in the crypt. The Cathedral organ has been taken apart and is to be rebuilt on either side of the reconstructed choir. The pulpit and choir stalls are all to be removed, and the new furnishings are to be more in keeping with the general architectural lines of the church.

#### MISCELLANEOUS

An old historic house in Lexington has recently been purchased as a rectory for St. Anne's Church.

The parish of All Saints', Belmont, has recently acquired the highest site in Belmont, including the large mansion standing upon it. This mansion is to be turned into a parish house with reasonably little alterations, and the coach house adjoining is to be converted into a very convenient auditorium. Certain small lots on this estate will later be sold, but the principal section will be retained as the ultimate site for the church when the time arrives for rebuilding.

REGINALD H. H. BULTEEL.

#### PHILADELPHIA NOTES

PHILADELPHIA—Some 4,000 gathered on the hundred acre Cathedral site in upper Roxborough, Saturday, May 21st, when Bishop Garland conducted the first religious service there, and made known some of the plans for the project. The Church Club made the arrangements, and its members and the women of the Cathedral League, with some hundreds of children, keeping Liberia Day, were augmented by many of the clergy and laity. The Bishop reviewed the various plans for using some existing church building, or for a building on the parkway in town: and the final decision to buy this large site, in what is expected to be the center of population of the diocese within fifteen years. He announced a plan of memorial acres at \$5,000 each, and an equal sum for endowment. He also intimated that the Bishop's residence might be located there within a few years. Services will be held on the same site on two Sunday afternoons, June 26th and July 3d, such as have been held on the parkway in former years.

#### DIOCESAN ALTAR GUILD

The altar guild of the diocese now unites the parish altar guilds by memberships corporate as well as individual;

and marked the change by a gathering June 1st of 274 representatives from sixty-four parishes at the Church Woman's club, 134 S. 22d Street. Fr. Hughson made a devotional address before supper, and there were prayers in St. James' Church afterwards.

Exhibits showed work done and equipment furnished for the city mission, and for other chapels and missions.

#### PROF. J. A. MONTGOMERY ADDRESSES CLERICAL BROTHERHOOD

Prof. James A. Montgomery recently told the clerical brotherhood of two Chinese Christian monks, contemporaries of Marco Polo and Jenghiz Khan, one of whom became Patriarch in Persia, and sent the other to Europe to make an alliance between the heathen Mongols and the Franks to conquer the Moslem and recover Jerusalem. A condition offered was that the Mongols, who had conquered and unified the greater part of Asia, would embrace Christianity. Columbia University Press will issue in book form his translation of the Life of Yamabalaha.

#### REQUEST TO ST. MARY'S CHURCH, HAMILTON VILLAGE

St. Mary's Church, Hamilton Village, West Philadelphia, is to receive \$10,000 for the care of the altar, by the will of George D. Wetherill, pioneer white lead manufacturer, and father of the Rev. Francis M. Wetherill, rector of St. John the Baptist, Germantown.

CHARLES JARVIS HARRIMAN.

#### PHILADELPHIA DIVINITY SCHOOL COMMENCEMENT

PHILADELPHIA—The annual commencement of the Divinity School in Philadelphia was held for the first time in its new and beautiful chapel, on Thursday, June 2d. Five men received certificates covering the completing of special courses of preparation for the ministry; ten received the diploma of graduation; eight received the degree of Bachelor of Sacred Theology; five the Masters degree; and one the Doctorate.

The music was finely rendered by the students and the choir of old St. Peter's Church, under the direction of Harold W. Gilbert, organist and choirmaster of St. Peter's and instructor at the school. A notable feature was the setting of a group of versicles and responses composed by Mr. Gilbert for the occasion.

The Rev. Dr. Flinchbaugh, rector of St. Stephen's Church, Wilkes-Barre, was the preacher, and his strong and direct message on the text "Come ye after Me, and I will make you fishers of men." deeply impressed all present.

The commencement was marked by a series of announcements indicating the steady realization by the school of its program of development: the foundation of a new prize for the member of the junior class showing greatest improvement in the use of the voice in public speaking, given by William Ellis Scull; the endowment, completed or in process, of six stalls each providing for the education of a student; and the endowment of two professors' stalls. The announcement of the latter gifts was made by Dr. Flinchbaugh on behalf of the diocese of Bethlehem. One of these is the gift of F. M. Kirby of Wilkes-Barre, who has sent his check of \$100,000 for the purpose—a notable and most timely benefaction. The other is provided through the undertaking now nearing completion under Dr. Flinchbaugh's guidance for the

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endowment by popular subscription in the diocese of Bethlehem of the Ethelbert Talbot Chair of Biblical Learning.

Vacancies in the governing boards of the school were filled by the election of the Rt. Rev. N. S. Thomas, D.D., as an overseer; and F. M. Kirby of Wilkes-Barre, and Monell Sayre of New York, as trustees.

It was also announced that Bishop Thomas would become canon of the Collegiate Chapel of St. Andrew (the chapel of the school) and take up residence on or near the campus in October. Bishop Thomas' coming to the school is of particular interest. Before his election as Bishop of Wyoming, he had been for some years instructor in pastoral care. When it became known, a month ago, that Bishop Thomas was resigning as Bishop of Wyoming, his friends here at once determined to ask him to give his interest and his gifts again to the work of the school. A tentative proposal was made to him; which, on the acceptance of his resignation by the House of Bishops at its meeting on June 1st, Bishop Thomas has accepted—to the great delight of all the friends of the school.

**NATIONAL JUBILEE OF LENTEN OFFERING**

[By Telegraph]

PHILADELPHIA—Nearly fifty dioceses and missionary districts were represented Sunday afternoon, June 5th, at the Academy of Music, Philadelphia, at the national jubilee anniversary of the Lenten offering. The total amount presented was \$546,642, an increase of \$54,000 over last year. Reports were read from every diocese except one, and from many fields overseas. Twenty-six bishops were present. The Most Rev. John Gardner Murray, D.D., the Presiding Bishop, the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, and the Rt. Rev. Walter H. Overs, Ph.D., were the speakers.

The offering was presented at a special altar on the stage with 400 vested children's choirs. Thirty-six hundred people taxed the capacity of the building.

**WORK IN CHINA CONTINUES**

NEW YORK CITY—Bishop Graves, writing on May 2d from Shanghai, says:

"I confirmed a class of fifteen yesterday at St. Paul's. Owing to the troubles, they are not able to carry on their services in the new church and so have gone back to their old quarters in Shantung Road temporarily. It was a good service and the church was full. I always appreciate the work of the English Church Missionary Society when I confirm a class at this church. The congregation, you will remember, was originally C. M. S. and was transferred to us. You can see the traces of the thorough work that was done in the way the rector, the Rev. H. Y. Yao, preaches and the way the congregation follows the lessons and epistle and gospel in their Bibles.

"On the St. John's Compound there are various religious activities which are exceptional. Every Sunday a parade service of the British troops is held in the assembly room at St. John's.

"Our six o'clock Sunday evening service at St. John's is very much larger than usual because of the people from Hankow and Anking, and we have a choir of men and ladies from up river and from our own mission which adds greatly to the heartiness of the service. I am in con-

stant touch by mail with the Chinese at Nanking, Yangchow, Zangzok, Wusih, and Soochow. Where the clergy have been able to stay, or have returned, services go on much as usual, and in the other places the catechists do what they can to keep things going. Nothing has encouraged me more than the way in which our Chinese have shouldered responsibilities."

**CONVOCATION OF PORTO RICO**

SAN JUAN, P. R.—The twenty-first annual convocation of the missionary district of Porto Rico met at St. Luke's Church, Puerta de Tierra, San Juan, on Tuesday, May 17th.

The convocation opened with a celebration of the Holy Eucharist, after which the business sessions were held. Delegates to the provincial synod were elected at this session also, the Rev. Aristides Villafane receiving the highest number of votes, thereby entitling him to represent the district at the coming synod in November, with expenses paid.

No delegates were able to come from the Virgin Islands. The next convocation will meet at All Saints' Church, St. Thomas, V. I., sometime in January, 1928.

**CONVOCATION OF NORTH DAKOTA**

FARGO, N. D.—Rural work was stressed at the forty-third annual convocation of the Church in North Dakota. Conferences on this subject were led by the Rev. H. W. Foreman, national secretary for rural work, Jamaica, N. Y.

On May 16th all convocation business was cleared away and the rest of the time, until the 18th, was used in conferences on religious education, foreign-born work, field service, and rural work. Miss Frances H. Withers, Percy J. Knapp, and the Rev. Harwood Sturtevant of Racine, Wis., conducted the conference periods.

The Bishop was the celebrant at the opening service on Sunday, May 15th. The officers of the convocation were reelected, and the Rev. T. A. Simpson of Valley City was elected registrar.

**MEMORIAL FOR LATE BISHOP LEIGHTON COLEMAN**

WILMINGTON, DEL.—Bishop Cook made an appeal for the proposed erection of a church in memory of the late Bishop Leighton Coleman at the seventy-third semi-annual dinner of the Church Club of Delaware, held in the DuPont Biltmore Hotel of Wilmington, Wednesday evening, May 25th. Already two units of the memorial have been erected and are in use, the rectory and the parish house. It is expected that the erection of the church will begin within a few months.

The special guest of the evening was Dr. John Rathbone Oliver, of Johns Hopkins University, Baltimore, who spoke of the prevalence of fear, conscious and unconscious, which forms the cause of so many of the physical and mental maladies from which the human race suffers. Out of a long experience with nervous patients he gave as the result of his observations, carefully tabulated, the Christian faith as the only cure he had met for the conquest of the spirit of fear.

The retiring president of the club, Harry V. Holloway, state superintendent of public instruction, introduced as his successor, Macmillan Hoopes.

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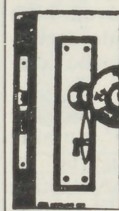


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### COMMENCEMENT OF ST. MARY'S SCHOOL, RALEIGH

RALEIGH, N. C.—St. Mary's School, Raleigh, the diocesan school for girls of the Carolinas, closed a very successful year with the commencement exercises on May 31st. The commencement address was delivered by Dr. E. C. Brooks, president of State College. The diplomas were presented by the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina. The graduating class numbered thirty-three, and nearly an equal number of certificates were given to girls who had completed some of the special courses.

The final exercises began on the previous Saturday night, when Twelfth Night was presented by the Dramatic Club in the auditorium. On Sunday the baccalaureate sermon was delivered by Bishop Maxon of Tennessee. Monday the class day exercises were held in the grove. Many of the alumnae were present, and the annual alumnae meeting was held in the afternoon. At night, a concert was given under the direction of W. H. Jones, director of music in the school.

St. Mary's is the largest Church boarding school for girls in the country, and with its high standards and consistent ideals, it has played a large part in the development of the Church throughout the South.

### ST. ALBAN'S COMMENCEMENT

SYCAMORE, ILL.—Saturday and Sunday, June 4th and 5th, were observed as Commencement Days at St. Alban's School, Sycamore. The senior dinner on Saturday evening was complimentary to Alfred Everett, senior master, who is to study at Columbia University for one year. At the commencement exercises on Sunday, the Hon. Charles Lemuel Dibble, D.C.L., of Kalamazoo, Mich., addressed the senior class.

### COMMENCEMENT OF GAUDET SCHOOL, NEW ORLEANS

NEW ORLEANS, LA.—Before a throng that filled the auditorium, commencement exercises of the Gaudet Normal and Industrial School, New Orleans, were held Friday afternoon, May 27th. The Gaudet school is maintained by the Church, aided by the Community Chest of New Orleans, for the education of Negro boys and girls.

The Rev. Matthew Brewster, D.D., rector of St. Andrew's Church, New Orleans, and vice-chairman of the board of trustees of the school, was the speaker. Essays were read by two members of the graduating class, who received high school diplomas, and eighth grade certificates were awarded ten children who completed that grade.

Of particular interest was the demonstration given by the home nursing classes, the older girls showing the results of thorough training in the making of beds, the care of invalids, and domestic duties, by actual tests.

### THE RACINE CONFERENCE

RACINE, WIS.—The Racine conference for Church workers will open on June 27th. Dean Peter C. Lutkin of Northwestern University School of Music will be in charge of all music at the conference; the Very Rev. R. S. Chalmers, Dean of the Cathedral of St. Matthew, Dallas, Tex., will be chaplain; and the Rev. H. L. Bowen, rector of St. Peter's Church, Chicago, will have charge of the noonday addresses.

### SOCIAL WORK CONFERENCE, CINCINNATI

CINCINNATI—A nine weeks' course in social work for candidates for holy orders and the junior clergy will be held in Cincinnati from July 1st to September 1st. It constitutes an extension to the training offered by any of our seminaries in a department vital to the pastorate and not yet provided for in theological curriculums. Arrangements have been completed for candidates to take place upon the staffs of representative social agencies, and with the Cincinnati City Mission, and with the Juvenile Court. In addition, opportunity will be provided for regular Sunday duty in conducting services in the churches of the convocation.

The leaders of the conference will be William S. Keller, M.D., director; Eric W. Gibbard; the Rev. Dr. Frank H. Nelson of Christ Church, Cincinnati; the Rev. Gilbert P. Symons, rector of Christ Church, Glendale; the Rev. Warren C. Herrick, of Christ Church, Cincinnati; the Rev. Canon Charles G. Reade of St. Paul's Cathedral; and Oscar E. Rupp.

### NEED OF NEW YORK CITY MISSION SOCIETY

NEW YORK—The City Mission is confronted with a serious dilemma in not being able to provide its customary temporary lodgings for homeless men and women in emergency, such as they have generally been able to do at St. Barnabas' House. In the new wing of the house, where small rooms were recently installed through the generosity of two interested donors, there are eighteen additional beds available, but thus far the society has not been able to finance the maintenance and care of those beds. There are applicants for the assistance, but it would require an additional \$12,000 per year to provide for the necessary expense. The City Mission is asking for assistance. Donations may be sent to Harry P. Robbins, treasurer, 38 Bleecker Street, New York City.

### WAYNESVILLE, N. C., CELEBRATES ANNIVERSARY OF RECTOR

WAYNESVILLE, N. C.—On Sunday, May 22d, Grace Church, Waynesville, celebrated the completion of twelve years of service of its rector, the Rev. Albert New. The Bishop of the diocese, the Rt. Rev. Junius Moore Horner, D.D., was unable to be present, but sent a telegram of greeting to the rector.

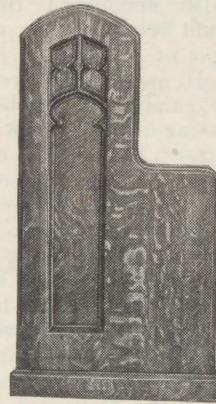
Mr. New came to the parish in 1915 from Grace Church, Weldon, Halifax County, where he was rector for over three years. His first constructive task was the elimination of an old debt of \$1,000. Then came the new pipe organ—the first in Waynesville—and the introduction of a vested choir. This was followed in quick succession by the further embellishment of the church with new electric fixtures and many other improvements. Then \$6,000 was raised for a new parish house, the former one having been destroyed by fire before Mr. New became rector.

The rector's policy throughout has been to "pay as you go" and contract no debts for future rectors to meet. Over \$13,000 has been contributed to the rector for these various improvements during the twelve years.

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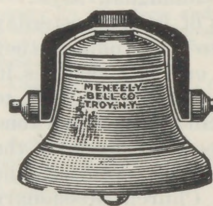
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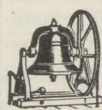
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**MEMORIAL TO ELLIOT WHITE  
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MANTOLOKING, N. J.—Choir boys and acolytes who knew the late Rev. Elliott White when he was at St. James' Church, Long Branch, N. J., Grace Church, Newark, St. Mark's, Philadelphia, and while he was canon in Fond du Lac, are hoping to build a memorial to him, in the form of a little infirmary at Camp Nejecho, Mantoloking, on the New Jersey shore. Gifts for it may be sent to the Rev. Robert Williams, Trinity Church, Princeton, N. J.

Church influence is the distinguishing characteristic of the camp, for which a beautiful little sanctuary, with its altar dedicated to St. Pancras, the boy-martyr, affords a fitting center. There are short devotions every morning and evening, and the Holy Communion on Sundays and other holy days.

**ACOLYTES' FESTIVAL  
OF MILWAUKEE DIOCESE**

DELAFIELD, WIS.—The fourteenth annual acolytes' festival of the diocese of Milwaukee was held on Wednesday, June 1st, at St. John's Military Academy, Delafield. Supper was served at 6:30 o'clock, at which time Col. R. F. Farrand, president of the Academy, welcomed the visiting clergy and acolytes. Full dress parade by the Academy cadets followed at 7:15. Solemn Evensong was sung in the Victory Memorial Chapel at 8:00 o'clock by the Rev. F. F. Snow, rector of St. John Chrysostom's Church, Delafield, assisted by the Rev. H. R. Bell, as deacon, and the Rev. W. E. Berger, as subdeacon. The preacher was the Very Rev. C. S. Hutchinson, D.D., Dean of All Saints' Cathedral, Milwaukee. Twenty-six clergy and about 170 acolytes took part in the solemn procession at the close of the service.

**WILL GO TO BAGUIO**

SHANGHAI — The Rev. Edmund L. Souder of our Hankow mission has sailed for the Philippines where he will have residence during the next half year at Baguio, taking the work of the Rev. George C. Bartter while the latter is absent on furlough.

**DELAWARE YOUNG FOLK  
DISCUSS RELIGIOUS EXPERIENCE**

WILMINGTON, DEL.—A unique presentation of spiritual life was made to the young people of Delaware at their annual conference held in Old Swedes' Church, Wilmington, Sunday afternoon and evening, May 23d. The general question, Does Your Religion Go Far Enough For Fun, was discussed by the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York City. Three young people of his congregation, Miss Mary Reynolds, Harvie Zuckerman, and Thomas Thompson, assisted in the discussion.

At a special service in the church, prior to the informal conference in the parish house, Mr. Shoemaker spoke on A Religion of Experience. He said that religion ought to be able to be put into terms that young people of today could understand.

Vital, real experiences of religion that make it a high adventure were told by Miss Reynolds, Mr. Thompson, and Mr. Zuckerman.

**KALAMAZOO CONFERENCE**

KALAMAZOO, MICH.—The faculty of the Kalamazoo Conference, to be held from July 2d to 9th, will include the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan; the Very Rev. Charles E. Jackson, Dean of St. Mark's Pro-Cathedral, Grand Rapids; the Ven. Lincoln R. Vercoe, Archdeacon of the diocese; the Rev. William G. Studwell, rector of St. Thomas' Church, Battle Creek; the Rev. Gordon M. Reese, Vicksburg, Miss.; the Rev. W. S. A. Larter, rector of St. Andrew's Church, Big Rapids; and the Rev. G. P. Symons of Glendale, Ohio.

**NEW CASTLE, DEL.,  
KEEPS OPEN HOUSE**

NEW CASTLE, DEL.—Three years ago the members and friends of Immanuel Church, New Castle, the mother church of the diocese of Delaware, opened some dozen or more of their old colonial homes, and invited those who were interested to visit them on a given afternoon. Several features were combined with the afternoon, such as the sale of antiques, and a small admission fee was charged for the benefit of the upkeep of the old church. There was such a demand for its repetition that the day was again observed last spring, and again the interest was such that it was repeated this year. It was, after this year's experience, decided to make it an annual event.

The proceeds this year amounted to over \$2,500, which, after paying off the remaining debt for recent improvements in the property, will be used toward the painting and repairing of the parish house.

Several of the houses belonged to members of the Presbyterian Church, the officials of which opened their own building during the afternoon and kept some old pieces of silver on display. In appreciation of this courtesy the parish guild of Immanuel Church donated \$100 to that congregation.

**NEW CHURCH HOME FOR AGED,  
SHIPPENSBURG, PA.**

SHIPPENSBURG, PA.—On Tuesday, May 17th, the Shippensburg Episcopal Home for the Aged was formally opened in connection with the spring meeting of the Woman's Auxiliary of the archdeaconry of Harrisburg. The trustees have temporarily rented the unused rectory of St. Andrew's Church, Shippensburg, which adjoins the church building. The prayer of dedication was said by the Rev. George D. Graeff, of Chambersburg, who has charge of St. Andrew's Church.

The home opened with an endowment of \$20,000, given by Mrs. Phillips of Shippensburg, and Mr. Athertown of Philipsburg. The home will be available for persons sixty-five or more years of age, preference being given to communicants of the Church in the diocese of Harrisburg.

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### MISSION AT BONTOC, P. I., APPEALS FOR FUNDS

BONTOC, P. I.—All Saints' mission was established in Bontoc in 1903. With Samoki situated directly across the river, it has the largest community among the Bontoc Igorots. These people are extremely conservative and stubborn, and little can be done with the adult. The work of All Saints' mission has had to be done entirely among the children. Progress has of necessity been slow, but the work has been growing upon the firm foundations laid by the first priest in charge, the late Rev. Walter C. Clapp.

No mission of any other religious body has sent out so many boys and girls to work among their own people, as has All Saints. Nor has their work been confined to the Bontoc Igorot alone. The new work in Balbalasang and its out-stations among the Kalings and Tinguians is an offshoot of the mission in Bontoc, begun at the earnest desire of boys who had attended school at Bontoc, lived in All Saints' mission dormitory, and had been baptized and confirmed in the mission chapel.

The present chapel will become the side chapel of the permanent church which they hope some day to erect. This small chapel was erected in 1910, but has now become utterly inadequate for the Sunday morning services. Many a time the priest has seen the people of his congregation come to the chapel only to find they could not even obtain standing room on the porch in front, and has seen them return home.

The mission is now appealing for \$10,000 to build a permanent church. It is time that the Church at home became awake to the importance of going ahead and quickly finishing this church in Bontoc. The capital of the mountain province, Bontoc, next to Baguio, is the most important town of that province.

The offering at the anniversary service in St. Paul's Cathedral, Buffalo, at the celebration of the twenty-fifth anniversary of the consecration of Bishop Brent, was added toward the completion of this fund for the Bontoc church. It is owing to Bishop Brent that the mission is in Bontoc. He was the first to go up there in 1902 to establish a mission at that point, placing in charge the Rev. Walter C. Clapp.

### FOND DU LAC ACOLYTES' FESTIVAL

MANITOWOC, WIS.—Neighboring clergy of the dioceses of Fond du Lac and Milwaukee are invited to the fourth annual acolytes festival and Corpus Christi observance of the lake shore counties of the diocese of Fond du Lac, to be held on Sunday, June 12th, at St. James' Church, Manitowoc. The Rev. Carl William Bothe of Stevens Point will be the preacher. Visitors are requested to notify the rector of St. James' Church, the Rev. B. O. Reynolds, if they intend to stay for supper.

### BIBLES FOR WEST POINT CADETS

NEW YORK—The American Tract Society made its fifty-sixth annual presentation of Bibles to members of the graduating class at West Point Military Academy on Sunday, May 29th. The Rev. Edwin Noah Hardy, Ph.D., executive secretary of the society, made the presentation.

### WESTERN MICHIGAN ACOLYTE MEETING

KALAMAZOO, MICH.—The annual meeting of the diocesan guild of servers of Western Michigan was held on the evening of Ascension Day, May 26th, in St. Luke's Church, Kalamazoo. The service was in charge of the chaplain of the guild, the Rev. William G. Studwell, rector of St. Thomas' Church, Battle Creek. The Rt. Rev. John N. McCormick, D.D., Bishop of the diocese, expressed in a most forceful way his appreciation of what is being done.

The guest preacher of the evening was the Rev. Hiram K. Douglass, rector of the Church of the Messiah, Detroit, who preached a most helpful and inspiring sermon for the young men, reminding them of their responsibility as servers in the sanctuary of God, and also calling their attention to the fact that worship is a privilege extended through the mercy of a loving Father.

### GIFT TO DU BOSE SCHOOL, TENNESSEE

MONTEAGLE, TENN.—Du Bose School, Monteagle, has just received from the will of J. D. and S. B. Patten of Cleveland, Tenn., \$2,000 toward the endowment of the school.

The students work among the mountain people of Tennessee, going to communities where there is no church or organization holding services. They would like to get, if possible, a little portable organ, "that could be moved about on one shoulder."

### THE CHURCH IN FOREIGN LANDS

KYOTO FINDS WAY TO REDUCE BUDGET. When the notice that reduction in the budget must be made reached Bishop Nichols in Kyoto, Japan, he called together his council of advice and explained the necessity of reducing the appropriation by one and three-quarters per cent. The council worked over the schedule of appropriations with the Bishop and did its best to reduce expenditures for various good enterprises. Still the total was less than the reduction required. Then the American missionaries were consulted, and all agreed that their salaries should be reduced in order to make up the difference. Mention has already been made of the generous way in which missionaries in Japan have contributed to the deficit. Now in addition to that they give up something they had intended to do for recreation, or perhaps some object they had long desired, and cut down their salaries to meet the general Church budget.

Two NEW Italian missions, at Garfield and Hackensack, N. J., in the diocese of Newark, have assumed, just as any other parish, their nation-wide quota for 1927. So has the Hungarian parish at Franklin Furnace. This latter parish expects to be self-supporting within a few years.

VIRGINIA now has ten fully accredited high schools for Negroes, supported by public funds. There are also ten fully accredited private high schools for Negroes in the state, a total of twenty, where ten years ago there was not one.

BISHOP MOSHER confirmed twenty-six Chinese in one month last year in St. Stephen's Chinese Mission, Manila.

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### THEODORE CANFIELD HUDSON, PRIEST

PAYNESVILLE, MINN.—The Rev. Theodore Canfield Hudson, M.A., rector emeritus of St. Stephen's Church, Paynesville, died at his home in Paynesville on May 23d, after an illness of several months. The burial service was held in St. Stephen's Church on Ascension Day. The Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, officiated, being assisted by the Rev. Dr. Kramer, warden of the Seabury Divinity School. Several clergy of the dioceses of Duluth and Minnesota were also present in the chancel. Interment was at Sauk Center.

The late Rev. Mr. Hudson was born in Janesville, Wis., the son of Judge Hudson, the first territorial judge of the Dakotas. He was graduated from Racine College in 1874, and from the Seabury Divinity School in 1877, in which year he was ordained to the diaconate and the priesthood by Bishop Whipple. His entire ministry was spent in missionary work in Minnesota. He served successively at Sauk Center, Morris, Mankato, and Fairmont, and in 1895 became rector of St. Stephen's Church, Paynesville, retiring as rector emeritus in 1922.

He is survived by his widow and six children, a brother and sister.

### CHARLES A. MARKS, PRIEST

NORWALK, CONN.—The Rev. Charles A. Marks, rector emeritus of St. Matthew's Church, Wilton, died recently at the home of his son-in-law and daughter, Dr. and Mrs. Frederick J. Morrison, Norwalk, in his seventy-sixth year.

The late Mr. Marks was born in New Haven on July 19, 1851. He attended Union College in New York and later the Philadelphia Divinity School. Bishop Stevens ordained him deacon in 1879 and priest in 1880. After serving successfully at St. Andrew's Church, West Philadelphia, and at St. Peter's Church, Hazelton, Pa., he became rector of St. Matthew's Church, Wilton, which cure he held from 1907 to 1919, then becoming rector emeritus.

The Rev. Mr. Marks was a thirty-second degree Mason and a member of several other fraternal organizations. He is survived by two sons, Charles E. Marks of Yonkers, N. Y., and A. A. Marks of Clifton, N. J.; two daughters, Mrs. E. Jeanette Marks Burt of Fall River, Mass., and Mrs. Lucy Marks Morrison of Norwalk, Conn.; also one brother, George E. Marks of Sound Beach, Conn.

### AMONG THE MAGAZINES

"In our mission work in China we should follow the example of St. Paul in his mission work in Asia Minor" writes the editor in the May number of the *American Church Monthly*. We should turn over our mission work to the direction of the Chinese. St. Paul established churches in every city but did not bring them collections from the older churches in Palestine, but collected from them for the poor Jewish saints in Jerusalem. The

editor criticizes the Jesuit Father Moore for his attack upon Bishop Temple in a recent Roman Catholic publication. "If there is one kind of Catholic theological writer that especially exasperates us, it is the Catholic who stoops to unfair and uncharitable methods of controversy." We wonder if the editor himself has not fallen into this error when he writes on A New Spiritual Director at Yale, the Rev. Elmore McKee, whom he sharply criticizes. The Rev. Randolph Ray, of the Little Church Around the Corner, writes Of the Stage. It is, he thinks, "getting more than its just share of blame for the condition of the world's morality." Commercialism and censorship are the two forces which threaten the modern stage. "The good play runs just as long as it is supported, the bad play can run no longer." Professor Manning of Columbia, writing on Religion and Nationalism, thinks we need not "internationalism or antinationalism, but a real supernationalism. . . . It is only as the different nations approach to the spiritual center of the universe that they really approach one another. . . . The Church must rid itself once and for all of the imperial idea and seek its union in the decrees of the Councils." An English army chaplain, Mr. Worley, thinks "the solution of the problem of Bolshevism must precede, as it will certainly condition those other things which now are agitating the minds of Church people." He does not make it clear just how this is to be done, but he thinks "the task must be undertaken very quickly." Of Lourdes

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Mrs. Christine Smith says, "Only a small proportion of those who come for healing obtain it, but it is impossible to believe that anyone goes to Lourdes tortured in body or soul without finding some surcease of sorrow." In his article, Fossils and Fundamentalists, the Rev. G. H. Richardson of Lead, S. D., concludes that "geology and paleontology are two new chapters in the record of God's revelation to our intellectually restless age." Altogether the *American Church Monthly* in this number does not quite come up to its usual standard.

NEWS IN BRIEF

**HARRISBURG**—Trinity parish, Shamokin, is building a commodious new parish house. Not including the equipment, it will cost about \$40,000. The rector is the Ven. P. H. Asheton-Martin.

**MARYLAND**—The final returns of the Lenten offering for missions from the Church schools of the diocese show that the sum of \$20,905.22 has been received. This is an increase of more than eleven per cent over last year.

**NEWARK**—Armenians and Assyrians are among the members of St. Luke's Church, Paterson. A recent confirmation class of eighteen included four Assyrians, two Armenians, and one Italian. Some of the most active members of the Y.P.F., both men and girls, are of foreign parentage.

**NORTH DAKOTA**—A beautiful window was dedicated in Grace Church, Jamestown, by Bishop Tyler, Sunday, May 22d. It is a memorial to the late Hon. Benjamin S. Russell, senior warden of Grace Church and a man prominent in the early history of the Church in North Dakota. The Rev. N. E. Elsworth is rector of Grace Church.

**NORTHERN INDIANA**—Trinity Church, Peru, was consecrated on the Bishop's annual visitation on the fourth Sunday after Easter, May 15th. At the eight o'clock Eucharist the rector was the celebrant and the Bishop confirmed a class of seven, who made their first communion at that time.

**NORTH TEXAS**—The Rev. Frederick A. Foster, formerly of Carthage, Mo., was instituted May 22d as rector of St. Andrew's Church, Amarillo. Every parish and mission in the district is now provided with a minister.—The Rev. F. H. Stedman, priest-in-charge of Big Spring, Colorado, and Sweetwater, celebrated, on Ascension Day, the twentieth anniversary of his ordination. He turned over to the Bishop, the Communion alms as the nucleus of a fund for the education of a young man in North Texas for the ministry.

**BISHOP VINCENT** tells of a woman too much crippled by rheumatism to walk, who is driven to church and sits in her car near an open window where she can hear the music and the sermon.

**NINE SYRIAN CHILDREN**, "bright scholars, charming in manner, generous to a fault," gave \$14 in their Lenten mite boxes in St. Luke's Mission, Caribou, Maine.

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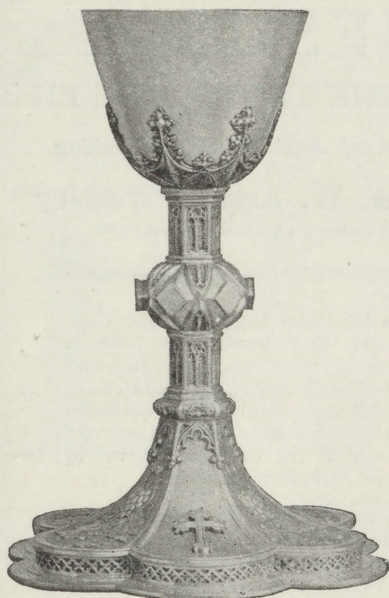
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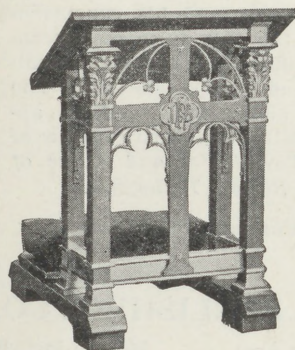
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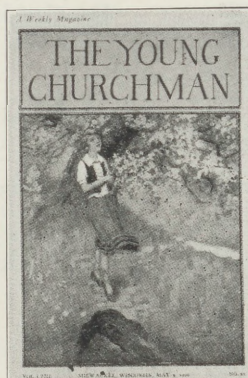
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