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The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, JUNE 4, 1927

No. 5

Psychologism or Common Sense

EDITORIAL

The Church and Marriage

RT. REV. CHARLES LEWIS SLATTERY, D.D.

The Church in South India

REV. W. S. HUNT

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EDITORIALS & COMMENTS

Psychologism or Common Sense

WHO can ever forget the joys of his psychological spring-time? Not the dawning of his conscious experience—that we have all forgotten long since—but we mean the dawning of his scientific study of that experience. There was a radiant charm about the vivid, close-at-hand observation of our most ordinary behavior, with its warmth and intimacy, its concrete, colorful reality. Some of us may have had the privilege of seeing ourselves on the moving-picture screen in a local show: that thrill that comes once in a lifetime (if that often) must be something like the thrill of seeing ourselves through the psychological microscope, which most of us have had often enough in these days. The normal person has an absorbing interest in the physiological symptoms observed in his own body; the psychological study of his behavior, unless it is very stupidly taught him, is almost as fascinating.

And it accounts for so many things in our queer human nature. The absurdities and illusions of our seeing things, not as they are but as we feel they ought to be, the unreasonableness of habit, remembering, forgetting, and remembering again, losing names, constructing mechanisms to prevent our doing what we do not want to do, thinking we mean one thing when we really mean something else, going to sleep and waking up as the same person we were before we went to sleep, symbolizing, compensating, rationalizing over the great, deep stream of our unconfessed heart's desires—all these take their turns in the spot-light, and we enjoy them hugely, because we can label and classify them and account for so much in that light.

But along with the fresh fascination comes a new humility and a new consciousness of power. It is a bit humiliating to find that a calf's brain will do excellently for purposes of observation as a substitute for a human one, and the kick of a frog's leg, without any brain, will illustrate what we can do by way of reflex action. And if we think we reason, and cherish high ideals, and live a spiritual life, the study of our elementary urges shows us what a seamy side there is to it all. We find we are not so very rational, moral, or spiritual, as we had assumed.

Wholesome enough is this humility so far. And at once there comes a discovery that by working humbly with the material we have, as psychology reveals it, we have got hold of an instrument of great power. It

is now such a commonplace that we forget how bright and new it really is, this harnessing-up of psychology to the practical purposes of our life: you must know some psychology in order to have any success in teaching, learning, salesmanship, politics, medicine. For the whole practice of religion, psychology is so useful as to be by this time indispensable. Ethical study of the present differs from that of the past in nothing so important as in the incorporation of psychological material into the ethics of the present. There is a widespread notion that if you work on people with this splendid new instrument, you can make them see, believe, like, buy, and do generally just as you please.

This science punctures our bumptiousness, and enlarges our efficiency.

But when it lies around loose, like tacks spilled on the floor, it punctures more than our bumptiousness, and it may spoil our efficiency. For there is a strong tendency of psychology, as she is popularly learned, to puncture almost everything. Logically, it should puncture itself, but it has not done so as yet; perhaps that is reserved as the ultimate blow-out.

It is a powerful solvent of many of our beliefs. It dissolves "pure reason" by concentrating on the physiological process of reasoning; it catches us cheating, guessing, bluffing, throwing dust in the air, dragging red herring across the trail, making the wish the father to the thought, going through the motions, and calling it by the high title of Truth. So, when caught, we may come to feel that there is no truth: there is only a search for a nice place for the nervous system to rest in, or a nice outlet for our irritated energy.

Personality is dissolved in the same way. Alas for the ego! It melts into a complex of urges, or a stream of consciousness and unconsciousness without any self at all. Moral freedom and responsibility—oh, not as theory simply, but in deadly practical earnest—are dissolved: we do what we do because of our psychological make-up; there is a psychological explanation for every heroic act and for every crime; it is all inevitable, an event in the irresistible stream. The psychological dissolution of responsibility is now a famous method of legal defense in murder trials. To understand all is to pardon all: this old proverb gets the meaning that to have a psychological explanation of all is to pardon all by dropping the idea of personal responsibility.

BUT the most devastating results of present-day understanding of psychology are to be seen and heard of all about us; psychology has become the great solvent of religious experience. Day after day one meets with the lament of someone who used to be devout and spiritual, with an inward sense of the friendship and nearness of God, but who has come to feel that "all that is simply psychology," "just mob-psychology," "just sex-psychology seeking compensation," and so on. It would not be so remarkable if it were only a case of revivalism, or of mysticism, which everybody knows is extremely open to the psychological criticism; but it has spread to all sorts of religious experience, even the mildest appreciation of the attractiveness of God.

It is an ironical sort of revenge that psychology is taking upon those who based all religious belief on the psychology of religion. Start your theology, they said, with a study of actual religious phenomena, the feeling of conversion, the feeling of utter dependence, the feeling of the peace and love of God, the feeling of re-awakened energy, and base your theology on that; so you can keep your theology in a little love-nest of its own, where cold, hard, intellectual criticism cannot touch it. But now psychology herself will not have it so; she will not be landlady to theology; she has no room to let to such a tenant; she does business not with truth but with satisfaction, and not with right but with smooth-running energy. She herself says that whatever is psychological is defenseless against the charge of self-deception. "I'm so afraid I'm just fooling myself!" is the plaint of many who want to be religious, but cannot shake off the psychological obsession. It is like a malarial infection, and just as hard to fight off, just as elusive, just as deadening, as is that.

In all these things, psychology-as-is tends to dissolve not only the high-flying forms of intellectualism, not only the extremes of spiritual soaring, not only faith, hope, and charity, but *common sense*. In all these things, it is not strictly the science of psychology that so acts as a solvent, but psychology over-reaching itself, going on from a very respectable science to a very bob-tailed philosophy. When psychological categories are taken as the final and decisive categories, the thing has become a philosophy. And when you take the scientific findings of psychology as your whole philosophy of life, your philosophy is of course skepticism. It is this use of psychology as a philosophy that some of the present-day Germans (if we understand them aright) are labeling *Psychologismus*. Our grievance is not against psychology, after all, but against this *psychologism*.

AS people used to be treated to the "astronomical intimidation," that is, intimidation by the thought that we are mere atoms on the most insignificant planet of the least of all possible solar systems, so now the great bogey is the psychological intimidation. And it scares us worse than does astronomy.

Against this monstrous psychological intimidation we do not know of any better defense than to take our stand with those who trust their common sense.

The Common Sense troops appear in some strange uniforms. If your first idea of them is typified by a hard-headed, unimaginative, unidealistic, stodgy sort of person, who believes that pigs is pigs but that all else is dubious, it will seem odd to find Roman Catholic apologists carrying the same banner. It is difficult to see much common sense, as such, in Transubstantiation, the Immaculate Conception, and other highly supernatural if not theoretical dogmas; certainly no Catholicism, Roman or not Roman, would hold that it was *nothing but* common sense; but down underneath all

really supernaturally revealed doctrines, and other doctrines that to some people seem so, is a sure and certain conviction of the reliability of what our senses and our normal minds tell us of the world without and the world within. The Catholic is a realist, and generally dreads idealism (in the philosophical sense) as much as materialism.

Many also of those who, from no Catholic point of view, are now concentrating their thought upon the riddle of the universe are proclaiming that the basic beliefs which are common to men are most likely to be true.

And Bishop Gore commits himself thus to the reliability of common sense:

"Within the region of this world man knows for truth what his age-long experience has verified. Again, his definition of personality is very inadequate, but he knows the difference between 'persons' and 'things'; he is sure of personal identity and personal freedom and responsibility; and if philosophers appear to be denying them, he thinks it so much the worse for the philosophers. So far again as a man shares religious convictions and has verified them in his own experience—conscious at the same time that his own experience is only part of a vast body of spiritual verification—he demands of the philosopher that he should explain the experience, correcting if need be the popular expression of it, but not explain it away. This seems to me a fair description of the attitude of common sense towards philosophy; and the claim of common sense to ignore philosophy, if it is found to be in contradiction to what has been constantly verified in experience, I believe to be legitimate." (*Can We Then Believe?* 155-6. But the whole chapter should be read.)

SO we are not ashamed to believe in common sense; in the reality of the outer world; in moral freedom; in God as the necessary ground of the whole universe; in the values of truth, beauty, and goodness, where they are experienced; and we shall not be scared by any fear that these are "nothing but psychology," nothing but seeing the inside of the instrument.

And somehow we enjoy this belief; this defiance of the intellectual super-highbrow. We revel in our defiance of that psychology that defies the world of realities. If it dons a white robe and struts before us at the witching hour in the guise of a ghost, we dare to say to it, Pooh!

Our psychological processes feel out, live out, think out, truths and values which we realize do not wholly depend on the processes by which we experience them. It would be interesting to put in parallel columns the course of *psychological* procedure of a high school student trying to prove a proposition in geometry, and over against this, the course of *logical* procedure by which it is proved to a Q. E. D. No one supposes that the validity of the logical conclusion is imperiled by the psychological gropings, grapplings, head-scratchings, wandering thoughts, and what not, which characterize the psychological process. It takes the boy half-an-hour: did the conclusion have to wait that half-hour before it could become true?

Sometimes psychologism seems to go with the notion that if you explain how anything came to be thought of, you explain the thought and thing away. But the very fact that you can stand off, more or less, and observe your psychological processes, and see their limitations and criticize their irrationality, suggests, does it not, that you already are aware of a super-psychological realm of truth and value.

It appears hopelessly bourgeois and philistine, but we believe in common sense. We believe that there are realities which would be real, truths which would be true, even if we never succeeded in muddling our poor psychological way through to them, and are true *even* though our thinking them is plainly psychological.

Otherwise psychology itself cannot be true.

THIS issue is printed too soon after that of last week was in the hands of readers for any considerable returns from our appeal for a Church fund for flood relief to be received. Most of the sums acknowledged in this issue were sent by those who did not wait for the special appeal to be made. We are confident that next week's Acknowledgments will show a generous response. We earnestly hope so, for the people of the stricken states are so burdened with their own losses and with the losses of their near neighbors that none of us will wish them to be left alone to care for the serious losses that have fallen upon the Church.

The urgent need is to make good the losses to the Church within the dioceses of Louisiana, Mississippi, and Arkansas. In order that any fund that may be placed at our disposal may be disbursed intelligently, with first hand knowledge of needs and in fairness to each of the dioceses, we have invited that well known Churchman, Warren Kearny, of New Orleans, to act as treasurer of such fund, and Mr. Kearny has promptly accepted. Whatever amounts may be sent to this office for flood relief (unless specially designated for particular work or for other funds) will, therefore, be transmitted to Mr. Kearny as treasurer, and will be acknowledged in THE LIVING CHURCH in the customary manner. They will go to him without restrictions other than may be specified by the donors. With whatever assistance from others that he may invite, Mr. Kearny will distribute this fund according to his own judgment. The fund will be a Church fund, intended primarily to relieve losses that fall upon the Church; and whether any part of it shall be used for losses of individual Churchmen, whether clergymen or otherwise, will be left entirely to Mr. Kearny's judgment. Mr. Kearny's name is so well known among Churchmen that in itself it will carry confidence of intelligent distribution of funds that may be placed in his hands; but when we add that he is also thoroughly in touch with other funds that are being raised and distributed, it will be seen that the danger of duplication is reduced to a minimum. Mr. Kearny agrees with us that there is a distinct place for a special Church fund.

In making this appeal for a fund for distribution within the three dioceses, we need scarcely say that we do it with no thought of lessening the force of any appeals for particular dioceses or localities. Many will have special interest in particular places known to them and will be entirely justified in designating contributions for such places or in entrusting their benefactions to others than THE LIVING CHURCH FUND. We need scarcely say that we desire only that the needed amounts be raised, and as promptly as possible, and have no desire whatever to divert funds from other channels.

Further reports as to conditions and damage in Arkansas and Louisiana are printed in the news columns of this issue, although the losses can neither be ascertained nor computed in dollars until the waters have finally receded. By far the largest losses to the Church will be in Louisiana, though with very considerable losses in Mississippi and small losses in Arkansas. Bishop Winchester thinks that only Arkansas City among his churches will need to call upon the fund. Bishop Bratton, of Mississippi, writes:

"I have not as yet been able to get to the flooded districts of our diocese due to the congested modes of travel in handling the refugees, but hope to do so starting on Friday. Until I can get to these communities it is impossible to make even a guess at the losses; but in a short time I hope to be able to send you some data upon the matter."

Louisiana is still in the height of its devastation,

and the enumeration of places flooded or likely to be, printed in the news columns, indicates very heavy damages that must be repaired as quickly as possible after order shall have been restored.

Earnestly do we ask again that contributions will be both prompt and generous. If sent through this office they should be addressed to THE LIVING CHURCH RELIEF FUND, 1801 Fond du Lac Avenue, Milwaukee, Wis.

ANSWERS TO CORRESPONDENTS

W. S. M.—The Prayer Book phrases, "In knowledge of whom standeth our eternal life" and "Whom truly to know is everlasting life," are based on St. John 17:3: "And this is life eternal, that they might know Thee the only true Lord, and Jesus Christ, whom Thou hast sent."

ACKNOWLEDGMENTS

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READ THE CHURCH PAPERS!

THE NEWS STANDS and stores are crowded with magazines and periodicals—good, bad, and indifferent. Probably it is true, as someone has lately said, that the average American gets his information and his inspiration from the daily newspaper and from the weekly or monthly magazine rather than from books. He claims he has no time to read books, and his attitude toward them is reflected in the reply of the man who asked a friend whether a book would be a suitable gift for a mutual acquaintance. "No," was the answer. "Don't give him a book; he's already got a book."

With all this magazine reading, we find it passing strange that our religious periodicals are leading so precarious an existence. Journal after journal of religion has "gone under" in the last year or two. Church people doubtless read, but apparently they do not read Church papers.

In the Episcopal Church, we are very fortunate in the quality of our journalism. Every type of religious thought found in the Church is ably reflected in one or more of our four principal weeklies. In addition to these, the Publicity Department of the National Council publishes bi-monthly from September to June *The Church at Work*, an extremely well written and illustrated summary of the progress of the Church. This is distributed gratis. We sincerely trust that all the clergy make it available to their people.

Finally, but by no means least, there is the *Spirit of Missions*, generally conceded to be the finest missionary magazine published anywhere, and at a cost of only \$1.00 a year. And there is, of course, your own diocesan paper.

It is curious, that, although we could not go without the news of our city, our nation, or the world, we forego without much thought the news, local and general, of our Church. In the words of St. Paul, "Brethren, these things ought not so to be." In order to be a well-informed Church, every communicant should take and read regularly: (1) the *Spirit of Missions*, (2) the diocesan paper, and (3) one of the general Church papers. The total cost would be just 50 cents a month—the price of three cigars or one movie.—*Hawaiian Church Chronicle*.

It is a curious fact that the man who never goes to church and rarely gives toward its support wants the longest sermon preached over him when he is dead.—*Oregon Trail Churchman*.

DAILY BIBLE STUDIES

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

THE PENTECOST SERMON

Sunday, June 5—Whitsunday

READ Acts 2: 1-12.

THIS great day, sometimes called the Birthday of the Church, calls for our joy as well as our worship. We are led to think of the Holy Spirit, the third Person of the Blessed Trinity. We remember how, even as His blessing came upon the early Christians, so He blesses today those who believe. The Master's promise was fulfilled, and is being fulfilled today, not only in the work of the Church, but in the personal lives of those who rejoice in the fellowship with God.

Hymn 203

Monday, June 6

READ Acts 2: 14-36.

WE can hardly divide this wonderful Sermon of St. Peter which might well be printed by itself and circulated as a tract among unbelievers. He began by quoting from the Prophet Joel. The New Testament is full of quotations from the Old Testament. This should impress us in two ways: first, that the Bible is a unit as the inspired Word of God; and second, that the New Testament is a story of the fulfillment of God's promises and laws spoken to the writers of the Old Testament. May we not also believe that the promises given in the New Testament will, in God's time, have their fulfillment? It seems to bring the whole human race together, regardless of time, and it calls us to look forward with assurance to the blessed day when God's plan shall be made complete. The devotion of the Church to the Holy Scriptures from the very beginning is one of the clear and strong marks of unity.

Hymn 60

Tuesday, June 7

READ Genesis 1: 1-5.

EVEN as the Holy Spirit in our beautiful Genesis story moved over the chaotic earth and brought order and beauty, so on the Day of Pentecost the Holy Spirit moved upon the minds and hearts of God's children, still weak and ignorant, and brought them to the threshold of divine knowledge and faith. How wonderful it is that God thus guides us! Although we cannot see Him or hear His voice, yet He leads us on. We must not grieve Him by refusing to obey, but reverently pray to Him and ask for strength. And we must rejoice also in Him as they rejoiced at Pentecost long ago, and find our peace, not in outward circumstances but in the calming and quieting blessing of the Comforter. And let us remember that the Holy Spirit is moving still over the old world which needs Him, to bring final blessedness and peace.

Hymn 380

Wednesday, June 8

READ Romans 1: 16-17.

ST. PETER did not hesitate to accuse the leaders of the people, telling them that they had crucified Jesus of Nazareth; and he brought the truth of Christ's resurrection directly home to them. We Christians should be fearless in our declarations of divine truth. We have the privileged expression, "I know." So St. Luke wrote to Theophilus that he might know the certainty of the things wherein he had been instructed. And St. John, many years later, gave the wonderful declaration, "We know that the Son of God is come." We can tell unbelievers kindly, but fearlessly, that they are abnormal because they do not know whence they came, and whither they are going, and why they are here. The normal man knows God even as, through Christ's teaching, he knows himself as the

Child of God. The Holy Spirit gives us definite knowledge, and by that assurance we can best help those who are in doubt and unbelief.

Hymn 455

Thursday, June 9

READ Acts 2: 37-40.

ST. PETER'S exhortation had no bitterness in it, but a determined purpose. When they cried out, "What shall we do?", he instantly answered: "Repent, and be baptized, every one of you, in the name of Jesus Christ." That has been the missionary cry through all the centuries. We can almost hear the apostle's voice ringing out in gladness. He is making his own confession again as he calls upon the people to repent. He is showing his love by deed, as before he showed it by word. Note how clear and direct was his exhortation. Sometimes I wonder whether we do not confuse people by bringing too much before them, and whether we do not confuse ourselves by thinking of the great body of truth instead of the simple loyalty and obedience which the dear Master asks. We may well thank our Christ for the simplicity of His call: "Come unto Me."

Hymn 120

Friday, June 10

READ II Thessalonians 3: 1-5.

THIS is an Ember Day, when we pray for God's ministers, and for young men that they may be led to study for the Ministry. The message comes in well with St. Peter's sermon. For even as our Lord prayed for Peter that his faith might not fail, so we should pray for our ministers that they may have grace and strength. If people would only pray for their ministers constantly, and so bury criticism, great results would come. Nothing can comfort a servant of God, who realizes his humanity, more than to know that his people are praying for him. Such prayers have a twofold power: first, they reach God's throne and bring a blessing; and second, they strengthen the minister in his life and work.

Hymn 450

Saturday, June 11

READ Acts 2: 41-47.

ST. PETER, in his splendid impulsive way, but in a way sanctified by the guidance of the Holy Spirit, preached the first apostolic, missionary sermon. How happy he must have been, as he, with the other apostles, baptized the multitude! Can you not see him, all excited and earnest, but with his heart fairly throbbing with a love he was proving now as he fed the lambs and the sheep, whom his call had brought to Christ, with the Bread of Life? Happy Peter, and happy apostles all! And happy, oh, how happy, we, when we lead to the Master the weary and heavy-laden and leave them resting at His feet! Such is the blessed work of every Christian man and woman.

Hymn 502

My Master, I thank Thee for the gift of the Holy Spirit, the Comforter, who abides with Thy children. And I thank Thee, O blessed Spirit, that Thou art still coming, "Soft as the breath of even," to cheer and inspire the Father's children on their way. Come in Thy great might and bring the nations home to Christ. Come to me, that by Thy holy power I may declare the story of the Cross and the open Tomb! Amen.

Joy is for all men. It does not depend on circumstances or condition; if it did, it could only be for the few. It is not the fruit of good luck, or of fortune, or even of outward success which all men cannot have. It is of the soul, or the soul's character; it is the wealth of the soul's own being, when it is filled with the Spirit of Jesus, which is the spirit of eternal love.—*Horace Bushnell.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

STATISTICS are "kittle cattle," and much depends upon the way they are handled. Our Latin brethren have a way of marshaling figures which seems to show their enormous increase as a proof of vitality; and some of us are a little dazed in their presence. That each one of us knows the contrary to be the case, and that for every convert gained with so much labor there are multitudes lost—whether to the Roman obedience, or to Christianity as a whole, matters not, so far as comparison goes—may very well be true; but so long as "figures cannot lie," the impression remains.

I have just happened upon some old numbers of *Fortnightly Review*, a German Roman Catholic magazine published in Illinois, which have proved to be well worth reading as to that point. Articles appear in 1912 and 1913 by one signing himself "A Catholic Missionary," who significantly disavows "the desire to make a good showing before public opinion and above all at Rome." His conclusions are remarkable. Based upon figures in the *Catholic Directory* (which certainly does not err on the side of under-calculation), he states that in German and English-speaking lands alone there has been a loss, proportionately, of sixty million Roman Catholics in the last century. Taking the Irish in America, he shows that there are only five millions of professing Roman Catholics here instead of twenty-four millions, the number to be anticipated. And the loss is relatively the same in Canada.

In that connection, an article by the Rev. Sidney F. Smith, S.J., in the same magazine "admits that the leakage balances the conversions numerically, and that there is no chance, humanly speaking, that England will ever become predominantly Catholic." That reads strangely, if refreshingly, when one contrasts it with Cardinal Bourne's recent utterances at York.

Our missionary priest goes on to trace the causes of this condition; and he puts first "the use of a Protestant and Protestantizing language. English is a Protestantizing language, and all the nations who adopt it (unless they be situated quite differently from ours) will, in the long run, turn Protestant. All we can do in the matter is to postpone the change." Other causes are "the habitual reading of Protestant literature," and mixed marriages. "The offspring of mixed marriages generally is lost to the faith after one or two generations. Would to God the barrier of prejudice had been kept up! It was a safe wall."

A CONGREGATIONAL minister of Beaumont, Texas, with a wisdom worthy of admiration if not of imitation, has altered the marriage service which he uses, so as to read, instead of the historic "till death us do part," "so long as this union shall last." He says, "I am deliberately placing a man in a position that may later cause him to violate an oath, if I should demand that he swear to keep the marriage vows until death."

True, evidently! And the remedy is to make the violation of an oath unnecessary. How simple and satisfactory! I suggest that government officials adopt something like that, so as to harmonize the breach of laws altogether too common among them with their oath of allegiance. There is room for a far wider application of this principle—or should one say rather, lack of principle?

PROFESSOR DAVIS of Boston University, according to the usually well-informed Boston *Transcript*, has amended the rules of English grammar in a rather startling fashion. Contrasting Homer and Longfellow, to the advantage of the modern poet, he says: "I do not mean that Minnehaha is the twin sister of *she* who burned the topless towers of Ilium." "Between you and I," that is a little surprising! It is strange that one can so readily make a slip, in a field where one is really not altogether ignorant. I read the other day, in a book where one would not have expected such blunders, a reference to a first

edition, one of the earliest books from Caxton's press, printed in 1584! But you remember the old plea, "Excuse bad spelling, as I have a poor pen."

The Quest of the Perfect Book is a sumptuous volume by a well-known bookman of Boston, author as well as printer, who tells here his adventures on the trail of a book which shall be as irreproachable in typography as in format—and in contents. If one wants initiation into the lore of *incunabula*, or introduction to the inmost circle of bibliophiles, William Dana Orcutt is admirably qualified to act as master of ceremonies. One chapter, telling the transition from the days of manuscripts to printed volumes, is particularly interesting; and the incidental allusions to old days at the Ambrosiana, when Mgr. Ratti, now Pope Pius XI, was assistant there and helped Mr. Orcutt in his researches, are suggestive.

The result of his researches, on the artistic side, is the designing of what he calls the humanistic type, a font so beautiful, so symmetrical, and so lucently legible that one is struck with its infinite superiority to most that are commonly used. Reproductions of many famous volumes, from early days down to the time of William Morris (in facsimile pages, of course) only make that plainer even to the casual glance; and there is nothing of the crowded look, which very black-faced letters, with long lines and scant spacing, produce.

One can not help noting with regret, however, certain incidental comments which show how difficult it is for a man, however learned, to rise above traditional prejudices. Thus, to say that the Renaissance was "a revolt against the barrenness of medievalism," until which "ignorance, superstition, and tradition had confined intellectual life on all sides" is to utter an extremely controversial proposition, and to give the impression of echoing with no special consideration the words of neo-pagans concerned with blackening the past. "The rich humanities of Greece and Rome were proscribed by the Church" is untrue; and to say that "the actual manuscripts of many of the present standard classics would have been lost to the world, if this claim had been postponed another fifty years" is to forget by whose loving care those manuscripts had been preserved across the centuries. . . . But *clichés* are common in most writing; and it might be too much to expect a modern writer to be free from them, once he gets beyond his own specialty.

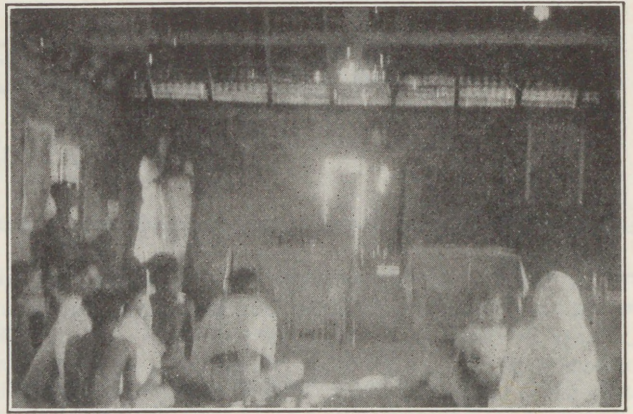
A Methodist Saint, being the life of Francis Asbury, by one who has descended from that good man, is very well worth reading, since there shines out from it, even against the author's intention, something of the radiance of an essential hero of American religion. Granted that his assumption of the title bishop was a grave ecclesiastical error, that he mixed fantastic strictness with Christian morals, and that his theological system lacked coherence; still, Francis Asbury was a mighty man of God, worthy of apostolic days, whose good works do follow him, even to the proving by fire. Would that all his professed successors held as strongly to the Incarnate Saviour of the world, and to His Word!

THESE BOOKS I have been reading in my bed in a hospital. They have helped, in a profitable way, to while away the time. O yes, I have also been reading fiction, not a little. Some of it I shall tell about next week.

EXTRAORDINARY AFFLICTIONS are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—*Matthew Henry*.



BISHOP'S HOUSE
Kottayam



SUNDAY SERVICE
In a school in the "Mass Movement" Area

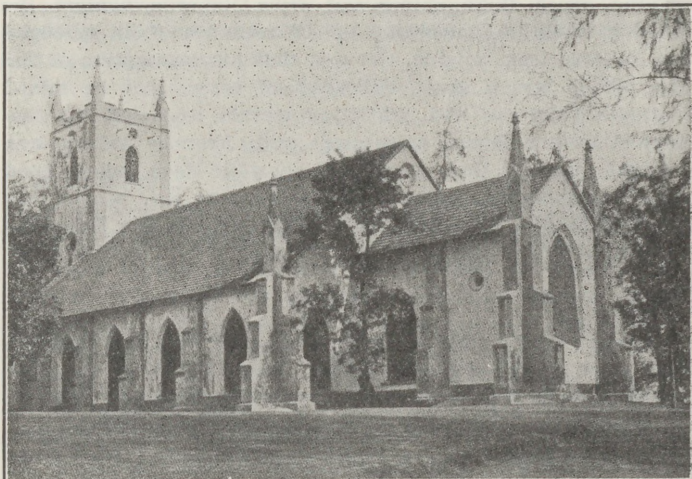
Pictures from the Church in South India



TRAVANCORE DIOCESAN CLERGY
With the Bishop of Travancore and Cochin and the Bishop of Dornakal, at the 1927 diocesan synod.



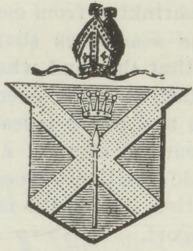
A SYRO-INDIAN BISHOP
Rt. Rev. Abraham Mar Thoma



HOLY TRINITY PRO-CATHEDRAL
Kottayam, India



SCHOOL CHILDREN
Travancore



TRAVANCORE
AND COCHIN

The Church in South India

[Travancore and Cochin]

By the Rev. W. S. Hunt

Editor of the C. M. S. Mass Movement Quarterly

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

VASCO DA GAMA, who sailed from Lisbon in 1497, four years after Columbus put into that port at the close of his first transatlantic voyage, landed on the southwest coast of India eleven months later, having rounded the recently-discovered Cape of Good Hope and opened up a new way from Europe to the East. While on that coast, at Cochin, he met certain natives of the country who claimed a longer Christian ancestry than his own, that they were descended from converts made by St. Thomas the Apostle. Their descendants are there to this day and give to Travancore and Cochin a peculiar interest in the eyes of many and to this diocese a certain distinctiveness among the Anglican dioceses of India.

This is not to be an account of the Christians of St. Thomas. Their story is "another story." But some landmarks in it ought to be noted. When Vasco da Gama first saw them, their Church was in communion with the Assyrian (or Nestorian) Church and had been so, apparently, since the sixth century—at least. That Church also regarded St. Thomas as its founder. Some historians, unable to accept the tradition of the Apostle's South Indian mission, think, therefore, that the Church in Travancore may be the fruit of the Nestorians' well known missionary zeal. A century later the Christians transferred their allegiance to the Church of Rome. They were, in truth, coerced into doing so by the all-powerful Portuguese. In the next century, when the power of Portugal had waned, a number placed themselves under the Jacobite Patriarch of Antioch and so became "Syrians," their commonest name in their own land. Of the doctrinal *volte face* thus effected, from Nestorianism to Monophysitism, the generality were unaware. At the close of the eighteenth century the British rescued Cochin and Travancore from Tipu Sultan and entered into a protective relationship with the two states. They appointed Residents to live in them. Successive Residents took a lively interest in the Christians. The first, Colonel Macaulay, the historian's uncle, helped them in various ways and the second, Colonel Munro, was a special benefactor. It was through him that Anglican missionaries came to Travancore.

He advised the Syrian Metropolitan Bishop to invite English clergymen to train his clergy and help his Church generally. The Metropolitan adopted the suggestion and the Resident forwarded the invitation to the Church Missionary Society, who sent out four clergymen in 1816-17. Three of these associated themselves with the Metropolitan in his effort to enlighten his priests and to infuse life into his Church; the other worked among non-Christians. All, in pursuance of a policy laid down by the C. M. S., refrained from anything savoring of proselytism. But the diffusion of Western ideas (especially religious ones) could not be without effect—an effect that alarmed the conservative—and the coöperation ceased after twenty years. Since then there has been no official link between the Anglican and Syrian Churches (though there has been one of affection, albeit strained at times), yet proximity and the fact that very many Syrians have passed through Anglican educational institutions, have affected both to some extent.

One of the four first missionaries settled in Alleppey, the chief commercial town, which had a large and varied Indian population and a small European community, civil and military. He ministered to the latter and evangelized the former and very soon had built a church and baptized a handful of converts from Hinduism. Thus the Anglican Church came into being in Travancore. In Cochin another missionary, sent out by the C. M. S. a few years later, did the same. But he found a fine church there already, built by the Portuguese three hundred years before. St. Francis', Cochin, is the oldest church

in India and has been used in turn by Roman Catholics, Dutch Protestants, and Anglicans, who still use it.

After the cessation of coöperation with the Syrians the other missionaries began work of the same kind in other parts of the two states, which their successors developed and extended until now the northern half of Travancore (the southern half is the sphere of the London Missionary Society) and the state of Cochin are dotted with Anglican congregations worshipping in all kinds of buildings from palm-leaf sheds to substantial stone churches. The membership of the Church is nearly 70,000 today.

MOST of the early missionaries were notable men. Benjamin Bailey, one of the first four, translated the Bible into Malayalam, the local vernacular, and printed it. (The Syrian clergy had it in Syriac, which they alone understood and often imperfectly.) He had had no previous knowledge of printing; but, with the help of an Indian carpenter and blacksmith, he made a press and cast type from pictures and descriptions in an encyclopedia. The press is preserved in the printing-house he thus established. He built the pro-Cathedral also. It can seat a thousand and is filled Sunday by Sunday. When he built in the thirties of last century his congregation numbered twenty. A man of faith!

Joseph Peet was another, a masterful person also, whose sayings and doings are still quoted. By sheer will-force, in the face of bitter opposition and despite privations and sorrows and sickness, he built up a flourishing station and won a large following of devoted converts. Henry Baker, Jr., son of one of the first four, evangelized the Hill Arrians who live on one of the lower ranges of the mountains that are Travancore's eastern rampart. As a kind of "extra" to heavy work on the plains, he went up there from time to time and spent a month or two in their midst, living, as they did, in a hut high up in a big tree out of the reach of elephants, panthers, and similar "fearsome wild-fowl." He maintained teachers who stayed as long as malaria would let them. He too was racked with fever, but had the joy of seeing more than a thousand Arrian converts and a church and schools built through his efforts before he went home on furlough.

Today almost all the Hill Arrians are Christians. It is a refreshing experience to attend a celebration in their big church when there will be five hundred or more recipients. This was in the nature of a mass movement, families and groups of families being baptized together. A still greater movement was that among the Pulayas and Parayas. When it began, sixty years ago, they were agrestic slaves. They have been freed, but are still virtually serfs of the landowners. They work in the rice fields and are "untouchables," so polluting that they must keep ninety paces away from their masters, if the latter are Brahmans, but may come a little nearer to those of lower caste. Nearly 40,000 members of the Anglican Church in the diocese are the fruit of this movement.

Bailey worked in Kottayam, now the headquarters of the diocese. Peet's work centered around Mavelikara in the south; Baker's had Melkavu for its center; the mass movement among the slaves began near Tiruwalla. These remained the centers from which the work expanded and are today the headquarters of the four district councils into which the diocese is divided and of which more will be said presently.

Travancore and Cochin are protected states. Each is ruled by a Maharajah who is a Hindu. The present Maharajah of Travancore being a minor, a Hindu princess is regent. Hinduism is the state religion in both states and caste is more vigorously observed in them than elsewhere. Nevertheless, this

is the most Christian part of India. More than a quarter of the population are Christians and more than a quarter of the Christians of India live in it. At the time of the last census (1921) they numbered 1,435,529. To this total the Europeans contribute the merest fraction. Those who are Anglicans may perhaps come to three hundred, chiefly tea and rubber planters. The diocese is really quite an Indian one, for as yet the few English congregations are outside the diocesan organization.

THE diocese was formed in 1879. Since 1837 it had been part of the diocese of Madras. Prior to 1837 there was only one Anglican bishop for all India, the Bishop of Calcutta, and his diocese, which dates from 1813, included Australia and other remote islands of the sea. Ten years before the diocese of Travancore and Cochin was formed, Church councils for the regulation of the affairs of the Church were set up. Until then all the work was governed by a conference responsible to the society at home and of which only the ordained missionaries were members. On the councils the Indian clergy had seats, as also some Indian laymen, English missionaries being the chairmen. The conference still survives, but will expire next year. The European clergy now number five and the Indian forty. This is indicative of the stage at which we have arrived in evolving a "Church" out of a "Mission." Two of the European clergy are chaplains, ministering to their fellow-countrymen. Two work in colleges. One represents the C.M.S., which still sends out substantial monetary aid and owns the larger educational institutions and has, so to speak, other stakes in the country.

The Indian clergy have, as a rule, the oversight of from five to fifteen congregations each. These are actually in charge of laymen, who are also teachers, and are visited by the clergyman as often as possible. The group of congregations under one clergyman is called a pastorate. A group of contiguous pastorates forms a district council. As has already been mentioned there are four district councils, but their number is about to be increased to seven. The unit of organization is the church committee, which every congregation should have. Above this is the pastorate committee. Above this again is the district council. Above all is the diocesan council (synod) for the diocese at large. It meets annually. Its standing committee carries on between whiles, and there are sundry boards—financial, educational, pastoral, evangelistic, etc. One is for women's work, which is perhaps more advanced here than in most dioceses. We have devoted English and Indian women workers. The membership of all these bodies is preponderantly Indian and lay. This rather elaborate and western machinery is working, as Indians say, "somewhat well." It is still, for the most part, new.

To readers of THE LIVING CHURCH the most striking thing about this secluded bit of India (8,500 square miles in extent) would be, doubtless, the number of the Christian bodies in it. Of these the biggest numerically is the Roman Catholic Church. It is divided into the Latin and Syrian sections, the latter having wrung from Rome the right to use a Syriac liturgy and to have Indian bishops. The non-Roman Syrian Churches are the Jacobite ("Orthodox Syrian"), Mar Thoma, and Syro-Chaldean. The first is, alas, split into warring factions; the second, sometimes called Reformed Syrian, is an indigenous, autocephalous body; the third is a very small remnant under the Assyrian Patriarch. Travancore has been called exuberantly episcopal. These Churches have between them more than twenty bishops. The non-episcopal bodies include the South India United Church, the Missouri Lutheran Church, the Brethren, the Church of God, the Seventh Day Adventists, the Pentecost Mission, the Russellites, and others, and the Salvation Army. There are also bodies of local origin—one at least as much Animistic as Christian, calling itself the Church of God's Revealed Salvation.

In the midst of this variety is the Anglican Church. She does, in a sense, occupy a mediatorial position and would gladly use it to forward the reunion of Christendom. As to her internal condition two or three things may be noted. They arise from her peculiar composition. Rather more than one-third of her members come from the aristocracy of the land and are, for the most part, well educated and influential and good. The other two-thirds have come from the lowest depths of poverty and ignorance and degrading animism. They are outcaste converts and descendants of such converts. To out-

castes attaches the stigma of untouchability; their mere proximity pollutes; and this does not cease after they have become Christians. And so ingrained is the shrinking from contact with them that their fellow-Christians sometimes share and show it. Is it not wonderful, therefore, that this and what seems to them indifference, if not antagonism, to their every effort to raise themselves, causes them deep and bitter resentment? It has caused also large leakages from the Church. Allied with this is their terribly low economic position—except at certain seasons hardly above the starvation line—with the consequent retardation of diocesan self-support.

To weld together these disparate racial and social elements into a homogeneous entity conscious of its oneness and solidarity, to produce in all the feeling that the Church is their own, a Mother whom they can love and cling to, to raise the economic level of the majority and with that their giving capacity (to which end we would like to remodel our boarding schools on the lines of Tuskegee and Hampton), these are the chief problems before the Church. The last is especially pressing when home finances demand retrenchment. Better buildings are needed in many places, teachers and other workers ought to have a more adequate remuneration, new stations ought to be opened up and additional workers employed. The current expenses grow, but the income does not keep pace. It seems impossible to expect more from the people, and the grants from home are cut year by year. But with God all things are possible.

NEXT WEEK: The Church in Lebombo, South Africa, by the Rev. W. S. Malton, being the concluding paper in the series.

WHITSUNDAY

Missionary Hymn

IT WAS bare and cold in the darkened room
Where the friends of the Master prayed:
But a warmth they found to dispel the gloom—
In His words, "Be ye not afraid."
Their friend was gone—but their friend remained—
And their hearts were staunch and their wills sustained,
And their spirits were undismayed.

He had said, "Go forth, for the furthest land
Must rejoice in your news of Me."
And their Gospel then was a Friend's command,
And their Creed was a memory—
Himself, a prayer and a gentle face,
A behest, a smile, and a loving grace,
And His presence their ministry.

So to East and West, as the Spirit led,
In the might of the Saviour's Name
They proclaimed Him, radiant from the dead,
Living on with His love's white flame,
They preached His strength, His eternal peace,
His forgiveness, and His divine release
From the evil and pain and shame.

And they made men whole, and they made men brave,
And the world was renewed within;
And they gave men victory o'er the grave,
And the menacing might of sin.
The spirit of the ascended Christ
For the needs of all in the world sufficed,
And the vanquished fought on to win.

And today He speaks with a voice as free
As in centuries long ago—
"You must give mankind what you have of Me,
As the happiest gift you know.
The world must learn that the world is dear
To the God whose hand is so strong and near,
Whence the joys of the ages flow."

H. ADYE PRICHARD, M.A., D.D.

WHEN I began making addresses, I stressed three duties of the laity: Positive faith, regular public worship, and systematic Church support. I stress them now.—*Bishop Coley.*

The Church and Marriage*

By the Rt. Rev. Charles Lewis Slattery, D.D.

Bishop of Massachusetts

THE rapid increase of divorce threatens the best life of the nation. In 1924, the last year for which we have complete figures, when in Great Britain there was one divorce for every ninety-six marriages, and when in Canada the ratio was one divorce to 161 marriages, our country presented the alarming contrast of one divorce for a little less than seven marriages.

I might plead for a uniform divorce law which should at least maintain in the whole nation the highest ideals of individual states, but this question is now receiving the vigorous attention of the American Bar Association, which is peculiarly equipped to deal with it. I might plead for the disowning by our government of the divorces granted with shameful facility in Paris. But today I must ask you to think of only one detail of the problem, and that is, What Can the Church Do About It? The Church has a grave responsibility towards the integrity of the home, and therefore must be alert to see in what ways it may help in meeting the alarming situation.

Obviously the first duty of the Church is to do everything in its power to see that the marriage of its youth is entered into with full knowledge of one another and with genuine seriousness. In sermons, in confirmation classes, and privately, the clergy should speak of marriage quite plainly. They should urge parents to lay aside all prudishness and timidity and give the young the information which they ought to have. If parents feel themselves incompetent, they should be urged to seek the help of the beloved family physician; if he also hesitates the rector must himself take up the task. To these guides of youth there is not only the right but the solemn responsibility to speak out clearly, so that the sacred truth shall be taught by a recognized authority, and not learned incidentally in the glaring and vulgar publicity of a casual conversation with other young people. I believe that in homes where parents do their full duty, boys and girls will have no temptation to make cheap what belongs to the confidence of those whom they love best; and the boy's standard of morality will be the same spotless standard which he expects of his sister. Among young people themselves there is no need to return to the excessive shamefacedness of the nineteenth century; but in getting rid of one extreme our children have gone too far toward the other extreme. We must ask them to check the swing of the pendulum. Over-intimacy is playing with fire, and ignorance should be warned of its peril. I believe in the young people of our day and their essential goodness. I learn that in some places the youth themselves are opening the revolt against their own indiscriminate conversation and acts. The Church, with boldness and assurance, must aid them in their return to dignity and chivalry.

In the next place, the Church must warn parents that they must earn the wish of their children to share their counsels, so that it would be unthinkable that a daughter should be married without her parents' knowledge as well as consent. Many marriages are failures because they have been the result of a sudden emotion; there has been no real knowledge of one another; there has been no sane planning of the home which they must enter. Too late each discovers the other's hot temper; to like the same things one has to sink to the other's third choices; and both discover that the marriage is a failure. All the reflections which should have preceded marriage follow it with threatening tragedy. What are the parents doing in this critical period before the marriage? Sometimes they are busy over the world; more often they are too timid to ask questions, afraid of intrusion on their children's pleasure; they are criminally negligent, when a loving word of warning or encouragement might protect their children's virtue and lasting happiness.

HERE let me say a word directly to the clergy. A good many of you are approached by young people who, coming without witnesses, ask you to marry them. Your first duty is to ask if the parents of both are entirely willing that they should be married, and know of their intention to be married then and there. Often they will say No. They may confess that one or more of the parents are not willing; or they may say that they wish to give their parents a surprise when they return home. The man with any sense of responsibility will stop instantly. He will refuse to solemnize the marriage unless the parents' consent is secured. Sometimes the door will be slammed in the parson's face, and the foolish people will seek a more indulgent minister. At other times the good advice will be taken, and several days later a group of people will come back with the happy couple, and a marriage which might have been careless and flippant becomes sacred and full of deep joy.

There is more to be weighed. Some parents are quite daft in their worldly ambitions for their children. Money or social position may blind them to the genuine qualities of character and ability, on which alone true married happiness can be founded. Sometimes the children are wiser than their parents, but yield to parental persuasion that it would be a blessing to have a great house or a great place in the eyes of men, even if all is not thoroughly congenial. Some of the best stories in literature are built upon this theme. You would suppose it impossible for mature people who must have read these tales to be so absurdly contemptuous of their child's future happiness. The bauble may be an earldom or only a prosperous butcher shop; the principle is the same in every walk of life, and the broad road to disaster is equally plain.

The surest way to lessen the evils of divorce is to take all due precautions to see that the original marriage promises success before it is solemnized. I remember one distinguished clergyman who obliged every bride and bridegroom before the wedding to sign a paper solemnly pledging themselves never to break the marriage tie. Of course they made the pledge a moment later by word of mouth: he simply wished to impress upon them that the words meant what they said. A more important safeguard would be to urge the pastor to tell his charges in the weeks before the marriage what all the joys and difficulties are; to warn them that to be selfish and to insist on one's individual rights means speedy calamity, that love is not self-indulgence, but mutual sacrifice; and so to make sure that these people whom he loves as his own children shall be true to their marriage pledge. All this implies the thorough pastoral relationship, which enters into friendship for every member of the families of the parish; whereby young and old feel the right of the good shepherd of their souls to say all that is in his mind and heart for their perpetual welfare.

So much for the start. Afterwards there may come the time when friction arises. The beginnings of incompatibilities and quarrels are often ludicrously insignificant. The wife may like one kind of food, the husband another. The husband may like company, the wife may prefer a quiet evening of reading. The wife may like the children to be dressed in grey; the husband may prefer brown. Why is there no one sufficiently interested—a mother, a father, a friend, a rector perhaps—who can lessen the tension with a flash of humor, or with a good-natured scolding, which can bring both husband and wife to a normal view of the case? I am more and more aghast at the trivial grounds on which men and women allow their homes to be shattered. There are quite enough of the homes which break apart because of some flagrant cruelty, some hideous sin, some unbearable crime—but even these may begin with a little thing which goes rolling up its villainy till the mole hill has become a mountain.

* From Bishop Slattery's fifth annual address before the convention of the diocese of Massachusetts, in the Cathedral Church of St. Paul, Boston, May 4, 1927.

THE Church, as a loving friend, may well be alert to give its strong and affectionate help. Here is the opportunity for

the Doctor Lavendars of the Church who have won the right to enter the door and become angels of mercy and reconciliation. Often a clergyman discovers that a divorce is sought by husband or wife because one or the other has fallen in love with another man or woman, and wishes to be set free to enter a new marriage. There ought to be such stern teaching of the Church that no one married by the Church service could ever think such a course possible. Anyone who suspects that an attachment is beginning to form should shut his eyes, put his hands over his ears, and run for his life. That temptation cannot be played with. Before the youth enters the first marriage, the friendly rector should warn his beloved parishioner, man or woman, that this and similar temptations may come, and that these temptations must be instantly rejected in the name of honor and of love.

At length we meet the member of the Church who describes to us the sorrow which seems to make a continuance of marriage impossible. We may be convinced that the separation in some form is inevitable and necessary. Here is no mere incompatibility of temper, but downright sin and shame which, having been forgiven again and again, seem to be permanent, and destroy all hope of a righteous marriage.

Our communion permits under certain circumstances the re-marriage of the innocent victim of a marriage broken by the one cause recognized in the First Gospel as a sufficient cause, if we accept the ordinary text. This cause not only must be the real cause, but must be definitely stated in the decree of the court granting the divorce. The state permits divorce for lesser reasons. There are then for the innocent partner three ways of meeting the question of the future which follows the wreck of marriage. One is to marry again, if one wills, whatever the cause of the divorce. Another is to marry again, if one wills, only if the cause is the one cause recognized by the Church. Still another is the heroic way of remaining absolutely true to the marriage vow—"till death us do part." I have known both men and women who have been true to that high ideal. In a world accustomed to quick divorces for almost every reason, and quick re-marriages, these fine people stand out as bright and shining examples of self-sacrifice and of complete loyalty.

I can see little good accomplished by philippics against the grievous increase of divorce in America. The Church must do something. The only thing the Church can do is to show forth by the life of its members how much it cares for the family and its integrity. Let us give high praise to the leaders of the Church who really lead, who do more than the law requires of them, and who tell, by concrete instances, what marriage is to the Church. I remember the morning many years ago when a young wife came to tell me of her misery. For her children's sake she had tried to continue the unbroken home. And now, also for her children's sake, she found that she must yield to what she believed the inevitable break. I warned her that as a Christian woman with the highest ideals, she must, whatever happen, consider herself a married woman still, and carry herself with the same dignity as in the past. She tried to get on with a legal separation, but she was forced later to get an absolute divorce. But through all the years since no one has ever been allowed to think that remarriage was ever possible for her. The state does not require so much, neither does the canon of the Church. Quite unconscious of her influence, she stands before her group of intimates as an example of the integrity and sacredness of the Christian home.

THE Church, therefore, has a genuine contribution to make in this tragic problem. It may guard the youth at the time of marriage and make them quite sure that they know so thoroughly the people whom they intend to marry that they can make with confidence the life-long vow. The flippant, casual marriage will cease within the walls of our churches. Then divorce, if it comes, will not be the end of marriage, till death breaks the bond. When men and women in the Church are ready to make this sacrifice, if it is a sacrifice, then the world will listen to the Church. It will believe that the Church has such influence over its members that, just as Telamachus in the early time jumped into the arena and by his horrible death ended the gladiatorial combats, so great-hearted husbands and wives will lead the way to the ending of the evils of divorce. Men will think and pray, and enter into marriages which will be unions of life-long mutual respect, of life-long mutual love.

Beyond all warning or appeal is the example of a happy, united home. Children so fortunate as to be brought up in a truly Christian home, where love reigns supreme, will themselves have slight danger of contributing to the breaking of the marriage tie. They will desire above all else to give to their children the priceless gift of such a home as their parents have given them. They will say reverently before God and man, "Till death us do part"; and they cannot dream that their vow shall ever be broken.

So we come to see that the only genuine solution of the problem is Christ. When men and women give themselves in complete surrender to Him, it becomes impossible to talk of the selfish rights of husband or wife. His spirit of love and self-sacrifice takes possession of both, and for the sake of each other, for the sake of their children, and, above all, for His sake, the home becomes sacred, and no taint of disloyalty, no shade of self-interest, no suspicion or misunderstanding, can invade it. Christ lives in that home, and its love and its joy speak of heaven. When all the members of the Church give themselves completely to Him, the unbroken, loving family will be the universal rule within the Church.

The Church must provide the leaders; then it shall have such influence as shall make it surpass its strongest and happiest days. So shall it give effective emphasis to the sanctity of the marriage tie, and the responsibility of those who enter it to the nation, to humanity, and to God.

NAZARETH

"The beams of our house are cedar and our rafters of fir."

I BRUSH the hearth and sweep the room
For saints and angels share my home.

I shake the mat and make it neat,
A welcome for His baby feet.

Then wash and iron with delight
For Mary smiles and smooths them right.

And Joseph helps me while I pray
To drive all thoughts of self away.

Strangers and friends oft tarry there,
The blessed angel unaware.

I smile when they say, "Loneliness,"
So large a household I possess,

"No house-band yours to praise or blame—"
Mine is a Spouse whom none may name,

He makes our home a royal place
Which yet a beggar-maid may grace,

A sacred, peopled spot to me,
The Threshold of Eternity.

MARGARET E. HENRY.

THE MASTER SCIENCE

NOT EVERY philosopher is a theologian, but every theologian ought to be familiar with the problems of philosophy. Theology, as the "master science," holds the key to the ultimate solution of all the problems upon which our intellectual energies are spent. It is the key-science insofar as it takes into its purview the various attempts of the human mind to arrive at truth, and strives to harmonize them as component parts of God's greater revelation to men. The very principle underlying the theory of relativity is the justification of this. Relativity forbids us to ascribe finality to any intellectual decision, or completeness to any discovery of science. Our conclusions are merely reasonably satisfying guesses that may be disproved tomorrow; our discoveries are but the unearthened, broken pieces of a mighty mosaic, the complete design of which is yet to be revealed. Nothing is complete, nothing is true in itself, but only in relation to the greater whole that is, so far, beyond our comprehension. However it may be worked out in relation to the sciences, that is surely the one great truth that fastens itself upon the mind of the average person who essays the gigantic task of attempting to understand Einstein. And, after all, that is what theology has been saying from the beginning!—ERIC MONTIZAMBERT, in the *Anglican Theological Review*.

SPIRITUS SANCTUS

A Hymn for Whitsuntide

SPIRIT from whom our lives proceed,
 In whom is strength, through whom is power,
 Be with us in this blessed hour
 With gifts according to our need.

Wisdom we need, to tread aright
 The paths our feet have still to learn;
 And understanding to discern
 The way that leadeth into light.

Counsel we need and ghostly strength
 To conquer Satan and his wiles,
 And though a smiling world beguiles,
 Steadfast to tread our journey's length.

Knowledge and godliness are Thine:
 O hear our prayer, and make them ours!
 That neither pride in all its powers,
 Nor sloth, may quench the light divine.

But most, O mighty Breath of God,
 We pray Thee for the holy fear
 That in dread reverence holds Thee dear,
 And marks the path Thy saints have trod.

O Breath of God! be Thine the praise;
 Be Thou the glory and the grace,
 Until in our Redeemer's face
 We read the meaning of our days. Amen.

HOWARD CHANDLER ROBBINS.

UNITY AND THE HOPE FOR LAUSANNE

From the Convention Address of the Bishop of New York

AFTER many years the World Conference is to assemble, or rather a World Conference, for it will probably be the first of the series of such meetings. The purpose of the Conference is not to arrange terms of reunion between the different communions. This, of course, it could not do. Only the communions themselves, acting through their own governing councils, could take such action. The aim of the World Conference is the frank discussion of differences, in the spirit of love and brotherhood, with the hope that through such discussion misunderstandings may be removed, differing positions may be more clearly and justly understood, and the way may be opened for definite steps towards reunion. In what other way can differences be explained and removed, except through conference?

Certainly it should stir our souls to see the Christian Churches of the world, after centuries of estrangement, sending their representatives to meet not for controversy but for conference, to face their differences honestly but in the spirit of sympathy and love, with the desire that our Lord's own prayer for the visible oneness of His followers may be fulfilled. The invitation includes all Christian communions throughout the world, both Catholic and Protestant, which confess our Lord Jesus Christ as God and Saviour. Practically all the great Christian communions of the world have identified themselves with this movement, with the exception of the Roman Catholic Church, which, though receiving the invitation in a friendly spirit, has not yet felt that it could take part in the Conference.

The all important thing in the Conference will be the spirit in which it shall meet. Only in the spirit and atmosphere of prayer can such a gathering hope to do its work. I call upon the clergy and people of this diocese to offer their earnest prayers for the World Conference. I hope that Christians of all names will send up their prayers for God's blessing on this undertaking. I see no reason why any Church should refrain from participation in this movement. No Church will compromise its principles or endanger its faith by conferring with others, and this meeting is limited strictly to conference and mutual explanation of positions with the hope of creating better understanding. But if the Roman Catholic Church decides

that it cannot send representatives, I hope that great communion may still have part with us by offering up its prayers for the Conference along with ours. What an influence it would have upon the world if, during the time of this Conference, prayer for Christian reunion and for God's guidance for all those seeking it, should be publicly offered in St. Peter's, Rome, in Canterbury and York, in the Cathedrals of St. Patrick and St. John the Divine in this city, and the churches which they represent, at the altars of all the Churches of the East, and in every Protestant church, at the same time. And why should such prayers not be offered by all of us? Whatever their differences, Christians can lift up their prayers together that these differences may be healed. . . .

The question which the world is now asking is no secondary or minor one; it is the question whether Christianity is from above, whether Jesus Christ reigns on the Throne of God and still lives among us, whether He is in truth the world's Redeemer and Lord. It is this question which demands the answer of a united testimony. What we still need is truer fellowship with Christ. It is lack of holiness in the lives of Christians which is the chief obstacle to the unity of the Church. If all of us were fully converted to Christ the way to unity would not be hard to find.

PENTECOST

THE FEAST of Pentecost or Whitsunday is just past. To have a clear understanding of the meaning of Whitsunday or Pentecost it is well to compare this feast with that of Christmas, that is, the nativity of our Lord and Saviour Jesus Christ.

As the second Person of the ever blessed Trinity took a human body and the rest of human equipment and became man, hence we keep the feast of Christmas and the birthday of Jesus, so on Whitsunday or Pentecost the third Person of the ever blessed Trinity became incarnate, so to speak, in the eleven apostles and other faithful souls waiting in the upper room at Jerusalem. As Jesus revealed God, so the Holy Ghost in the faithful friends of Jesus will reveal to the world the eternal will and beauty of God.

Hence God's One Holy Catholic and Apostolic Church was born of the friends and followers of Jesus Christ. As God the Son took human nature, so God the Holy Ghost takes human nature, and that human nature is the Church. The Church denotes those souls that are called out of the world to be the faithful and loyal friends of Jesus and to be the instruments and conveyors of God the Holy Spirit in the world to work out the eternal purpose of God in creation.

At baptism the soul's friendship with Jesus is established. The soul's Pentecost is Confirmation, and the Holy Spirit makes His abode there. At Holy Communion the friendship of Jesus is strengthened and the power of the Holy Ghost is revealed.—*Christ Church Reminder* (Chattanooga, Tenn.).

SEEKING THE KINGDOM

AS INDIVIDUALS, we have a personal compact with God. As a Church, we are in an era of great accomplishment and upon the threshold of still greater possibilities. Our opportunities are unlimited, and notwithstanding all we are saying and hearing said regarding our faults and failures (and these are many and hard to exaggerate), there has never been a time since human life began when there was more individual hungering and thirsting after righteousness and nobler corporate contributions to the amelioration of human ills, in opening the eyes of the blind, helping the lame to walk, cleansing the leper, unstopping the ears of the deaf, practically raising the dead to life and preaching the gospel to the poor, than in this our present day and generation.

Despite all protestations to the contrary, men are seeking first the Kingdom of God and His righteousness as the Master commanded. And not through communistic propaganda, but by prevailing and pervading practice it is being demonstrated that the true social gospel proclaimed by Jesus is being more and more generally interpreted; not as a distinctive entity, not as a rebellion against duly constituted and lawful government, not as a repudiation of private and corporate property rights, not as a superimposition upon, but as an inherent, constituent factor of the divine plan of individual human coöperation for universal salvation and the divine decree that love of earthly brother is inseparable from that of Heavenly Father.

—Bishop Murray.

THE CARE of children is the sign of a falling or a standing Church.—*Gaelic Churchman*.

THE ARMENIAN THEOLOGICAL SEMINARY IN JERUSALEM

BY THE REV. CHARLES T. BRIDGEMAN

American Educational Chaplain at Jerusalem

THE ordination of ten deacons marked the beginning of the new year's work at the Armenian seminary in St. James' Convent, Jerusalem, where under the leadership of the Armenian Patriarch this sorely tried people is endeavoring to build anew the foundations of the race. One of these men is in his third year of theological work and eight of the others have just finished their preparatory work and are embarking on theological studies. Three years of hard discipline are ahead of them before they can be ordained priests.

American readers should need no introduction to this educational venture. Their interest has doubtless been aroused by the fact that they have been sharing in the work, as it is from the Good Friday offerings in the United States that the American Church has been able to finance the American educational chaplain in Jerusalem, who devotes a large part of his time to teaching in the Armenian school. The Anglican communion may well be proud to have been invited by the ancient Armenian Church so to help her.

Jerusalem is an ideal place for training men to follow in the steps of our Lord and bear witness to His gospel. From the windows of their class rooms the boys and men look out on the sacred Mount of Olives where our Saviour gathered His disciples about Him; and in all their walks about the Holy City they find places and scenes illustrative of Holy Writ.

The school has about the same numbers as last year; twenty-two in the preparatory department, and eleven in the theological seminary. Among the new boys who have already arrived is one from Soviet Armenia; others are from the Near East Relief orphanage in Nazareth.

The curriculum in the lower school is much the same as described before—a preparatory course in which much time is spent on languages, English, Arabic, and Greek as well as Armenian and French. The theological curriculum is admirably taught by the Patriarch and the Rt. Rev. Bishop Papken. Mr. Bridgeman has courses in practical theology, as well as English and literature. The course in physics, which is this year being given by Mr. Bridgeman, is being strengthened by improvements in the laboratory made possible by generous American friends of the school.

Physical training for the boys is still a serious problem. A playing field outside the city has been rented for a couple of years and friends have made possible the purchase of much needed equipment, but to secure a qualified instructor is difficult. There is hope that a local man can be secured for this year, but without doubt the best policy will be to bring in a qualified American or English teacher who in addition to teaching English can also take charge of athletics. This assistance is being urged upon the American Church as the greatest need facing the work here.

The Church Periodical Club is an ever ready friend of the school. Still more volumes and text books added to the library attest its valuable aid. It is especially gratifying that books from the library of the late Ven. Eliot White, Archdeacon of Philadelphia, a life-long friend of Eastern Christendom, are among recent accessions.

Education in music is one of the essentials for an Armenian priest, as all of the services are choral. The excellent phonograph which has been presented to the school through the kindness of still another American friend will not only make it possible to illustrate the European and Armenian classics as performed by world-famous artists, but will add greatly to the happiness of the members of the school. Their first question on learning of the gift was as to whether there were records of Caruso. Friends who would be willing to share their albums of records with the school will give lasting pleasure and instruction.

A monthly magazine bearing the title *Zion* will hereafter be published by the convent with His Beatitude Elisee Turien and Bishop Papken as editors, assisted by others. The printing press is in good working order, having been used to date for printing some textbooks and a history. This revival of the former magazine of the same name issued before the war will give the Armenians here a medium through which simple relig-

ious instruction may be given to the people, as well as an outlet for scholarly studies.

Renovation of the buildings, new and enlarged quarters for the deacons, better textbooks, and many minor improvements witness the steady growth of the Armenian seminary. Indeed there is a spirit at work which gives great hope for the future of the Armenian Church.

America will directly benefit from the work being done here. Bedros Hagopian, who went to America in his youth and finished with honors his high school and university work, graduated from the General Theological Seminary, New York, in June, 1926. His original intention was to serve in the priesthood of the Episcopal Church, but coming to realize the need of the Armenian Church in America for young men of training he offered himself to Archbishop Tirayre, head of the Armenians in America, and was accepted. But as Mr. Hagopian needed to be trained in the Liturgics and history of his ancestral Church he has been sent to Jerusalem to study for nine months under the authorities of the seminary. With him has come Mrs. Hagopian, an American woman of university training, who before her marriage was teacher of history in a school in Washington, D. C.

Each person who has helped may rest content that the Armenian Church authorities here appreciate to the full the way in which friends from the Episcopal Church have joined with loyal Armenians in furthering this promising undertaking.

ECCLESIASTICAL UNPUNCTUALITY

Reprinted by request, from *The Living Church* of
September 4, 1920

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

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

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

I BELIEVE the time is always ripe, and never riper than now, to obey the exhortation of St. Paul to St. Timothy—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine," but I do not agree with much of our present-day pessimistic pulpit criticism of communicant Church members. I believe there is as much good, consistent living among the followers of Christ now as ever before and that, too, despite the discouragement of being told so frequently that they do not practise what they profess. God knows it is a hard struggle for all of us at the best, and what all battling Christians need at the hands, from the lips and the hearts of those over them in the Lord, is confidence, comfort, and cheer, not distrust, reproach, and disparagement. If choice had to be made between the two, better that the pulpit should speak in the still small voice of loving sympathy and hope that might reach the ear and inspire the heart of one lonely soul in need, than to be featured in the heavily headed headlines of a world press as proclaiming the failures and fraud of those for whom the pulpiteer is himself responsible to God and concerning whom the accusation is either one-half fact or wholly fiction.

But is it not necessary that one such course must be used to the exclusion of the other. Both may be happily combined, as is evidenced in the greatest inspirational address and hortative words to which the world has ever given ear—the Sermon on the Mount.—*Bishop Murray*.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE CAMBRIDGE MEDIAEVAL HISTORY. VOL. V. CONTEST OF EMPIRE AND PAPACY. Planned by J. B. Bury, M.A., F.B.A., Edited by J. R. Tanner, C. W. Previte-Orton, and Z. N. Brooke. The MacMillan Company, New York, xlv and 10005. \$13.50. Reviewed by The Very Rev. WM. P. LADD, D.D., Dean of Berkeley Divinity School.

TWO differing streams of opinion have for the past hundred years been directed toward the Middle Ages. One is the critical and unsympathetic stream which originated with the Reformation but was greatly reinforced by the unromantic and unhistorical thinking of the eighteenth century. Though serious students have for the most part separated themselves from it, this stream is the one in which the average citizen and reader still drifts. He has indeed found out that they did a few things well in the Middle Ages. He likes their gothic churches and likes to copy them, and he does not know that the word "gothic" was in the eighteenth century as much a term of reproach as "vandal." But he thinks of architecture, if he thinks at all, as a sort of accident, and he never seriously asks what kind of a civilization it must have been which expressed itself in this original and inimitable form. He is blind to the "various mental characteristics" which Ruskin says "make up the soul of Gothic." He does not know that the term "Middle Ages" was first used contemptuously, but to him as to the men of the eighteenth century it signifies those gloomy or at best useless centuries which filled in the time between the brilliant sunset of antiquity and the moment when the hero of Wittenberg stepped out before the European public holding a Protestant Bible in his hand. "Mediaeval" is to him an obvious term of reproach, and "he ridicules his aunt," to quote Mr. Bernard Shaw, "for wearing mediaeval clothes when he means those in vogue in the eighteen-nineties." Especially if he is unsympathetic with the religion of the Middle Ages will he delight in such remarks as that of the most modern but most erratic of deans who calls the Middle Ages "a veritable glacial age of the spirit."

The other stream of opinion has been sympathetic with mediaeval civilization and with the mediaeval Church. Sir Walter Scott made the externals of mediaeval life an object of romantic enthusiasm for the average reader. In different ways Newman and Carlyle, William Morris and Ruskin, Frederic Harrison and G. K. Chesterton have helped to shatter the Protestant and rationalistic interpretation and have taught us to recognize the significance of the Middle Ages and their relation to our own time. Meanwhile the foundations of scientific knowledge have been extended and affirmed by the great historical scholars from Savigny and Maitland to our own distinguished American mediaevalist, Professor C. H. Haskins, and our recently founded *Speculum*, with its competent editor, Professor E. K. Rand.

The fact is, however, that after a century of research and discussion we are only now coming to a point where we can begin to understand and appraise the history of the Middle Ages. In the Cambridge Mediaeval History we have the results of a century of historical study. It is written not by propagandists but by competent and sympathetic students whose only purpose has been to see the history exactly as it happened and to interpret its significance from the point of view of adequate and impartial knowledge.

In this volume of the history we come to what many will consider the most interesting period of the Middle Ages; to the great contest launched by Gregory VII against the German Emperor, the Norman conquests in Southern Italy and Sicily, the rise of the Italian cities, Islam and the Crusades, the Age of Frederick Barbarossa and of Bernard, the Norman conquest of England, Monasticism, Canon Law, Education, and Philosophy in the eleventh and twelfth centuries. All these topics are

dealt with by specialists. The arrangement of the varied material involved is skilful. The chapters are interesting. On the whole, this volume strikes the reader as the best one of the Cambridge Mediaeval History so far issued, and it is of course far superior both in bulk and in quality to any other history of the same period in the English language.

It may be of interest to illustrate what has been already said as to our growing knowledge of the Middle Ages by reference to a single subject, the crusades, to which two chapters are devoted. To earlier writers the crusades were chiefly interesting for their pageantry and chivalry and as a bold adventure in military conquest. Then came the more serious historians who endeavored to measure their influence on European civilization, an attempt which ended, as in Michelet, by explaining almost everything that happened in Europe between 1100 and 1300 as having come about as a result of the crusades. The growth of feudalism, the rise of the Italian towns, the decline of feudalism, the universities, the guilds, the charters of the free towns, the renaissance in literature, philosophy, and art which characterized these centuries, all were explained as having come in some mysterious way out of the great attack led by Pope Urban II, or rather it was supposed by Peter the Hermit, of Christian Europe upon Moslem Asia. These imaginings have slowly faded away. The charters of liberties obtained by the French and English towns, for example, were the natural result of the quiet growth of commerce and population which had begun long before the crusades and continued sometimes in spite of them. It is possible to travel much and yet to see little and the fact that kings and others went to the Holy Land, proves nothing as to the revival of learning. Aristotle, who in these centuries became the master in the schools of learning, found his way to the West not by the medium of the crusades, but through the friendly intercourse of Christian and Moslem scholars in Spain. Increased knowledge and stricter historical method has done much, as we see in this volume, to destroy the glamor of this crusading folly. These spectacular wars threw a spell over our ancestors whose false reasoning still misleads those who are content to acquire their knowledge of Church history from the popular text books. But there is more progress yet to be made. Our generation which is coming to see that war is a curse and that its tendency in the economic as well as the moral sphere is only to retard progress has a great task before it in rewriting and reinterpreting the history of the nations. The deleterious effects of the crusades, the way in which, for example, they gave an impulse to the inquisition and to other intolerant and divisive tendencies of mediaeval Church life might easily be made more of than they are here. On the other hand, one misses some discussion of the influence of the crusades in making the New Testament history a reality to this unlettered and unhistorically-minded age so that the imitation of Christ and the apostles became a dominating influence from Arnold of Brescia and St. Bernard on through St. Francis and the spiritual Franciscans to Savonarola and Thomas à Kempis.

Enough has perhaps been said to indicate that a volume such as this constitutes a challenge to those who talk glibly about the Middle Ages but do not take the trouble to become familiar with the facts as they have been made available by modern historical research. And it constitutes a further challenge to investigators to push their researches into the many fields of mediaeval study which yet remain to be illuminated and from which we may in the coming century be enabled to secure a better understanding of an age which has so much to teach our own.

ONE AFTER this manner and the other after that, says St. Paul. Every bird sings as it has been voiced. Even the hoarse cry of the raven is a note of praise unto God.—*From the Dutch, Translated by J. H. de Vries.*

Church Calendar



JUNE

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

CALENDAR OF COMING EVENTS

JUNE

5. Dallas Summer Conference, Dallas, Tex.
6. Summer School for Rural Clergy, Manhattan, Kans.
7. Convention of Arkansas.
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, Nebr.
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 TRINITY SUNDAY

Church of the Advent, Boston.
St. Luke's Church, Bay View, Milwaukee.
St. Andrew's Church, Buffalo, N. Y.
Ascension Church, Westminster, Md.
St. Mark's Church, Tonopah, Nev.

APPOINTMENTS ACCEPTED

BEAVIN, Rev. AMBROSE H., formerly of Baltimore, Md.; to be rector of St. Paul's Church, Winter Haven, Fla. (S.F.)

BOTT, Rev. JOHN JAMES, formerly rector of Christ Church, Yonkers, N. Y.; to be priest-in-charge of St. Augustine's Church, Croton, N. Y. New address, 637 Van Cortlandt Pk. Ave.

BURRILL, Rev. HAROLD ST. G., formerly rector of Grace Chapel, New York City; to be rector of Emmanuel Church, Newport, R. I. July 1st.

DOUGLAS, Rev. RICHARD M., formerly curate of St. Mark's Church, Shreveport, La.; to be rector of Holy Cross Church, Harrisburg, Tex.

GENTLE, Rev. RALPH E., formerly of Sunbury, Pa.; to be rector of St. Francis' parish, Rutherfordton, N. C. (W.N.C.)

GREENWOOD, Rev. WILFRED L., formerly rector of Ascension Church, Brooklyn, N. Y. (L.I.); to be rector of Grace Church, Windsor, Conn. July 18th.

GREER, Rev. H. ROSS, recently ordered deacon (At.); to be curate of Christ Church, New York City. Address, 213 West 71st St.

HEATH, Rev. SIDNEY E., formerly of Oshawa, Ont.; to be priest-in-charge of Emmanuel Church, East Syracuse, and of St. Mark's Church, Janesville, N. Y. (C.N.Y.) Address, East Syracuse.

HUTTON, Rev. S. JANNEY (W.), formerly chaplain of Virginia Episcopal School, Lynchburg, Va.; to be headmaster of St. Paul's School, Mt. Washington, Baltimore. New address, Rogers Avenue, Mt. Washington. June 7th.

MERSON, Rev. HARRY; to be deacon-in-charge of All Saints' Church, St. Clair, Pa. (Be.) August 1st.

PARLOUR, Rev. CLARANCE H., formerly rector of St. James' Church, Dillon, Mont.; to be assistant at St. John's Church, Los Angeles. New address, 515 West 27th St.

RICHARDSON, Rev. C. G., formerly of Tampa, Fla.; to be rector of Grace Church, Gainesville, Ga. (At.) Address, Dixie-Hunt Hotel.

SCAMBLER, Rev. JOHN H. (C.); to be assistant at St. Peter's Church, Peekskill, N. Y.

TONGUE, Rev. ALAN H.; to be deacon-in-charge of Christ Church Mission, Frankville, Pa. (Be.) July 1st.

WHITEHILL, Rev. WALTER M., formerly rector of Emmanuel Church, Manville, R. I.; to be rector of St. Andrew's Church, Hanover, Mass.

RESIGNATION

LYONS, Rev. S. F., as rector of St. John's Church, Huntington, Pa., on account of ill health; 811 Washington St., Wilmington, Dela.

NEW ADDRESSES

BAKER, Rev. LEROY F.; 918 Green St., Harrisburg, Pa.

BEATY, Rev. R. A. D.; 104 City Island Ave., New York City.

HOLT, Rev. HAROLD (S.O.); 190 26th St., Jackson Heights, Long Island, N. Y.

LONG, Rev. C. STANLEY, chaplain U. S. N.; to be chaplain of the Commander-in-Chief's Flagship, the U. S. S. *Texas*.

SEARING, Rev. RICHARD C. (N.Y.), recently retired; 1060 Amsterdam Avenue, New York City.

SUMMER ADDRESSES

GILBERT, Rev. CHARLES K.; Holland Dell, Charlemont, Mass. June 18th.

JOBE, Rev. SAMUEL H.; Blueberry Hill Farm, Marlboro, N. H.

NUTTER, Very Rev. E. J. M., D.D., Dean of Nashotah House; Easby Mount, Bere Alston, Devon, England, June and July.

DEGREE CONFERRED

SEABURY SCHOOL—D.D. *honoris causa* upon the Rev. Elmer N. Schmuck, class of 1905, general secretary of the Field Department of the National Council, New York.

ORDINATIONS

DEACONS AND PRIESTS

CONNECTICUT—On Tuesday, May 24th, in Christ Church Cathedral, Hartford, the Rt. Rev. C. B. BREWSTER, D.D., Bishop of Connecticut, ordained to the priesthood the Rev. MESSRS. LEONARD O. MELVILLE, LAWRENCE ROSE, NORMAN PAUL DARE, HUGH SAVAGE CLARK, and ordained deacon ROBERT JOHNSTON PLUMB.

Mr. Melville, who was presented by the Very Rev. S. R. Colladay, D.D., Dean of the Cathedral, will become priest-in-charge of the Church of Our Saviour, Plainville; Mr. Rose, presented by the Rev. James S. Neill of South Manchester, will continue at the General Seminary; Mr. Dare, presented by the Rev. Dr. Theodore Sedgwick of Yonkers, N. Y., will continue as curate of St. Andrew's Church, Yonkers; Mr. Clark, presented by the Rev. Dr. W. P. Ladd of Middletown, will study abroad; and Mr. Plumb, presented by the Rev. J. F. Plumb, D.D., canon of the Cathedral, will become curate of All Saints' Church, Worcester, Mass.

The ordination sermon was preached by the Rev. Theodore Sedgwick, D.D.

PRIESTS

MILWAUKEE—At All Saints' Cathedral, on the Sunday after Ascension, by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, the Rev. ALEXANDER SIMPSON was advanced to the priesthood. The candidate was presented by the Rev. W. F. Whitman of Nashotah and the sermon preached by the Very Rev. Charles S. Hutchinson, D.D.

MINNESOTA—The Rt. Rev. Frank Arthur McElwain, D.D., Bishop of Minnesota, ordained priest the Rev. FRANK CECIL GREENE, on Ascension Day in Christ Church, St. Paul. He was presented by the Rev. Walter S. Howard, of St. Paul, who also preached the sermon.

Mr. Greene, during his diaconate has been assistant at Christ Church, St. Paul, and minister in charge of St. James' Church, St. Paul. He now becomes curate of the former and rector of the latter. The ordinand comes from a successful business career, having been sales manager of a large milling corporation.

OHIO—The Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, ordained the Rev. COLLINS STONE SAWHILL priest in Trinity Cathed-

ral, on May 25th. The candidate was presented by the Rev. F. C. Smielau of Lakewood, and the sermon was preached by the Rev. W. M. Smaltz of Philadelphia. Mr. Sawhill will continue in charge of St. Agnes' mission for the Deaf, Cleveland.

The service was one for the deaf alone. The Rev. Mr. Smielau, who is general missionary for Ohio, Michigan, and Indiana, having charge of all the churches in that region, interpreted Bishop Leonard's words in the sign language.

SHANGHAI—On April 15th, the Rt. Rev. Frederick Rogers Graves, D.D., Bishop of Shanghai, advanced to the priesthood the Rev. WEI HSIPENG, in St. Peter's Church, Sinza. All the Chinese clergy in Shanghai were present, and Bishop Huntington, who ordained the candidate deacon for Bishop Graves last year, read the gospel. The sermon was preached by the Rev. H. Y. Yao, rector of St. Paul's Church, Shanghai.

SPRINGFIELD—The Rt. Rev. John C. White, D.D., Bishop of Springfield, raised the Rev. WILLIAM ELWELL to the priesthood, on May 22d, in Grace Church, Sheboygan, Wis. The candidate was presented by the Rev. A. Parker Curtiss, of Sheboygan, and the sermon was preached by the Rev. Dr. M. B. Stewart of Nashotah, Wis.

Mr. Elwell was baptized and confirmed in Grace Church, Sheboygan, and was presented for confirmation by the Rev. Fr. Curtiss, who presented him for ordination. The newly ordained priest is to have charge of St. Matthew's Church, Bloomington, Ill., for the summer.

WESTERN NORTH CAROLINA—On Friday, April 8th, the Rev. JESSE STARNES LOCKABY was advanced to the priesthood by the Rt. Rev. Junius Moore Horner, D.D., Bishop of Western North Carolina. The assisting clergy were the Rev. Benjamin S. Lassiter, rector emeritus of St. John's Church, Marion, the Rev. S. R. Guignard, dean of the Morganton convocation, the Rev. LeRoy A. Jahn, rector of Grace Church, Morganton, the Rev. J. W. C. Johnson of Gastonia, who presented the candidate, and the Rev. G. Floyd Rogers of Trinity Church, Asheville, who preached the sermon.

Mr. Lockaby, after faithful service as a deacon in this parish, continues his ministry there as rector.

DIED

GREENFIELD—Entered into life, Friday, May 20th, at her home in Chicago, LOUISE CASTLE GREENFIELD, in her eighty-fifth year, wife of A. J. Greenfield, and mother of Mrs. E. A. Mudge, Chicago, Carl J. Greenfield, Oil City, Pa., and Barrett K. Greenfield, Maracaibo, Venezuela.

"Light eternal, Jesu blest,
Shine on her and grant her rest."

JOHNSON—At New Canaan, Conn., May 11th. MARY FOSTER JOHNSON, beloved daughter of the late Theodore Polhemus Johnson and of Marie DeWolf Johnson; dearly beloved sister of the Rev. and Mrs. Edwin D. Weed.

"The strife is o'er, the battle done,
The victory of Life is won."

Requiescat in pace.

NOBLE—In Anniston, Ala., May 18th, ALFRED ROYAL NOBLE, aged fifty-five years, son of the late William and Melinda Noble. Funeral services were held in the Church of St. Michael and All Angels', Anniston, and interment in Hillside Cemetery.

"Grant unto him, O Lord, a place of refreshment, light, and peace."

MINUTE

Douglas Merritt

At a meeting of the Board of Trustees of Hobart College, held in Geneva, April 19, 1927, the following minute was unanimously passed.

"In the death of DOUGLAS MERRITT, Master of Arts, Hobart College has lost a most devoted friend and benefactor. Elected a trustee of the College in 1885, he served as a member of the Hobart corporation for the unusual period of nearly forty-two years, a record without parallel in Hobart's history. From the beginning he took an active and constant interest in the welfare of the college, and not only by his regular attendance at every meeting, but by a generous expenditure of time and money was prominent in every movement undertaken for its advantage and expansion. In recognition of his leadership and faithful service, he was elected Chairman of the Board of Trustees in 1905, and held this office continuously from that date until his death. He took a generous and active part in the Centennial Endowment Campaign and as Chairman of the Board presided at the Centennial Celebration in 1922.

"A life long Churchman, a patron of Arts

and Letters, a Christian gentleman, he truly represented the progressive spirit of Hobart College in striving for the ideal which unites a fearless search for truth with the saving grace of Christian character.

"THEREFORE, BE IT RESOLVED, that we, the members of the Board of Trustees of Hobart College, express our gratitude for the devoted service to our college and to the cause of Christian education of our beloved colleague, Douglas Merritt,

"FURTHERMORE, BE IT RESOLVED that this minute be inscribed upon our records.

EDWARD J. COOK,

Secretary of the Board of Trustees."

April 19, 1927.

CAUTION

GORDON—Caution is suggested in dealing with one R. L. GORDON, who claims to have sung in the choir of Christ Church Cathedral, St. Louis. He is about fifty-five years old, has gray hair, protruding ears, and has lost several teeth. Information from REV. RICHARD A. HATCH, rector of St. Luke's Church, Altoona, Pa.

**MAKE YOUR WANTS KNOWN
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OF
THE LIVING CHURCH**

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

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

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

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

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

POSITIONS WANTED

CLERICAL

RECTOR, CITY CATHOLIC PARISH, AT Liberty, locum tenens, July and August Sea or country. Address, CITY-891, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A CHURCHWOMAN OF EDUCATION AND refinement, would like to secure, in September or October, a position as housemother in a boys or girls' school. Highest references as to experience and capability can be furnished. C-896, LIVING CHURCH, Milwaukee, Wis.

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

POSITION WANTED BY YOUNG LAYMAN, age thirty-four years, college graduate, experienced 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.

POSITION WANTED—IN SCHOOL, OR INSTITUTION for September, or before—as housekeeper, housemother, or nurse. Best references. Woman of mature years and experience. Address DEACONESS, 1002 W. 17th St., Anniston, Ala.

APPEAL

ALL SAINTS' CHURCH, NEW YORK, AP-peals for contributions to maintain its steadily growing work on the lower east side of the city. Our necessary daily expenses are but \$5.00. Will you give at least \$5.00 a year toward this work of our Church in a neighborhood that greatly needs its ministrations? REV. HARRISON ROCKWELL, 292 Henry Street. Contributions received cover 244 days.

CONFERENCES

THE 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 programs and information apply to MISS M. DE C. WARD, 50 Commonwealth Ave., Boston, Mass.

THE SOCIAL JUSTICE CONFERENCE OF THE Society of the Companions of the Holy Cross will be held at Adelynrood, South Byfield, Mass., on Friday evening, June 17th, and ending on Sunday, June 19th, after a Day of Devotion led by the Rev. Charles W. Lathrop, executive secretary of the Department of Christian Social Service of the National Council. Reservations for rooms can be made by applying to Miss Jessie R. Towne, Adelynrood, South Byfield, Mass. For further information please write to Mrs. H. O. WITT-PENN, No. 1 Newark St., Hoboken, N. J.

UNLEAVENED BREAD

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

INCENSE

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

VESTMENTS

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

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

CHURCH LINEN

PURE 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

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

PARISH AND CHURCH

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

LENDING LIBRARY

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

HEALTH RESORTS

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

THE 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.

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

SUMMER CAMPS

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

OCEAN 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

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

THE MARTIN, FRANKLIN, NEW YORK. Vacation place of refinement. Delightful environment, high elevation, home cooking. Rates reasonable. Booklet.

FOR RENT

FOR RENT—A SUMMER COTTAGE ON Lake Willoughby (the Luzerne of America), Vermont. Living room, kitchen, screened dining porch, two bed rooms, boat house with boat, wood, and ice. For particulars address A. B. C.-892, care of THE LIVING CHURCH, Milwaukee, Wis.

TO RENT—FURNISHED APARTMENT IN Cambridge, Mass., from July 1st to October 1st. Two rooms and bath. Light housekeeping. References exchanged. Address L-897, THE LIVING CHURCH, Milwaukee, Wis.

BOARDING

Atlantic City

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

Los Angeles

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

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

New York

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

Washington, D. C.

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

KENOSHA, WIS.—A RETREAT FOR WOMEN will be held at Kemper Hall, Kenosha, Wis. Beginning with Vespers, Thursday, June 16th, and closing with the Mass on Monday, June 20th. Conductor, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. Those desiring to attend will kindly send their names to the MOTHER SUPERIOR, C.S.M., before June 14th.

WEST PARK, ULSTER COUNTY, NEW YORK. A retreat for priests at Holy Cross, beginning Monday evening, September 19th, ending Friday morning, September 24th. Dr. Fleming, conductor. Address GUESTMASTER. No charge.

CHURCH SERVICES

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Curate
Sunday Services: Low Mass, 8:00 A.M.
Children's Mass: 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Even-
song, 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.

New York

Cathedral of St. John the Divine,
New York

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 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, 9:00 to 11:00 A.M.,
and 7:00 to 8:30 P.M.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M., Low Mass.
" 9:00 A.M., Low Mass and Catechism.
" 11:00 A.M., High Mass and Sermon.
" 4:00 P.M., Sung Vespers, Brief Address and Benediction.
Masses Daily at 7:00 and 9:30.

St. Andrew's Church, Buffalo

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

RADIO BROADCASTS

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

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

WCAM, CAMDEN, NEW JERSEY, 336.9 meters. Services from St. John's Church, Camden, First Sunday in every month, 10:45 A.M., and 7:45 P.M., daylight saving time.

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.

WJAX, JACKSONVILLE, FLA. (336.9 meters), Sunday, May 29th, 8:00 P.M., E. S. Time. St. John's Church, Rev. Menard Doswell, rector. Choral Evensong and sermon.

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 11:00 A.M., C. S. Time.

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

George H. Doran Co. 244 Madison Ave., New York City.

The Fine Art of Living Together. By A. W. Beaven, D.D. Price \$1.50.

E. P. Dutton & Co. 681 Fifth Ave., New York City.

Saltacres. By Leslie Reid. Price \$2.00.

Funk & Wagnalls Co. 354 Fourth Ave., New York City.

When You Go to Europe. How to Get There—What to See There—Answers to All the Questions You May Ask There. By Edwin Robert Petre. Price \$1.50 net.

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

Thomas Arnold. By the Rev. R. J. Campbell, D.D., incumbent of Holy Trinity Church, Brighton. Great English Churchmen Series, edited by Sidney Dark.

The Life of Thomas Cranmer: Archbishop of Canterbury. By Anthony C. Deane, M.A., F.R.S.L., vicar of All Saints', Ennismore Gardens, and Hon. Canon of Worcester Cathedral. Great English Churchmen Series, edited by Sidney Dark.

Hamilton Brothers. Hamilton Place, Boston, Mass.

Messiah or Bastard; Which? Being Vol. II of *Volts From a Layman's Dynamo.* By Herbert W. Magnon, Ph.D. (J.H.U.), editor of *Asuri-Kalpa* (Sanskrit), and *Mexican Linguistics*; author of over one hundred monographs and papers on such matters as Comparative Religion, Philology, Prosody, Old Testament Problems, and the authenticity of ancient extant documentary evidence; lecturer on other similar topics; associate editor of the *Bibliotheca Sacra*, etc.; formerly professor of Greek, then of Latin, then of both, and Whilom college president. Price \$2.50.

University of Chicago Press. Chicago, Ill.

Family Disorganizations. By Ernest R. Mowrer, III. Price \$3.00.

The Workers' Education Bureau. 476 W. 24th St., New York City.

The Living Constitution. A Consideration of the Realities and Legends of our Fundamental Law. By Howard Lee McBain.

PAMPHLETS

W. Heffer & Sons, Ltd. Cambridge, England.

The Invocation of the Holy Spirit in the Prayer of Consecration. By J. W. Hunkin, B.D. (Fellow of Gonville and Caius College, Cambridge).

Eucharist and Sacrifice. By F. Crawford Burkitt, D.D., Norrisian professor of Divinity in the University of Cambridge.

Society of SS. Peter and Paul, Ltd. Westminster House, 8 Great Smith St., S. W. 1, London, England.

Pagan Mystery Religions and the Christian Faith. By the Rev. Alan H. Simpson, M.A., canon missioner, diocese of Coventry. With a Preface by the Rt. Rev. Bishop Chandler.

In the Presence of My Lord. Meditations.

Rev. W. C. Treat, 37 Chestnut St., Springfield, Mass.

Household Prayers. For Family Worship, for Private Use. Compiled by Thomas F. Dawes, Bishop of Western Massachusetts. 1927.

SHEET MUSIC

From the Composer.

The Day of the Lord Cometh. By George B. Nevin, Easton, Pa.

WAWASEE SUMMER CONFERENCE

SYRACUSE, IND.—The program and plans for the eleventh Wawasee summer conference for Church workers have been completed. The conference will be held June 19th to 25th at Lake Wawasee, Syracuse. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, is the conference chaplain, and the program provides for a daily Eucharist, a conference Bible class conducted by the Rev. E. A. Powell, Evansville, and a conference music course, under the direction of C. L. Heath, organist, at Christ Church, Indianapolis. Courses on missions will be led by Mrs. Estelle Royce of the national Field Department and by Miss Edna Beardsley, U.T.O. field worker of the Woman's Auxiliary. Courses on religious education will be given by the Rev. Dr. Lester Bradner, of Providence, R. I., and Miss Vera Noyes, of Chicago. Conferences for leaders and members of the G.F.S. will be conducted by Miss E. Winifred Dunkle, Chicago.

The Rev. Hiram K. Douglass, rector of the Church of the Messiah, Detroit, will conduct the clergy conference and also be the preacher at the sunset services.

Archbishop of York Replies to Attack Made By Cardinal Bourne on Church of England

Anniversary of St. Mary, Woolnoth,
Church—New Bishop of Guild-
ford

The Living Church News Bureau
London, May 20, 1927

THE ARCHBISHOP OF YORK HAS REPLIED at some length to an attack made by Cardinal Bourne on the Church of England in a sermon at St. Wilfrid's (R.C.) Church, York, during the recent celebrations by the Roman Catholics of the thirteen-hundredth anniversary of the baptism of King Edwin.

I can only briefly recapitulate the Cardinal's points, made in a sermon which was a vigorous and effective piece of controversial oratory, and contained the following sentence:

"We, the acknowledged representatives in England of the Latin Western Church, which was the Church of Paulinus and Edwin and of all Catholic England from the sixth to the sixteenth century, are alone entitled to keep this centenary as united in faith and worship with those whose labors and achievements it commemorates."

The arguments that His Eminence used were four. First, they who call themselves Catholics, and are styled by others "Roman Catholics," value the Mass as the supreme act of worship. The Church of England, brought into legal existence by Queen Elizabeth, is relentlessly opposed to the Mass. Secondly, the Church of England has gradually lost its hold on the reality of the Incarnation, as it was believed and understood by Englishmen in olden days. Thirdly, the Established Church does not hold the real visible unity of the Catholic Church, with a real visible head on earth in the person of the successor of St. Peter. Fourthly, there is no real continuity between the Established Church today and the pre-Reformation Church. There may be a fiction of continuity, established by civil law. Anglicans may rejoice, if they will, in the possessions which were not built for them, and whose structures they cannot use for all the purposes for which they were set up. At the Elizabethan settlement "there was set up in England an entirely new ecclesiastical body, unknown to any previous part of history, which, if it is to receive the name of Church, may be justly and accurately designated the Elizabethan Church."

Dr. Lang's reply, which appears in the *York Diocesan Gazette*, is as follows:

"There is nothing in what Cardinal Bourne said except perhaps a new and not very welcome tone." The Archbishop proceeds to amplify the following sentence, which he himself used in York Minster on Easter Day: "Be assured that in direct historic succession and in all the essentials of Catholic faith and order, the Church which here received King Edwin 1,300 years ago and the Church which here and now in this Minster commemorates his baptism are one and the same."

Of "direct historic succession," says Dr. Lang, "there can be no doubt. Neither in the sixteenth century nor at any other time was it ever declared or assumed that an existing Church had come to an end and that another was substituted in its place. The authorities who

took the Church of England through the confusions of the sixteenth century repeatedly declared that there was no departure from the ancient Church which had always existed in the land. No act, civil or ecclesiastical, created any other. . . . No act transferred the parish churches and cathedrals from one body to another. . . . Many changes were, of course, made in these matters in the sixteenth century, as many changes have been made since that time; but they were then and have been since changes *within* a Church which remained historically and legally the same."

Turning to "all the essentials of Catholic faith and order," the Archbishop says: "These are surely the scriptures, the creeds, the sacraments, the orders of the ministry as they have been received and used by the whole Catholic Church; and they are ours, retained and revered. Changes, of course, there have been, temporary or lasting, before, during, and since the period of reformation—changes in opinion, in religious practices, in forms and modes of worship, in interpretations of doctrines. But such changes are not a breach of continuity; rather it may truly be said they are a condition of continuity, for without them the Church would cease to be a living body. And they have been made *within* the large and abiding structure of the Catholic faith and order. A special word ought, perhaps, to be said about the orders of the ministry, in view of Cardinal Bourne's assertions. Suffice it here to say that our confident claim is that, in spite of the unparalleled difficulties created in the reign of Mary, the authorities of the English Church were careful to secure, and did in fact secure, in form and matter and intention, the valid orders and succession of its bishops, priests, and deacons. As regards intention, the point to which the Roman objections are now practically reduced, it is made clear in the preface to our ordinal—the intent that these orders may be continued and reverently used and esteemed in the Church of England."

The Archbishop adds that acknowledgment of the jurisdiction of the Papacy is, of course, the crucial question at issue. "The claim of the Roman as against the Anglican Church depends upon it. If the jurisdiction of the Pope, as it was gradually formulated from the fifth century onwards up to the culminating point in the decree of 1870 which declared the infallibility of the Pope to be a dogma of the Catholic faith, be essential to the continuity and the very life of the Catholic Church, then the Anglican Church has broken that continuity and has lost its place in that life, for the claim so formulated the Anglican Church does not acknowledge. But it is a claim which has no warrant in the New Testament, which was never accepted for at least the first four centuries of an undivided Church, and which has always been and is repudiated by the whole of the Orthodox Churches of the East. It is a Roman claim. It is not in origin, character, or obligation an essential part of the faith and the order of the Catholic Church."

In an appeal for patient study and unprejudiced thinking and of painstaking efforts at mutual understanding, the Archbishop says:

"I think that on the side of the Roman Church there is more willingness abroad than here in England to study and think and understand. Would Cardinal Mercier have spoken in the terms and tone of the sermon of Cardinal Bourne? Mutual understanding is the first step in that cause of the unity of all Christian people to which everyone

who understands Christ's will and His purpose for His Church is bound to be loyal. And if, as it often seems, some differences remain, deep and irreconcilable, there also remains the call of Christian charity. I have great respect for Cardinal Bourne and his office, and I write in all courtesy; but I cannot think that the cause either of unity or of charity is advanced by such a sermon as that which he preached in York on Easter Day."

WOOLNOTH CHURCH CELEBRATES
200TH ANNIVERSARY

Last week, a special service, attended by the Lord Mayor and sheriff, was held at St. Mary, Woolnoth, Lombard Street, to commemorate the two-hundredth anniversary of the opening of the present church in 1727. The rector, who has published for the occasion a pamphlet giving a brief account of the history of the church, gave a short address.

The present church is the third which has stood on the site. A deed dated 1191 mentions Wlnotmaricherche, and another the grant of a stone house in the parish of St. Mary Wulnothe Mariecherche by Peter the Prior. There is a tradition that a Roman temple stood on the site before the earliest Saxon church.

SAFE ARRIVAL OF THE REV. R. POOLEY

After so many delays through sickness and other causes, it was with a feeling of relief that the news was this week received of the safe arrival of the Rev. R. Pooley and P. Lindsay, on March 26th, at the island of Tristan da Cunha. In a letter to the owners of the steamer *Suveric*, which landed the missionaries on the island, Mr. Pooley writes that their arrival was witnessed with great excitement on the part of the islanders, who seem to be of an easy-going type, and had probably never worked so hard in their lives as when they hauled the fifty tons of supplies ashore. The Cunard steamer *Fraconia*, which was due to call at Tristan da Cunha a month later for fuller news, was unfortunately prevented from making the visit by severe gales.

NEW BISHOP OF GUILDFORD

The first bishop of the newly created diocese of Guildford is to be the Rt. Rev. John Harold Greig, Bishop of Gibraltar, and Dean of St. Paul's Collegiate Church, Valetta, Malta.

Dr. Greig, who has been Bishop of Gibraltar since 1921, was educated at Pembroke College, Cambridge, where he graduated in 1886. Ordained in 1888, he was successively Wilberforce missionary in South London and vicar of St. Paul's, Lorrimore Square, and held various diocesan posts previous to leaving South London for the diocese of Worcester in 1905 as canon missionary. From 1911 to 1921 he was Archdeacon of Worcester and rector of Hartlebury. He was appointed examining chaplain to the Bishop of Coventry in 1918 and was select preacher at Cambridge in 1909 and 1915. He was also lecturer on pastoral theology at Cambridge from 1915-16, and Ramsden preacher in 1923.

DEATH OF REV. RICHARD WILSON, STEPNEY

A hard-working and well-loved East end London priest passed to his rest last week in the person of Fr. "Dick" Wilson, who for forty-three years has labored for the good of the poor people of St. Augustine's, Stepney. The Rev. Richard William Wilson, who was in his seventy-first year, took his degree from Trinity College, Cambridge, and was ordained in the diocese of Ely. In 1884 he went to St. Au-

gustine's as curate to his brother, the Rev. Harry Wilson. He succeeded his brother as vicar in 1902, and only relinquished the post five years ago. Since then he had remained at the church as a voluntary curate. During his long incumbency he took a keen interest in the hop-pickers, many of whom came from his parish. The Red House (the temperance "pub" in Stepney on the window of which were inscribed the words, "A good Pull-up for Bishops"), the Rose and Crown near Paddock Wood, Kent (where Fr. Wilson's beloved hoppers were tended for every kind of ailment), were institutions that sprang direct from St. Augustine's; and many other organizations of an unconventional kind owed their inception to the ingenuity of Richard Wilson and his brother.

But the secret of the success of these institutions lay in the heart of the man behind them. Overflowing with love, which embraced all his parishioners and not merely the Church people among them—the Jews of East London had no stouter champion than Richard Wilson—beaming affection and good-will wherever he went, he was the best type of "poor man's priest."

The Bishop of London and the Bishop of Stepney took part in the funeral service on Friday last. The crowded congregation at St. Augustine's consisted largely of those whom Fr. Wilson was in the habit of accompanying each year to the hop-fields in Kent.

The Bishop of London, speaking from the sanctuary steps, said: "I cannot tell you how thankful I am that I returned from abroad in time to attend the funeral of your beloved vicar, whom I had known for thirty-eight years. When I went to see him a year ago, at a time when it was thought he was dying, he took me by the hand and said: 'My dear Bishop, I am the happiest man that ever lived.'"

Thousands watched the departure of the funeral procession for the East London Cemetery at Plaistow.

GEORGE PARSONS.

UPPER SOUTH CAROLINA YOUNG PEOPLE'S CONVENTION

SPARTANBURG, S. C.—The fourth annual young people's convention of the diocese of Upper South Carolina was held at the Church of the Advent, Spartanburg, April 29th and 30th.

At the banquet on Friday evening the Bishop of the diocese, the Rt. Rev. Kirkman G. Finlay, D.D., was toastmaster, and the program was one of serious interest lighted up with fun and humor. The corporate Communion and presentation was a most impressive service, the schools entering the church with military precision under their own banners.

The offering of the Church schools marks an advance over any previous year. With the addition of a few delayed offerings, the amount will be more than \$5,200, despite a year of agricultural depression in a large part of the diocese.

A feature of the convention was the presentation to Miss Edith Main, of Spartanburg, of a diploma from the National Department of Religious Education in recognition of her successful completion of all the courses required for admission into the first class of the National Accredited Teachers' Association.

The speakers included Mrs. Frank N. Challen, executive secretary of the Young People's Service League of the diocese of North Carolina, and Miss Charlotte E. Forsyth, director of religious education of the diocese of Pittsburgh.

Egypt Withholds Recognition of Ecumenical Patriarch Meletios

Russia and Jerusalem—French Affairs—Czech Protestantism—Medieval Church in Sweden Restored

The European News Bureau
London, May 13, 1927

THE ECUMENICAL PATRIARCH, MELETIOS, has not yet received the Sultan of Egypt's berat and is therefore not yet recognized as the head *de jure* of the Orthodox community of Egypt. The ostensible reason for this non-recognition is the claim put forward on behalf of the Syrian Orthodox in Egypt to greater power in the election of the patriarch and in patriarchal affairs. It is similar to the recent trouble in Palestine between the Arab Orthodox and the Jerusalem patriarchate. Both are of Syrian stock and speak Arabic. In Egypt, however, the Syrians form only about 10 percent of the Orthodox population. It is to be hoped that the required recognition will soon be forthcoming.

RUSSIA AND JERUSALEM

Some seven months ago a telegram in the *Times* to the effect that the opponent of the Russian *locum tenens*, Peter, had been recognized by the Jerusalem patriarchate, caused considerable speculation. It seems that this is the true state of affairs. The Living Church was no schismatic in the sense that it had set out to form a new Church, but it was rather a party within the Church, in that being in rebellion against Tikhon it aimed at the subversion of Orthodox faith and practice. Since Tikhon's death the Living Church and other rebellious factions have adhered to a synod which was convened by their leaders, and which affirmed loyalty to the faith and practice of the Orthodox Church, on which it disclaimed the will to make any innovation pending an ecumenical council. That synod also protested its loyalty to the dead Tikhon. It repudiated Peter's authority who, under the dead man's will, has assumed the office of *locum tenens* of the patriarchal throne, as also of his acting *locum tenens*, Sergius, who was thrown into prison by the Bolsheviks. In view of the synod's affirmation of the Orthodox faith, of its readiness to obey an ecumenical council, and also of the large number of Tikhonist bishops who have acceded to it, the Ecumenical Patriarch has expressed his willingness to send a mission to mediate between it and the canonical *locum tenens*, and the Patriarch of Jerusalem has followed this example. Under existing circumstances in Russia, and seeing that the Soviet has set itself to break Peter and his friends and favors the synod, even that measure of recognition will be regretted by those who revere the memory of Tikhon and feel for his successor, Peter. The position is a very difficult one and commands our sympathy and prayers.

Naturally our sympathy will go out on to the side of Peter. The Soviet has done all in its power to strengthen the synodical party, and at one time murdered many of the Tikhonists, so it has conveniently got several of its most powerful opponents out of the way. Both Peter and Sergius are in prison because they refused to excommunicate the Russian bishops who have left Russia. But it is

an offense against Orthodox canon law for an Orthodox bishop to use his office for a political purpose. Three likely successors to Sergius seem to have been arrested, too, the Metropolitan Joseph and the Archbishops Cornelius and Thaddeus. The lot has now fallen upon Seraphim, Archbishop of Uglitch, who so far has not been arrested. He has issued a letter to his flock:

"TO THE PRELATES, PRIESTS, AND LAITY OF
THE ORTHODOX RUSSIAN CHURCH:

"By the will of God and the instructions of the Metropolitan Joseph, deputy guardian of the patriarchal throne, dated the 25th November, 1926, which appointed as his successors in the event of his being unable to assume the administration of the Church, Cornelius, Archbishop of Sverdlovsk, Thaddeus, Archbishop of Astrakhan, and myself, I became temporarily the guardian of the patriarchal throne, as it is impossible at the present time for the Archbishops Cornelius and Thaddeus to fulfil their duties. Submitting to the will of the Lord and taking upon my weak shoulders the heavy cross which is being laid upon me, I feel it my duty to appeal to all my brethren bishops, priests, and laymen, and to implore them to be faithful and obedient to the Holy Orthodox Church by obeying only the lawful representatives of the patriarchal Orthodox Russian Church, remembering that all those who separate themselves from her and her hierarchy are doomed to perish. This has happened to all the groups who have separated themselves from the Church since the year 1922: 'Renaissance,' Living Church, the Renewed Church,—all these have disappeared or are disappearing as rapidly as they appeared, after less than three years of existence, leaving sad traces of either doubt or complete loss of faith on the part of those whom they had entangled in their nets.

"Implying my brother bishops to help me to bear the heavy cross and great responsibility of administering the Russian Church, I beg of them to reduce as much as possible their correspondence and all other communications with me, and to leave all Church matters, except cases involving questions of principle and also cases concerning the whole Church, such as the ordaining of bishops, to be settled definitely by local Church authorities.

"In particular: cases concerning marriages and divorces, the appointment to priors and prioresses of monasteries, preferments (except mitres), are to be settled by the local bishops, and in the case of a diocese having no bishop, I ask that the name may be given me of the nearest bishop to whom I may hand the case over, if I find it undesirable to handle it myself.

"The Deputy Guardian of the Patriarchal Throne,

"SERAPHIM, Archbishop of Uglitch."

FRENCH AFFAIRS

Everyone will rejoice that Rheims Cathedral, which suffered so severely in the early days of the war, has now been restored to public worship. But announcement in a recent issue of the *Times* of the forthcoming reopening gives a striking picture of relations between Church and State in France:

"Since the final separation of Church and State in France, it has not been often that a minister of the Republic has, in his official capacity, entered a church door. M. Heriot, who is now minister of Public Instruction and Fine Arts, will, however, make an exception to the rule

on May 11th. On that date he will preside over the inauguration of the restored Cathedral of Rheims. This ceremony, though it cannot fail to have a certain solemnity and will be attended by the British and American ambassadors, and a number of official persons, will not be religious. What will be celebrated, however, will be rather the restoration of what is perhaps the most wonderful of historic monuments which come officially under the care of the Fine Arts department, than the recovery for religious worship of a Cathedral which in the war narrowly escaped becoming a ruin. The Church ceremony will come later on May 26th."

It is indeed astonishing that a house of God should be restored to public use and worship after narrowly escaping complete destruction, with a secular ceremony, luncheons, and speeches, while the solemn High Mass that might have been expected seems to be relegated to a fortnight later.

Meanwhile, Monsieur Giraud, the editor of the *Croix*, has been writing in that journal a series of articles to show the appalling state of affairs due to separation of Church and State, the poor parish priests turned out of their parsonage houses, or the churches, such as Soucy, near Sens, where the rain comes through the roof, and the State, which confiscated the building, refuses to repair it.

Perhaps a brighter side of the picture is shown in Anjou, where, despite persecution and poverty, there has been a marked increase in the number of candidates for ordination. In the little seminary of Beaupreau, for instance, the number of men seeking ordination has risen from 117 in 1920 to 235 in 1926.

ITALIAN LABOR CHARTER

The new Italian labor charter recently introduced by Signor Mussolini has met with papal approval in connection with many of the regulations, and in its general spirit of collaboration between capital and labor, which recalls the labor program of Leo XIII, known as the *Rerum Novarum* encyclical of 1894. The Pope approves of the respect evinced for civil and religious holidays according to local traditions, and also of material and moral welfare work to a certain extent. But the official organ of the Vatican condemns the Hegel-Mussolinin conception of the state as being directly contrary to the Christian conception. But the Vatican approval as a whole is remarkable considering how much recently it has feared the setting up of state socialism in Italy.

CZECH PROTESTANTISM

A recent statement concerning the number of Protestants in Czecho-Slovakia is rather startling, putting them at less than a million, though this does not include the adherents of Dr. Farsky's Czech National Church. It seems that some of the out-and-out Protestants do not wish to include this Church within their numbers, on the grounds that it has no settled doctrine and that it is not sufficiently stable. An attempt has been made to form a federation of these bodies. Six have consented to form the federation, the Evangelical Church of the Augsburg Confession, the Evangelical Church of Zech Brethren, the Union of Herrhut Brethren, the Fraternal Union of Chelicky (Baptists), and the Methodist Church. Three Protestant bodies, consisting chiefly of Germans and Magyars, seem to prefer to remain outside the federation.

SWEDEN

A restored Christian medieval Church, built upon the remnants of a pre-Chris-

tian temple from times immemorial in honor of the gods, Odin, Thor, and Frey, has just been consecrated by Archbishop Söderbloem, of Upsala, in Gamla Upsala. About 1100, when at last Christianity obtained a footing in this district, a wooden chapel was erected on the same ground where Teutonic mythology had been wor-

shipped. But the pagans were strong even then, and the then king rejected a plan to burn down the old pagan temple buildings so as not to arouse the wrath of the heathen worshippers. The temple was peacefully converted into a Christian Church after removing all the pagan attributes.

C. H. PALMER.

Bishop of Ontario Appeals to Synod to Strengthen Official Organization of Church

Synod of Niagara—New Chancellor for Toronto—Japanese Priest Ordained

The Living Church News Bureau
Toronto, May 26, 1927

THE RT. REV. C. A. SEAGER, BISHOP OF Ontario, in his first charge to the synod of his diocese, meeting at Kingston, stressed the necessity of a fresh vision of the purpose of God in His Church and a wider vision of the objective of furthering the Kingdom of Heaven.

Bishop Seager appealed to the synod to strengthen the official organization of the Church itself. "Other societies and organizations are of great value," he said, "and should have active support, but the great need is to strengthen the Church itself. Remember the diocese and not the parish is the unit for organization and administration in any Episcopal Church, while the parish is only one unit in the great whole." Referring to present-day conditions which affect the Church, he said: "The Church works today under totally different conditions to those which prevailed even just before the great war, and we must adapt ourselves to the requirements placed upon us."

Three new canons, which are proposed for adoption by synod, were discussed by the Bishop. These are as follows:

An increased stipend for missionary clergy, the minimum being \$1,400 and a home, with an initial allowance for transportation for those clergy in priests' orders.

Group insurance of the clergy. "Such an inauguration would reduce the cost of insurance to the individual," Bishop Seager said, "and would make it possible for underpaid clergy to make some provision for their family at death."

Reciprocity with other dioceses in the matter of beneficiary funds, under which clergy can move more freely from one diocese to another without prejudicing their claims for superannuation or other benefits.

AT THE SYNOD OF NIAGARA

As the city of Guelph was celebrating its hundredth anniversary, the synod of Niagara assembled there this year in place of meeting at Hamilton, the see city. The Archbishop of Huron, Metropolitan of the province of Ontario, was the preacher at the synod service. Bishop Owen, in his charge to the synod, expressed his pleasure at meeting at Guelph, extended his congratulations to citizens on the attainment of the 100th birthday of Guelph, and paid tribute to the courage and faith and hard work of the hardy pioneers who fashioned the beginnings of the city. He referred to deceased members of the synod since the last meeting, and paid tribute to the life and service of the late John Austin Wor-

rell, K.C., D.C.L., to whom he referred as one of the Church's greatest laymen.

Special mention was made of a magnificent gift by Col. R. W. Leonard. The Bishop said: "This synod during the year has been benefited by the munificence of Colonel Leonard, who has given \$15,000, which is to be divided equally between the pension fund, the W. and O., and the Bishop Clark Church Extension Fund." In conclusion, Bishop Owen declared: "The various departments of the Church are helping to weld us together in our great common work throughout this Dominion in which God has given us a work to do—each one in his vocation and ministry."

BISHOP OF CALGARY MADE INDIAN CHIEF

The Rt. Rev. Dr. Sherman, Bishop of Calgary, accompanied by the Ven. Archdeacon Tims, paid a visit to St. Paul's School on the Blood Reserve at Cardston recently, where he administered confirmation to thirty-four candidates. The school chapel was packed to capacity, and all down the long hall right to the school entrance was filled with Indians. After the service a reception was held in the spacious dining room, when Mountain Horse, on behalf of the Blood Indians, extended a hearty welcome to the Bishop. Archdeacon Tims during the afternoon thoroughly enjoyed again meeting the graduates of the school whom he knows so well, having been a missionary among the Blackfoot Indians since 1883.

During the Bishop's visit to the school a most impressive ceremony took place when the veteran, Mountain Horse, came forward and with all the dignity, splendor, and rites of the Indian ceremonial, he initiated His Lordship as a member of the tribe, and made him a chief by giving him the ancient and honored name of "So-Tai-Na," meaning The Dew from Heaven.

NEW CHANCELLOR FOR TORONTO DIOCESE

The Bishop of Toronto has appointed Dyce Willcocks Saunders, K.C., chancellor of the diocese in succession to the late chancellor, J. A. Worrell.

JAPANESE PRIEST ORDAINED AT VANCOUVER

An ordination service was held at St. Paul's Church, Vancouver, when five were made deacons and two were raised to the priesthood by Archbishop de Pencier. One of the latter was the Rev. Joshua K. Ban, B.A., S.T.M., who has been working for a year in Prince Rupert under Archdeacon Rix. He will now return there as priest-in-charge of St. Andrew's Japanese Mission and look after the interests of the Church among the Japanese scattered throughout the diocese of Caledonia.

A pleasing feature of the service was the presence of a number of Japanese and Chinese Christians who had come to join in the prayers of the congregation for all the candidates who were that day set apart for service in God's ministry.

The Oriental mission work is gradually growing in strength. At present there are four men in priests' orders, two Japanese and two Chinese. A graduate of the Church's university in Tokyo, J. C. Ariga, is preparing for deacons' orders, and it is hoped that before the year is ended a Chinese priest will be found to take charge of mission work in Vancouver, where the largest Chinese population in British Columbia is found. The Rev. J. K. Ban is the son of the Rev. John Kimiyasu Ban, for twenty years the incumbent at Nikko, Japan's most famous summer resort.

MEMORIAL TABLET TO VETERAN INDIAN MISSIONARY

A tablet to the memory of the late Archdeacon McKay was unveiled in the chapel of Emmanuel College by W. J. Bell, acting as proxy for Canon E. K. Matheson, a lifelong friend of the Archdeacon.

Following the opening prayers by Bishop Gray, of Edmonton, and the reading of the lesson by Adam Turner, the Rev. E. Ahenakew, a protege and pupil of the late Archdeacon, gave the sermon. The Rt. Rev. A. D. Dewdney, Bishop of Keewatin, was present.

Mr. Ahenakew, who is an Indian chief and is director of Indian work for the diocese of Saskatchewan, was influenced to enter the ministry by Archdeacon McKay.

MISCELLANEOUS NEWS

The John H. Moss Memorial Scholarship for 1927 in the University of Toronto has been awarded to William Lyndon Smith, of Trinity College.

From June 13th to 16th the synod of the diocese of Rupert's Land will hold its sessions in the parish hall of St. John's Cathedral. The opening service will be held in the Cathedral on Monday evening, June 13th, with all delegates in attendance. For many years the opening service of the diocesan synod has been held in Holy Trinity Church and the business sessions in the auditorium of Trinity hall. This is the first occasion on which the sessions have been held in St. John's Cathedral parish hall.

The Rev. C. A. S. Warneford has tendered his resignation as rector of the parish of Annidale, N. B., to take effect the last of October. Mr. Warneford has been rector of this parish, which includes Highfield, Canaan Rapids, Bagdad, Cody's, Goshen, and Annidale for thirty-two years, and in that time has seen a great many improvements in the church properties, among which was a new church built at Highfield to replace one lost by fire in 1911. Mrs. Warneford has been organist of St. John's Church during their stay, and an untiring worker in the Sunday school.

BERKELEY COMMENCEMENT

MIDDLETOWN, CONN. — Commencement Day for the Berkeley Divinity School is Wednesday, June 8th. On the preceding day at the alumni service at five o'clock the sermon will be preached by the Rt. Rev. William Walter Webb, D.D., '85, Bishop of Milwaukee, while at the Berkeley dinner in the evening the address will be given by Dean Robbins of New York. The Commencement address on Wednesday will be given by Henry Goddard Leach. An interesting feature of Commencement Day will be the report of the committee on removal of the school to New Haven, a policy which has been determined upon.

New Church Buildings in Boston Taken Over and Beginning to Serve the Church

Massachusetts Clericus Meets—Service for Knights Templar in Trinity Church

The Living Church News Bureau
Boston, May 27, 1927

THE NEW CHURCH FOR ST. STEPHEN'S parish, Boston, situated on Shawmut Avenue, facing Blackstone Square, is to be consecrated by Bishop Slattery on Whitsunday, the event becoming the central one of an important week in the parish history.

It was in 1845 that William Appleton, grandfather of Bishop Lawrence, gave to the City Mission a sum of money for building a "free church for the poor," and this was carried out in the same year on Purchase Street, the first vicar being the Rev. Fr. Wells. In the fire of 1872, this church was burned down, the insurance being held by the City Mission until it was invested in Florence Street in 1891. At this time Father Hall, Superior S.S.J.E., being recalled to Cowley, England, the Rev. Frs. Torbert and Brent severed their connection with the society and settled in the south end in charge of the church which had been abandoned on Florence Street by the parish of the Messiah, which Bishop Brooks had bought on behalf of the City Mission with the insurance money. Ten years later Fr. Torbert passed away and Fr. Brent became Bishop of the Philippines. The present vicar, the Rev. Raymond A. Chapman, took charge in 1923.

On July 1, 1923, the church on Florence Street and St. Stephen's House on Decatur Street were sold, and the congregation found a temporary shelter in the chapel of the Tremont Street Methodist Church, the net receipts, \$27,500, after the debts had been paid, being held in the meantime by the City Mission until the parish was ready to build a new church. Two years later a new site was purchased. On Palm Sunday, 1926, the congregation flitted again, this time to the basement of the Warren Avenue Seventh Day Adventist Temple. On the following Thursday the new lot was dedicated and the work of demolition of old buildings upon it began, the actual construction of the new church commencing on St. Bartholomew's Day, August 24, 1926. The parish is poor, consisting largely of American and Canadian laborers living in the south end. They have, however, raised almost \$40,000 with the result that the consecration is shortly to take place.

On Thursday, June 2d, the consecration week will open with a reception to Bishop Brent in the parish hall, under the new church. The closing event will take place on Whitsun Monday, in the form of a parish reunion with addresses by Bishop Lawrence and Dr. Drury, now headmaster of St. Paul's School, Concord, N. H., and greetings from Archdeacon Dennen, superintendent of the City Mission, and other former vicars and curates, together with William Perry, architect, and John Hartwell, builder of the new church.

Another church in whose rebuilding much interest has lately centered, is Grace Church in Salem. The first service was held on Sunday, May 15th. After the early service had been conducted as usual in the parish house, Bishop Slattery came out for confirmation at the later morning service in the new church, though it is

still some way from completion. The stone pavement in the aisle has been completed, but in the sanctuary the furnishings were only temporary, though it is expected that the altar and reredos, a memorial to a former rector, the Rev. James Francks, and designed by Dr. Ralph Adams Cram, will be finished by Christmas.

The new All Saints' Church in Attleboro, the Rev. A. E. Worman, rector, has also been completed, and Bishop Lawrence preached at the morning service on Sunday, May 15th. Bishop Slattery visited the church on the following Friday for the dedication service.

MASSACHUSETTS CLERICAL ASSOCIATION

The members of the Cowley Fathers residing in Boston and Cambridge, entertained the Massachusetts clerical association in the schoolroom of their mission church for the monthly meeting held on Monday, May 23d. The speaker for the day was the Rev. G. R. Wood, S.S.J.E., his subject being "Catholicism." There was a large number of the clergy present, together with Bishop Slattery and Bishop Babcock. This being the annual meeting, the election of officers took place, those already in office being reelected.

OBSERVANCE OF ASCENSION DAY

Ascension Day was generally observed, as usual, throughout the diocese. The service at Emmanuel Church was their annual acolytes' festival, to which they had invited the clergy and acolytes from the neighboring parishes. The service was the first vespers of the Ascension, followed by a sermon by the Rev. G. R. Wood, S.S.J.E., followed by a solemn procession, after which came Adoration of the Blessed Sacrament. The services were conducted by the rector, the Rev. Dr. George Bruce Nicholson, Fred I. Farwell, senior warden of the parish and warden of the Guilds of St. Vincent and of St. John the Evangelist, acting as master of ceremonies. On the same evening, the male choirs of the Cathedral Church of St. Paul visited All Saints' Church in Ashmont, and in cooperation with the choir of that parish, sang the Solemn First Vespers of the feast. At the conclusion of this service there was a solemn procession followed by Adoration of the Blessed Sacrament. On the night of the Ascension the annual acolytes' festival of St. John's Church, Roxbury Crossing, took place under the direction of the Rev. Frederic W. Fitts, rector, and his assistant, the Rev. Edward Everett. The vespers of the Ascension was followed by the admission of new acolytes into the local Guild of St. Vincent, after which there was a solemn procession.

LINDBERGH'S FLIGHT RECALLS ONE FROM OLD NORTH CHURCH

Referring to Captain Lindbergh's transatlantic flight, Archdeacon Dennen reminded his congregation in the Old North Church, on Sunday morning, May 22d, that a successful flight was made from the steeple of that church as far back as September 13, 1757. Commemorating this event, there is now a tablet, set into the brick wall surrounding Christ Church, and inscribed as follows: "Here on September 13, 1757, John Childs, who had given public notice of his intention of flying from the steeple of Dr. Cutler's Church (Christ Church), performed it to the satisfaction of a great number of

spectators. In 1923, the year of the first continuous flight across the continent, this tablet has been placed here by the Massachusetts Society of Colonial Dames, in commemoration of these two events." Nothing more seems to be known of this flight though it is supposed that Mr. Childs used a glider, and the church, standing at that time, on the edge of the city, overlooking the harbor, offered, no doubt a very good take off. Special guests at the church on this occasion were a group of Wellesley students under the leadership of Miss Stella Brewster, daughter of the Bishop of Maine, and a student at that college, and an active worker in Church activities.

KNIGHTS TEMPLAR ATTEND SERVICE IN TRINITY CHURCH

On the afternoon of the Fourth Sunday after Easter 300 members of the Boston Commandery, Knights Templar, after assembling at the Masonic Temple, marched to Trinity Church for their annual Church parade. The Rev. H. K. Sherrill, rector of the church, preached the sermon.

NEWS NOTES

At a meeting of the trustees of Wellesley College on May 13th, announcement was made of a grant of \$350,000 by John D. Rockefeller, Jr., toward the rebuilding of Stone Hall, recently destroyed by fire. The new dormitory is to be in two sections, one of which is to be named after Miss Hazard, a former president of Wellesley. With other funds available, the total cost will amount to over \$500,000. So great are the crowds attending the Wellesley parish church on Sunday mornings that it has become necessary to hold two services.

The committee appointed by the lectionary commission to prepare a Sunday evening lectionary, met at the Rest House in Swansea from May 17th to 20th, and are to report to a later meeting of the commission. Bishop Slattery is chairman of the committee, and the other members are the Rev. Dr. Harris of Tilton, N. H., the Rev. John M. Groton of New Bedford, Gen. Charles M. Clement of the diocese of Harrisburg, and Dr. W. C. Sturgis of New York.

The Rev. Dr. Dowling of the Church of the Redeemer in Boston is doing a remarkable work among men, and recently invited Bishop Slattery into the parish rooms after a confirmation, thus giving him an opportunity for meeting about seventy-five of his men representing all walks of life.

In a recent confirmation in a parish regarded as purely American, out of a total of nineteen candidates, two were formerly Roman Catholic, one was a native of China, one a Negro, and there were also a French woman and an Italian.

On Sunday, May 22d, Bishop Slattery visited the parish of the Ascension in Fall River, to confirm a class and to dedicate the Simmons memorial window in the chancel.

The Rev. Dr. van Allen was among those sailing for Italy Wednesday, May 25th, on the S.S. *Martha Washington*.

REGINALD H. H. BULTEEL.

THE BISHOP TUTTLE Training School for Negro Girls, on the campus of St. Augustine's School, Raleigh, N. C., enrolled three new students in 1926, its second year. Two had had junior college training, and have taught. The third had been housekeeper in the home of the famous James B. Duke of Charlotte.

Church Needs New Vocabulary and Approach, Declares Rector of Atonement, Chicago

Cathedral Shelter Holds Sale for Blind—Dedicate New Church at Berwyn

The Living Church News Bureau
Chicago, May 27, 1927

THE CHURCH NEEDS A NEW VOCABULARY and a new approach, according to the Rev. Alfred Newbery, in his address at the spring assembly of the Brotherhood of St. Andrew, at St. Paul's Church, Kenwood, on Tuesday, May 24th. "The trouble with the old technique of the Church lies not in any unfitness to its own period, but in its unsuitableness for the present. It involves a vocabulary that is often meaningless or unattractive to the mind of the man outside the Church. The picture of somebody 'working on him' and 'winning his

to 'hot-house' an individual into belief by an argument or dilemma. Seek rather to make him acquainted with the life of worship which will gradually demonstrate its indispensability."

Leslie H. Allen, newly-elected president of the senior assembly, has taken a position in New York, and announced his resignation. Elmer G. Winans, vice-president, will act as president until a successor is elected.

EXHIBIT AND SALE AT THE SHELTER

There are about sixty adults stricken with blindness each year in the state of Illinois. There are approximately four thousand blind people in this state, most of whom have become so in adult life. For these unfortunates the Cathedral Shelter Guild held an exhibit and sale of work at the Cathedral Shelter on Tuesday, May 24th. Many goods made by the blind were for sale, and there were interesting exhibits of different work and industry done by the blind, mostly by girls and women, as weaving, typewriting, sewing, tatting, knitting, crocheting, and basket making.

BERWYN CHURCH DEDICATED

The new St. Michael and All Angels' Church, Berwyn, was dedicated on Sunday, May 22d, Bishop Anderson officiating. Many years ago the foundation for the new church was laid, but only last fall did the funds justify the definite building of the new church, which is to cost \$60,000. The church as planned is of brick with stone trim. The nave will seat 300, and the chapel will accommodate fifty. The new altar is a memorial to mothers, and is dedicated to the present and former mothers of the parish. Sunday, the day of dedication of the new church, was also kept as a day of home coming, with a special dinner attended by many of the old members.

The Rev. Harold B. Hoag, who has been rector for the past three years, is a son of Mr. and Mrs. F. D. Hoag, of Emmanuel Church, La Grange, Ill. His brother, the Very Rev. F. V. Hoag, is Dean of the Cathedral at Salina, Kans. He is a graduate of the Western Theological Seminary and of the General.

NORTHEASTERN DEANERY AT LIBERTYVILLE, ILL.

There was a large gathering of the clergy of the northeastern deanery at St. Lawrence's Church, Libertyville, on Monday, May 23rd. The Very Rev. J. H. Edwards, Dean, celebrated the Holy Eucharist. The morning paper was read by the Rev. H. B. Gwyn, on The Work of the Church in Lake County. After luncheon the Rev. Dr. John Henry Hopkins read a paper on The Early Work of the Church in the state of Illinois. The Rev. Dr. S. R. S. Gray told something of the Church League for the Isolated. Guests of honor were the head of the Serbian Orthodox Church in America, Bishop Mardary, and his chaplain, and the Rev. M. J. Nealis, pastor of St. Joseph's (R. C.) Church, Libertyville, both of whom made speeches of welcome. Each in turn later conducted the clergy on a trip to the Serbian church and monastery, Libertyville, and to the seminary of St. Mary's-by-the-Lake, Mundelein. The Rev. A. E. Selcer, chaplain of the Chicago House of the Sisters of St. Mary, was also present and escorted the



NEW CHICAGO RECTOR

The Rev. Francis R. Nitchie, who has recently left St. Luke's Church, Evanston, Ill., to become rector of Christ Church, Woodlawn, Chicago.

Courtesy Diocese of Chicago

soul' is by no means 'winning' to this outsider. Both the present-day religious vocabulary and approach have been shared by all sorts of religious groups, and have gathered about them antagonisms that these groups have aroused, so that in using them we have to be continually defending ourselves against the charge of being emotional revivalists. The old technique was built for a time when doubts were, if not fewer, at least simpler, and there were fewer complicated rationalizations of moral delinquency. On the other hand, any religious technique faces serious temptations. One is the vocabulary of salesmanship. We must avoid talking of persons as 'prospects,' glibly speaking about 'contacts' and 'sales talks.' The danger is of shallow self-assurance. A new religious technique should meet these points. Do not seek to convince beyond the limits of personal experience. Express your experience, but do it in the vocabulary of the man you talk to. Seek for willingness to see the reasonableness rather than the finality of your point of view. Do not try

clergy about Doddridge Farm, the summer home at Libertyville, given to the Sisters by B. I. Budd, in memory of his wife.

NEWS NOTES

The Rev. David E. Gibson, of the Shelter, was one of the speakers at the annual dinner meeting of the diocesan guild of social workers at Chase House on Tuesday evening, May 24th. Miss Jennie Binford, of the Juvenile Protective Association, was the other speaker. Bishop Griswold presided.

The great east window for St. Luke's Church, Evanston, has been given by members of the family of the rector's wife as a

memorial to her father and mother, two brothers, and a sister. The design of this window, executed, like the other windows in the church, was exhibited at the General Convention in New Orleans, and will doubtless rank as one of the notable church windows of America. It is hoped that this window, together with the new stone reredos now in the sculptor's hands, will be in place next Easter Day.

Dr. G. C. Stewart, who is leaving for Spain on June 14th, has had to decline or cancel all engagements for commencement addresses, except that of Kemper Hall, Kenosha, on June 9th, and that of Milwaukee Downer College on June 12th.

H. B. GWYN.

MEMORIAL TO DR. ALSOP

A window in memory of the late Rev. Reese F. Alsop, D.D., is to be placed this fall in St. Ann's Church, Brooklyn, of which he was rector for many years. The window is described as a missionary window, which is most appropriate since Dr. Alsop was for many years a member of the board of missions, and deeply interested in every missionary project.

NOTABLE SERVICE AT ST. GEORGE'S, FLUSHING

In a local celebration of the 225th anniversary of the founding of St. George's parish in Flushing following the recent joint thanksgiving service of the four colonial parishes of this diocese, a program of unusual interest was devised and carried out. At the morning service on Sunday, May 15th, a procession was formed in which were representatives of many local patriotic, fraternal, and religious organizations, together with clergy of three parishes which originated as missions of St. George's, and diocesan and national officers. The vice-president of the National Council, the president of the standing committee of this diocese, a representative of Great Britain, and the rector of the parish, each made a brief address, and the historical sermon was preached by the Rev. Rockland T. Homans, rector of Grace Church, Jamaica.

NEWS NOTES

A mother and daughter dinner, after the fashion of the father and son dinners that have become popular, was held in the parish house of St. Thomas' Brooklyn, last week. Nearly 150 attended, and after the dinner the rector, the Rev. Duncan M. Genns, had an opportunity to address these mothers and daughters upon their sacred relationship to each other, and the strengthening and sanctifying of this relationship in spiritual family of the Church.

A mission study conference at All Saints' Church, Richmond Hill, had as speakers Deaconess Bedell of Alaska and the Rev. Harry J. Stretch of Liberia.

CHAS. HENRY WEBB.

Cathedral Day Becomes Important Annual Event for Church Schools of Long Island

Consecrate Chapel in Great Neck— Memorial to Late Dr. Reese F. Alsop

The Living Church News Bureau }
Brooklyn, May 26, 1927 }

CATHEDRAL DAY" HAS COME TO BE AN important event each year for the Sunday schools of this diocese. About 3,000 children, from a large proportion of the parishes, were present at the Cathedral in Garden City to keep this annual festival, on Saturday, May 21st. At two-thirty a great procession was organized, and the numerous schools, each with its own banner, marched about the Cathedral, and assembled before a platform that had been erected under the trees near the chancel end of the church. The size of the assembly made it necessary to have the service out-of-doors. A microphone and amplifiers carried the voices of the speakers to all the throng. After a brief service, Dean Sargent made an appropriate speech of welcome, and Bishop Stires made a congratulatory and inspiring address. He was enthusiastic over the increase of the children's missionary offerings from about \$15,000 last year to more than \$26,000 this year. Banners were presented as awards to the schools that excelled, and certificates to those ranking second and third.

First, for the largest missionary offering, to St. Paul's, Flatbush, \$3,310. Second, All Saints', Great Neck, \$1,583.12; third, Grace, Jamaica, \$1,433.53.

Second, for the largest per capita offering St. Mary's, Hampton Bays, \$12.81; second, St. Paul's, Flatbush, \$5.48; third, St. Andrew's, Belle Harbor, \$4.93.

Third, for the largest increase over last year, to Epiphany, Brooklyn, 6564 per cent increase (last year, \$7; this year \$466.50); second, St. Thomas', Farmingdale, 2574% (last year, \$2.79; this year \$74.61); third, St. Philip's, Dyker Heights, Brooklyn, 415% (last year \$14.48, this year \$74.75).

Fourth, for best attendance record, St. Jude's, Brooklyn, whose average attendance throughout the year was 95% of the total enrollment. Second, Trinity, Roslyn, 89%. Third, Incarnation, Brooklyn, 87%.

The function was under the auspices of the diocesan board of religious education. The Rev. Charles H. Ricker, rector of Christ Church, Manhasset, and chairman of the board, was in charge.

ALL SAINTS' CHAPEL, GREAT NECK, CONSECRATED

All Saints' Chapel, in the parish of All Saints' Church, Great Neck, was consecrated on Friday, May 20th, by the Rt. Rev. Ernest M. Stires, D.D., Bishop of this diocese, who also preached. Assisting the Bishop were the rector of the parish, the Rev. Kirkland Huske; the vicar of the chapel, the Rev. William Grime; the churchwardens and vestrymen of the parish; the Ven. Roy F. Duffield, Archdeacon of Queens and Nassau, and ten clergymen of the vicinity. This chapel was built in 1924, about two miles southwest of the parish church, in a newly developing residential neighborhood. The building is said to be copied after a church in Rye, England. It is of stone and stucco, and seats about 225. The cost of the building is said to be somewhat more than \$75,000. There is a fine vicarage, and ample space on the property for a parish house.

"LITTLE HELPERS" ANNUAL SERVICE

The annual service of the Little Helpers, the "babies' branch" of the Woman's Auxiliary, was held last Sunday afternoon in Christ Church, Brooklyn. The Rev. George C. Groves, rector, officiated, and Bishop Stires made the address. Many delegations of little tots were present, with lettered banners indicating their several parishes. The contents of their mite-boxes, accumulated through the year, were brought forward at the roll-call, and deposited in the alms-bason, and the whole was offered at the altar. At the recessional, all the congregation followed the choir into the parish hall, where a most interesting exhibit was shown, indicating the various missionary enterprises that had been helped by a share of the offerings of the Little Helpers. The offering this year was \$428, with more to come.

ANNUAL LOCAL ASSEMBLY OF DAUGHTERS OF THE KING

The Daughters of the King held their annual assembly for this diocese in the Church of the Ascension, Rockville Center, on Ascension Day. The rector of the parish, the Rev. Frederick H. Handfield, celebrated Holy Communion, the Rev. J. V. Cooper of Lynbrook assisting, and the Rev. Joseph R. Alten, rector of St. Luke's Church, Sea Cliff, preached. Luncheon was served in the parish house, after which the annual election of diocesan officers was held.

NEW RECTORY FOR ST. LUKE'S, CATSKILL, N. Y.

CATSKILL, N. Y.—A two and a half story stone rectory, designed to harmonize with the existing parish buildings of St. Luke's Church, Catskill, is to be erected on the eastern end of the parish lot facing the Catskill mountains, and completing the quadrangle designed many years ago.

Upon its completion in September, the old rectory will be razed and a spacious lawn laid out. The Rev. Walter E. Howe is rector of the parish.

NEW DEAN AT ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—Upon nomination of the president and faculty, the trustees of St. Stephen's College have appointed as dean of the college, to succeed Dean Edwin C. Upton, retired, the Rev. Prof. Lyford Paterson Edwards, Ph.D., of the department of social sciences.

At the same time the faculty elected as its chairman for the coming year Lucius Rogers Shero, Ph.D., Hoffmann professor of Greek. He is the son of the Rev. Dr. Shero, who was for sometime president of Racine College and is an honor graduate of Oxford University. He has been at Annandale for seven years.

Conventions and Convocations

CENTRAL NEW YORK

SYRACUSE, N. Y.—Leon Palmer, general secretary of the Brotherhood of St. Andrew, was the chief speaker at the dinner in connection with the fifty-ninth annual convention of the diocese of Central New York in Grace Church, Syracuse, on May 17th and 18th. Other features at the dinner were illustrated talks on a trip to Palestine by the Rev. Henry E. Hubbard, of Trinity Church, Elmira, and on the Washington Cathedral, by Canon Arthur B. Rudd.

The convention sessions were occupied largely with routine business. Not a single amendment to the canons was proposed, and the amended constitution as passed at the last convention was finally approved.

Members of the standing committee were reelected. The Rev. Hubert S. Wood and Prof. Henry N. Ogden were elected to the diocesan council.

FLORIDA

ST. AUGUSTINE, FLA.—Charging his people not to fall backward, but to hold their advance line so splendidly achieved, Bishop Juhan, in his address to the eighty-fourth annual council of the diocese of Florida, which met in historic Trinity Church, St. Augustine, on May 18th and 19th, congratulated his people on the exceptionally large attendance of delegates and visitors present; on the largest number of confirmations in any year; and on the fact that the diocese stands alone among the dioceses of the Church in having met, not only its full share of the budget, but also its full advance work quota on the program of the national Church.

Of outstanding interest was a resolution adopted providing for the purchase of additional land in Gainesville to increase the efficiency of the work already being done at the University of Florida by the student pastor, the Rev. Melville E. Johnson, and also authorizing the appointment of a special committee to secure funds for the erection of suitable buildings to be used as student centers, at Gainesville for the boys of the University and at Tallahassee for the girls in attendance at the Florida State College for Women. This work is under the joint supervision of the two Florida dioceses, and a similar committee will be appointed in South Florida.

Interest was shown in the reports on the Negro work, the work of the rural commission, and the Bishops' Crusade. These three phases of diocesan responsibility and activity were particularly referred to by Bishop Juhan in his annual message to the Council. He stated that, in spite of some bright features in the Negro work, it is, on the whole, "dragging badly." He advocated another colored missionary clergyman and a commission, composed of white and Negro members, to take hold of this problem. Other advance work urged by Bishop Juhan is the purchase of a diocesan camp site for the use of both young people's and adult conferences; the building of a clergy house in the mountains of North Caro-

lina, where some property has been offered to Florida for this purpose; and the establishment of a laymen's league, which shall undertake progressive work in the diocese as the Woman's Auxiliary already does.

The Rev. L. Fitz-James Hindry was elected president of the Standing Committee, and the Rev. Harris Mallinckrodt, was added to the committee.

Delegates to the Synod of the Province of Sewanee are: the Rev. Messrs. Wm. S. Stoney, W. Jeffery Alfriend, Francis B. Wakefield, Jr., Ambler M. Blackford, Melville E. Johnson, Douglas B. Leatherbury; Messrs. George W. Thames, Jr., George E. Porter, M. M. Haughton, John G. Ruge, B. W. Helvenston, and Judge B. A. Meginnis.

MAINE

PORTLAND, ME.—In his convention address delivered on May 18th, Bishop Brewster urged that the diocese try to remove the debt now standing at about \$8,300 on the mission property of St. Peter's at East Deering, a suburb of Portland, which was established as a memorial to the late Bishop Codman. He told of the inadequate support given to the House of the Good Shepherd in Gardiner; asked for the amendment of the canons in order to create the position of chancellor of the diocese; told of the importance of the Bishops' Crusade, of the value of the work done by the crusaders within the diocese, and of the necessity that the work be continued; urged that the Church clergy realize the sacred stewardship of the priesthood with the importance of habits of searching self-examination on the part of each of them concerning the observance of their priestly duties; urged more adequate support of the clergy by their parishioners; and presented the need for a deeper spiritual life among the people as the only solution for the appalling worldliness which was the inciting motive for the Bishops' Crusade.

MINNESOTA

MINNEAPOLIS, MINN.—"Our Church was never in better condition than it is now," was the statement of the Most Rev. John Gardner Murray, D.D., Presiding Bishop, while guest during the seventieth annual council of the diocese, held in St. Paul's Church, Minneapolis, May 24th and 25th. "I am looking forward to a great revival which I expect will, in the near future, bring many new members into the Church, and which will bring back former members to this fold. Professing members will become practising members," further asserted the Presiding Bishop. These remarks were made in commenting upon the splendid report made by the diocesan commission on evangelism in regard to the Bishops' Crusade held in the diocese of Minnesota. This report was one of the high lights of the convention.

Nearly 300 clerical and lay delegates were present to greet the Presiding Bishop and to honor the Bishop of the diocese, the Rt. Rev. Frank Arthur McElwain, D.D., on the double occasion of the fifteenth anniversary of his consecration as a bishop and the tenth anni-

versary of his election as Bishop of Minnesota.

In commenting upon the budget quota of \$38,700 assigned to the diocese by the National Council, Bishop McElwain, in his annual address, pleaded for a closing of the gap between the actual payments of approximately \$30,000, and the full amount assigned, stating that the task is not too great a one for the resources of the diocese. A gift of \$500 is already in his hands, providing that others will give a sufficient amount to send a direct remittance of \$5,000 to the National Council, these funds not to be subject to division between the diocese and the National Council, but to be applied to the work of the whole Church.

A new field department is being organized and plans were laid before the delegates for a year round program of education in regard to the Church's program. Previously the heads of the various departments of the Bishop and Directorate have had the responsibility of the Church's program, but now, with the new field departments, headed by the Rev. A. E. Knickerbocker, one of the associate secretaries of the Field Department of the National Council and representative of the sixth province on the National Council, great things are expected.

The Standing Committee was reelected. James A. Latta, of Minneapolis, for many years a member of the Standing Committee, having died during the past year, his place was filled by the Bishop in the appointment of B. F. Beardsley, who was elected.

Delegates to the Provincial Synod elected were the Rev. Dr. P. E. Osgood, the Rev. Messrs. A. E. Knickerbocker, F. D. Butler, Frank Zoubek, G. C. Menefee, and Messrs. C. J. Gutgesell, C. B. Lyon, R. A. Moore, M. C. Lightner, C. A. Rasmussen, and C. M. Morse.

WEST VIRGINIA

MORGANTOWN, W. VA.—"Whom do you, the clergy, say that Jesus Christ is?" was the question asked by the Rev. Dr. Paca Kennedy, of the Theological Seminary in Virginia, at the opening service of the fiftieth annual council of the diocese of West Virginia, meeting in Trinity Church, Morgantown, May 18th and 19th. Dr. Kennedy emphasized the fact that there is such a tendency on the part of the clergy, particularly the younger clergy, to stress the humanity of Jesus and the divinity of man, but to avoid the more important subject of the divinity of Jesus Christ, that the people in the pews are beginning to wonder.

The other special services were devoted to the subjects of personal evangelism and religious education. Speaking on the subject of personal evangelism as a follow-up to the Bishops' Crusade, the Rev. Richard Trapnell, of Wilmington, Del., stated that the embarrassment and reticence which many men hold towards their religion is in marked contrast to the consecrated boldness of the Christians of the early Church. Dr. John E. Winter of the department of psychology of the University of West Virginia, later conducted a round table discussion on religious education.

The business sessions were presided over by the Bishop, the Rt. Rev. W. L. Gravatt, D.D., and the Coadjutor, the Rt.

Rev. R. E. L. Strider, D.D. The most important business of the council was the consideration of the Church and its responsibility towards the Church students at the state university. The Rev. William G. Gehri, rector of Trinity Church, Morgantown, presented the needs, showing with statistics what other churches are doing, and the Episcopal Church's opportunity if it had an adequate physical plant and recognized this student center as a strategic missionary point. A resolution was adopted that a committee be appointed to consult with the Morgantown vestry and rector, for the purpose of making a study of the whole situation, and report at the 1928 meeting of the council. In the meantime an appropriation of \$500 from diocesan funds was voted for the student work.

On invitation from Charleston delegates, the council voted to meet there in 1928.

Deputies to Provincial Synod: the Rev. Messrs. Horace Brown, W. P. Chrisman, J. H. A. Bomberger, J. S. Alfriend; Messrs. R. L. Bland, C. A. Miller, W. C. Gardner, and J. M. White. The Standing Committee was reelected.

WESTERN NORTH CAROLINA

HICKORY, N. C.—Bishop Horner urged greater giving for the missionary work of the Church, in his annual charge to the fifth convention of the diocese of Western North Carolina, held at the Church of the Ascension, Hickory, on May 18th and 19th. He called attention to the fact that the diocese is called upon to bear more and more financially every year, and urged a realization of this on the part of the people. He also called for a greater knowledge and support of the four schools of the diocese which are doing fine work for the young men and women in the diocese. To the end that the people might be informed of the whole work of the Church and the financial responsibility involved, a committee of five was appointed to work out a definite plan by which this should be done. It is hoped that this committee will stimulate the whole diocese to increased zeal.

The Rev. Louis G. Wood, from the National Council, spoke to the convention and commended the diocese for its fine record in missionary giving. He spoke of his work in meeting with vestries all over the country and stressed the need of informing such bodies as to the work of the Church. His words had an influence in the creation of the committee mentioned above.

The Rev. Louis G. Wood preached the sermon at the opening service of the Woman's Auxiliary, meeting at the same time as the convention.

Missionaries present as guests of the meeting were Mrs. William Wyllie, of San Domingo, and Miss Mollie Townsend, of China, who made stirring addresses. Bishop Horner expressed appreciation of the work of the auxiliary in the diocese.

Resolutions were adopted expressing appreciation of the splendid and helpful work done by Mrs. T. W. Bickett, of Raleigh, during the Bishops' Crusade; also memorial resolutions in appreciation of the devoted service of the late Deaconess Ruth Wilds of Grace Hospital.

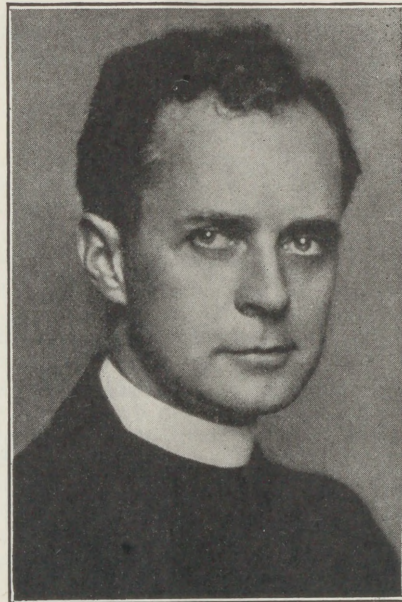
PUBLICITY CAMPAIGN FOR CONNECTICUT G.F.S.

WEST HARTFORD, CONN.—The G.F.S. in Connecticut has launched a publicity campaign under the slogan "Know your G.F.S. better, make it better known." A letter outlining the plans and a publicity poster

were sent to every branch in March. A publicity prize contest opened in April and will run until September 8th, offering prizes amounting to \$100 for the best posters, songs, plays, pageants, slogans, essays, original hymns, bulletin board material, poems, and letters about the society. The contest is open to associates and members, and there are certain prizes for the children of the candidates' department.

CENTENNIAL OF ST. PAUL'S, ROCHESTER

ROCHESTER, N. Y.—St. Paul's Church, the second oldest in Rochester, celebrated its centennial May 27th, 28th, and 29th. At the dinner on Friday evening, the main speakers were the Rev. Murray Bartlett, D.D., president of Hobart College and



REV. GEORGE E. NORTON
Rector of St. Paul's Church,
Rochester, N. Y.
Courtesy Rochester Times-Union

former rector of St. Paul's, the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, and the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor.

On Saturday, May 28th, the centennial pageant of the Church school was given, the scenes showing various steps of development in St. Paul's. On Sunday, the Presiding Bishop of the Church preached the centennial sermon. The parish is now the largest in Rochester and one of the two largest in the diocese. It was organized on May 28, 1827, and its first rector was the Rev. Sutherland Douglas. At the beginning, the placing of a \$10,000 mortgage upon the property was the cause of all the financial trouble for the next quarter century. In 1843 Bishop DeLancey took possession of the property and in a short time freed it from debt, placing it then in the hands of the vestry. In July, 1847, the church building was partially destroyed by fire, for which the parish collected \$10,000 insurance, and began work on a new edifice. This was completed in 1848 and consecrated as Grace Church.

During the rectorship of the Rev. Dr. Israel Foote, a parish school building was erected in Mortimer Street and a rectory purchased, the name of St. Paul's being restored to the church building.

The parish progressed under the able leadership of Dr. Bartlett and Dr. Goodwin. During the rectorship of the latter, the church and the Church school have

grown rapidly placing the church in the front rank with the missionary churches of America.

The house and lot upon which the present addition to the Church school stands, was given by Hiram Sibley. In 1922 Hiram Sibley, James G. Cutler, and Harper Sibley contributed one-half of the cost of the handsome modern addition to the brick parish house. The other half of the cost was raised in a one-day parish campaign.

The present rector is the Rev. George Norton, whose work has been marked by a most gratifying growth both spiritually and materially. The Rev. Walter Earl Cook is assistant.

In connection with the centennial a memorial organ is being placed in memory of all who have worshipped in St. Paul's and have passed on.

CHINA NEWS

NEW YORK CITY—A cable from Bishop Roots, received by the Department of Missions on May 23rd, gives the information that Boone Middle School and Central China University, of which Boone University is the largest unit, closed on May 17th. No definite reason was given. The Bishop says that there was no trouble. He recommends that Mr. and Mrs. A. S. Kean, now in this country on furlough, delay their return to China until the autumn of 1928.

Bishop Roots, writing on April 11th of the experience of one of the girls' schools in Changsha, says:

"Armed pickets were sent to the school to close it, although it was only a girls' school with about fifty girls. The spirit in the school both among the teachers and the girls had been perfectly fine from the very beginning, and remained so to the very last. The charges against the school were: in the first place, that the books and subjects studied were too old-fashioned, including, that is to say, too much of the classics of China. In the second place, that there was religion in the school, and also that, thirdly, the girls in the school had themselves refused to take sufficient part in the mass movements of the time, and that the school was aristocratic and imperialistic.

"The government people said that they could not withstand the Farmers' Union (Lung Ming Hsieh Hui) which insisted upon closing the school, and the government felt powerless in the face of this organization. I told the Archdeacon this a few minutes ago. He said that is only an excuse. The real difficulty is that Gen. Tang Sen Tse is using these extreme elements of the farmers and the communists to further his private ends, although he himself is not a communist. If he backed up the government in doing things properly, we should not have this trouble in Hunan, nor the trouble which seems so serious here in Hupeh.

"On hearing that the school was thus to be closed forcibly, the girls met without any waste of time, and held a final meeting of the school, singing the school song and some Christian hymns. After the meetings, they marched out of the school two by two singing Onward Christian Soldiers.

"The Rev. Cary Fang has come to Hankow, having had to leave Changsha for the time being under very serious threats. Chang Mientze came at the same time. According to Mr. Tseng, there is a real reign of terror now in Changsha. The victims are *Tu Hao Lieh Shang*, which has come to mean any person who has property or who has special advantages of education. The condemnation to death is done in a kind of popular court, where hands are raised to vote for the execution of these victims, while those who vote do not know what it is all about."

**WESTERN MICHIGAN
WOMAN'S AUXILIARY MEETING**

IONIA, MICH.—The Woman's Auxiliary of the diocese of Western Michigan met in St. John's Church, Ionia, on May 18th. This was a supplementary meeting, as the time of the annual meeting was changed from January to May. The sessions opened with Holy Eucharist, Bishop McCormick being celebrant. He was assisted by the rector of St. John's Church, the Rev. E. G. White, and the Rev. Lewis B. Whittemore, rector of Grace Church, Grand Rapids, who was also the preacher.

At the close of this service, business sessions were held in the guild hall, the diocesan president, Mrs. James E. Wilkinson, presiding.

The treasurer reported the finances in excellent condition; and the box secretary had very encouraging reports of work done. Mrs. W. G. Studwell, in charge of the Corporate Gift Fund, aroused much enthusiasm. Miss Helen Stevens, director

N. Schmuck, of New York, secretary of the National Council.

The warden announced the establishment of the Bennett-Diefendorf memorial prize, open to members of the senior class, for distinct and intelligent reading of the service, and the Alfred W. Rimer scholarship of \$1,000.

**RUSSIAN METROPOLITAN IN
AMERICAN CHURCH**

STAMFORD, CONN.—On Sunday, May 8th, Metropolitan Platon, head of the Russian Orthodox Catholic Church in North America, paid a visit to St. Andrew's Church, Stamford. In the Archbishop's party was the dean of the Russian Orthodox Theological Seminary and the Dean of the Russian Cathedral in New York City, as well as other Russian priests, including the pastor of the local Orthodox church of Stamford. The Bishop and his entourage were met at the door of St. Andrew's

a hindrance to unity in faith and love.

Following the sermon, the Orthodox Catholic custom of forming a procession and marching around the church took place, with a Russian choir chanting litanies and anthems.

FLOOD LOSSES IN ARKANSAS

LITTLE ROCK, ARK.—A fairly complete summary of losses sustained by the Church in Arkansas can now be given. Churches were under water at three places, Lake Village, McGehee, and Arkansas City. At the first of these there was very little damage, and it can be cared for locally. At the second, though the town was much damaged, there was little damage to the church, and there again no general appeal is needed. The case is different at Arkansas City, where the Rev. C. C. Burke is rector. The beautiful little church is said to be in ruins. The water still covers the town, conditions are distressing, the people will not be able to do much toward restoration of the church building, and it is certain that a considerable need for outside assistance will be required. Bishop Winchester reports with gratitude that none of our churches for Negroes was flooded or injured.

**FLOOD CONDITIONS
IN LOUISIANA**

NEW ORLEANS—It is too early to make any final summary as to Church losses in Louisiana, where flood conditions still prevail. Mer Rouge and Oak Ridge are under water, Lake Providence is free from water, but Tallulah and Rayville are inundated. St. Joseph has been threatened, but so far has escaped. Water is fifteen feet deep in the streets of Melville, and Bunkie is also under water. The flood waters are rushing down the Atchafalaya basin, threatening Opelousas, Washington, Franklin, and Morgan City. The break in the levee that has hitherto protected the sugar belt will probably inundate Innis, Lakeland, Morganza, Rosedale, Maringouin, Plaquemine, and possibly Donaldsville, Thibodaux, and Houma. Generally speaking, the entire state from the mouth of the Red River to Bayou Lafourche and going westward to the Atchafalaya river will be under water. We have parishes or missions in each of the places mentioned above, and thus a very considerable loss, such as cannot be locally repaired, must be anticipated.

A later telegram, May 30th, reads:

Church buildings at Lakeland, Morganza, Innis, Pointe Coupee parish, though surrounded by water from recent McCrae crevasse, will probably escape flood. New Iberia flooded but Church of Epiphany believed safe. Building at Morgan City expected to go under several feet of water. Too early to predict extent of flood or of damage.

The Bishop of Louisiana has set forth the following prayer for use during the present distress:

"O God, our Heavenly Father, whose compassions fail not, whose providence ordereth all things, whose infinite power is exercised in infinite love, look with mercy, we beseech Thee, upon the people of this state and other states who at this time are heavily afflicted by floods and inundations, and are brought in danger and suffer loss. Where their lives are imperiled, rescue them, we pray Thee, and make disaster to have an end. Guard them against pestilence, and bring to success the agencies of relief employed.

"Give wisdom, we pray Thee, O God, to



RUSSIAN METROPOLITAN AND ECCLESIASTICS AT ST. ANDREW'S CHURCH, STAMFORD, CONN.

of religious education in the Pro-Cathedral, spoke on the summer conference. Mrs. R. H. Franchot, librarian of the Frances Hilyer Library, made an address on summer reading and the use of the diocesan library. A much appreciated feature of the meeting was the constant attendance and helpful words of the Bishop, whose time usually has been taken by the diocesan convention meeting at the same time.

In the afternoon Miss Grace Parker, field secretary of the national Woman's Auxiliary, spoke interestingly on Personal Religion as Expressing Itself in Service.

Delegates were elected to the Provincial House of Churchwomen, after which the convention adjourned to meet in 1928 in Grace Church, Grand Rapids.

SEABURY COMMENCEMENT

FARIBAULT, MINN.—The sixty-ninth commencement of Seabury Divinity School took place on Thursday, May 19th. The sermon was preached by the Rev. Elmer N. Schmuck, '05, of New York. The Rt. Rev. F. A. McElwain, D.D., presented diplomas and conferred the degrees upon Harold L. Andress, B.A., Ogdenburg, N. Y., James L. Hayes, Park City, Utah, and Paul R. Palmer, B.S., St. Paul, Minn.

The following degrees were conferred by the Bishop: B.D. upon the Rev. H. J. Buckingham, '24, Harvard, Ill., the Rev. William R. McKean, '26, Philadelphia, the Rev. Herbert Connop, Lewisburg, Pa.; S.T.M. upon the Rev. H. Dennis, Chicago; D.D. *honoris causa* upon the Rev. Elmer

Church by the rector, the Rev. Harley W. Smith, and after a brief address of welcome were escorted to the sanctuary where the Archbishop blessed an ikon, the gift of the Russian people in Stamford to St. Andrew's Church. The Archbishop also blessed a Russian priest's pectoral cross which he presented with his love and blessing to the rector. Following the services of blessing these religious objects and presenting them with appropriate addresses, the Anglican service of vespers' was sung by St. Andrew's choir.

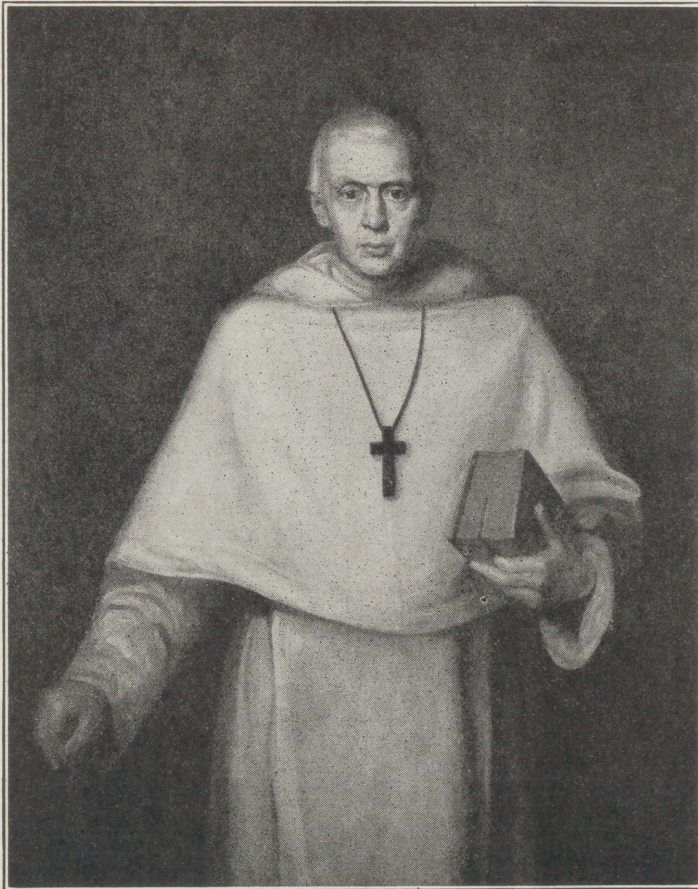
The Archbishop preached the sermon and selected for his theme, The Parable of the Good Samaritan. He likened the Episcopal Church to the Good Samaritan. After reciting a long list of the atrocities which the Russian Church has suffered at the hands of the Bolsheviks abroad and in this country, he said that it was the Episcopal Church that held out hands of friendship and love to the persecuted Orthodox people. He then told of how gracious Bishop Manning of New York had been to him personally, and also of the magnificent gifts of a church to be used as his Cathedral, and also a house in which he might live. The Episcopal Church, he said, had a passion for Church unity. Church unity between the Episcopal Church and the Russian Orthodox Catholic Church was now a fact. The Churches were one in faith and practice and in their love for one another. He thought it best that the Russian people retain their particular type of Church ceremonial and customs even as Episcopalians should retain their particular forms of worship and ceremonial. That diversity of worship was not

those whose duty it is to devise prevention against future devastation, and make them to establish security. By Thy merciful help may the homes which have been abandoned be soon recovered, and the waste places be restored and come to flourish with renewed abundance.

"Amidst these trials teach us, we beseech Thee, our Heavenly Father, dependence and obedience; lead us to seek first Thy Kingdom and Thy righteousness; and permit us to attain unto the joy of accepted service, through Jesus Christ our Lord. Amen."

PORTRAIT OF FATHER HUNTINGTON

NEW YORK CITY—There was shown during May at an exhibit at the Dudensing galleries in this city, in connection with an exhibit of portraits by Stanislaw Rembski, a new painting of Fr. Huntington, O.H.C., made during the summer of 1926 and



PORTRAIT OF FATHER HUNTINGTON

Stanislaw Rembski.

shown in the accompanying illustration. Mr. Rembski visited the Holy Cross Monastery for the purpose of obtaining atmosphere for a large painting of St. Bernard of Clairvaux that is to go in St. Bernard's School, Gladstone, N. J. He took occasion while there to paint the portrait of Fr. Huntington and also one of Fr. Hawkins. Mr. Rembski was one of four to win in a competition over seventy-five other artists a one man exhibition at the Dudensing Galleries.

BEQUEST TO NEW SPOKANE CATHEDRAL

SPokane, WASH.—Jane Tirrell Zeigler, a prominent Spokane woman and faithful member of All Saints' Cathedral, provided \$72,000 in her will toward the "construction of the church and the furnishings of the sanctuary" of the new St. John's Cathedral.

Mrs. Zeigler died April 30th, and was a devoted friend of Bishop Cross. She left no children.

FLORIDA WOMAN'S AUXILIARY MEETING

ST. AUGUSTINE, FLA.—A splendid attendance and a still more splendid spirit of fellowship, coöperation, and courageous purpose to extend the Kingdom of Christ throughout the world, characterized the opening session of the thirty-seventh annual meeting of the Florida branch of the Woman's Auxiliary in St. George Hotel, St. Augustine, Fla.

Immediately after the communion service of the diocesan council, the women of the auxiliary and other visiting Churchwomen gathered in the hotel parlors to listen to their president's address and to the reports of the various district presidents, department chairmen, and special committees, as well as the several diocesan officers. Bishop Juhan spoke of the encouraging and helpful work of the

women, and in closing voiced his great appreciation for the financial support they had given the diocese during the past year, especially for the \$1,000 which they gave to the advance quota of the national Church, and for their help to him through the Bishop's Purse, some \$2,584.81 having been given for this purpose.

Last year the women of the auxiliary inaugurated a movement to build and equip a chapel in Weed Hall, the Church's center at the University of Florida, at Gainesville, in honor of the late Bishop Edwin Gardner Weed. Mrs. Reginald White, the chairman of this committee, reported that she now has on hand \$1,807.33 for the memorial. In addition to this amount, the meeting pledged \$600 during the current year, and a resolution was adopted providing that the committee request every person whom Bishop Weed confirmed, during his long episcopate, to make a contribution to this fund.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

June, 1927

Vol. XXI, No. 4

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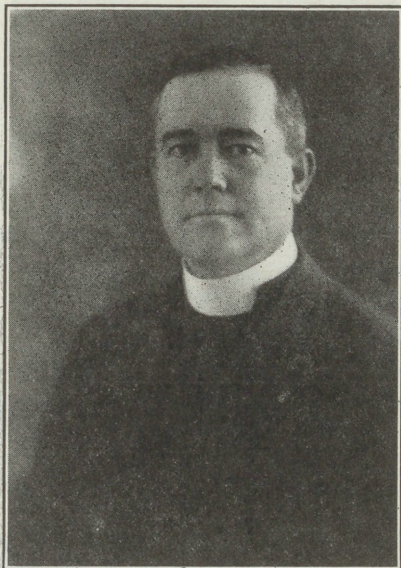
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ANNIVERSARY OF RECTOR OF ST. MARK'S, WASHINGTON

WASHINGTON, D. C.—The fifth anniversary of the Rev. William Henry Pettus as rector of St. Mark's Church, Washington, which has one of the most beautiful and ideally located parish properties in the diocese, was celebrated on Sunday, May 1st.

The Rev. Mr. Pettus came from St. James' Church, West Somerville, Mass., where he had been rector for over nine successful years, succeeding at St. Mark's the Rev. Dr. Caleb R. Stetson, now rector of Trinity parish, New York City.



REV. WILLIAM H. PETTUS
Rector of St. Mark's, Washington

During these five years, St. Mark's has made progress spiritually and materially. Large numbers have been baptized and confirmed, congregations and attendance at the Holy Communion increased. A parish hall has been built, which is one of the best equipped in the country, electric lights and a new heating system have been installed; a beautiful and spacious lawn made where old houses stood, three memorial windows placed in the church, and other memorials accepted.

GIFT TO CHRIST CHURCH, CHATTANOOGA

CHATTANOOGA, TENN.—Christ Church, Chattanooga, the Rev. Arthur G. Wilson, rector, was the recipient of an Easter check of \$20,000, given to the parish through the Rev. William C. Robertson, founder and first rector. The gift was made contingent upon the congregation's underwriting the parish debt of \$32,000, and upon two other conditions: first, that the parish never place another mortgage upon the church property, and second, that the entire amount of the gift be used for completing the interior of the church, according to plans made by Ralph Adams Cram, of Boston. The improvements will include three altars in the church instead of one as at present. The debt has been successfully underwritten and the \$20,000 check was placed in the alms bason at the offertory at High Mass on Low Sunday by the honorary senior warden, J. C. Howell.

Christ Church was founded in 1901 by Fr. Robertson through whose untiring zeal and dauntless courage the "fullness of the Faith once delivered to the saints" was taught and practised in this pioneer Catholic parish of the South.

The Rev. Mr. Wilson became rector at the beginning of Lent of this year, and since coming to Chattanooga from his former parish, the Church of the Holy Trinity, Danville, Ill., has accomplished much for the material and spiritual welfare of the parish.

OPENING OF PHILADELPHIA LIBRARY

PHILADELPHIA—The Free Library of Philadelphia, Logan Square, was opened on Thursday afternoon, June 2d.

Cyrus Adler, president of the board of trustees, presided and received the keys from Clinton Rogers Woodruff, chairman of the building committee. John Ashhurst, librarian, accepted the custody of the building. Addresses were made by the Hon. W. Freeland Kendrick, mayor of Philadelphia, the Hon. Charles B. Hall, president City Council, and the Hon. George Wharton Pepper, Philadelphia.

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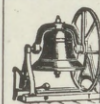
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VALHALLA, N. Y.—The House of Mercy, Valhalla, one of the oldest charitable organizations in the diocese of New York, passed another milestone in its history Thursday, May 19th, when the cornerstone of the new chapel and gymnasium was laid by the Rt. Rev. W. T. Manning, D.D., Bishop of New York. The character of the work has changed greatly since 1863, when the five sisters, who, two years later, were the founders of the Community of St. Mary, took charge of the old house, on what was then known as the Bloomingdale Road. The Church has developed a social consciousness; the

assigned to the province up to the amount appropriated on the budget adopted by General Convention for the maintenance of said field.

Thirdly, the adoption of a resolution requesting the National Council of the Church to allow the diocesan bishops of the province to submit a joint budget of askings similar to that presented by the missionary bishops. This last resolution was only passed after loud and earnest debate, and was materially helped by the discussion of the subject in the House of Deputies, under the chairmanship of the Rev. E. F. Gee.

The presence and speeches of the Presiding Bishop were a great inspiration. Great regret was expressed, however, at



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SYNOD MEETING OF EIGHTH PROVINCE

SEATTLE, WASH.—The ninth annual synod of the province of the Pacific, held at Trinity Church, Seattle, May 18th to 21st, was remarkable for three things:

First, the efficient local organization, under which all the arrangements and proceedings worked out smoothly to an unusual degree.

Secondly, the ratifying of the following resolutions adopted at the previous synod as a recommendation for legislation by General Convention:

Resolved: That the resignation of a Bishop within a province be made to the House of Bishops of said province, such resignation, if accepted, to become effective when approved by the Presiding Bishop of the Church.

Resolved: That if it so desire, the synod of the province within which a missionary bishopric has become vacant, may nominate to the House of Bishops one candidate for such vacancy. The method by which the nominee shall be chosen by the provincial synod should be determined by each synod for itself.

Resolved: That if the synod of a province desires to take over the administration of any given field of missionary or educational work within the province, the province shall raise the funds for such work and receive credit upon the quotas

his inability to remain for the mass meeting on the Friday evening attended by 2,000 persons. The Archbishop of British Columbia spoke at this meeting.

The president of the synod, elected for six years, is the Rt. Rev. Louis Childs Sanford, Bishop of San Joaquin. The secretary of the synod from its beginning has been the Rev. Alfred Lockwood of Portland, Ore.

CORNERSTONE OF NURSES' HOME, JERSEY CITY, LAID

JERSEY CITY, N. J.—The cornerstone of the new nurses' home of Christ Hospital, Jersey City, was placed on May 12th, with a large attendance of trustees, doctors, nurses, and friends. Brief addresses were made by the Bishop, Dr. Dickinson, Mrs. Wittpenn, and the Hon. Marshall Van Winkle.

Last year, as the result of a campaign in Jersey City and Hudson County, \$500,000 for Christ Hospital was given in a general subscription. About \$200,000 will be used for the nurses home opposite the hospital, which is now well advanced in construction. Another year a new wing of the hospital will be built, making a hospital of 225 beds.

Christ Hospital was founded in 1873, especially through the efforts of the Rev. Dr. Abercrombie, rector of St. Matthew's Church. It has made a record of great usefulness and has won a large place in the regard of the people of Jersey City, and a large section of the northern part of the state. The Rev. Thomas A. Hyde is the superintendent, under whom it has developed remarkably.

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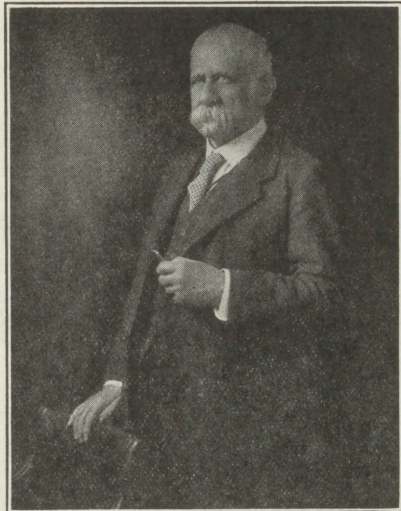
has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special intercession at the time of, and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 33 St. James Pl., Brooklyn, N. Y.

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**CHURCH HISTORICAL SOCIETY,
PHILADELPHIA**

PHILADELPHIA — A meeting of the Church Historical Society was held at the Church House, Philadelphia, April 25th, at which the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, and vice-president of the society, presided.

Reports of the treasurer and librarian showed steady advance both in finances and additions to the collections of the society. The library committee reported



C. P. KEITH, LITT.D.
[Photograph by Bachrach]

plans for removal of the most valuable possessions to the new quarters at the Divinity School well under way. Regret was expressed at the resignation of the Rev. Dr. G. Woolsey Hodge as president, made necessary because of the condition of his health. Dr. Hodge had given close attention to the work of the society, and his presence will be greatly missed; but his interest continues, and his counsel is available, the society having elected him president emeritus. Acting on the resignation, Charles P. Keith, Litt.D., was unanimously named president. Dr. Keith has been a vestryman of Old Christ Church, Philadelphia, for over thirty years, and is now rector's warden of that parish. He is a historian of recognized authority and of national reputation. He has served the society on its executive board for some years, and is a councillor of the Historical Society of Pennsylvania, and president of the Genealogical Society of Pennsylvania. He is author of a number of historical books and pamphlets, among them the *Chronicles of Pennsylvania, from the English Revolution to the Peace of Aix-la-Chapelle, 1688-1748*, the *Provincial Councillors of Pennsylvania, 1733-1776*, and *Henry Compton, Bishop of London*.

**CONNECTICUT CHURCH SCHOOL
EXAMINATION**

HARTFORD, CONN.—The department of religious education of Connecticut has announced a plan of Church school examinations to begin in the fall. These examinations will be given in three divisions, junior, intermediate, and senior, and will cover the material taught in the Church school throughout the year. As awards, diplomas of three grades will be given: passing, *cum laude*, and *summa cum laude*. Each diploma will have engraved upon it the official seal of the diocese in colors, and will be signed by the bishops and officials of the department.

**DIOCESAN CHURCH HOME
FOR CHILDREN, PITTSBURGH**

PITTSBURGH—After extensive improvements, amounting almost to rebuilding, the diocesan Church Home for Children, Pittsburgh, held a reception and house warming to celebrate the completion of the work, on Wednesday, May 25th. The Bishop, many clergy, and a large number of friends of the home assembled for a brief service in the chapel, a little play given by the children, and the inspection of the entire plant.

A destructive fire a year ago made the improvements and repairs imperative. Portions of the old home were torn down, many changes made in the arrangement of rooms, and a new heating plant and electric wiring installed. A well constructed, modern, bright, and airy house now shelters the children and the old ladies who are resident in the home.

**JANITOR'S GIFT TO
COLORADO CHURCH**

GREELEY, COLO.—One often reads with gratitude about large bequests made to the church, missions, hospitals, and schools by wealthy Churchmen. This is the story of a man of humble occupation, who "of his penury cast in all that he had."

William E. Lyons, for many years a communicant of Trinity Church, Greeley, the Rev. Samuel E. West, rector, entered into Paradise Tuesday, May 3d. "Billy" was a janitor by occupation. On account of his work, the only service that he could regularly attend was the early communion on Sunday mornings. But he was always there, except when ill, and it was his invariable custom to "take up the collection," a task which he dignified.

Billy had no immediate family, and lived very simply. When his will was opened, it developed that he had left \$2,500 to Trinity Church, and all of the residue to charitable objects. Among those included were the Odd Fellows Home, the City Hospital, the Lodge of Rebekahs, and the Greeley Community Chest. Of the amount left in trust to the parish, the income only will be available for a period of ten years, after which the entire amount is to be paid to the church.

On the Fourth Sunday after Easter, a memorial service was held in the church, attended by members of the Odd Fellows and Rebekah lodges, officials of the bank in which he worked as caretaker, and friends.

The people of the parish hope to install a bell as a memorial to him to summon the people to the service which he loved, and which he attended so faithfully.

**ORTHODOX RUSSIAN CHURCH
OPENED IN MILWAUKEE**

MILWAUKEE—Russians of this city who belong to the Eastern Orthodox Church formally opened their first church in Milwaukee on Sunday, May 22d, when services were held in honor of SS. Cyril and Methodius. For the present, services are being held in St. John's mission church, with the consent of Bishop Webb. The saints honored were among the first teachers of the Slavic race and are the patrons of the new congregation.

The Rt. Rev. Theophilus, Bishop of Chicago, was the celebrant, assisted by prominent clergy of the Russian Orthodox Church. The music was by the Russian choir of the Chicago Cathedral.



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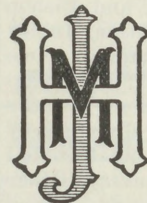
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FROM THE FLOOD AREA

Bishop Bratton of Mississippi, writing to the Department of Missions on May 20th, says:

"It is quite impossible to estimate accurately the losses sustained in the flood area. For example, I was in Yazoo City on Sunday last where we held our service in the Elks Club; I took a skiff, landed on the top step of the church, which had been flooded more than a foot in water, but was then about six inches out of water, and the floors had been pretty thoroughly cleaned, as must be done before the mud, hardening, sticks like putty, the furniture of the nave cleaned and in process of drying. Just what cracking, buckling, and splitting will result in the drying no one can tell. We saw enough to know that a thousand dollars at least will be needed even if no further damage results. What the walls will do as the plaster dries we cannot tell. This one example is sufficient to illustrate the difficulty of making estimates, which may require another ten-day period, depending on the weather.

"I am quite sure that we shall need some outside help."

CHURCH WORKERS' CONFERENCE, COLORADO

EVERGREEN, COLO.—The 1927 Church Workers' Conference to be held from July 25th to August 6th at Evergreen, will include in its faculty the Rev. Don Frank Fenn, of Minneapolis, the Rev. William McMurdo Brown of Grand Junction, and the Rev. Canon Douglas, of Evergreen.

Dr. Jared S. Moore, professor of Philosophy, Western Reserve University, Cleveland, will lecture each evening during the first week of the conference, and Bishop Johnson the second week. Bishop Ingley will be the conference chaplain. One evening will be given to Church pageantry, with a demonstration by the Stonecrest summer school, directed by Mrs. Harry E. Bellamy, of the National Commission on Church Pageantry. Other evenings will include campfire singing and story telling; and the afternoons will be given to tramping, mountain climbing, riding, golf, swimming, and other outdoor recreations.

ALBANY CATHEDRAL SUMMER SCHOOL

ALBANY, N. Y.—The twenty-second annual session of the Albany Cathedral summer school for the clergy will be held at St. Agnes' School, Albany, from June 20th to June 24th. The lecturers will be the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, the Rev. Lyford P. Edwards, Ph.D., of St. Stephen's College, the Rev. Donald F. Forrester, of the General Seminary, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, Karl De Schweinitz, of Philadelphia, the Rev. Harrison W. Foreman, of the National Council, and Leon C. Palmer, general secretary of the Brotherhood of St. Andrew. There will also be a conference on Missions conducted by the Rev. Walworth Tyng, of Changsha, China.

BEQUEST TO CENTRAL NEW YORK

MORAVIA, N. Y.—By the will of Judge Edwin S. Day, of Moravia, Central New York will receive \$5,000 for its missionary work. Other bequests were \$40,000 to St. Matthew's Church, Moravia; \$10,000 for an organ and \$5,000 for additions and embellishments to the same church. The Pension Fund receives \$5,000, general missions \$5,000, and the village of Moravia for the poor, \$20,000.

CENTENNIAL OF ST. PAUL'S CHURCH, ANGELICA, N. Y.

ANGELICA, N. Y.—St. Paul's Church, Angelica, is to celebrate its centennial beginning Sunday, June 12th. In the morning the Rt. Rev. Charles H. Brent, D.D., Bishop of the diocese, will celebrate a choral Eucharist of thanksgiving in grateful memory of the founders and benefactors, and will preach in the evening. The Bishop's visit will be followed by a seven days' mission with the Rev. Walter E. Bentley, of Port Washington, L. I., as preacher.

A short history of the parish in pamphlet form has been written and contains many interesting facts. The early days of St. Paul's were closely associated with the Church family who were pioneer settlers of Allegany County and owners of the famous Church Tract, land which embraced a large part of the county. St. Paul's is now one of the parishes of the Allegany County associate mission, inaugurated by Bishop Brent. The present rector is the Rev. S. W. Hale.

LOS ANGELES SUMMER SCHOOL

LOS ANGELES—Attractions ranging from a social service trip to the Chinatown of Los Angeles to a swim in the Pacific Ocean will feature the Los Angeles summer school to be held from June 27th to July 2nd. Harvard School, Los Angeles, the diocesan school for boys, will be used for its sessions. The leaders will be Deaconess Julia C. Clark, just returned from China; Miss Mabel Lee Cooper, of Tennessee; the Rev. Guy Emery Shipler, of New York City, and the Rev. Mark Rifenbark of San Jose. The Rev. Edmund Sills, rector of St. John's Church, Dunkirk, N. Y., will be the chaplain of the school. The Rev. Stephen C. Clark, Jr., chairman of the board of Christian Education, will serve as dean of the faculty.

Special attention will be paid to courses for young people, as indicated by the titles of two courses: What is the Flame of Youth?, and Taking the Bible Off the Parlor Table. There will also be a special evening conference devoted to the Young People's Fellowship.

Copies of the entire program may be secured from the Rev. David R. Covell, 1217 Milan Avenue, South Pasadena.

OPENING OF CAMP KIRK, LOS ANGELES

LOS ANGELES—Older boys from all over southern California will assemble near Del Mar, in San Diego County, on Independence Day for the opening of Camp Kirk leadership training conference of the Brotherhood of St. Andrew. The dates for the camp are July 4th to 15th.

Walter Macpherson, western field secretary of the Brotherhood, will be camp director, assisted by the Rev. Franklin L. Gibson. The Rev. Arthur H. Wurtele will be camp chaplain. At the conclusion of the leadership training conference there will be a younger boys' camp, opening July 17th and closing on the 23rd. A nurse from the diocesan hospital of the Good Samaritan, Los Angeles, will join the staff as camp mother to care for the needs of this younger group.

The younger camp is new this year, while Camp Kirk proper is in its sixth year. It is named in honor of the late Richard B. Kirchhoffer, for many years treasurer of St. John's Church, Los Angeles, and a prominent Brotherhood leader.

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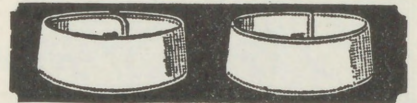
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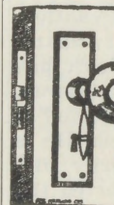
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MEMORIAL TO LATE RECTOR OF SYRACUSE CHURCH

SYRACUSE, N. Y.—A handsome reredos and canopy have been erected over the high altar of the Church of the Saviour, Syracuse, the Rev. Henry Swinton Harte, rector, in memory of the late rector, the Rev. Karl von Schwartzburg Schwartz.

In addition to the reredos and canopy, there has been placed paneling ten feet high covering the walls on either side of the altar, thus completing the sanctuary. With fitting ceremonies this beautiful addition to the church was dedicated by the Rt. Rev. Edward Huntington Coley, D.D., Suffragan Bishop, acting in the absence of Bishop Fiske, on the evening of Ascension Day.

The interior of the Church of the Saviour was designed by Ralph Adams Cram, and its unusually beautiful form lends itself readily to the added decorations. There is already in the church one of the finest roods in America, the work of I. Kirchmeyer.

CONVENTIONS AT LAKE WAWASEE

SYRACUSE, IND.—The Young People's Association of the province of the Midwest and the Young People's League of Indiana, a joint diocesan organization, will hold their annual conventions at Lake Wawasee, Syracuse, June 24th to 26th. A live program has been prepared for these gatherings, and it is expected that a large attendance will be present from all dioceses in the Midwest as well as from the dioceses of Indianapolis and Northern Indiana.

START WORK ON RACINE, WIS., CHURCH

RACINE, WIS.—The architect's drawings of the new Holy Innocents' Church have been completed, and work on the foundation will be started early in June, with the promise of occupancy by Christmas. The new building, which will be pure gothic, will seat about 350. The old church was sold about a year ago, since when the congregation has been worshipping in a portable chapel on the new site.

ARABIC CHRISTIAN BOOKS

TO A MOSLEM Sheik in Jerusalem there was sent a Christian Arabic book, for him to censure. The sheik's small son came upon the book in a room within the very enclosure of the sacred mosque, where no human evangelist could ever have reached him. Looking curiously through the terrible book, his attention was caught and held. He has since become a Christian.

The production of Christian literature in Arabic is a venture of utmost importance, now carried on with very frail financial support, in the two Arabic-speaking English dioceses, Jerusalem and Egypt. To summer pilgrims visiting Jerusalem or Cairo it is earnestly suggested that they visit the diocesan literature office and "lay out two or three shillings on Christian Arabic booklets. They will add little to the weight of your luggage. Then when you buy your silk or beads, or tip the attendant in the train or the waiter who brings your coffee, when you pay the guide who takes you around the mosque or leads your camel at the Pyramids, give with your money one of the little books, and give it with a prayer for that soul."

† Necrology †

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

JULIUS WILLIAM BLEKER, PRIEST

NEW ORLEANS, LA.—The Rev. Julius William Bleker, non-parochial priest of the diocese of Florida, with residence at Jacksonville, died last week while swimming at Mandarin, Fla. He was a graduate of the University of the South, Seawane, Tenn., and was ordained deacon in 1885 and priest in 1886 by Bishop Galleher. He served as rector of churches in Franklin, Hammond, and Plaquemine, in the diocese of Louisiana, and later in Beaumont and Paris, Tex. Mr. Bleker was sixty-five years old at the time of his death, and was buried at Opelousas, La., Saturday, May 21st, the Rev. Walter Lennie-Smith officiating. He was a native of New Orleans, and is survived by his widow, two sons, and two sisters, Mrs. Alonzo Woodville, New Orleans, and Mrs. Gus Roeder, of Brooklyn, N. Y.

EDWIN BELKNAP

NEW ORLEANS, LA.—In the death Friday, May 20th, of Edwin Belknap, seventy-nine years old, the diocese of Louisiana lost an ardent supporter and tireless worker, while scores of friends mourn the loss of a man who was "first a Christian and then a good business man." Mr. Belknap had been ill for two months, but during the twenty years that he was connected with the Alfred LeBlanc Steamship Agency, as cashier and confidential man, he was absent from his post of duty only during the week preceding his death. He held many positions of trust in the diocese. He served for many years as treasurer of the diocese of Louisiana, and later as treasurer of the Children's Home. He was a prominent and zealous member of St. Paul's Church, and at the time of his death was junior warden of that parish. He was for years teacher of a Bible class for the young women of the Church school.

The funeral services were held at St. Paul's Church on Saturday, May 21st, with the Bishop of the diocese, the Rt. Rev. Davis Sessums, D.D., officiating, assisted by the rector of St. Paul's, the Rev. C. L. Monroe, and the Rev. W. S. Slack of Alexandria.

SARAH DABNEY EGGLESTON

SEWANE, TENN.—Mrs. Sarah Dabney Eggleston, age eighty-eight years, wife of Capt. John Randolph Eggleston, noted Confederate veteran and lieutenant on the *Merrimac*, died at her home at Sewanee on May 15th. She was born in Mississippi and had lived at Raymon, Hinds County, Miss., until fourteen years ago, when she came to Sewanee.

Funeral services were held in All Saints' Chapel, Sewanee, and interment was made in the Sewanee Cemetery on May 16th. She is survived by two sisters, Mrs. Ida Dabney Armstrong, of Birmingham, Ala., and Lelia J. Dabney, of Sewanee.

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PERCIVAL BUTLER M'UTCHEON

NEW ORLEANS, LA.—Dr. Percival Butler McCutcheon, a prominent member of Trinity Church, New Orleans, and for many years a leading physician of the city, died at his home on May 12th, at the age of seventy-five years.

For forty years he had given his services as physician to the diocesan Children's Home, resigning last year when his failing health compelled him to give up active practice. Night and day, in fair weather or foul, his beloved figure was a familiar sight around the home. Through all the years he was father as well as physician to the many hundreds of children who found shelter under its roof. While many honors came to him in his profession, and his was a busy, active life, he always made the time to go at once to his "children" when they needed him, whether the need be great or small. Kindly, sympathetic, efficient, his place will be hard to fill.

CHARLES A. PEASE

HARTFORD, CONN.—Charles A. Pease, one of the most prominent laymen in the diocese of Connecticut, died here after a brief illness, in his sixty-ninth year. He was the senior warden of St. John's Church, Hartford, a member of the provincial council, and was active in promoting the work of the Church everywhere. Mr. Pease had been a deputy to the General Convention several times, as well as a delegate to the provincial synod.

The burial service was read by Bishop Acheson, assisted by the Rev. William T. Hooper, rector of St. John's Church. Burial was in Cedar Hill Cemetery, Hartford.

CHARLES EDWARD SMITH

MILWAUKEE—Pupils extending over a long term of years at Racine College, St. John's Military Academy (Delafield), Culver Military Academy, and Howe School will learn with regret of the death of Capt. Charles Edward Smith, educator, who had served on the faculties of each of these institutions. Captain Smith died in Milwaukee on May 25th at the age of sixty-nine. The burial service was conducted by the Rev. E. Reginald Williams, rector of St. Mark's Church, and the remains were taken to Burlington, Iowa, for interment.

CRUSADERS CRUISE

WHEN the Rev. Thomas Conover was in Porto Rico for a Church conference, in January, he was persuaded to remain two weeks longer to carry the Bishops' Crusade to the Virgin Islands and English-speaking parishes in Porto Rico. Bishop Colmore and Mr. Conover went to the parish of All Saints, on the island of St. Thomas, in one of the regular steamers. They had to charter a sail boat to go from there to St. Croix, on which island they had services at two parishes, St. John's, Christiansted, and St. Paul's, Frederiksted. At all three parishes there was a most earnest and eager reception of the Crusade message.

The return voyage to Porto Rico necessitated another sail boat as the regular boat was off for repairs. The trip home was to have taken eight or ten hours, but at nightfall the sailors lost sight of land and then, without chart or compass, nearly went aground on an island that could not be certainly identified. They spent the

night keeping clear of unknown reefs and shallows, and sighted Porto Rico at dawn but were out of their course and had to go six hours against the wind, reaching home some sixteen hours overdue. They kept their Crusade appointment in San Juan the same night.

THERE IS a little eight-page paper called the *Rural Messenger*, devoted wholly to the practical interests of the rural work of the Church, which is proving itself of value to an increasing number of readers, rural workers, clergy, and laity. Ten issues a year for \$1.00, from the editor, the Rev. V. H. Sessions, Bolton, Miss.

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NEWS IN BRIEF

COLORADO—The annual children's missionary rally of the parishes in Denver and vicinity was held on May 8th, in St. John's Cathedral, Denver. Offerings from seventeen schools were presented, totalling \$4,122.73. Bishop Ingley was the speaker.

CONNECTICUT—St. Luke's Church school, South Glastonbury, won the diocesan per capita banner for the fifth consecutive year at the Lenten offering service of the diocese. As a winning school, St. Luke's has the privilege of sending a representative to Philadelphia for the jubilee service in June.

CONNECTICUT—The annual presentation of the Church school missionary offering of the diocese of Connecticut was held in Christ Church Cathedral, Hartford. The sermon was preached by the Rev. George L. Barnes, rector of St. Andrew's Church, Meriden. The offering this year will be the record for the diocese, being about \$20,000.

DULUTH—The work of ministering to isolated Church people in this diocese has been inaugurated by the Rev. Donald G. Smith, chairman of the department of religious education. His mother, Mrs. Kenneth D. Smith of Duluth, will serve as secretary.—Charles Andrew Gilman, ninety-four years of age, was recently baptized by the Rev. E. C. Biller, rector of St. John's Church, St. Cloud, and confirmed by the Bishop.—Eucharistic candlesticks and seven-branched candelabra have been presented to St. Paul's Church, Brainerd, in memory of its late rector, the Rev. George J. Walenta.

HARRISBURG—The 9th annual service for the presentation of the Lenten offerings of the Church schools in New York and Lancaster counties, was held in St. James' Church, Lancaster, on May 22d. The speakers were the Rev. John K. Shryock, principal of St. Paul's high school for boys, Anking, China, and Bishop Darlington, who presented the banners to the two schools having the highest per capita offering. The total offering presented at the service was \$2,757.65.

MARYLAND—In All Hallows' Church, Anne Arundel Co., one of the original colonial churches of Maryland of 1692, a beautiful

stained glass sanctuary window was placed in time for the Easter service, as a memorial to Mrs. Margaret Thomas Sellman Long, whose ancestry was of this parish.

MILWAUKEE—On Monday, May 23d, the Rev. N. D. Bigelow, rector of St. John's Church, was elected president of the Milwaukee Ministerial Association.

NEVADA—The mite box offering for the missionary district of Nevada is not as good as last year in some ways, although it shows an improvement in others. The Bishop's banner goes to St. Mark's Church school, Tonopah, which had not only the largest per capita offering, but also the largest total offering. The total offering from the district was \$315.

NEWARK—The service for the presentation of the Lenten offerings of the Church schools was held on May 14th in Grace Church, Orange, with a full representation from the parishes. The address was made by the Rev. Dr. Cameron F. McRae of Shanghai. The offerings from 116 of the 153 schools were reported as about \$23,000, considerably larger than from the 142 schools last year, and with the assurance of a large sum when complete reports are received.—The annual meeting of the Young People's Fellowship of the diocese was held at Grace Church, Orange, the Rev. Dr. Charles T. Walkley, rector, on May 7th. With both Bishops and several of the clergy in attendance, forty-five branches of the Fellowship were represented.

LOS ANGELES—Reaching the striking total of \$10,000, the Church school Lenten offering of the diocese of Los Angeles was presented in St. Paul's Cathedral, on May 15th. The offering has doubled in the last five years.—St. James' Church, Los Angeles, presented the largest offering, amounting to \$1,400.60, while Grace Memorial Church, Los Angeles, won the banner for the largest increase of per capita giving. The Bishop's banner for attendance went to St. Mary's Japanese Mission, Los Angeles. The address was made by the Rev. A. G. H. Bode.—The Church Home for Children, Pasadena, is completing its large administration building at a cost of \$26,000. Deaconess Gadsden, superintendent of the home, announces that this will permit the institution to accommodate ninety children.

double the present number.—The monthly meeting of the diocesan Woman's Auxiliary, held at St. Paul's Cathedral house, on May 10th, was devoted to the rural work of the diocese. Four clergymen, working in small places in the four convocations, were the speakers.—Mrs. John H. Dwight, a parishioner of St. James' Church, South Pasadena, who died in England last October, left \$1,000 to that parish in her will. It has been applied toward the purchase of additional property to make possible a new parish house.

SOUTH FLORIDA—On May 22d, an altar and sanctuary, gifts to Trinity Church, Miami, by the children of Mrs. Julia Frances Rand, were dedicated by the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, assisted by the rector, the Rev. Dr. Robert T. Phillips. Six silver candlesticks and a cross of fifteenth century workmanship, the gift of Alfred T. Barton, were also consecrated.

TENNESSEE—Sunday, May 15th, was kept in Christ Church, Chattanooga, as St. Andrew's School Day. Former and present students of St. Andrew's School, St. Andrew's, which is maintained by the Order of the Holy Cross, were invited to attend all services. The Rev. R. B. T. Anderson, O.H.C., prior of St. Andrew's School, was the preacher. As a result of the observance of the day, an alumni club of St. Andrew's boys has been organized in the parish.

WEST MISSOURI—St. George's Church school, Kansas City, the Rev. Charles R. Tyner, rector, won the banner for having the highest per capita Lenten offering in the diocese.

WESTERN MICHIGAN—The Church school rally with presentation of Easter offering was held in Grace Church, Grand Rapids, on May 8th. The service was taken by the Rev. Messrs. D. D. Douglas and Edwin G. White, and the address was made by Bishop McCormick.

ALL SIX branches of the Norfolk, Va., public library and eight public libraries in Maryland receive paid subscriptions to the *Spirit of Missions*, through the diocesan branches of the Church Periodical Club.

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