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# The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, MAY 14, 1927

No. 2

## What Makes Them Pray?

EDITORIAL

## Opposite the Mexican Border

REV. THOMAS BURGESS

## The Church in Northern Australia

REV. WILLIAM H. MacFARLAND



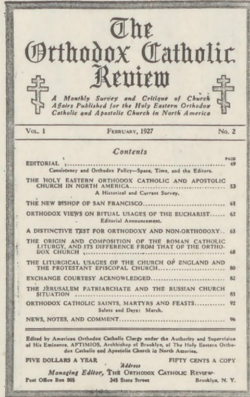
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## EDITORIALS & COMMENTS

### What Makes Them Pray?

**B**UNIONS, Love, Exams, Make Students Pray." So says a headline. The story under it is of a graduate student who is working for his Ph.D., and has collected data from some 2,800 students in some fifty colleges, by means of a questionnaire, for a thesis on *The College Student and Prayer*. Bunions, to be sure, so arrestingly advertised in the headline, were used with great skill to keep us in suspense until the very end of the article, when it appeared that one woman said she had "prayed bunions off her feet."

It was just a sketchy, journalistic account, not the sort of thing one would care to cite for the establishing of facts. No doubt the doctoral thesis itself will be exact, systematic, scientific, and valuable; but the newspaper story of it, just as it stands, contains suggestions rather than precisely reliable data. We wish only to glance at some of the suggestions, making all due allowance for the incompleteness of the account at hand.

A little over half of those questioned replied. From the 2,800 answers it appeared that about seventy-five per cent of college students pray, but only fifty per cent believe in the efficacy of prayer. Catholics were more regular than Protestants, and more given to memorized forms. The question as to what makes them pray, that is, what objects they pray for, was answered with no great variety, so far as the story tells. They have prayed for the opportunity to go to college, for a job after college days are over, for victory in football games, for admittance to a good sorority, for an invitation to the Junior Prom, for success in examinations, for money, for "a holy marriage and a happy death," for recovery from sickness; and many acknowledged prayers for happy love affairs.

There are reports of what has been gained by prayer, including the cure of sickness, "personal comfort, reinforcement of moral character, elimination of bad habits, and the bringing of others into a Christian life." It is not said whether these were explicitly prayed for and received, or were received over and above, or instead of, what was explicitly prayed for. But it would seem as if some, at least, of these gains had been made objects of prayer, since otherwise it would not appear certain that they were in any way results of prayer.

This is just another instance of that clamorous botanizing of the little flowers of religion, of which we have seen an ever-increasing supply in late years.

Religion is being pulled to pieces by investigations. We do not refer particularly to hostile inquisitions, for these seem really to do less harm than avowedly impartial collections of statistics. We would not put a stop to these if we could, but we must be allowed to confess a pronounced loathing for the whole questionnaire method as applied to religion, or to anything that deals in thoughts and feelings that have any subtlety or delicacy or depth of emotion. If some census bureau were to tabulate conditions in St. John's *Apocalypse* of the Heavenly Jerusalem, or in Dante's *Inferno*, we should feel similarly antagonized. And questionnaires about our visits to art galleries, and what we get out of symphony concerts, and how much poetry we read in a year, and how often we feel an impulse to write, play, or sing, and whether we love more without kissing or kiss more without loving, and whether we have or have not the gentleman's preference for blondes—would likewise, to put it most mildly, irritate us.

All these phases of our feeling-experience, and religion most of all, are matters of quality, and these tabulations tend to treat them as matters of quantity. The very look of the blank forms, dotted lines, spaces for "remarks," the language of the questions and instructions, and the crass metrical *science* of the whole business are enough to drive out of our minds all thoughts of awe, mystery, tenderness, enthusiasm, love, and leave nothing but a bad taste in the mouth. It seems so cheaply bustling, brisk, shallow, commonplace, that it cannot possibly attain to more than a crude shell of the truth.

**H**AVING thus eased our minds of our detestation of the questionnaire as an institution, we can go on to say that even this is better than the older way, of taking for granted that everybody meant a certain well-known thing when he spoke of religion. Analysis of it is often most unlovely, and may be misleading sometimes, but it is better than contended ignorance as to what religion means to different people. One who has no real notion of it, who only sees a wretched travesty of it, may very likely throw it over and lose his soul, while one who at least has read descriptions of religious experience which he has neither felt nor observed, may pause for further enlightenment, and may finally discover an angle from which he may approach religion sympathetically. So all this voluble



talking about religion has great potency for good: we may wince at the sordidness of the method, but we should make our peace with it as best we can, if we believe that it is a step toward a widespread thoughtfulness on the subject.

Not thoughtfulness, but a certain simple directness, appears in the list of objects of prayer cited above. Whether they are childlike in other things or not, these college students represent themselves as delightfully childlike in prayer, not far away from the "very young" Christopher Robin. There has been a noticeable fluctuation in this matter. When *we* were very young, we prayed somewhat like Christopher Robin; but when we got to high school we began to imbibe a theory that it was rather undignified and kiddish to pray about our personal desires, unless they were matters of life-and-death solemnity or spiritual moment. Then came the newer school of thought, popularized in certain of our Church schools, and then made almost the fashion throughout America by the great repute of the Center College football team, which prayed as it played, directly and forcefully, to the goal of its desires.

Now we recognize the rightfulness of praying about football, exams, love, and bunions. Petition ought to be directed toward what we most strongly desire. Our prayers are a misfit if the things we want most are supposed to be left out of our prayers, and the things that we do pray for are things that we do not really want. Dr. Fosdick, in one of his earliest and best books, *The Meaning of Prayer*, has put this aspect of the case very well. Petition should be our heart's dominant desire linking itself with omnipotence, putting its own power, its moral force, into the hands of God. There is a passivity which simply accepts whatever comes; and there is a passivity which simply asks the higher power to do the whole work. True petition is not passive in either sense: it furnishes power which God can use. There are some things, so far as we can see, that omnipotence alone cannot do, but that omnipotence plus the ardent desire of a creature can do.

And if we still are embarrassed by the feeling that our simple, childlike desires are unworthy of the dignity of prayer, then putting them into prayer is the best way of improving them. If anything which we crave for absolutely refuses to go into a prayer, if we have a desire for which we simply cannot bring ourselves to pray, that is a sign that we are outgrowing that desire. And those desires which we do continually put into prayer, if our prayer is genuine, are certain to be sublimated as much as they need to be. To erase a desire from your prayers is to damn it as lust.

ALL this is on the supposition that the prayer-life is large and deep. If it is nothing but a cheap way of getting something, if God is nothing but a paying teller, then direct and obvious petitions are on a low level indeed. And if the answers to the questionnaire were the whole of the story, we should have to admit that the students' ideas of prayer were rather beggarly.

One defect is that intercession for others does not appear on the list of objects of prayer. One of the gains cited, however, is the bringing of others into a Christian life, and we may suppose that this gain had been an object of prayer. Even with this allowance, the way of intercession seems to have been all but ignored.

But the great general defect is rather the utter absence of mention of any prayer that is not petition. It may be that prayer was so defined in the questionnaire that petition was the only thing intended; the investigation may have been strictly upon the practice of petitionary prayer. At all events, we are inclined to

think that the value of petition is very largely dependent on its relation to prayer that is *not* petition. A man asks another for five dollars: it makes a great difference whether that is the only social relation between the men, or is simply an incident in a life of friendship. So in prayer, surely the asking and getting are wholly dependent on the general life of friendship with God.

Many of the students are aware of the weakness of mere petitionary prayer. Some have learned the negative philosophy of psychologism, and believe that petition is a form of hypnosis or auto-suggestion, with subjective benefit. There, at last, speaks the genuine collegian. But it seems to us a most poverty-stricken philosophy of prayer that can only speak the naive language of asking for what you want, or the sophisticated language of hypnosis or auto-suggestion with subjective benefit. There is a colossal need of thoughtfulness leading to an adequate philosophy of religion and of training in the art of prayer.

There is much modern interpretation of prayer in the large sense, over and above petition, as a tuning-up of our own wills to the universal pitch, rather than trying to tune God down to our pitch, as putting our wills into accord with the supreme Will, rather than trying to bend the divine Will to our purposes. Certainly this is not the whole of prayer for a religious person, but it is and always has been a more or less large and essential aspect of it. We are not thereby reduced to a bare view of prayer as "automatically self-answering."

BUT prayer that does not ask for anything really obtains so much, after all, that it should have a large place in the religious scheme. Dr. R. C. Cabot speaks thus of worship, in *What Men Live By* (270-1):

"But though many of us are now adrift and far from the land of worship, the shores of that great continent are vast and deep-cut and the wind of the spirit blows perpetually toward them. We may not land and explore, but we can never tack very far from shore. Today we veer away from some jutting cape, but tomorrow we wake to find ourselves in the shadow of some deep fiord, or catch a glimpse of snow-capped peaks as the land fog lifts. Whenever beauty overwhelms us, whenever wonder silences our chattering hopes and worries, we are close to worship. Dumb impulses toward it haunt us in the pause before battle. To follow thought nearer and nearer home in lingering meditation is to grope for God. The deep joy of mutual love or parenthood, the decisive victory of the right in national life or in ourselves, brings us that wistful, wondering pause, that 'orbed solitude' which is close to prayer.

"So, unless we are blind to beauty, dead to the call of righteous battle, incapable of prolonged reflection, a stranger to the poignancies of joy and sorrow, incapable of wonder, we are in perpetual danger of falling into worship as the tired mortal falls asleep."

Prayer in its completeness should include appreciation, pausing to let the beauty of holiness sink into us through meditation, contemplation, and adoration; it should include a great deal of *offering*, along with the facile asking which springs up so readily in us; we should offer our welcome to God, our obedience, our will to make reparation for wrong done or right neglected; we should offer our Saviour for our sins; we should offer what we can of faith, hope, and love.

Our students need and want some showing of the limitless possibilities of the way of prayer. Bishop Carey's *Prayer and Some of Its Difficulties* meets the difficulties that are so often felt. The little booklet, *Talking With God*, by J. J. Kensington, has been helpful to untold thousands who would learn how to pray. Evelyn Underhill has helped more advanced Christians in the spiritual life, and Bishop Slattery has performed real service to others. Cabot, Hocking, Von Hügel, Mrs. Herman, A. H. McNeile—so far as books go, these few are enough for a start; if our students are really students, assuredly they will explore.



THE announcement by the Bishop of Massachusetts of his resignation of his diocese, which was printed last week, inevitably leads to a recognition of the statesmanship which has characterized his episcopate both in things diocesan and in things general. Where two different wings of the Church are both as strong as they are in Massachusetts, it is not easy for any bishop to secure the harmonious unity between them which Bishop Lawrence has always fostered, generally with marked success. No doubt, like lesser men, he sometimes felt the temptation to partisanship. If so, he kept the temptation well under control; for with strong convictions, differing with some of his ablest priests and laymen, he has not been a partisan administrator, and has preserved the affection of a united diocese.

Bishop Lawrence had already retired from active service in his diocese and had vested the entire responsibility of diocesan administration in his coadjutor, Dr. Slattery. Our Boston letter was not very clear in stating, in last week's issue, just what new step had been taken.

Bishop Lawrence has given notice that he has presented to the House of Bishops his resignation from the bishopric of his diocese. That resignation is not self-effective, and it was an error to say that the coadjutor has become Bishop of Massachusetts. The resignation must be passed upon by the House of Bishops at its session in early June, and similar resignations have not always been accepted by that House. Only if affirmative action be then taken, by the acceptance of the resignation, can Bishop Lawrence relinquish his title or pass it to his successor, Bishop Slattery. The incident is not, therefore, an accomplished fact as was implied in the statement printed last week. But that Bishop Lawrence has not only offered but intends to press acceptance of his resignation is the fact that he has made known. He does not thus forfeit his seat in the House of Bishops nor will his valued counsel in the national administration of the Church cease to be available.

With all Churchmen throughout the country, we can but express regret that Bishop Lawrence has felt this step necessary, while yet recognizing the truth of the reasoning which he has expressed in the address from which quotation is made in this issue. May God grant him yet many years of helpfulness among us.

OUR esteemed contemporary, the *Presbyterian* (Philadelphia), dismissing in a pessimistic paragraph the approaching World Conference on Faith and Order, says:

“... It is only a waste of time to discuss union while the Church of Rome holds the fallacious claim to be the one true Church, while the Church of England denies the validity of the ordination of her Methodist Episcopal children, and while the Baptists and Disciples deny the claims of baptism to all except the immersed. The anticipated advances toward union are only a mid-summer dream.”

So they are, if one reckons without the Holy Spirit, whose mysterious working, like the Peace of God, “passeth all understanding.” So they are, if the delegates of the several communions go to Lausanne hedged about with sectarian prejudices, solicitous about the mote in their brother's eye and all forgetful of the beam that clouds their own vision. But if, on the contrary, each delegation goes to the conference with a sincere desire to know and understand his fellow-Christians better, surely He “to whom all hearts are open, all desires known” will bless their efforts and will turn them

to good account in His own mysterious way and in His own good time.

The Lausanne Conference is one of Christendom's greatest experiments in faith: faith in God, and faith in one's fellow-man. Such faith we respectfully commend to our doubting contemporary, and to all others who are skeptical of this great undertaking.

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SATISFIED

I SHALL be satisfied to sleep  
 A while, as flowers do—  
 With not a kindred memory  
 They may not blossom to:  
 I shall be satisfied to sleep  
 A while, as flowers do.  
 I shall be satisfied to wake  
 At last, as lilies do,  
 Unsullied—with the dream of earth  
 Back of my slumbers, too:  
 I shall be satisfied to wake  
 At last, as lilies do.

LILLA VASS SHEPHERD.

WALKING BY FAITH

ST. PAUL believes that there is a purpose, an end to which events are tending. But it is a faith rather than the conclusion of an argument. Reason alone, it has been said, might arrive at an opposite conclusion. How can we see a providential guidance, a divine plan of any kind, in the bloody game which chiefly makes up what we call history? How can we trace it in the conduct of generations and races who successively appear upon the surface of this planet, to make trial, one after another, of the same crude experiments, as if the past had furnished no experience wherewith to guide them? How, in the utter disappearance of ancient civilizations, in the insolent triumphs of trickery or force which are as familiar to ourselves as they were to our forefathers? How, in those failures of great causes, in that enervation and degradation of civilized people which make philosophers, like Rousseau, look back with fondness to ages of barbaric simplicity? It is true enough that the purpose of God in human history is traversed and obscured by causes to which the apostles of human despair may point very effectively. Yet here, as always, where sight fails us, we Christians walk by faith, and we see enough to resist so depressing a conclusion as that before us. The course of events is not thus fatal, thus desperate. We believe in a future; we believe that all moves forward, through whatever failures and entanglements, to a pre-destinated end; and each race, each generation, each civilization, each class in society, does its part—whether we can accurately estimate such part or not—toward promoting that end. The very world itself has caught the inspiration of this one Christian conviction; the philosophers who denounce the Church have here appropriated one of her most characteristic enthusiasms; and literary men who would not on any account be suspected of faith in God are loud in proclaiming their faith in progress.

—*Anglican Church Magazine.*



# DAILY BIBLE STUDIES

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

## ST. PETER'S DENIAL AND REPENTANCE

May 15: Fourth Sunday after Easter

READ St. Mark 14: 53-54, 66-71.

WE must not be too severe in our judgment of St. Peter. Indeed, I doubt whether we should judge him at all. Christ said in His Sermon on the Mount: "Judge not, that ye be not judged." I fear that if each one of us honestly looked into his or her own heart and life there would be found many cases of denial more blameworthy than that of St. Peter. Yet we must not think of his denial as a mere incidental error. It must have caused the blessed Master deep sorrow that St. Peter, who had been so near to Him and who had made such a great confession, should deny three times that he knew Him. The measure of any sorrow is found in the wounding of infinite love.

Hymn 135

Monday, May 16

READ St. Luke 22: 31-34.

THE Master warned St. Peter and His warning was remarkable. First, He said that he had prayed for St. Peter. Christ, the Son of God, had power and He need not petition the Father. He reveals thus to us the meaning of prayer, namely, communion with God. Christ, the Son, communed with God the Father as to St. Peter's temptation. May it not be that thus they commune together concerning us, and may it not be that thus we can pray best when we commune with God regarding our lives and our work? There is a deep meaning in those words in Isaiah: "Come now and let us reason together, saith the Lord." And then He prayed, not that St. Peter should not fall, but that he should not lose his faith. Evidently, then, the faith of St. Peter was most important, and it is most important for all of us. If faith goes, all else must follow.

Hymn 211

Tuesday, May 17

READ I John 3: 18-24.

IT IS a remarkable fact in the story that we have no record of Christ rebuking St. Peter because of his denial. The look which He gave to His apostle after the third denial was more of sorrowful love than of accusation. Mrs. Browning interprets the look of Christ very sincerely:

"I think that look of Christ might seem to say—  
Thou Peter! art thou then a common stone  
Which I at last must break My heart upon,  
For all God's charge to His high angels may  
Guard My foot better? Did I yesterday  
Wash thy feet, My beloved, that they should run  
Quick to deny Me 'neath the morning sun?  
And do thy kisses, like the rest, betray?  
The cock crows coldly.—Go, and manifest  
A late contrition, but no bootless fear!  
For when thy final need is dreariest,  
Thou shalt not be denied, as I am here;  
My voice to God and angels shall attest,  
Because I know this man, let him be clear."

Hymn 132

Wednesday, May 18

READ II Cor. 7: 9-11.

ST. PETER went out and wept bitterly, and his tears were blessed because they were tears of penitence. They came from a heart which was pained, but not in despair. He had denied his Lord, but he loved Him still. How different was his repentance from that of Judas! St. Peter wept in sorrow, and "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." Tears are not always idle. Indeed, they may well become the medium through which the bow of promise shall appear. Our Lord Himself wept in sympathy with the sorrowing sisters and

thereby consecrated sincere grief. St. Peter's tears were not only tears of penitence, but of reformation, mixed with great desire and love.

Hymn 131

Thursday, May 19

READ Psalm 51: 1-9.

CONVERSION is gradual. In one sense, we are converted when we turn and give our hearts to God, but the task is not finished. Still the old nature lives and we have to fight. The Master was creating a new St. Peter and the process was not easy for the disciple. It hurt, and the storms were fierce. The apostle was a mixture of devotion and impulse; the struggle was long and hard, but the love of his heart finally conquered. He passed through three successive stages in his growth as a disciple of Christ—first, timidity; second, courage,—and third, faith. The Master knew St. Peter's heart and so He understood him and trusted him. We are spiritual cowards. It is the hardest thing in the world for a big man to confess Christ before the world. Faith is such a real thing that we are afraid to trifle with it, but to be a Christian demands that we confess Christ with loving and fearless hearts.

Hymn 113

Friday, May 20

READ I Peter 3: 10-15.

THERE are some experiences between Christ and His children which are too sacred and too mysterious to describe. We know well enough that St. Peter did repent and that he was converted and that he strengthened his brethren. There is a close and secret talk with the Master in which at times the heart of love seems to exult and in which at other times tears fall and the lips cry: "Forgive!" It is not that we have again to renew the bonds which in golden fashion hold us to Christ, but that we have to draw again from Him the power to believe and trust, and the assurance that we are washed in His precious, redeeming blood. Thus in these sacred hours we are being fashioned by His loving hand into new and better children.

Hymn 117

Saturday, May 21

READ St. John 21: 15-17.

PERHAPS the culmination of the apostle's repentance is to be found in his three-fold declaration of love in response to his Master's three-fold appeal. We can almost feel the tearful vehemence with which he answered the Master. So is it with us oftentimes. My repentance is constant. I am in a battle, and while I am fighting under the banner of my King I am sometimes wounded by the enemy and often taken prisoner, and yet I am so full of love that I can no more think of giving up the struggle than I could think of denying God. And when He looks upon us so tenderly and asks for our love, our hearts speak out without hesitation and He knows that we are sincere. We know our Friend, and know Him so well that it is a glorious delight to talk and to walk with Him while He tells us of His love and gives us the blessing of peace.

Hymn 224

Dear Master, it is a comfort to me just to tell Thee that I love Thee. I know well how weak I am, and I weep when I think how I have been afraid to stand up for Thee. But, oh, dear Friend, I will not give Thee up, nor will I turn from following Thee. Speak to me and assure me again and again that I am Thine own child. So shall I find courage for struggle.  
Amen.

(A friend, who uses these Bible Studies for Family Prayer, suggests a hymn after each day's meditation. I gladly follow the suggestion. F. W. T.).



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

IT'S idle talking about tastes and preferences, I know. The old Latin proverb is final, so far as that is concerned. But what a comfort it is to realize that there are still people who like melodious music better than whining or discordant jazz. I heard a "symphony" the other day, of the ultra-modern type where every instrument seemed playing altogether on its own, to the defiance of the *sym* prefixed to its name, echoing all the discords possible in one big cacophony. Some people cheered; more sat stunned, or disgusted! And the usual plea for the defense, that "people called Wagner's music discordant when they first heard it," by no means carries the inference that all discordance is musical.

The program of a sixty-year-old musical club, sung one night last month by a group of men, many of whom must have been nearly coeval with the club itself, was a delight to the soul; and the heavenly melodies of the brilliant coloratura soprano who assisted sounded indeed as if the lark which has given her her sobriquet were assisting her. They sang Blake's *Jerusalem*, set by Parry; *Drake's Drum*, by Coleridge-Taylor; *The Old Woman*, a peculiarly lovely thing by Robertson; some Negro spirituals; *Ecce Jam Noctis*, by Chadwick; *Lochinvar*, by Hammond; an arrangement of *Loch Lomond*, by Vaughan Williams, and two or three lighter numbers, ending with a chorus from *Iolanthe*. And I submit that it would be hard to find a program more altogether enjoyable than that. They were amateur singers, of course, and did not arrange it with the idea of "showing off"; but they gave a great deal of pleasure to those who listened—"high-brow" as many of them were.

The next evening Verdi's *Requiem* was sung by a large chorus, under admirable leadership; and though one may be pardoned for not setting too high a value upon modern Italian sacred music, yet it was extraordinarily good, once you forgot to classify it as "sacred." The *Dies Irae* fell far short of the ancient plainsong melody in effectiveness; but the exquisite contralto of the Armenian singer, so natural and unaffected, so spontaneous, so well-produced, atoned for much.

Two such evenings made me glad that, after all, the howling discords of much passing for music nowadays (over the radio), is only a phase, soon to be utterly forgotten or remembered only to be laughed at. May that time come soon!

I REMEMBER well a single phrase, out of an old book of essays in French, wherein the writer, speaking in praise of Vianden in Luxembourg, calls himself "a hunter for points of view," going on to say that nowhere in Europe is his chase better rewarded than in that little town under the great castle where the House of Orange-Nassau-Vianden was cradled. It is surely a good sport, that viewpoint chasing: not always well rewarded, but delightful in the process. And I have always been keen to collect such things, physical, intellectual, or spiritual, for my own edification.

WELL, HERE is a new place whence to take notes of the prospect: new, at least, for me in this present character. I write from a hospital, as a patient; Never, since I was a lad at the university, have I entered one of those places except to visit those less fortunate than myself; and now my own turn has come. Of course it is nothing gravely and acutely serious; in point of fact, my physician has told me that I should come here to have a general rest and overhauling before I plan for the summer holidays. But all the same, it is an opportunity to enjoy new sensations—if one has no scruple in speaking of enjoyment rather indefinitely.

I sit by a window overlooking the parkway, in a *chaise longue*, with one of those delightful hospital tables drawn up to support my typewriter. (The picturesque illegibility of

my handwriting is not improved if I try to write with a pen on my knee!) Ten thousand motor cars flash by, tantalizingly; but some quaint, old-fashioned houses in the immediate foreground shield me a little from the sight of them. It seems as if parish cares and routine belonged to an altogether different world, and I were dwelling on the Olympian heights of peace. (It isn't the "Peace, perfect peace, with loved ones *far away!*" of which some too much harassed man once spoke with a definitely falling inflection on the last word, however.) My room is a bower of roses and other blossoms, relieving the austerity of the furnishings; and on the dressing table are books old and new in delightful confusion, read or to be read as opportunity affords. I read the first of them, Vol. I of Rider Haggard's autobiography, 280 pages octavo, between 6 and 10 o'clock, the day I entered.

I have tried to keep count of all the various nurses, in all varieties of uniform, who come in every day to minister to me: pink, blue, and white. But it would take someone more skilled in higher mathematics than I am to reckon the number. They say that one ought not to do a single thing for himself, but call a nurse for even the slightest ministrations; and the people who respond to such calls are always smiling and swiftly civil, as if they rather enjoyed it. Can you understand that curious old prejudice against hospitals? It seems particularly absurd as I take stock of this; and yet I know all are not so well adjusted or well staffed. One great hospital, famous all over the country, has a well deserved reputation for incivility, if not for neglect; another draws its nurses *e facie populi*; and there are many where the public wards are by no means equal to the private rooms in the character of the attention bestowed upon the unfortunate victims. But this is really extraordinary!

When once a patient is safely passive, and can't help himself even if he wants to, the thing seems to be to put him through thirty-three degrees of examination, comforting him with the thought that he is to be tabulated and so of use to science. Temperature, respiration, pulse, are to be expected, of course; but there seems a want of decent reticence in dragging one to the x-ray machine, taking samples of his blood, finding out what his blood-pressure is, and a dozen other facts which may be of interest to science but are rather too intimate for general circulation. Perhaps you remember the tale of the genealogist, who, visiting a friend on the New Jersey coast, was observed uncovering ceremoniously to apparently empty air. "To whom are you bowing so profoundly?" asked his host. Whereupon he responded, "I was bowing to those mosquitoes; they have been feasting on me—and they have some of the best blood of America in their veins." Well, whatever secret pride I may have nourished, I learned today that my blood is not blue, at any rate.

"Ain't science wonderful?" It is extraordinary how great are the steps which medicine has made in progress these last few years; and I am beginning to appreciate a little of it as never before.

If all is well, I shall share some impressions of new books with you next week. Meantime, here comes a new nurse with a tray—welcome sight!

AS THE race began life in a primitive religious way, likewise at the end, after science and philosophy have done all that they can, the fundamental attitude is once more a religious attitude. An individual who is unable to get that attitude at all is to that extent incomplete. We sometimes find that such an individual is mentally sick, suffering from repressions which cut him off from it. With the removal of these repressions by analysis the experience may become once more possible to him.—DR. W. BROWN'S essay in *Science, Religion, and Reality*.



## THE CATHOLIC CONGRESS\*

Bishop Nelson Extends Hospitality of Albany

BY THE RT. REV. RICHARD H. NELSON, D.D.

Bishop of Albany

I AM glad to announce that the third Catholic Congress of the Episcopal Church will be held in the city of Albany in October of the present year, and I am confident that this meeting of devoted Christians will be welcomed by the clergy and laity of the diocese as affording an opportunity to express their united loyalty to the authorized teachings of the Church, together with their earnest desire to promote the spirit of unity among all who profess and call themselves Christians.

If the Catholic Congress were a partisan organization in the Church, or if its aim were to foster a spirit of division and strife, I should not have felt justified in extending the hospitality of the diocese to those whose vision is bounded by sectarian prejudice, but such a view of the proposed meeting is as foreign to the minds of its promoters as it is contradictory to the name under which they are invited to assemble.

I venture to quote here from a letter written September 24, 1926, by the Bishop of Chicago, with reference to the Congress which met in Milwaukee, Wis., last October. "So long as this movement was looked upon as simply 'high Church' or 'ritualistic,' or as standing for mere ecclesiasticism, it stood little chance of capturing the whole Church, but when its real program becomes apparent and its real goal is seen to be the whole Christian religion for the whole world under the banner of Jesus Christ, it will lift the American Church into a higher and purer atmosphere, and silence a good deal of opposition."

The Catholic Congress represents a deep spiritual movement in the Church, originating in faith, fostered by prayer, and extending its sympathy to all who believe that an enduring civilization demands the development of spiritual life in the children of God. Such a movement can have no vital force unless it proceeds along lines of definite faith, and it would invite rejection and failure if it sought to promulgate theories or to encourage practices which are contrary to the doctrine, discipline, and worship of the Church which it claims to represent.

The solemn vows which are taken by the clergy before their ordination are implicitly binding upon every member of the Church, and the principles for which the Congress stands are those which are set forth clearly in the Book of Common Prayer.

A "Prayer Book Churchman" is one who holds fast to the entire contents of that book whose use is ordered by Article X of the Constitution of the General Convention, and a Catholic Congress is under solemn obligation to abide within the limits of these prescribed formularies.

RECOGNIZING these limits of constitutional obedience, we shall find that they allow a large measure of liberty in matters which do not affect the great truths of our religion, and Catholic Churchmen may lawfully express their loyalty under varieties of practice which exhibit freedom within the limits of law. Insistence upon a rigid uniformity has been the fruitful cause of divisions in the life of the Church, and the spirit of unity which has marked the history of our diocese is due to the fact that mutual confidence has prevailed among those who have learned to hold the faith in the spirit of good will.

Having this background of loyalty and forbearance, the diocese of Albany furnishes the atmosphere in which a truly Catholic Congress may meet for constructive effort toward the progress of all that is of value in the deepening of spiritual life and the enrichment which comes through the conference of devout minds.

For these reasons I believe that no member of the Church in this diocese need feel himself to be excluded from the purpose of the Catholic Congress. It is my hope that the Congress will confer a lasting benefit upon many who are not identified with our Church. A meeting which is without partisan spirit will naturally rise above the plane of sectarianism;

and, if it is to be a Catholic Congress in fact as well as in name, it must extend a cordial welcome to religious people of every name and organization. In this connection it may be well to remember that during the first thousand years of its existence the Church was one in its faith as well as in its order and general principles of worship.

The early Catholic tradition is held in strong affection by many who have come to our country from other lands, and we include in our cordial friendship congregations of Russians, Poles, Syrians, Greeks, Hungarians, Czecho-Slovaks, and Armenians, who are Catholic in the historic sense of that designation of the Church. I do not hesitate to include in the family of Catholic Christendom many groups of Christian people who are described by a loose nomenclature as Protestant denominations, but who share our devotion to Him who is the Head over all things to the Church of which they are members by virtue of their Baptism. It is my hope that they will attend the meetings of the Congress and find in it a definite movement toward that unity for which our Lord prayed on the night before He offered Himself in a Sacrifice which draws all men to Him as their Lord and Saviour.

A similar invitation is extended to the Jewish people of Albany and its vicinity. We do not forget that the Lord whom we seek to honor came from the royal house of David and chose the seed of Abraham for His Incarnation, and we recognize the fact that our chief service of praise and thanksgiving has its roots in the temple worship at Jerusalem. The Catholic Congress will extend a cordial welcome to all the children of God, not excluding those who are unattached to any religious organization or who make no acknowledgment of religious belief. Its purpose is to bear witness to the faith of all Christian ages, and its services will be marked by a stately ceremonial such as befits those who would worship God in holy beauty, but its true objective is to proclaim the truth concerning Him who "lighteth every man that cometh into the world."

We are living in days which are marked by intensity of interest in religion, and no small attention is given to those whose speech and writing point out the weakness of wavering faith or the faults of a divided Christendom. At such a time it seems fitting that this diocese and its Cathedral should welcome those who love our Lord Jesus Christ in sincerity and who desire very earnestly that all mankind should know Him who is the Way, the Truth, and the Life.

### MEDITATION AT MORIAH

HERE is the place appointed. Stand, my Son,  
While to our God, in whom we ever trust,  
An altar here be built. The sacrifice?  
A lamb of God; a spirit bowed to dust.

My son, my son!  
O, not a word must pass these bearded lips  
Lest they drip blood. My son, mine only heir!  
God in His mercy grant me of His strength  
Such portion as must needs this burden bear.

Old age had thought to wear thee like a cloak,  
Shining in youth, proud in new vigor, son.  
Here in the hills, a vision comes to me:  
A torch renewed, when life is worn and done.

Not my will, Lord. I know Thee, who Thou art;  
Counsellor, Guide, my trust in Thee is stayed.  
Thy call transcends; my duty is to Thee.  
When duty summons, who shall be dismayed?

Only in Thee, O God, only in Thee  
Is strength for this old arm. Weakness is mine.  
I bow me to Thy word—Thy greater need.  
Thy call to honor make this deed divine!

"I summoned thee, thy faith to prove and know,"  
Voice of our God, clear, through the distant years;  
"Behold, thy son lives in Me. Go thy way;  
Remembering this, wipe from thine eyes all tears."

TUDIS ELLIOTT.

\* From Bishop Nelson's address to the fifty-ninth annual convention of the diocese of Albany, at the Cathedral of All Saints, Albany, N. Y., May 4, 1927.



# Opposite the Mexican Border

By the Rev. Thomas Burgess

Secretary, Foreign-Born Americans Division, National Council

IT IS homelike for an Easterner to see hardwood trees again, and factories, and land that doesn't have to be irrigated. I am writing this on the train somewhere in the Carolinas at the end of the long, long trail opposite the Mexican border. It took about a month and a half to go from Los Angeles to Brownsville. Everywhere were Mexicans of all shades and types, but especially the lowly.

Before I started on this trip I knew nothing of the Mexicans, having spent the years in becoming a specialist on the other fifty-six varieties of our American citizenry. We have had Dr. Arthur Gray to refer to for any Latin American questions. I had never even read anything about Mexicans or Mexico except, years ago, Prescott's *Conquest*. Now I have finished a six weeks' survey of the 1,500 mile border and its million or two Spanish-speaking inhabitants, and have read one more book, *Viva Mexico*, and three pamphlets. I therefore am quite qualified to tell the world the facts. Before making my official report to the Department of Missions, I will issue this brief preliminary statement:

Mexican habitants visited: San Francisco, Los Angeles, San Fernando, Calif.; Phoenix, Nogales, Douglas, Ariz.; Tulerosa, Alamogordo, N. M.; El Paso, San Antonio, San Benito, Brownsville, Houston, Tex.

Experts interviewed: teachers, doctors, nurses, social workers, employes, consuls, baseball managers, Protestant missionaries, Roman Catholics, Jews, etc., not to mention Mexicans themselves, and our own clergy.

I even went into Mexico itself twice. The first time, the half of the Ford car in which I was sitting went into Nogales, Sonora, in a gap of the eight-foot wire international border fence. (I had my clerical collar on, and could go no further.) The other time I was driven over the international bridge to Nueva Laredo (without my collar), past innumerable bar rooms and out into the country to a decrepit army post, where the shabby soldiers looked askance at us as probable spies, but treated us with all courtesy; then to a restaurant with an American jazz orchestra, where I partook of tortilla, enchilada, tamales, and other chili-sauced substances, and liked them.

Conclusions on the Mexicans. (Note: Every one of these illuminating conclusions is actually from the lips of people who really know the Mexicans and have lived among them for years.) The Mexicans are: bad—good; artistic liars—delightfully courteous; thieves—honest; living in filth—in clean homes; utterly immoral like animals—home-loving and wonderful to children; lazy and worthless—the best workmen of any immigrant race; drunkards—sober; useless as domestics—faithful servants; lowest in the cultural scale—addicted to fine handicraft and delightful music; low laborers—fine mechanics; undependable as stenographers—some first-class private secretaries; too temperamental to be good baseball players—naturally good baseball players; poor scholars—highest rank in high schools; discouraged and hopeless—always cheerful and happy; all faithful Roman Catholics—the readiest of any race to grasp the Protestant gospel. As for conditions in Mexico itself I gleaned such astounding facts as that government officials are rank grafters and heroic patriots; the Roman Church has ruined Mexico, and has been a most beneficial factor; Bolshevism is rampant, and entirely absent.

Were it not for the accepted principle that a "survey" is to prove that things are different, I might have been tempted to conclude that the Mexicans are not greatly unlike the other races of the United States, especially if given a fair chance. I saw with my own eyes slum conditions, poverty, disease, overcrowding, unchurchedness—almost as bad as the slum conditions in my former parish fifteen years ago in a New England cotton factory town among the Greek, English, Canadian, Scotch, and Albanian immigrants. If my memory serves me right the "foreigners" there were not the only ones to blame.

ENOUGH of conclusions and classifications. The primary object of my trip was not to survey the Mexicans who are obvious, but our own Church. I went to find out what our bishops, priests, and lay people thought about it. I found that those who live nearest the Mexicans love them most, and believe most in their potentialities. The wife of one of our priests twenty years on the border put it thus: "The more one sees of the Mexicans, the more patient one becomes toward them." The further you get from the border the greater is the prejudice.

In Los Angeles, third largest Mexican city in the world, the Methodists (North) are putting up a seven-story social center, clinic, and kindergarten, beside their big church. This plant will cost \$300,000. The pastor, who has been there fourteen years, is a highly educated and devoted Mexican. The Sunday school roll is over 200, and the church attendance often 600.

The Methodist Episcopal Church, North, has the following workers along the border: field executives, 2; ordained pastors (mostly Mexicans), 43; teachers, 66; trained social workers, 21. The Methodist Episcopal Church, South, has: field executives, 3; pastors, 60; teachers, 59; social workers, 17. The Presbyterians (U. S. A.): field executives, 3; pastors, 42; teachers, 71; social workers, 26. The Presbyterians (U. S.), Baptist (North), Baptist (South), and the Congregational home mission boards have each about half these numbers. Also there are Mexican missions, schools, and welfare establishments under the Disciples, Free Methodists, Friends, and United Brethren.

Beside the Rio Grande in full view of Mexico has flourished for forty years Holding Institute, Methodist South, at Laredo, Tex. Bishop Capers and I were shown over this school by its head, Dr. Skinner, a remarkable man, devoted, broadminded, kindly, humorous. There is a corps of twenty-one teachers, and some 300 boys and girls, mostly boarders, through all the grades and high school. The completely equipped school rooms and dormitories have an air about them of brightness and refinement. The little library is a gem. The theater-like auditorium and chapel has for its only adornment a life-sized copy of Hoffmann's *Christ in the Temple*.

Of Roman Catholic churches I saw a plenty, and the majority of the Mexicans attend them. The priests are Spanish, French, Belgian, Dutch, German, but nary an Irishman, not even among the bishops. In fact the good American Romanists are in some places protesting because their clergy are foreigners.

Roman Catholic schools, orphanages, and hospitals are doing fine work in some of the large cities among the Mexicans, but I think it is true to say that they are doing very little in a medical or welfare way for their people in the smaller places. The National Catholic Welfare Council's men and women have a great opportunity along the border. I earnestly hope that they will do their utmost to meet it with the zeal and social training that they are developing so helpfully in other parts of the United States.

There is great need of welfare work all along the border, enough and to spare for every kind of Church, social service, and civic organization. And it seems to me that there is a need for spiritual ministrations such as our Church alone can give, for the thousands of unchurched or unsatisfied Mexicans who have become indifferent or hostile to the Church of their fathers.

LET me tell the few definite things that our own Church is doing, and they are very few, although the earnest desire to do more is everywhere present. Of course as in other parts of the country, our clergy and people do their full share in work and contributions for civic and welfare enterprises. In Laredo, one of the chief ports of entry on the border, the rector of our church, the Rev. Charles W. Cook, is head of



the charity organization which does much for the Mexicans.

In San Benito, in the fertile Rio Grande delta, the Rev. W. E. Johnson, brother and double of the Bishop of Colorado, took up his abode a few years ago for the purpose of retiring. He proceeded to retire by restoring in a remarkable way an almost defunct parish, and, as a side work of Christian charity, has spent much time visiting and helping the sick and forlorn of the Mexicans and becoming generally beloved by them—and he cannot speak Spanish. He longs for a Spanish-speaking priest to come and help him and the rector of Brownsville throughout that whole seventy-mile "valley" which is one of the garden spots of the world, where the Mexicans are the laborers in, countless orchards and vegetable gardens and cotton fields.

In Douglas, Ariz., right on the border, the Rev. Ernest W. Simonson, who has been there for twenty years, is planning to start a class in religion for a group of Mexican young people. In Bay City, near the Gulf between Brownsville and Galveston, the Rev. Paul E. Engle has a fine class of fifteen Mexicans in his Sunday school. These are the only instances of such work that I found, but I do not see why there cannot be others.

I found no instance of Mexican communicants in our churches, though there may be some, but there are those who are married to people of Mexican stock, and their children.

In Los Angeles we have Neighborhood House, a social service work among the poorest class of Mexicans, supported entirely by the community chest. When the property is sold, as must be done shortly, the plan is to start working some other section.

I spent the most important day of my trip with Bishop Howden, the Rev. Benjamin T. Kemerer, rector of St. Clement's parish, the Rev. I. C. Young, M.D., Miss Conrad, and an architect. This was in El Paso where I stayed for over a week. We planned the future of St. Anne's Mission, especially the first two building units, for clinic ward, kindergarten, and assembly room, about an open Mexican court with a little chapel at the farther end, opposite the entrance hall. Pray God the Church may help generously to equip this growing work of such promise.

At present St. Anne's consists of a fine shaded six-lot tract owned by the diocese, in the heart of the El Paso Mexican district, one block distant from the Mexican border, and on the far corner of it one little adobe shack, 24 x 18 feet, with a cross on its peak. Miss Conrad, college-bred, graduate nurse, trained kindergartner, former supervisor of nurses, is in charge. At first she was alone, but now the U. T. O. has provided another efficient nurse, Miss Williams, for assistant. Amid heart-breaking equipment, or rather lack of it, living in the garret of the shack, this heroic woman has held on and won the loving confidence of hosts of Mexicans and of the doctors and Church people, and indeed the whole city.

Miss Conrad drove me about in her Ford to the Mexican huts, and we entered amid the howls of fierce Mexican dogs, for which Miss Conrad cared not at all. I did. It was lovely to see the smiles of the mothers and fathers and children as she ministered to them.

I sat for an hour in the clean, though tiny, clinic room, one-half the interior of the adobe shack. Outside in the waiting room were crowds of children and their mothers or godmothers. Mexican godmothers are a truly great institution. They faithfully care for their godchildren if the mother is sick, or worthless, or dead. On the porch were more children and women playing with Miss Conrad's puppy. More waiting children on the lawn, and beyond were boys and girls playing tennis and basketball. In the clinic the doctor, the best child-specialist in the city, patiently and with gentle sympathy cared for baby after baby. And the babies and mothers and godmothers smiled as only Mexicans can, at the nurses and the doctor and me. There is one conclusion which no one can gainsay—a people who can smile like that is worth while.

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FOR THE ADVANCEMENT of His Kingdom on earth, Almighty God does not need one whit of human aid; nevertheless, Divine Providence put in the hands of men and on the consciences of men the work and responsibility of making Him known throughout the world. And God gave to man the means, material and spiritual, to carry on this work and in His divine goodness, intrusted to creatures the mission of spreading His message of peace.—*Intermountain Catholic*.

## BISHOP LAWRENCE'S FAREWELL ADDRESS\*

*Brethren of the Clergy and Laity:*

I HAVE always believed that a body created to lead the people should be officered and administered by men in full vigor, and that old men should give way and resign office in order that young men may have full opportunity and authority; for without full authority, even though he may seldom use it, no man can really lead.

The Churches in this country would in my judgment do more effective work and advance with stronger steps if this principle were observed. With this in mind I have presented for action by the House of Bishops the resignation of my jurisdiction and title as Bishop of Massachusetts by reason of age, although I am for my years in full vigor. I had expected to announce this fact first to this convention, but in some way unknown to me it was given to the press last Friday.

Thirty-four years ago this very day, May 4, 1927, this diocese elected me its bishop. Some years after my consecration I was so impressed with the fact that bishops held office longer than was well for them or for the Church that I had the hardihood to offer a resolution in the House of Bishops that all bishops be required to resign at seventy years of age, thus giving way to the younger generation. The protest from senior bishops was so immediate and strong that I withdrew the resolution. The truth was that whatever the merits or demerits of the case, few bishops could afford to resign; there was no pension system, and most of the dioceses could not afford adequate retiring allowances. It may be, too, that our high regard for seniority in the episcopate or reverence for old age has sustained the custom. I do not, however, happen to know of any body, secular or religious, except the episcopate of the Episcopal Church, where a man in a high and responsible office holds the title after another has taken over the work. . . .

These considerations led me to the thought of a pension system for the whole Church. Although one now exists, it has not yet reached the point where adequate pensions can be assured. Inasmuch, however, as I have always had an income independent of my salary, it has been my intention from the first to act upon my principle and resign before old age overtook me. Upon passing my seventieth birthday, although I was well and strong, and had a most efficient suffragan, I laid plans for retirement, and at the diocesan convention of 1922 asked for the election of a bishop coadjutor, assigning to him certain definite responsibilities, reserving others for myself, and adding that I should remain the ecclesiastical authority. I also relinquished my salary except the income of the Bishop's House Fund.

For over two years Bishop Slattery carried on the work assigned to him, and at my request from time to time took over other duties. At the convention of 1925, I transferred to the Bishop Coadjutor the ecclesiastical authority and all responsibility for the administration of the diocese. Supported loyally by Bishop Babcock, he has, therefore, for two years carried on the whole administration without advice or guidance from me. Meanwhile I have held the title of Bishop of the diocese of Massachusetts.

I cannot, however, feel content to hold the title any longer. The time has now come for me to relinquish it. I also, of course, relinquish the income of the Bishop's House Fund. I shall still remain a member in full standing of the House of Bishops. I merely cease to be Bishop of the diocese of Massachusetts.

Acting, therefore, under Canon 18, Section VII, [1], I have sent to the Presiding Bishop my resignation as Bishop of the diocese of Massachusetts and the reasons therefor, to be presented by him at the meeting of the House of Bishops called for June 1st. He will, as directed by the canon, send notice of this to the standing committee. This convention has no canonical responsibility in the matter.

I could not, however, allow this procedure to take place without taking you, my dear brethren, who have been my loyal friends and helpers, into my confidence and telling you that my love for you and the old diocese will always be the same.

May God's blessing rest upon you all.

WILLIAM LAWRENCE,

Bishop of Massachusetts.

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\*Delivered to the convention of the diocese of Massachusetts, May 4, 1927, upon the retirement of the Rt. Rev. William Lawrence, D.D., as Bishop of Massachusetts.





CARPENTARIA

# The Church in Northern Australia

By the Rev. William H. MacFarland

Mission Priest, Torres Strait, Australia

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

AUSTRALIA found itself on the map first of all when adventurers from Spain and Portugal and Holland came down this way seeking treasure and new lands. Captain Cook, "the Columbus of the Pacific," rediscovered the "Southern Land of the Holy Spirit" toward the close of the eighteenth century. He hoisted the flag on Possession Island, up at the top of Cape York Peninsula; but it was not his fault that another half-century passed before anything in the way of settlement was attempted in the north. The southeast portion of Australia made steady development; but the portion known as the "Northern Territory" and North Queensland was much more slowly opened up and populated; and even now it is possible to find large areas within that region where wild aboriginal tribes remain in their native fastness, and where the foot of white man has not trodden. Melville Island, Port Essington, Darwin, Albany Island, Somerset—these are some of the names that figure in early Australian records.

So far as religious ministrations are concerned, the first clergyman seems to have been a chaplain sent out by the S. P. G. in 1874. Gradually, as things became more settled, resident clergy were appointed, episcopal supervision being from Sydney and (later) Brisbane. In due course the diocese of North Queensland came into existence; but in this country of great areas and difficult traveling the task was too much for one bishop, and in 1900 the present diocese of Carpentaria was created. Even now it is a roomy place, embracing nearly 700,000 square miles of land and sea; it takes in the whole of Cape York Peninsula on the east side, together with the islands of Torres Strait (running right up to within a couple of miles of New Guinea) on the north, and to it is attached the Northern Territory, or, as it is now called, since the passing of the new act, Central Australia and North Australia. The first occupant of the see was the Rt. Rev. Gilbert White (recently retired from the neighboring southern diocese of Willochra); the second bishop was the Rt. Rev. Henry Newton, now Bishop of New Guinea; and the present head of the diocese is the Rt. Rev. Stephen Harris Davies, who had served as a Bush Brother for some years and thus had first-hand knowledge and experience of the difficult conditions of work. The see town is Thursday Island, a center of the pearling industry, which, though small both in size and as regards population, occupies an important strategic position, being as it is both the "jumping-off place" for, and the port of entry from, the East.

The diocese is varied in character and in population. There are about 10,000 whites; 5,000 aliens of varied type, including Japanese and Malays (on indenture to the pearling industry),

Chinese, and others; 4,000 Torres Strait and South Sea islanders; and anything up to 40,000 mainland aboriginals. Pastoral and mining industries chiefly engage the activities of the white population; and pearling, *beche-de-mer* fishing, and *trocas* getting are industries in which the colored people are employed. Just now there is

a floating community engaged in laying down new railway lines in Central and North Australia. In the southeastern portion of the diocese, sugar-growing maintains the population. Cattle stations, hundreds of miles "out back"; lonely telegraph outposts, where two or three live together; mining camps, on the site of what were once flourishing towns of thousands in the days of the "gold-rush," but which have now become decadent—these are some of the parts of the diocese which the Bishop sees when he goes on visitation, either on horseback or by Ford truck or any other means of locomotion that may enable him to get around. To get to Darwin, 600 miles westward, he goes by steamer or sailing ketch; traveling round the island portion of his diocese, small cutters or two-masted luggers are employed; so that there is no lack of variety so far as traveling is concerned. But the work is strenuous, as may easily be seen, and so calls for qualities of physical endurance and staying power. The Bishop sees very little of his "palace," a weather-board bungalow overlooking a



RT. REV. STEPHEN HARRIS DAVIES  
Bishop of Carpentaria

scene which, with blue seas and vivid-colored foliage, is truly tropical; and, like his clergy and his people, he dresses for the climate. Episcopal gaiters and stringed hat give place to the ordinary light attire of the unconventional north.

THURSDAY ISLAND has a fort and garrison. From it the pearling fleets go out; to it come steamers linking up the East with Australia; and in its harbor, mission vessels may be seen pretty well all the year round (excepting the nor'west monsoon, which is the cyclonic period and a dangerous time for traveling), conveying stores and workers to their respective posts. Coconut palms fringe the shores, red poinciana and creamy frangipani blend with gay crotons and other foliage and red-roofed houses; in itself it is a glimpse of the East. Not the least interesting of what it has to show is the Cathedral of All Souls, more generally known as the "Quetta Memorial Church," a well-designed concrete structure set on a gentle slope with tree-covered hills at the back. It commemorates the tragedy of the British India steamer *Quetta*, London bound, which went down one moonlight night, just a few miles outside the harbor, through striking an uncharted rock. Various relics of this and other wrecks are within its walls; and its visitors' book contains the names of many distinguished people from all parts of the world.





ALL SOULS' CATHEDRAL  
Thursday Island

The vicar of the parish is also subdean of the Cathedral. Here the congregation is always of a mixed character—at an ordinary service one may see Islanders, Japanese, Chinese, Malays, Aborigines, Papuans, and others kneeling with the whites. The “use” may be described as “English”—both the high altar and the Lady chapel have the customary lights, vestments are used, pictures adorn the walls, and there are the usual other accessories to reverent worship, though incense is not yet in use. All the bishops have been of what is generally termed “good” Churchmanship, and, especially of late years there has been a gradual increase in ceremonial and the accessories connected therewith. This may be said of the whole diocese practically, in which the tone is decidedly Catholic, though at the same time an indication of the mutual good feeling which prevails may be found in that fact that one of the important aboriginal missions working in Carpentaria is supported by the Evangelical Church Missionary Society, which finds that the definite Church tone of the diocese does not mean narrow-mindedness so far as it is concerned.

With regard to organization, the clergy and laity come together every two years in conference. It has now been decided to form a diocesan synod, however; and this will probably come into actual existence on the Bishop's return from England next year. There are the usual parochial organizations. The clergy staff numbers fourteen, with a number of lay workers; but a pressing need is the establishing of a community of women religious for the development of both the white and colored work. There is scope, too, for a community of priests, to work in Darwin and vicinity. As yet there are no Church schools other than those in the colored missionary areas; the present needs in the way of secondary education are supplied by the neighboring diocese of North Queensland or the metropolitan see of Brisbane. Postulants for the sacred ministry are trained at Brisbane and Canterbury.

AS HAS been indicated, a great part of the Church's activities in the diocese is concerned with colored people. In Thursday Island itself, a Japanese catechist works among his own people (the indentured pearling seamen), and there is a home where islanders may go when visiting the town. Linked up commercially with the see town are the islands of Torres Strait, peopled by a mixed community of Indo-nesian blood with mingled West Indian and other strains. The London Missionary Society evangelized the islands in 1871, as a stepping stone to New Guinea; and in 1915 handed over the whole

mission to the Church. There is now a flourishing Christian community where once were headhunters and cannibals, with well built churches and good organization. Four of their number have been ordained, and others are in training at St. Paul's College, Moa Island, which is the center of a settlement of South Sea islanders (Kanakas), formerly working in the sugar plantations of Queensland. The mission is supervised by white priests who do an extensive amount of sea traveling.

Across Endeavour Strait, at the top of Cape York Peninsula, is a recently established mission to mainland aboriginals and Euralians (the term adopted for those of mixed European and aboriginal blood); this is worked from the Torres Strait mission, with an islander as native teacher and catechist. Some 200 miles down the east coast is another aboriginal mission, Lockhart River. It has a white superintendent, with an island priest as chaplain and school teacher, and the industrial side of work is developed as well as the spiritual, the aim being to encourage the aboriginal to become self-supporting. Down the Gulf of Carpentaria, 300 miles by sailing lugger, is Mitchell River aboriginal mission, staffed by white workers with colored helpers; in the same locality more extensive work is now being undertaken among other primitive tribes.

On the opposite side of the gulf one comes to Roper River

mission, with which is also associated the Groote Eyelandt mission, working among Euralians and full blood aboriginals of the most primitive instincts; and inland is Oenpelli station, an aboriginal mission just taken over from the government. All these are showing splendid results, despite various drawbacks, and visiting government officials have spoken in high terms of the work done. It is evidence of the increasing sense of responsibility that the government contributes to these missions substantial grants, though the Church has also to find a large proportion of the necessary expenditure through the Australian Board of Mis-

sions, C. M. S., the Carpentarian Association in England, and other sources.

The mission fleet of the diocese numbers nine; where there is a fairly constant southeast breeze for about three-fourths of the year, sailing power can be used largely, but no inconsiderable part of expenditure is in the maintenance of this necessary equipment.

This is necessarily a brief sketch of the diocese. It is a



IN TORRES STRAIT  
Church and priest's house, Danuan Island

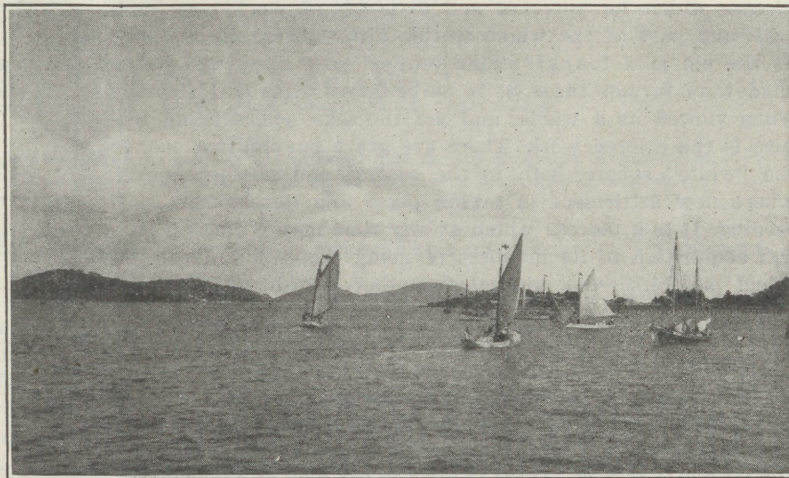


ROPER RIVER MISSION STATION  
Northern Australia





A NORTHERN AUSTRALIAN MAINLAND  
ABORIGINAL

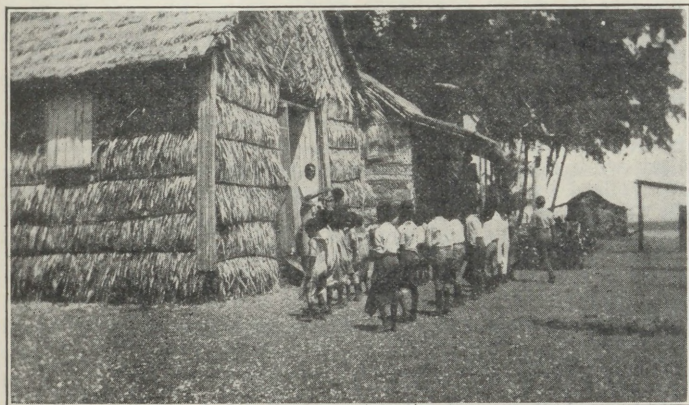


SOME OF THE MISSION FLEET  
Photographed in Thursday Island harbor. They are flying the "George,"  
the mission flag

## In North Australia



CORAL CREEK MISSION  
Mainland Aboriginal



A NATIVE SCHOOL  
Torres Strait Islands



A TORRES STRAIT ISLANDER WEARING HEAD  
DRESS AND PLAY ORNAMENTS



MAINLAND ABORIGINALS IN "CORROBOREE" ATTIRE



diocese which for romance and diversity of work may rank with any part of the whole world. Although in places (such as the old gold towns) reminiscent of past glory and but a shadow of former times, it is nevertheless alive and vigorous when viewed as a whole, and not the least encouraging feature is the colored work. There are great possibilities, too, in the "white" sphere, both in the central and northern parts, where new settlement is taking place and development proceeding. It is a diocese which at any time may witness a sudden acquisition to its numbers of many thousands; there are latent possibilities in mineral and other wealth, and its present empty spaces cannot be forever vacant. It is a diocese affected perhaps more than any other in the commonwealth by the "White Australia" policy, since along its coasts and within its borders are the various gradations of color, Australian and alien, that enter into the problem. Up to the present, one is thankful to record, there is very little racial feeling. It is a diocese which is poor—there is little in the way of endowments, and all income has to be earned. Within the diocese, between parishes and mission districts, and among all the workers, there is a spirit of loyalty and comradeship; and although priests and workers are isolated and have to forego some of the amenities of ordinary life, these things count for little in the happiness of laboring in a field of such vast opportunity.

**NEXT WEEK:** Re-establishing the Church in Persia. By the Bishop of Persia.

### LIGHT

**T**HE GREAT CHANDELIER in a church is made of many separate lights. Not one of them by itself would give brightness enough to see to read. But massed together, these separate lights can be seen from afar, and they fill the building.

If you want to do anything in this world, mass your power, mass your light, bring your little separate burners into a chandelier. This is the law and condition, if you wish your lives to count for all that there is in them. It might seem that all that the world needs is to see individual lives of faith and hope and charity. But the world does not begin to get on merely by the power of such scattered individual lives. The darkness of the world simply absorbs these scattered lights. The world wants in religion the sustained, concentrated power of the chandelier.

The community wants light. It wants to be made perfectly sure where the great lines of life run. It wants to be assured that light, and not darkness, is the essential victorious power of this universe. It wants not to doubt that justice and goodness reign in the skies and traverse the earth. It wants to believe that life at its hardest and sternest is yet amply and gloriously worth living.

The Church is set to meet this need of greater light. A hundred, five hundred, a thousand men and women, bring all the faith and hope and love that they know, and say to the world, See, here is light, here is goodness eternal, truth immutable, the shining ideals, the way to God!

The Church is the great chandelier made up of the lamps of all of us, that men may see to read the meanings of life. We owe it to the dark world to make this light clear and bright.—*Charles F. Dole.*

**T**HIS IS AN old one—in fact it is so old that we hesitate to print it, but it was written by the Rev. H. P. Almon Abbott of one of the largest churches in Baltimore. It may be read again with interest by a few people:

"A clergyman was calling upon a parishioner the other day. As he was leaving the house, he said to the woman that he hoped her husband was well. The woman replied, 'No, he is not; in fact he is very ill.' 'What?' said the clergyman, 'is he at home?' 'Yes,' was the reply, 'he is upstairs in bed, and he has been there for seven weeks.' The clergyman remarked that he had no idea that her husband was laid aside. The woman rejoined sharply, 'Well, he is, and we think that it is very strange that you have not been to see him.' 'Has the doctor been in?' naively asked the minister. 'Why, of course,' was the answer, 'he comes every day.' 'How did the doctor know that your husband was ill?' inquired the clergyman. 'We sent for him,' responded the wife. 'Would he have come without having been sent for?' asked the parson. 'Of course not,' said the wife, 'how would he have known that my husband was sick?' 'I just wondered,' replied the clergyman. It is a familiar situation to those of us who are clergymen; is it not? Like our prototype, we just wonder! People are sometimes unjust—in view of the fact that we are just about as human in our average limitations as the average doctor!"—*St. John's Evangelist (St. Paul).*

## AROUND THE CLOCK

By Evelyn A. Cummins

**O**NE of the New York dailies publishes every Monday a page of extracts of sermons preached the day before by the clergy of New York and vicinity. While the page shows the interest that the public takes in religion—since if it were not interesting to readers a great newspaper surely would not publish it—it is sometimes rather discouraging to read, since what one man has said is just as likely as not to be contradicted by another man in the next column. Naturally this would not be the case if the clergy would confine themselves to preaching "Gospel sermons." But they so often go off on all sorts of side tracks and get switched off from the main lines of Christian living and the religion of Christ.

On February 28th appeared the following priceless example of what most of us would consider a futile sermon. I suppose it may have furnished those who have no use for our religion with more snickers and ironic remarks than any sermon that has appeared in print for some time.

In short, according to this extract, the Rev. Mr. Blank (spare his name) preached a sermon in a New York Presbyterian church, on the need of the world for bigger and better whiskers.

"I am not pleading for the bristling, bolshevik variety," he said, "which usually stands for disorder, or for the unkempt beard of the tramp, but for the kind which once was so common but now is so rare, the beard of propriety, of distinction. When I was a boy, whiskers seemed to be a 'consummation devoutly to be wished.' The beard was the crowning emblem of righteousness and success.

"Nowadays it is all changed. In the first place, men are afraid to raise beards because they would make them look too old, and age in the modern world is a real calamity if a man has to work for a living. So instead of accepting the adornment of age he is apt to shave clean and dye his hair. We hear a great deal about men becoming pals with their sons. In general, that is good advice, but a man should be more than a pal; he should have the authority which the modern father lacks. . . .

"Most of us, when we think of the prophets and other biblical characters, picture them with beards, for no doubt they wore them, but the modern prophet is more apt to be symbolized by a cigarette. So what has a young man to look forward to—only wrinkles and baldness. With the glory of whiskers departed, old age has lost its picturesqueness and the authority which comes from reverence."

**B**ISHOP BURY, according to the *Morning Post* of London, said the other day: "Let us preach and minister, teach and speak entirely from our convictions only, frankly admitting that we, like everyone else, have 'difficulties,' but that it is what we believe, not what we don't, that gives us all our power to live our lives in God, and to teach others."

Most of us have sense enough to feel this and to know that it is true but, after all, it is a very comforting thing to have a bishop say things for us once in a while and then, if we approve, we know we are right.

**Y**OUNG Men's Christian Associations throughout the world, which number a membership of more than 1,500,000, will this year begin the observance of the 1900th anniversary of the public ministry of Jesus, according to a statement issued by the national council of the Y. M. C. A. The observance will continue three years.

"The commemoration in its general aspects," says John R. Mott, chairman of the World's Committee of the Y. M. C. A., "will be carried forward by furthering an intensive study of the personality, work, and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men."

**S**OME one has said, in regard to certain perpetrators of eccentricities in the Church, that the creed of some Churchmen may well be, "I believe in the Wholly Elastic Church."

HE THAT well and rightly considereth his own works will find little cause to judge hardly of another.—*Thomas à Kempis.*



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

## AN APPRECIATION

To the Editor of *The Living Church*:

AMONG THE many tributes which will be paid to the memory of the late Arthur J. Gammack none can reflect a more sincere affection and a more lasting debt than those of the younger clergy, for whom he always maintained a respect seldom held for youth and an enthusiastic interest. Rarely do we find men of Gammack's age and experience not only appreciating but entering into the plans and projects of men many years his juniors, as if actually one of them.

The example of this happy faculty which most readily occurs to one is the now famous Fitchburg mission of 1924. Speedily conceived and in many respects immaturely carried out, nevertheless Gammack put the whole weight of his influence and contagious enthusiasm behind it, never once diminishing the freshness and spontaneity, which were the chief characteristics of this first demonstration of the youth movement within the American Church. The Waterbury mission last fall had its inception at Fitchburg. If through these and other similar efforts youth has brought a new vision to the Church it was due in no small degree to the inspiration of the rector of Christ Church, Fitchburg. The young Fitchburg missionaries will not soon forget the occasions when he broke bread with us at the Lord's Table and sent us out two by two to preach the gospel in the city streets. Ill prepared as many of us were to do it, none of the intense earnestness and impetuous zeal of this Christ-hearted leader could escape us. If he had to be taken from his sphere of usefulness we are glad that his going was after the manner of his living—in swift, decisive action. It was so like him.

Another contribution which Gammack made to the development of the younger clergy is not so apparent today as it will be, let us say, a decade hence. This is his instrumental part in the founding of the College of Preachers at Washington, which is to have only its third conference this year. An appealing and convincing preacher himself, Gammack saw, as few others have seen, the importance of cultivating the art of preaching if the Church is to continue to bear an eloquent as well as true testimony to its faith. This led him to an enthusiastic support of the unique undertaking on Mount St. Alban. Here again he found himself at the center of youth, promoting what he believed to be youth's paramount interest. I like to think he was trying in this way to make up for some of the homiletical defects of the Fitchburg mission. In pursuit of this same purpose he took up the strenuous activities involved in the secretaryship of the National Commission on Evangelism.

In the Rooseveltian force of even his conversational tone, Gammack seemed always plunging ahead, alert in his vision of what modern youth had to contribute to the Church, absorbed in what to him amounted to a passion, the release of all the Church's latent power. In all this his plans for a more beautiful Christ Church had their place. He lived and died in the conviction that we would yet "build Jerusalem in this green and pleasant land." (Rev.) DAVID T. EATON.

Painsville, Ohio, May 2d.

## UNIATS AND THEIR RITES

To the Editor of *The Living Church*:

WILL YOU allow me through your correspondence columns to call the attention of "B. A. W." and of the Rev. E. H. Eckel to several sources of information about the Uniats that they may have overlooked?

There is a fifteen page pamphlet by Stephen Gaselee entitled, *The Uniats and Their Rites*, published by Mowbray in 1925 as one of the Alquin Club papers. Also there is a more extended treatment of the subject in Dr. Adrian Fortescue's *The Uniats: Catholics of the Byzantine Rite in Italy, Sicily, Syria, and Egypt*. It is a posthumous work, edited by G. D. Smith and published by Burns, Oates, and Washbourne, Ltd., in 1923. Unfortunately it is not the "complete treatment in a single book" referred to in your correspondence, since it leaves out of consideration the Uniat Catholics of the Armenian, Coptic, Maronite, and other rites and is not even exhaustive

with regard to the byzantine rite as it does not treat of the several millions of Ruthenian, Rumanian, Georgian, and other Uniats not included in the title.

May I suggest that the treatment in the Catholic Encyclopedia (by Dr. Fortesque) of Eastern Churches, Section B, Uniat Churches; that of Rites, Sec. II, Difference of Rites; and V, Liturgical Languages, and that (by Mr. Shipman) of Rites in the United States are clear, complete, and satisfactory for all ordinary purposes?

Dr. Fortescue in the bibliography of the first-named article refers to a work by one Köhler entitled *Die Katholischen Kirchen des Morgenlandes*, published at Darmstadt in 1898 which may also be of value. I know there is a considerable French Catholic literature on this subject but, unfortunately, I have not the catalogues of the French Church publishers at hand.

I hope these indications may be of some interest. If any reader does know of a complete one-volume treatment of the subject of the Uniats, I also should be very glad to know about it.

ROBERT M. EVANS.

Catalogue Dept., Boston Public Library.

To the Editor of *The Living Church*:

A FEW WEEKS AGO I saw in THE LIVING CHURCH a request for a book on the Uniat Churches. There is one written by Adrian Fortescue. I think he died before entirely completing it but it is very good and gives many of the rites, etc. I think it is called *The Uniat Churches*. MARY DRYES.  
New York, April 28th.

## CORRECTING AN ERROR

To the Editor of *The Living Church*:

MAY I ASK the favor of your columns to correct a bad typographical error in my article, *Mexicans On This Side of the Rio Grande*, in the May issue of the *Spirit of Missions*, on page 272. It was a quotation from a letter of Bishop Creighton of Mexico, which by an unfortunate omission seemed to make him say what he certainly did not say; omitting the single word "out." The corrected quotation with the word "out" inserted and italicized is as follows:

"Whatever you do in the United States will vitally affect this work. Many visitors in Mexico City call upon me to impress on me the importance of doing work for the Mexicans in the United States, calling my attention to the vast numbers *out* of the Roman Church who are potentially material for us. I am glad to cooperate in every possible way."

It is because they are *outside* of the Roman Church that they need our ministrations.

THOMAS BURGESS,

New York, May 6th.

Secretary, Foreign-Born  
Americans Division.

## CHURCH UNITY

To the Editor of *The Living Church*:

I WAS DELIGHTED with the words of the Rev. Dr. Peter Ainslie, on Church Unity, in your issue of April 30th, particularly so because I know somewhat of the big Christian heart of Dr. Ainslie.

Among other things Dr. Ainslie says:

"Then hold to it, but not in a separated sense lest it becomes sectarian. To share its benefits with other ministries will go farther toward winning other ministries to its worth than practising separation from other ministries."

Not only is this verily true, but the thing is actually done in many sections of the Church. Other ministries are fully recognized in the letter and spirit of the above. Other ministries are not asked to baptize or celebrate Holy Communion in our churches, for, by their own confession they could not use the words exacted of them in performing such acts. If we are to "hold" to what we have, and at the same time share it with other ministries, the present limitation is one of necessity.

But we ought to go just as far as we consistently can.  
Baltimore, Md., April 30th. (Rev.) GEORGE F. BRAGG, JR.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE SECOND CATHOLIC CONGRESS: ADDRESSES AND PAPERS.  
New York: The Catholic Congress Committee, Room 218,  
1 Madison Avenue, 50 cts.

Reviewed by the Rev. C. F. SWEET, D.D.

THIS small volume—it reaches only to 168 pages—is embellished with a reproduction of the Congress poster on the outside, and with a photograph of the various ecclesiastics, bishops of different communions, and priests who took part in the ceremonies of the gathering. The paper is good, the letter-press distinct, making for pleasant reading.

The contents are admirable in the competence of the authors for their chosen tasks, in their ability to set forth their different subjects clearly and in sufficiently developed form for the grasping of the writers' purport. The English style of them all is distinctly good, direct, forceful, limpid, and never attempting flights of eloquence. Besides, they never sink to the level of American journalese—a mark, in a country so addicted to newspaper reading as America, of excellence.

As regards their controlling purpose, the setting forth of Catholic principles and Catholic life, one is inclined after careful thought to give a somewhat lessened measure of praise. Their treatment is sane, their outlook and their sympathies wide and generous, they seek for points of vital contact over the whole field of our national life; yet, with all this said and with still more in mind, one craves for less restraint and moderation in their work.

The general intention which governs the Congress is the conversion of America to the Catholic, the true and authentic form of the Christian Gospel. Very well; if such be the end sought, and if we look at the actuality with an unflinching gaze, but one conclusion can be formed—there must be a militant, forward movement against positions which are assumed by the great Protestant bodies to be scriptural. The Episcopal Church has been struggling against these erroneous beliefs for centuries. Successes on a narrow front have been won by us here and there, but they never can be won in depth and completeness until we everywhere frankly declare that we are Catholic in life and purpose, instead of being rather formal Protestants who do not really mean that we are Catholics just because we say on Sundays, "I believe in the Holy Catholic Church," or even pray that when we die it may be "in the communion of the Catholic Church."

In truth, *Catholic*, like *Holy*, has been an aspiration and a gesture rather than a fact. What form it may take who can dare to say? One thing your reviewer believes—into it will come not only the gifts of the nations but the earnestness of piety and love for the Lord Jesus which the loyal hearted now hold in dispersion, but then to be revealed like Dante's widespread celestial rose.

REALITY: A NEW CORRELATION OF SCIENCE AND RELIGION. By Burnett Hillman Streeter, Fellow of Queens College, Oxford, and Canon of Hereford. New York: The Macmillan Company. \$2.50.

FROM time to time I am asked what I recommend as the best text book of apologetics. To this question I have to reply that I do not believe apologetics to be a subject on which it is any use trying to provide a text book at all. The only arguments of any use to a man are those which he has made his own by wrestling with the problems at issue. The wise man will remember what David said of Saul's armor: "I cannot go with these; for I have not proved them."

Canon Streeter has laid the Church under a new debt of gratitude by following up his historical study, *The Four*

*Gospels*, with a contribution to apologetics entitled *Reality*. It can be wholeheartedly recommended just because it is avowedly not a text book, but a sincere attempt to set down the convictions which the author has come to hold, and the grounds on which he holds them. An autobiographical note tells us something of the "spiritual pilgrimage" through which he has followed the star of truth, and the whole is both an encouragement and a help to believers in God or honest searchers after Him.

Beginning with an acute criticism of mechanistic materialism as "mechano-morphism," Canon Streeter approaches the heart of his argument when he says: "All things that can be measured, and all things, just so far as they can be measured, come within the purview of science. The realm of science is quantity. Quality can be appraised, but it cannot be measured" (p. 26). If science is the study of quantity, art seeks quality, and reality is patient of both representations, as a city may be represented by both a map and a picture. The religious apprehension of reality is akin to art in that it is an apprehension of quality, and to science in that it asserts this quality to be the quality of the reality of which science gives the map or diagram. Its doctrine must "check up" with the discoveries of science.

But among the facts with which both science and art have to deal is the life of Jesus Christ written upon the pages of history. "It is a poem—but a real person lived it. It is drama—but it was acted out upon a real Cross" (p. 68). This book is the story of Streeter, the student of the Gospels, won by the Incarnate to find in Him the key to the understanding of reality, to hold that "the anthropomorphism of Jesus is intellectually in advance of the rationalized abstractions of a Hegel, a Haeckel, or a Herbert Spencer (p. 142), and to say: "If the doctrine of the Trinity seems to make vivid to us the dark mystery of the transcendent 'otherness' of God, that of the Incarnation gives us back the vision within that darkness of a luminous center. . . . It is in no impoverished sense that we recite the ancient phrase, Christ is 'of one substance with the Father'; and to describe Him we shall find no words more true than 'Son of God'" (pp. 213-4).

It could be wished that in his chapters on The Christ and The Defeat of Evil, Canon Streeter had determined to treat these subjects anew from the point of view of the "bi-representational" position developed in the earlier part of the book. These chapters—avowedly the revision of past work—lack not only the sense of vigor and freshness of treatment that characterizes the rest of the book, but also the sense of unity and coherence. Many interesting points are discussed, but the main argument has to be traced out as it winds its course among them; they do not spring out of it as it needs them in its self-development. There are also many points of detail on which one might join issue with Canon Streeter in a longer review. But of what book could not this be said?

The important point is that here is a book dealing with the fundamental matters of belief, written with such lucidity and clearness that it can be understood by anyone who will take the trouble to follow the argument, and showing how one man, at any rate, has found it possible, or rather unavoidable, both to adopt the standpoint of twentieth century freedom of thought and to live as a devout believer in the Christian faith. Moreover, he has not achieved this by keeping his religious and his other thought in separate compartments. Far from it; nothing is more encouragingly modern (and right) in his treatment than his clear apprehension of the fact that such a device is treachery to both.

The chapter on Creative Strife, and the Appendix on Instinct and Morality, deserve a special mark of appreciation.

L. H.



# Church Calendar



MAY

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

## CALENDAR OF COMING EVENTS

MAY

15. Convention of Montana.  
17. Conventions of Connecticut, Long Island, Maine, Newark, New Hampshire, Rhode Island, Southwestern Virginia, Western New York, Western North Carolina, Vermont, Virginia, Western Massachusetts, West Virginia.  
20. Convocation of South Dakota.  
25. Convention of Minnesota.  
31. Institute for Pastors, New York School of Social Work.  
— Conventions of Central New York, New Jersey, Ohio, Quincy; Convocation of North Dakota.

## CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FIFTH EASTER

Grace Church, Ridgway, Pa.  
St. Saviour's Convent, San Francisco.  
St. Mary's Home, Chicago.  
Emmanuel Church, Lancaster, Wis.  
Holy Cross Church, Baltimore, Md.  
Christ Church, Portsmouth, N. H.

## APPOINTMENTS ACCEPTED

GOSSLING, Rev. THOMAS LESLIE, formerly rector of St. Paul's Church, West Whiteland, Pa.; to be rector of the Memorial Church of the Advocate, Philadelphia.

HEWLETT, Rev. GEORGE R., formerly rector of Christ Church, Newton, N. J. (N'k); to be rector of Trinity Church, West Pittston, Pa. (Be.) June 5th.

HINE, Rev. HENRY F., formerly rector of Christ Church, Stratford, Conn.; to be rector of Trinity Church, Torrington, Conn. July.

LUDLOW, Very Rev. THEODORE R., formerly Dean of Grace Cathedral, Topeka, Kans.; to be secretary of adult education under the National Council. June 1st. New address, 281 Fourth Ave., New York City.

MOORE, Rev. EDGAR C., formerly assistant city missionary at Detroit; to be rector of St. Timothy's Church, Jackson, Mich.

NEIKIRK, Rev. S. EZRA (Be.), rector of St. James' Church, Pittston, Pa.; to be temporarily priest-in-charge of St. Peter's mission, Tunks-hanock, Pa.

PAWLA, Rev. ALEXANDER E., formerly priest-in-charge of Holy Trinity Church, Gillette, Wyo.; to be vicar of Trinity Church, Thermopolis, Wyo. May 22d.

ROBERTS, Rev. WALTER C., formerly rector of St. Mark's Church, Mauch Chunk, Pa. (Be.); to be rector emeritus.

SMITH, Rev. GEORGE LA PLA (Pa.), formerly curate of Trinity Church, New York City; to be assistant chaplain of the County and City Mission Society, Los Angeles.

VENABLES, Rev. F. VERNON, formerly priest-in-charge of St. Andrew's Church, Port Angeles, Wash. (Ol.); to be priest-in-charge of Christ Church, Anacortes, Wash. (Ol.)

## RESIGNATIONS

CHITTENDEN, Ven. H. M., as rector of St. Andrew's Church, Paris, Ill. (Sp.); to retire. Address, 402 Prospect St., Alton, Ill.

HAKES, Rev. CHARLES W., M.D., as rector of Christ Church, Sacket Harbor, N. Y. (C.N.Y.); retired. Address, 9 Beacon St., Port Dickinson, via Binghamton, N. Y.

PARLOUR, Rev. CLARENCE H., as rector of St. James' Church, Dillon, Mont.

## CORRECTION

BLACK, Ven. JAY CLAUD, whose new address was given as Box 561, St. Helens, Ore., in an April issue of THE LIVING CHURCH; should be, business address, 11 Ainsworth Bldg., Portland, Ore.; residence address, Box 561, St. Helens, Ore.

## NEW ADDRESSES

BATEMAN, Rev. FRANCIS R., priest-in-charge of Christ Church, Puyallup and St. Matthew's Church, Auburn, Wash. (Ol.); 2916 Beacon Ave., Seattle, Wash.

CAVANAGH, Rev. WM. H., formerly of 237 W. Chelton Ave., Germantown, Philadelphia, Pa.; 402 W. Stafford St.

GATLEY, Rev. HENRY S., formerly of 620 Drew St., Appleton, Wis.; 116 N. Drew St.

GOODWIN, Rev. MONTGOMERY M., rector of Holy Trinity Church, Marlborough, Mass.; 148 East Main St.

HULL, Rev. CHARLES T., formerly of 221 South Poplar St., Bucyrus, Ohio; 1606 Estes Ave., Rogers Park, Chicago.

KELLER, Rev. CHRISTOPH, formerly of Great Falls, Mont.; 340 Prospect Ave., Highland Park, Ill., June 1st.

KOLKEBECK, Rev. A. D., formerly of 509 Kearney St., Atchison, Kans.; 505 Kearney St.

SANCHEZ, Rev. SHIRLEY G., formerly of 1016 N. 11th Ave., Birmingham, Ala.; 605 Charles St.

SUTHERLAND, Rev. GEORGE J. (W.N.C.), formerly of 1 Aston Place, Asheville, N. C.; Black Mountain.

## SUMMER ADDRESSES

CAUGHEY, Rev. J. B., rector of Immanuel Church, Winona, Miss., has received four months leave of absence, and with Mrs. Caughey will visit their two sons in England. Address, 6 Raitlon Ave., Blackburn, Lanc., June 10th to October.

WILLIAMS, Rev. E. D., rector of Advent Church, Alice, Tex.; 5337 Santa Monica Blvd., Hollywood, Calif.

## ORDINATIONS

DEACONS

ARIZONA—On March 25th, in St. Michael's Church, Trenton, N. J., the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, acting for the Bishop of Arizona, ordained deacon LEWIS SASSE, II.

The candidate was presented by the Rev. Dr. George C. Graham, of Calvary Church, Wilmington, Del., and the litany was read by the Rev. Samuel Steinmetz, rector of St. Michael's Church, Trenton, N. J. Canon C. S. Lewis of the diocese of New Jersey read the epistle, and the Rev. N. M. Burroughs of St. Paul's Church, Syracuse, N. Y., preached the sermon.

The Rev. Mr. Sasse has been put in charge of St. John's Church, Bisbee.

IOWA—On the fifth Sunday in Lent, April 3d, in St. Andrew's Church, Des Moines, the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of the diocese, ordained JESSE DEWEY GRIFFITH deacon. The Bishop was the celebrant, and the sermon was preached by the Rev. W. Ernest Stockley, rector of St. Mark's Church, Fort Dodge. The candidate was presented by the Rev. William N. Wyckoff, of St. Mark's Church, Des Moines, and the litany was read by the Rev. LeRoy S. Burroughs of St. John's Church, Ames.

For the past few years the Rev. Mr. Griffith has been secretary to Bishop Longley, lay reader in charge of St. Andrew's Church, Des Moines, and treasurer of the Bishop and Council and the pension fund, and will continue in these positions.

PRIEST

WYOMING—The Rev. ALEXANDER E. PAWLA was advanced to the priesthood by the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, in St. Peter's Church, Sheridan, on Low Sunday, April 24th. The sermon was preached by the Bishop, and the candidate was presented by the Rev. F. C. Wissembach, rector of St. Peter's Church, and rural dean.

The Rev. Mr. Pawla has served the Church of the Holy Trinity as lay reader and deacon for the past two years, and has been put in charge of Trinity Church, Thermopolis.

## DIED

GADSDEN—PAUL TRAPIER GADSDEN, only son of the Rev. Thomas F. Gadsden, and grandson of the late Rt. Rev. Christopher Edwards Gadsden of South Carolina, died in New Orleans, April 25th.

MOULE—Died at All Saints' rectory, Sterling, Colo., April 28th, HELEN MAR COOLEY MOULE, mother of Mrs. Thomas J. Williams, after a brief illness. Mrs. Moule was a faithful com-

municant of the Church at Beacon, N. Y., San Jose, Calif., and St. Paul's Chapel, Trinity parish, N. Y. At the time of her death she was a member of All Saints' Church, Sterling. Burial office and requiem at All Saints' Church, April 30th. Interment at Iona Church, San Francisco.

"May she rest in peace."

TRAPIER—On April 26th, at her home in Washington, D. C., ANNE DEHON TRAPIER, daughter of the late Rev. Dr. Paul Trapier and Sarah Russell Dehon Trapier and only sister of Miss Edith Trapier.

SISTER CHRISTOPHINE, C.S.M., known in the world as CORDELIA FOY, died May 4th in Evanston, Ill., as the result of an automobile accident. Aged fifty-eight years. Requiem Mass and interment at Kemper Hall, Kenosha, Wis., May 6th.

"Jesu Mercy."

## RESOLUTION

William J. Evert

WHEREAS: It has pleased Almighty God to take unto Himself the soul of our friend and associate on this vestry, Mr. WILLIAM J. EVERT, and;

WHEREAS: In his relationships of husband, father, citizen, friend, and Churchman, William J. Evert was exemplary and an inspiration to all who knew him, and;

WHEREAS: In the passing of William J. Evert, the parish and vestry of St. Uriels have suffered a great loss, be it

RESOLVED: That the sympathy of the parish and this vestry be extended to his family. "May he rest in peace, and may light perpetual shine upon him" and

RESOLVED: That the secretary of this vestry be, and hereby is, instructed to send a copy of these resolutions to the bereaved family.

Signed: L. W. PAUL, Sec.

## MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

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

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

## POSITIONS OFFERED

CLERICAL

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

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



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

#### MISCELLANEOUS

**ORGANIST AND CHOIRMASTER WHO** can carry on boy choir in big mid-west city during year's leave of absence of present organist, beginning September 1st. Three-manual organ; private studio; good salary. Address M-886, LIVING CHURCH, Milwaukee, Wis.

**S. T. JOHN'S CHURCH, KEOKUK, NEEDS** organist-choirmaster. Mixed choir, mostly boys. Moderate salary, good teaching field, population fifteen thousand. Give particulars, age, experience, service, and salary required. JOHN W. MARSH, Keokuk, Iowa.

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

### POSITIONS WANTED

#### CLERICAL

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

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

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

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

#### MISCELLANEOUS

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

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

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

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

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

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

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

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

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

### 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 221 days.

### UNLEAVENED BREAD

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

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

### INCENSE

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

### ALTAR FURNISHINGS

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

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**ALTAR LINENS: PLAIN OR HAND-**embroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers, Damasks, Fringes, Surplice linens. Materials stamped for embroidering. MISS M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th Street, New York City. Interviews by appointment. Telephone, Penn. 6288.

**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 materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

### CHURCH FURNISHINGS

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

### CHURCH LINEN

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

### 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.

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

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### HEALTH RESORTS

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

**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. SREAD.

### 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.

### SUMMER CAMPS

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

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

**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. FILLER LUTZ, M.A., Ambler, Pa.

### FOR SALE

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

### MISCELLANEOUS

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



**BOARDING**

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

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

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

**SISTERS OF THE HOLY NATIVITY**

**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

**RETREAT**

**W**EST 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.

**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.*

A LOOSE-LEAF NOTEBOOK, especially intended for parish lists, is in use throughout the district of Eastern Oregon. Each missionary has a pocket-size loose-leaf binder with a sheet for each family. Duplicate sheets are kept on file in the Bishop's office. The notebook was devised and is handled by the Rev. H. R. Hole, Bedford, Ind.—*Churchman*.

**CHURCH SERVICES**

**District of Columbia**

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

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

**Illinois**

**Church of the Ascension, Chicago**

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

**Minnesota**

**Gethsemane Church, Minneapolis**

4th Avenue South at 9th Street  
REV. DON FRANK FENN, B.D., Rector  
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

**New York**

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

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

**Church of the Incarnation, New York**

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

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

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

**Holy Cross Church, New York**

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

**Pennsylvania**

**Christ Church, Brownsville, Pa.**

REV. DR. J. DE B. SAUNDERSON, Rector  
Holy Communion, 8 A.M. Celebrant, the rector.  
Morning Prayer and Sermon, 11:00 A.M.  
Preacher, the rector.  
Evening Prayer and Sermon, 7:30 P.M.  
Preacher, Rev. H. Boyd Edwards, rector of the Church of the Ascension, Pittsburgh, Pa.

**RADIO BROADCASTS**

**K**FBU, 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.

**K**GBU, 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.

**W**EBR, 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.

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

**W**IBO, 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.

**W**MC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gailor Memorial) Sunday, May 15th, at 11:00 A.M., C. S. Time.

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

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

**BOOKS RECEIVED**

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

Boni & Liveright, 81 West 48th St., New York City.

*The Holy Lover.* By Marie Conway Oemler. Price \$2.00.

Christopher Publishing House, Boston 20, Mass.

*Isn't Life Wonderful?* By Louella Loving Hutchens, author of *Little Life Story and Her Visions*, etc. Price \$1.00.

*The Amazing Finale.* By Ida M. H. Starr, author of *Gardens of the Caribbees, Beyond the Sunset*. Price \$1.50.

*When Knights Are Cold.* By L. B. and C. Bliss C., author of *Our Class*, etc. Price \$1.25.

*Other Worlds.* By O. J. Schuster. Price \$1.50.

*One Hundred and One Legends of Flowers.* By Elizabeth Todd Nash, author of *Yuletide in Many Lands, A Puritan Pastor*, etc. Price \$3.00.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

*A History of Socialist Thought.* By Harry W. Laidler, Ph.D., executive director League for Industrial Democracy; author of *Socialism in Thought and Action, Boycotts and the Labor Struggle*, etc. Crowell Social Science Series. Price \$3.50 net. Postage extra.

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

*The Woman a Man Marries.* By Victor Cox Pedersen, M.D. Price \$3.00.

*An Outline of Careers.* A Practical Guide to Achievement. Edited by Edward L. Bernays. Price \$5.00.

Harper & Brothers, 49 East 33rd St., New York City.

*The Magic Formula: and Other Stories.* By L. P. Jacks. Price \$2.50.

Houghton Mifflin Co. Boston and New York.

*An American Soldier:* Letters of Edwin Austin Abbey, II. Price \$1.25.

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

*Social Problems and Education.* By Ernest R. Groves.

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

*The Rise of American Civilization.* By Charles A. Beard and Mary R. Beard. Vol. I. Agricultural Era.

Vol. II. Industrial Era. Price \$12.50 for the two volumes.



Oxford University Press. American Branch. 35 West 32nd St., New York City.

*New Bible Helps for Young Folks.* Direct, Novel, and Picturesque Methods by which Young Folks, Sunday School Scholars, and the Home Circle may know the Scriptures. Fully Equipped with Illustrations and Maps. Four Picture Stories present Moses, David, Christ, and Paul. Select Passages for the Memory. Seventy-two Questions and Answers for the Helps. 4,000 Questions and Answers on the Old and New Testaments.

*Kant's Philosophy of Religion.* By Clement C. J. Webb, Oriel professor of the Philosophy of Religion in the University of Oxford.

Isaac Pitman & Sons. 2 West 45th St., New York City.

*Needlework in Religion.* An Introductory Study of Its Inner Meaning, History, and Development; also a Practical Guide to the Construction and Decoration of Altar Clothing and of the Vestments required in Church Services. By M. Symonds (Mrs. G. Antrobus) and L. Preece. With many Illustrations in the Text, and Thirty-six Plates from Ancient and Modern Examples. Price \$6.50.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

*The Prayer Book: What It Is and What It May Be.* By Sidney Dark.

"The Speaker's Bible" Office. Aberdeen, Scotland. W. P. Blessing Co. 63 E. Adams St., Chicago, Ill. American Agents.

*The Speaker's Bible.* Edited by the Rev. James Hastings, D.D., editor of *The Expository Times*, *The Dictionary of the Bible*, *The Encyclopedia of Religion and Ethics*, and other works. Assisted by Rev. E. Hastings, M.A., and A. W. Hastings, M.A. The First Epistle to the Corinthians. Vol. I. Price \$4.00.

The Stratford Company. 234-240 Boylston St., Boston, Mass.

*The First Estate.* By Charles A. L. Reed. Price \$2.50.

The Woman's Press. 600 Lexington Ave., New York City.

*Vain Pomp and Glory.* By Abbie Graham.

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

*Basic Principles of Scientific Socialism.* By A. S. Sachs. Price 50 cts.

*Is Conscience a Crime?* By Norman Thomas. Price 50 cts.

*Not Guilty.* A Defense of the Bottom Dog. By Robert Blatchford. Price 50 cts.

#### PAPER COVERED BOOKS

Council of Foreign Relations. 25 West 43rd St., New York City.

*A Political Handbook of Europe.* Parliaments, Parties, and Press. As of January 1, 1927. Edited by Malcolm W. Davis.

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

*The Social Teaching of the Sacraments.* Being the Report of the Second Anglo-Catholic Summer School of Sociology, held at Keble College, Oxford, July, 1926. Edited by Maurice B. Reckitt.

#### PAMPHLETS

Children. The Magazine for Parents. 353 Fourth Ave., New York City.

*Choosing the School.* Questions Parents Should Ask When Choosing a School. A School Catechism and a Bibliography on Educational Methods are Included. By Eva V. B. Hansl. Price 10 cts.

*Choosing the Camp.* Questions Parents Should Ask When Choosing a Camp. A Camp Catechism and a Bibliography are Included. By Helen L. Kaufmann. Price 10 cts.

National Association of Manufacturers of the United States of America. 50 Church St., New York City.

*Freedom in Industrial Progress.* An Address by James A. Emery at the Annual Meeting of the American Plan Association of Cleveland, January 25, 1927.

#### BULLETIN

New York Protestant Episcopal City Mission Society. 38 Bleeker St., New York City.

*Ninety-fifth Annual Report of the New York Protestant Episcopal City Mission Society, 1831-1927.*

## Conventions and Convocations

### ALBANY

ALBANY, N. Y.—"We are living in days which are marked by intensity of interest in religion," said Bishop Nelson in his address to the 59th annual convention of the diocese of Albany, "and no small attention is given to those whose speech and writing point out the weakness of wavering faith or the faults of a divided Christendom. At such a time it seems fitting that this diocese and its Cathedral should welcome those who love our Lord Jesus Christ in sincerity and who desire very earnestly that all mankind should know Him who is the Way, the Truth, and the Life." This was the conclusion to the Bishop's address, which announced the meeting and set forth the purpose of the third Catholic Congress, to be held in the city of Albany next October. At the choral Eucharist in the Cathedral on Wednesday morning, May 4th, the Dean of the Cathedral celebrated. Bishop Oldham celebrated at the corporate Communion at 7 o'clock.

On Tuesday evening at the opening session of the convention in the Cathedral guild house, the Bishop Coadjutor made his annual address. Bishop Oldham reported on the missions of the diocese, the work in religious education under the new diocesan secretary, the diocesan house, and the Bishops' Crusade. He urged the conduct of Bible classes and the organization of parochial groups for evangelism as follow-up of the Crusade.

The following were elected to the standing committee: Rev. Dr. H. R. Freeman, president; Ven. C. C. Harriman, secretary; Rev. Messrs. Dr. E. T. Carroll and H. C. Ackerman; Messrs. Hobart W. Thompson, Robert C. Pruyn, Samuel B. Coffin, W. Leland Thompson.

A diocesan commission on evangelism was appointed by the Bishop, as follows: Rev. C. R. Quinn, chairman; Rev. Messrs. I. G. Rouillard, Albert Gale; Messrs. J. S. Conover, Sidney T. Jones.

A resolution was adopted for consideration of the division of the diocese; and the five archdeacons, together with the clergy of the archdeaconry of Ogdensburg, whose rectorships are of five years duration, the rector of St. John's, Ogdensburg, and five laymen to be appointed by the Bishop, were designated to make a survey and report to the next convention.

### EASTON

EASTON, MD.—The fifty-ninth annual convention of the diocese of Easton was held at St. Andrew's Church, Princess Anne, Md., May 2d, 3d, and 4th, with the Rt. Rev. George W. Davenport, D.D., Bishop of the diocese, presiding.

Preceding the formal opening of the convention a dinner for the clergy and laymen, numbering over a hundred, was held at the Washington Hotel. The speaker was the Presiding Bishop.

The opening service of the convention was a celebration of the Holy Communion, Bishop Davenport acting as celebrant, assisted by the Rev. Dr. George C. Sutton, of Oxford, the Rev. C. L. Atwater of Chestertown, and the Rev. R. R. Gilson, rector of St. Andrew's parish. This was immediately followed by the opening of the convention, the Bishop presiding, and the secretary and treasurer of the diocese being re-elected, and the various reports read.

In the evening there was a mass meet-

ing in the interest of religious education. The Bishop presided and introduced the speakers, the Rev. C. L. Atwater and Leon C. Palmer, general secretary of the Brotherhood of St. Andrew.

Elections resulted as follows:

Standing committee: Re-elected.

Clerical delegates to the synod: the Rev. L. I. Insley, Church Hill; the Rev. R. R. Gilson, Princess Anne; the Rev. R. W. Lewis, Kennedyville, and the Rev. R. M. D. Adams, Port Deposit.

Lay delegates to the synod: Messrs. E. Thomas Massey, Cassius Dashiell, Dudley G. Roe, and Claude Bailey.

Executive council: The Rev. Messrs. John White, Chestertown; S. R. MacEwan, Easton; William McClelland, East New Market; R. W. Lewis, Kennedyville; and the Messrs. Clayton Wright, Fred Webb, Dudley G. Roe, and Cassius Dashiell.

Examining chaplains: Re-elected.

### MEXICO

MEXICO CITY—The convocation of the district of Mexico, held Wednesday and Thursday in Easter week, was a most notable one. The chief business was the adopting of a Constitution and Canons for the district. The attendance was large and enthusiastic.

Dean Peacock and the Cathedral congregation entertained the convocation at dinner the first day. The second day was marked by the ordination of the Rev. Josue Diaz to the priesthood. The sermon was preached by the Rev. Lorenzo Saucedo, and Dean Peacock and Archdeacon Watson were the Bishop's chaplains. The solemn ceremony made a great impression on the people. The Hooker School entertained at lunch and the afternoon session was held in the school building.

In spite of all the difficulties encountered during the past year all felt that the Church had made a great step *adelante*.

### MASSACHUSETTS

BOSTON—"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 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," said the Rt. Rev. Charles Lewis Slattery, D.D., in his fifth annual address to the convention of the diocese of Massachusetts at its session on Wednesday, May 4th.

The convention assembled at the Cathedral Church of St. Paul in Boston at 9:15, when Bishop Slattery was the celebrant of the Holy Eucharist at a corporate Communion for the clergy and lay delegates, being assisted by Dean Sturges of the Cathedral, the Ven. Ernest J. Dennen, Archdeacon of Boston, and the Rev. Francis E. Webster, secretary of the convention.

An hour later the opening business session was called to order in Ford Hall. Without any delay, the Rt. Rev. William Lawrence, D.D., marked the thirty-fourth anniversary of his election to the office of Bishop of Massachusetts by advising the diocese he has loved and served so faithfully of his resignation of that high office. His address is printed on another page. Bishop Slattery replied with considerable



feeling and expressed the desire of the diocese that Bishop Lawrence continue to live in the Bishop's House.

The remainder of the morning session was given over to routine business and reports from three committees appointed last year. During the course of the morning session an attempt was made to obtain from the convention a plea to Governor Fuller for a review of the notorious Sacco-Vanzetti case either by himself or through a commission. This resolution was referred to a committee who later in the day so reported the matter that the motion was entirely lost. Meanwhile, immediately after its being referred in the morning to a committee, a substitute motion by Professor Beale expressing the convention's full confidence in the Governor was carried without opposition and amid considerable applause. The closing hour of the morning session was devoted to reports on several of the different works of importance in the diocesan Church life. During the course of the luncheon recess the annual elections took place with the following results:

Standing Committee: the Rev. Messrs. Prescott Everts, F. W. Fitts, Laurens MacLure, D.D., H. B. Washburn, D.D.; Messrs. Joseph H. Beale, Jeffrey R. Brackett, J. G. Minot, and Philip S. Parker. Deputies to the synod: Rev. Messrs. W. L. Clark, Dwight W. Hadley, William G. Thayer, D.D., and Edward Tillotson; Messrs. Stewart Burchard, W. C. Hawley, Sturgis H. Thorndike, and Howard Whitmore. Cathedral Chapter: the Rev. E. T. Sullivan, D.D., and Stoughton Bell. Diocesan Council: the Rev. Messrs. W. L. Clark and H. McF. Ogilby, and Messrs. C. K. Bolton and Philip S. Parker. Members of the Church in the diocese incorporated: the Rev. Max Kellner and Mr. Stoughton Bell.

In the evening, following their custom for many years past, the members of the Episcopalian Club entertained the clergy, the students of the theological school in Cambridge, and the lay delegates at a dinner in the Copley Plaza Hotel. The honor guest of the evening was the Rt. Rev. William Lawrence, D.D., who was received with great affection and applause on rising to speak. The new Diocesan and the Suffragan Bishop were also seated in places of honor and the other special speakers were the Rev. Dr. Washburn, dean of the Episcopal Theological School, and Whiting Williams, well known sociologist.

### NORTHERN INDIANA

MISHAWAKA, IND.—The twenty-ninth annual council of the diocese of Northern Indiana was held in St. Paul's Pro-Cathedral, Mishawaka, Tuesday, May 3d.

On Monday evening a mass meeting was held which was a joint meeting of all diocesan organizations of the men and women. At this service the Rev. George Childs, the new rector of LaPorte, was officiant and the Rev. J. M. Francis of South Bend, lector. The sermon was preached by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio.

On Tuesday morning there was a requiem for Bishop White, the celebrant being the Very Rev. Lewis C. Rogers, Dean of the Pro-Cathedral, who was assisted by the Rev. Cleon E. Bigler, of Kokomo.

At 10, the Bishop, preceded by the choir and those who were to participate in the service, entered the Pro-Cathedral in procession. All the parochial clergy and some of those not at present in active service were present, all vested and in the choir. Fr. Philotheos of St. Andrew's Greek Orthodox Church, South Bend, was also vested and in the choir.

After the Bishop read his annual ad-

dress, portions of which were later referred to committees for consideration, the transaction of business followed.

Officers of the diocese and of the standing committee were generally reelected, and the clerical deputies to the provincial synod elected were the Rev. Albert L. Schrock, Goshen; the Rev. Dr. C. H. Young, Howe; the Very Rev. L. C. Rogers, Dean of the Pro-Cathedral, Mishawaka; and the Ven. H. R. White, Archdeacon of the diocese. Lay: Messrs. Harry Hall, Gary; Dean L. Barnhart, Goshen; George Thayer, Plymouth; and Major Little, Howe.

### WOMEN'S ORGANIZATIONS

The annual meeting of women's organizations of the diocese was held at the Pro-Cathedral on Monday, May 2d.

There was a celebration of the Holy Eucharist at 7, the Bishop, celebrant, and a second celebration at 9, the Rev. W. J. Lockton of Elkhart being celebrant.

At 9:30 the meeting of the Woman's Auxiliary was called to order by its president, Mrs. George F. Hitchcock, of Plymouth, and reports were given by the various officers.

The following nominations of diocesan officers were made by Bishop Gray, and confirmed by the auxiliary, Mrs. Robert Happ of South Bend to be educational secretary, and Mrs. Saida B. Wright, Red Cross executive of Mishawaka, to be diocesan secretary of social service for the auxiliary.

Delegates elected to attend the House of Church Women, which meets at Racine in the fall, are as follows:

Mrs. Campbell Gray, of Mishawaka; Miss Frances Haberly of Fort Wayne; Mrs. L. S. Fickenscher, Mrs. D. J. Campbell, Mrs. G. F. Hitchcock.

### PENNSYLVANIA

PHILADELPHIA—The 143d annual convention of the diocese of Pennsylvania reduced the size of the executive council, but not its power; changed the constitution to permit cutting red tape in most elections, but declined to return to a preferential ballot; initiated constitutional change to permit representation without vote for organized missions; voted support to general Church program; and deferred action on Prayer Book changes.

Bishop Garland opened his address with a tribute to the late Dr. James DeW. Perry, who was on the standing committee, and the convention stood while he offered prayers.

After the reports of the different committees were read, the purchase of a hundred-acre site in upper Roxborough for the future Cathedral was reported, and changes recommended in the Cathedral Foundation. The Church Foundation is a new corporation, which will ultimately be merged with the trustees of the diocese. A list has been printed giving the corporate titles of these and of twenty-eight institutions of the diocese, bound copies being available for lawyers, for use in making wills. The problems arising from shifting population as it affects parishes were dealt with at length, and a committee of seven learned in the law asked to find means for giving the whole diocese a means of helping avoid the loss that often ensues. Attention was also directed to the state law that property is subject to the control of lay members only, thus practically disenfranchising the clergy. Other matters mentioned were the general missionary work of the Church; the jubilee of the Lenten offering; the Chinese crisis; and the Lausanne conference.

A committee recommended changes in the executive council, reducing its membership from forty-two to twenty-one, allow-

ing the departments to report direct to convention.

The following were elected:

Standing Committee: the Rev. Messrs. G. G. Bartlett, F. C. Hartshorne, E. M. Jefferys, J. O. McIlhenny, F. M. Taitt, L. C. Washburn. Executive Council: Rev. Messrs. G. G. Bartlett, L. N. Caley, F. Joiner, M. E. Peabody, P. R. Stockman, C. E. Tuke; Messrs. E. H. Bonsall, J. Cadwalader, W. J. Dickson, G. W. Jacobs, I. Starr, W. White.

### QUINCY

QUINCY, ILL.—The fiftieth anniversary of the establishment of the diocese of Quincy was celebrated May 3d and 4th, by a concurrent meeting in the see city, of the annual synod and the diocesan branch of the Woman's Auxiliary, with a program of special features in which both bodies and other Church people of the diocese participated.

There was an anniversary diocesan dinner on the evening of the 3d, at which an eloquent congratulatory address was made by the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, and a letter was read from the Rev. C. W. Leffingwell, D.D., LL.D., rector emeritus of St. Mary's school, Knoxville, now living in Pasadena, Calif., enclosing a check for \$1000, as a gift toward the endowment fund of the diocese of Quincy. Dr. Leffingwell was one of the organizers of the diocese in 1877, and was president of the standing committee for forty years.

There was a corporate diocesan Communion Wednesday morning at 7:30 with 100 communicants; and a choral Eucharist at 9:30 with the Rev. J. M. D. Davidson, D.D., as celebrant, Deans James and Essex assisting, and the Bishop pontificating. At this service the Bishop gave his annual address, which was a historical review of the diocesan life, showing the disappointing and trying experiences of the earlier days, and how they have been met and more stable conditions attained.

The next synod will be held in Macomb the first week in May, 1928.

Elections were as follows:

Secretary, Rev. C. D. Maddox, Tiskilwa. Treasurer, J. W. Potter, Rock Island. Standing committee, Rev. W. L. Essex, Very Rev. William P. James, Rev. F. L. Carrington; Messrs. C. F. Harsch, Walter E. Peck, J. Heber Smith.

Provincial synod delegates: Rev. Messrs. L. C. Hursh, Eli H. Creviston, C. B. Cromwell, C. A. G. Heiligstedt; Messrs. S. W. Birks, J. A. Simpson, T. R. Stokes, K. A. Simms.

Provisional: Rev. Messrs. T. M. Baxter, James, J. K. Putt, C. S. Kitchin; Messrs. Alfred Robinson, C. W. Johnson, Chas. Hiff.

The Auxiliary had a well-attended meeting, with reports showing advances all along the line. Miss Mary Marsh, Mrs. C. A. Farnum, and Mrs. R. C. Taft were elected president, secretary, and treasurer, respectively.

After the adjournment of both these bodies in the afternoon, the Bishop and Mrs. Fawcett held an informal reception at the episcopal residence, which was largely attended by Church people and citizens generally.

### WESTERN NEBRASKA

SIDNEY, NEB.—The annual convocation of the missionary district of Western Nebraska was held at Christ Church, Sidney, the Rev. J. J. Crawford, rector, on April 19th, 20th, and 21st. At a joint session of the convocation on April 20th the Rt. Rev. George Allen Beecher, D.D., Bishop of the district, read his annual address.

Missionary services were held each day at noon. Two addresses were given, the



first by the Rev. Dr. H. P. J. Selinger, rector of Grace Church, Chadron, and the second by the Rev. J. N. MacKenzie, rector of St. Stephen's Church, Grand Island. The Rev. H. M. Peck, rector of the Church of Our Saviour, North Platte, preached the convocation sermon, and Miss

Elizabeth Beecher, educational secretary, gave an account of her recent experiences in the missionary district of Honolulu.

At the public service on the last evening of the convocation seven of the district clergy spoke briefly on the results of the Bishops' Crusade.

## Annual Service of Order of St. Michael and St. George Held in London Cathedral

### Return of Bishop of London—Installation of New Bishop of Peterborough

The Living Church News Bureau  
London, April 29, 1927

THE ANNUAL SERVICE OF THE ORDER of St. Michael and St. George was held in St. Paul's Cathedral on St. George's Day, April 23d. Each year, on this day, the members of this knightly order meet in the Cathedral, where their chapel was dedicated twenty-one years ago, and the banners of dead knights grand cross are taken down with solemn ceremony and those of newly-appointed G.C.M.G.s are affixed in their place above the stalls. The service also includes the Commemoration of the Departed and the reading of the names of knights and companions who have died during the year.

A large congregation filled the western part of the Cathedral at present in use. The members of the order assembled in the south transept, and moved in procession down the south aisle, first the companions, then the knights commanders, the king of arms, Sir Frank Swettenham, and the knights grand cross, the officers of the order in their crimson mantles, and four armorial banners borne by companions.

Advancing up the nave, the members of the order filed into the seats reserved for them on either side, the knights grand cross occupying the stalls behind the choir. The band of the Coldstream Guards, grouped below them, accompanied the processional hymn.

Bishop Montgomery, Prelate of the order, then received from the king of arms the banners of the two late knights grand cross, Lieutenant-General Sir Herbert Miles and Lord Emmott, and laid them reverently on the altar. The hymn followed, and the reading of the brief lesson by Canon Newbolt. The gentleman usher of the blue rod, Sir Reginald Antrobus, then read from the altar steps the roll of 106 members of the order whose deaths had been notified since St. George's Day last year. Their memory was honored by the playing by the band of the Dead March in *Saul*, the roll of drums echoing strangely through the Cathedral. The choir sang the Contakion of the Faithful Departed, from the liturgy of St. Chrysostom, to the familiar Kieff melody.

The knights grand cross succeeding to the vacant stalls were admiral of the fleet, Sir Cecil Burney, and Sir Louis Mallet, both of whom were unable to be present and were represented by other knights. Their banners were carried in procession down the nave to the Chapel of St. Michael and St. George, where they were affixed above their stalls. The procession of officers and knights returned to the choir, and the Prelate read the collects for St. Michael's and St. George's days and special prayers for "all this knightly brotherhood" and for the British Empire.

After the singing of the national anthem the knights and companions retired in procession to their own chapel, where from the altar the Prelate dismissed them with a final blessing.

### COMMEMORATE ATTACK ON ZEEBRUGGE AT DOVER

Other services in honor of St. George's Day were held at St. George's Chapel, Windsor, attended by the King and Queen, at the Guards Chapel, Wellington Barracks, London; and at St. George's Church, Canterbury.

The naval attack on Zeebrugge under Admiral Sir Roger Keyes, commanding the Dover Patrol, on St. George's Day, 1918, was commemorated on Sunday last at Dover. The navy, the royal marines, and the army combined with the civil authorities in celebrating the anniversary at a service at the parish church, and afterwards in a pilgrimage to the cemetery, where many naval men and royal marines, killed on board the ships during the action at Zeebrugge, were buried. Canon Elnor, rural dean, conducted the service. The Rev. C. Cameron, senior chaplain to the forces, who preached, laid stress on the fact that all those who fought in the action at Zeebrugge were volunteers.

### BISHOP OF LONDON BACK HOME

The Bishop of London is expected back from his world tour on Saturday, May 7th, and a meeting of welcome will be held in the Central Hall, Westminster, on the evening of May 30th. The Bishop of Willesden will preside, and the Bishop of London will deliver the message of his tour. In addition to this, the Rev. Stacy Waddy will introduce the fifth report in connection with the World Call from the Church Overseas. It deals with our own kinsmen throughout the dominions and colonies. The call from our people overseas will be presented in the first instance to representatives of the diocesan missionary councils at the Church House, Westminster, on May 17th. On Empire Day, May 24th, it will be presented at a meeting in the guild hall to lay people having special overseas responsibilities and interests. The report has been prepared by a special commission, and will contain a foreword by the Bishop of Salisbury, who was formerly Archbishop of Brisbane, and a closing chapter by the Bishop of St. Albans, who was for some years Bishop of Pretoria.

### S.P.G. ANNIVERSARY

The Society for the Propagation of the Gospel has been observing its 226th anniversary during the past week. Mass meetings were held at the Albert Hall on Wednesday and Thursday evenings, and these are to be continued this (Friday) evening and tomorrow. At the first meeting the general subject was the Non-Christian World and Medical Missions. The second was concerned with our own people overseas, a very important side of

the society's work being to provide for the religious needs of emigrants and settlers in Western Canada and throughout the Empire. The meetings tonight and tomorrow will be taken up with a birthday pageant, which has been framed to illustrate the condition of the world before Christ, and the effect among the nations of the coming and extension of the Kingdom of God. Missionaries of two centuries ago and martyrs who suffered for their faith since the S.P.G. was founded will figure in the pageant, which is entitled *The Call of the World*. Dr. Thomas Bray, who in 1701 presented to William III the petition which resulted in the grant of the royal charter of the society, will be represented in a scene illustrating the inaugural meeting of the S.P.G. at Lambeth Palace on June 27th in that year, when he presented the charter to Dr. Tenison, Archbishop of Canterbury. The pageant has been devised by Henry Millar, who will direct it, and the Rev. W. H. Barnes has written the words.

An impressive service was held on Wednesday morning, the opening day of the S.P.G. anniversary, in Westminster Abbey. A train of bishops, scarlet-robed, passed through the choir, and took their places in the sanctuary for the society's annual Eucharist. The Archbishop of Canterbury was the celebrant, and a masterly sermon was preached by the Indian Bishop of Dornakal, in excellent English.

### INSTALL NEW BISHOP OF PETERBOROUGH

On Saturday last, St. George's Day, in the Cathedral, the Rt. Rev. C. M. Blagden, formerly rector of Rugby and Archdeacon of Coventry, was enthroned as Bishop of Peterborough. The ceremony of installation was performed by the Archdeacon of Canterbury. The large congregation included the lords-lieutenant of the counties of Northamptonshire and Rutland, and the mayors of Peterborough, Northampton, and neighboring towns.

The Bishop, addressing the congregation, said that on St. George's Day Englishmen reverently thought of all that for which the name of England stood, and consecrated their pride, their hope, and their fears for the life of the nation. They must never forget that the history of England was the history of the Church, and that the fortunes of the two were linked intimately together. If a demoralized England reflected an unfaithful Church, so a Church loyal to its mission, possessed of a living faith and ideals of holiness, meant an England worth living and dying for.

### PLAN CENTRAL CHURCH HOUSE FOR LONDON YOUTH

A scheme is being actively promoted, under the patronage of the Bishop of London and his three suffragans, to make St. Margaret's rectory, in Ironmonger Lane, off Cheapside, a central church house for the youth of London. The rectory is built on the site of the former church of St. Olave, Jewry, the tower of which still stands and forms part of the house. The rectory which has been acquired is a commodious building, but before it can be utilized considerable alterations must be carried out. It will have to be redecorated, electric light fitted, and telephonic and other facilities installed, and it must be furnished. The total expenditure for the necessary alterations is expected to reach not more than £750. The new central Church house, as it is proposed to be called, will, it is hoped, become the center for all the work to foster the religious life of the boys and girls of the Church of England in London. It will provide ac-



commodation for much of the organization of the London division of the Church Lads' Brigade, numbering about 4,000 boys, and for the various fellowships, clubs, and camp movements, which deal with both boys and girls. One object will be to link up these organizations with the work of the Sunday schools, which serve over 160,000 children. It is felt very strongly that it is imperative to have one center for all the work affecting the religious life of London boys and girls.

St. Margaret's rectory was formerly occupied by Prebendary A. J. Ingram, who was rector of St. Margaret's, Lothbury, with its attached parishes, for nearly forty years. He resigned in 1921, and the Bishop of Stepney, the Rt. Rev. H. Mosley, was appointed rector in his stead. His lordship has not, however, used the rectory, which has stood vacant all that time.

#### LETTER ON REVISED PRAYER BOOK

The following significant letter appeared in yesterday's *Times*, signed by Prebendary Mackay, of All Saints', Margaret Street, and the Rev. H. Ross, of St. Alban's, Holborn:

"Sir:—We fear that the impression may have been conveyed that all Anglo-Catholic priests and laity are prepared to accept and loyally abide by the Revised Prayer Book. Without entering into detail, we write to say that we could not accept the proposed restrictions on our methods of work. These methods have been built up over a long period of years with at least the tolerance of our Bishop, and we are profoundly convinced that they cannot be abandoned without grave harm to souls committed to our charge."

The appointments to the new bishoprics of Guildford and Portsmouth may be expected shortly, for, in the *London Gazette* of Tuesday last, the orders in council declaring the foundation of those sees were published. There also appeared in the same issue an order in Council declaring that the bishopric of Newcastle will become vacant on August 1st, owing to the resignation of the Bishop, the Rt. Rev. Herbert Louis Wild, D.D., by reason of ill-health.

#### ANNIVERSARY OF ARCHBISHOP OF YORK

The Archbishop of York, the Rt. Hon. and Most Rev. Cosmo Gordon Lang, D.D., was consecrated Bishop-Suffragan of Stepney on SS. Philip and James Day, 1901, in St. Paul's Cathedral, of which he was also a Canon-residentiary. He thus completes on Sunday next his 26th year in episcopal orders. GEORGE PARSONS.

#### BISHOP GILMAN SPEAKS AT ALBANY AUXILIARY MEETING

TROY, N. Y.—Four hundred women attended the annual meeting of the Albany diocesan branch of the Woman's Auxiliary, held in St. Paul's Church, Troy, April 27th and 28th. On the opening evening there was a service in St. Paul's Church at which the Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, was the speaker. Bishop Gilman gave a clear statement of the political disturbance in China, and at the service the next day described the work and influence of the Church's China mission, portraying its problems and outlook and making an appeal for its support. The offering of the evening service, in addition to personal pledges of \$250, was given to Bishop Gilman. The Rev. H. C. Ackerman, rector of St. Paul's Church, celebrated at the corporate Communion on Wednesday morning, assisted by the Rev. Dr. H. R. Freeman.

The Rt. Rev. Richard Henry Nelson, D.D., Bishop of Albany, and a number of the clergy also attended the services.

## St. George's Society and Other Canadian Patriotic Groups Hold Celebration

### Centennial of St. John's Church, Peterborough—Lay Leader Dies at Toronto

The Living Church News Bureau  
Toronto, April 28, 1927

SOME FOUR HUNDRED STRONG, AND WITH their number augmented by representatives of the Sons of England and the Army and Navy Veterans' Associations, the members of the Toronto St. George's Society last Sunday evening marched to St. James' Cathedral, the occasion being the annual service of the society. When they entered the Cathedral to the strains of the processional hymn, every available seat, with the exception of the reserved pews, had been taken. The congregation is said to be a record for this occasion. Prior to the commencement of the service, the four standard bearers placed their respective flags in the sanctuary, from whence they were taken at the close of the service. The army and navy veterans' band led the procession to the south door of the Cathedral. The Rev. C. Ensor Sharp, chaplain of the Society of St. George, preached the sermon.

#### CENTENNIAL OF ST. JOHN'S, PETERBOROUGH

The centenary celebrations of St. John's Church, Peterborough, are to be held in June. In 1827, the Rev. Samuel Armour came to Peterborough as first resident missionary, and also had charge of the public school. Regular services were commenced in the old log school house in June, 1827. During the previous eight years, occasional services were held by the missionary from Millbrook and also by the incumbent of Cobourg.

In preparation for the centenary, the parish house of St. John's has been extended and repaired at a cost of over \$17,000, new matting has been put on the floor of the church, and several memorial tablets erected. An anthem has been specially prepared by the organist, Mr. Frederick G. Mann, entitled, Let Us Give Thanks.

#### NEW ANGLICAN THEOLOGICAL COLLEGE, VANCOUVER

The first sod for the new Anglican Theological College in connection with the University of British Columbia was turned by His Excellency, Viscount Willingdon, Governor-General. The new college will be erected at a cost of \$120,000.

#### PROMINENT LAYMAN DIES

David Kemp, for more than forty years a faithful servant of the Toronto diocesan synod, died at his home, 110 Howard Park Avenue, in his ninety-first year. In his capacity as secretary-treasurer of the synod, Mr. Kemp never failed to attend an annual synod meeting. For the past few years he had been acting as an advisory clerk, but he retained his seat within the enclosed section at the hall in which the synod meets, and his striking figure was familiar to most delegates.

#### NEW PASSIONTIDE CANTATA

On Maundy Thursday, the new cantata, *The Last Supper and Gethsemane*, by Magistrate James Edmund Jones, was given its first rendering by the choir of St. Clement's Church, North Toronto, under the direction of Campion H. Smith. The simple devotional music was most

reverently sung, the solo voices all being members of the choir.

#### NEWS NOTES

The Rev. J. Macqueen Baldwin, who had devoted more than thirty years of his life to missionary work in Japan, died at the family residence, Toronto, following a prolonged illness.

By a decision made by the general vestry, the spire of Christ Church Cathedral, Montreal, which rises 240 feet above the ground, will be taken down. This spire was built over seventy years ago.

The Rev. H. A. Powell, M. A., of Trinity College, Cambridge, who had been in Toronto for some months, died in the Toronto General Hospital in his fiftieth year. Mr. Powell was seized with a paralytic stroke while preaching at St. Augustine's Church. He was removed to the hospital and never regained consciousness.

Mrs. Wright, wife of the rector of All Saints' Church, Whitby, died after a lingering illness. She was a daughter of Rural Dean William Forster, Erindale, and came to Whitby eight years ago with her husband, the Rev. T. G. A. Wright, who had been a professor in history in the Western University, London.

The Rev. J. H. H. Coleman, rural dean and vicar of St. Mary Magdalene Church, Napanee, has been appointed rector of St. Paul's, Kingston, in succession to the late Canon Fitzgerald. He will assume duties there on June 1st.

At St. James' Church, Halifax, a brass cross, the gift of Mr. Guilloid in memory of his wife, was dedicated by His Grace, the Archbishop.

St. James' Church, Vancouver, is planning a clergy house at a cost of about \$15,000, the construction of which is to begin at once.

The Woman's Auxiliary at Lac du Bonnet, in the diocese of Moosonee, has procured a beautiful portable silver font for the use of their prayer partner, the Rev. L. Garrett, in his mission at Trout Lake. The font has been given to the Bishop to be taken in with him this summer.

#### CAMPAIGN IN ST. MARK'S CHURCH, TOLEDO

TOLEDO, OHIO—Easter Day at St. Mark's Church, Toledo, saw the partial culmination of a campaign to secure \$200,000 as a fund with which to pay off the remaining debt on the church and to build a new parish house. The organization of the campaign, which began on Palm Sunday and which was called St. Mark's achievement fund, was under the direction of C. C. Smith and T. P. Goodbody.

At the 11 o'clock service on Easter Day, the senior warden of the parish reported to the rector, the Rev. Eugene S. Pearce, and to the congregation that over \$152,000 had been raised in cash and pledges, while there were still about three hundred prospects to be seen. Through the gift of Mrs. L. S. Baumgardner and a few legacies, the old debt on the church will be reduced to \$8,522.64 by September 1st. This balance will be entirely wiped out from the first money obtained from the fund. The balance of the fund will be used in building and equipping the new parish house.



## Bishop Manning Pays Tribute to Nation's Navy at Service in New York Cathedral

St. Barnabas' House Dedicated—Anniversary of St. Mary's Church, Mott Haven

The Living Church News Bureau  
New York, May 7, 1927

ABOUT 500 OFFICERS AND MEN FROM THE fleet anchored in the Hudson attended the 11 o'clock service at the Cathedral last Sunday morning. The visitors were welcomed by Bishop Manning, who paid tribute to the nation's navy and congratulated those who are giving themselves in its service. In his sermon, addressing himself especially to the sailors, the Bishop enumerated what he termed to be four essentials of true Christian manhood. These were mentioned and described as honesty and sincerity, courage, kindness and readiness to help others, and faith in God. Following the address of the Bishop, Captain C. H. Dickins, chief navy chaplain, spoke on religion in the navy, mentioning especially the manifestation of Christian unity that is presented there.

### TWENTY YEARS AGO TODAY

In its column, Twenty Years Ago Today, the *Herald-Tribune* states that the diocese of New York had its fifth annual meeting on the preceding day. The theme of the addresses and reports was—How Long Will It Take To Complete the Cathedral? No one ventured even a guess in answer. Another newspaper gives a more satisfactory report. In the *Evening Post* of yesterday appears a picture taken from the dome of the Cathedral looking west over the nave and showing the completed arches of the south aisle and of the clerestory windows. The picture is titled: An Anniversary at St. John's. Two years ago today, May 6, 1925, work on the stately arches of the Cathedral was resumed after a several years' let-up.

### DEDICATION SERVICE AT ST. BARNABAS HOUSE

Thursday afternoon, April 28th, St. Barnabas' House, temporary shelter for destitute women and children, maintained by the New York City Mission Society, at 304-308 Mulberry Street, was the scene of a dedication service, when the Rt. Rev. William T. Manning, D.D., Bishop of New York, and president of the organization, officiated at a service of dedication of improvements and new features made possible through the gifts of Elizabeth Curtis and Edwin Gould. About a hundred clergy, lay, and social workers of the city attended.

In dedicating the new features which represent a response to present-day demands put upon an institution unique among houses of refuge, Bishop Manning called attention to the fact that "since 1864 the House has been maintained as a temporary shelter for women and children whom misfortune or ill usage have cast adrift."

Recalling the history of St. Barnabas' House, the Bishop stated that "it has the distinction of being the only place in this city except the Municipal Lodging House where penniless women of any race and creed can come with their children and find care and shelter."

Comparing a similar gift by the late John Jacob Astor, made in 1877 for the enlarging of the House and the installation of the chapel, with those made re-

cently by Mr. Gould and Miss Curtis, the Bishop stated:

"The greatest need of this world is the spirit of love, sympathy, and human kindness. In St. Barnabas' House and in the whole work of the City Mission Society we see the expression of this spirit, ministering to all, whatever their faith, giving help and cheer to those who most need it, with no thought of return but the good accomplished."

Following the Bishop, the Rev. Ernest Sunderland, D.D., superintendent of the society, stated that "the enlarging and new equipment represent a move toward the goal which the Board for some time has had in mind for the new shelter."

"The purchase of the additional house by the Board and the new equipment made possible through the gifts, represent an expenditure of over \$50,000.

"It is our hope that we may be able to secure an added income of \$12,000 a year to help use the improved house to its full capacity. During recent months we have been turning away on an average of thirty women and children who have had to be referred to other temporary quarters in private homes."

At present, according to Mrs. Bradley, headworker of the House, 113 women and children are housed in the House each night. Last year 1,505 women and children were given shelter.

### NEW YORK SCHEDULE OF CHURCH ARMY CRUSADERS

The group of Church Army Crusaders from England who, under the local direction of Captain Mountford, are to conduct a series of campaigns during the summer, has announced its schedule of engagements in and around New York from May 21st through the 27th. On Saturday the 21st at 7:30, thirty crusaders will hold a meeting in Union Square. On Sunday some of their engagements are as follows: 4 o'clock at St. Thomas' Church; 5:15 at the site of the new Church of the Heavenly Rest; 8 at Grace Church and at the Heavenly Rest. They will conduct the noon-hour services, week of the 23d, Tuesday through Friday, at Grace Church; and similar services at St. Thomas' on Wednesday and Friday. The occasion likely to create most interest will be the service at the outdoor pulpit on the Cathedral grounds at 2:30 on Ascension Day when thirty of these evangelists will receive their commissions and blessing from the Bishop of New York. Two motor mission vans also will be dedicated at that time. The summer work of the Church Army Crusaders will take them into rural parts of this diocese and into Vermont, Rhode Island, dioceses of Long Island, Central New York, and Albany.

### MEMORIAL SCREENS AT THE TRANSFIGURATION

Two carved oak screens have been presented to the Church of the Transfiguration in memory of the late Elijah P. Smith who had been, prior to his death last August, a communicant of that parish for over sixty years, and for a long term, its senior warden. One screen will be placed across the entire west end of the nave; it is designed from the rood screen in the old church on the estate of Lord Shaftesbury in Winbourne, St. Giles, England. The second screen will stand parallel with the other and will serve to separate

the chantry from the aisle or vestibule used by all who enter the church, thus insuring quiet and privacy for the chantry. The screens will be similar in treatment to the choir screen in St. Edward's Church at Leeds, England. The memorial is a gift to the church from relatives of the late senior warden.

### ANNIVERSARY AT ST. MARY'S, MOTT HAVEN

Many parishes have occasion to observe some anniversary in the history of their work in the month of May. Among them of this year is St. Mary's Church, Mott Haven. On Ascension Day the seventy-first anniversary of the laying of the first cornerstone will be observed. The preacher at the festival at 8:15 will be the Rev. Joseph Reynolds, the priest who served the parish in its longest pastorate, from 1889 to 1902. It is hoped that this notice will reach the attention of some who received the ministrations of the Rev. Mr. Reynolds. The present rector, the Rev. Frank R. Jones, is desirous that this anniversary be the occasion for the return to St. Mary's of the many of its former parishioners who have since removed from its neighborhood.

### CATHOLIC CONFERENCE AT KINGSTON

A Catholic conference, under the auspices of the Catholic Congress committee, will be held on Tuesday, May 17th, at Holy Cross Church, Kingston. The solemn High Mass will be sung at 11:30, with the Very Rev. C. C. W. Carver, Dean of Albany, as the celebrant. The preacher will be the Rev. Dr. Vernon of Philadelphia. At the afternoon session the speakers will be the Rev. Dr. McCune and the Rev. Fr. Burton, S.S.J.E.

### ANNIVERSARY OF FRANK T. HARRAT, ORGANIST

Last week mention was made\* of the anniversary of Dr. Tertius Noble as organist and choir director at St. Thomas' Church. Now another of the Church's musicians is observing a similar occasion. Frank T. Harrat, who has been organist and choir director at Intercession Chapel, Trinity parish, since May 1st, 1902, has just completed a quarter of a century of service in that capacity. Last Thursday evening he was honored by a dinner given him by the chapel congregation. Tomorrow at 4 o'clock a program of Belgian music will be rendered and the Belgian Ambassador to the United States will be present and make an address. Intercession Chapel now has the third largest congregation in the city.

### NEWS NOTES

The annual commencement service for the New York Training School for Deaconesses will be held in St. Ansgarius' Chapel at the Cathedral at 11 o'clock on the morning of Thursday, May 12th.

The annual meeting of the Guild of the Ascension will be held at Trinity Chapel at 5 o'clock, Tuesday afternoon, May 31st.

We note among the large Easter offerings that at St. Ignatius' Church the amount given was \$3,100.

On Thursday, May 10th, the new DuBois Cottage at Incarnation Home, Lake Mohegan, N. Y., will be dedicated. This is the summer home maintained by the Church of the Incarnation, the Rev. H. P. Silver, D.D., rector.

Mothers' Day will be observed tomorrow by the Seventy-first Infantry, the Seventy-first Regiment Veteran Association, and the Seventy-first Regiment Post, American Legion, by attending the afternoon service at St. Thomas' Church.

Under the direction of Mr. Lefebvre, organist and choir director at Trinity



Church, a glee club has been organized among some of the men engaged in business in that part of the city. The effort has proven very successful, resulting in a membership of nearly 150 men. It is known as the Downtown Glee Club; its first concert is being given this week Thursday at the Hotel Roosevelt.

Tomorrow at the Cathedral, at Evening, occurs the annual service of the

Girls' Friendly Society in this diocese, with the Bishop of New York as the preacher.

On Monday evening, May 9th, the fiftieth anniversary of the founding of the New York Hospital Training School for Nurses will be commemorated by a service at the Cathedral at which addresses will be made by Dr. John H. Finley and Miss Anne G. Goodrich.

HARRISON ROCKWELL.

## Adjust Lives So Fellow-Men Will Love You, Advises Bishop Lawrence

### Retiring Diocesan Receives Ovation —Boston Silent Mission Thirty-five Years Old

The Living Church News Bureau  
Boston, May 7, 1927

IF THERE IS ONE WORD I MAY LEAVE WITH you it is that you so adjust your lives from childhood and youth that as the years go on, whether you are rich or poor, you will know that those with whom you come in contact love you. You have the riches of the earth then." These were the closing words with which Bishop Lawrence addressed the assembled gathering on the occasion of the annual dinner given by the members of the Episcopalian Club to the clergy, the students of the theological school, and the lay delegates to the convention at the Copley Plaza on the evening of the 142d convention of the diocese. There was a large number present and the event took the form of a special display of continued love for and devotion to Bishop Lawrence on the occasion of the resignation of his see. That he still occupies a warm place in the hearts of the population of this large diocese was made abundantly evident by the prolonged applause which greeted him as he rose to give the address of the evening, an applause which, after much continuous handclapping, spent itself in round after round of cheering. The Bishop was supported at the high table by Bishop Slattery and the Suffragan Bishop, together with the officers of the club. The other speakers for the evening were the dean of the Theological School, and Whit- ing Williams, a sociologist of great note.

#### ANNIVERSARY OF FOUNDING OF ST. ANDREW'S SILENT MISSION

On Sunday, May 1st, the mission for deaf mutes, better known as St. Andrew's Silent Mission, observed its thirty-fifth anniversary at a service held in the parish house of Trinity Church, Boston. All present were deaf mutes. The service was conducted in the sign language by Edwin W. Frisbee, lay reader for this mission in Massachusetts. Founded by the Rev. S. Stanley Searing in St. Andrew's House in 1892, this mission started with ten communicants who were confirmed by Bishop Phillips Brooks in that year in the Church of the Good Shepherd. Of the original ten there are still three living. Mr. Searing continued to conduct this mission until his death in 1911.

#### MEETING IN CONNECTION WITH WORLD CONFERENCE ON FAITH AND ORDER

On Monday, May 2d, a luncheon discussion took place at the Boston City Club, attended by representative clergy of the several non-Roman religious bodies in the city. The subject discussed was the coming World Conference on Faith and Order at Lausanne, the special topic being "What Does Each Communion Consider

Essential?" Bishop Slattery presided, the other representatives of the Church being the Rev. Drs. E. T. Sullivan and H. B. Washburn. The general spirit displayed was one of great unanimity of thought and desire.

#### SAILORS HAVEN WOMEN'S AID HOLDS ANNUAL MEETING

The Women's Aid of the Sailors' Haven in Charlestown held its annual meeting in the home of Miss Grace Nichols, 100 Chestnut Street, on the morning of May 3d. Addresses were given by Commander Leland Jordan, Jr., United States navy, Commander Stanley V. Parker of the coast guard, and Stanton H. King, head of the Sailors' Haven.

#### MEETING OF COLLEGE CLERGY IN WORCESTER

On Thursday, April 28th, the college clergy of New England held an all day meeting at All Saints' Church, Worcester, for the discussion of mutual interests. A devotional hour was conducted by the Rev. Arthur Lee Kinsolving, of Amherst. Those present showed an increasing appreciation of the importance of college work on the part of diocesan and other authorities. One feature emphasized was the need on the part of students for guidance in the devotional life, as well as in the intellectual and moral life.

#### CHILDREN'S MITE BOX OFFERING

At the service held in the Cathedral on Saturday, April 30th, for the presentation of the children's mite box Lenten offerings, the sum received amounted to \$16,280.24. Previous to the service some \$3,040.69 had been handed in, and on Monday morning the diocesan treasurer received for the same object the sum of \$314.50. Thus the total received to date amounts to \$19,639.43, which bids fair (in view of the amount yet to be expected as based on former years) to make a very much larger sum than usual.

REGINALD H. H. BULTEEL.

#### FLOOD CONDITIONS IN ARKANSAS

LITTLE ROCK, ARK.—The annual convention of the diocese of Arkansas, which was to have been held April 27th, had to be postponed on account of the flood, and the Bishop has now called it to meet in the see city June 7th and 8th. Three churches in the diocese are under water: St. Clement's, Arkansas City, and Emmanuel, Lake Village, of which the Rt. Rev. Edwin W. Saphoré, D.D., Suffragan Bishop, is in charge; and the church at McGhee, administered by the Rev. C. C. Burke, rector of St. Andrew's, Marianna. The Red Cross has done splendid relief work, and the waters have receded far enough in the Little Rock section for some of the planters to begin farming operations.

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## Chicago Church Schools Give \$12,000; St. Luke's, Evanston, Leads Diocese

Dr. Stewart Deplores "Floral Eulogies" at Funerals—Greeks Use Woodlawn Church

The Living Church News Bureau  
Chicago, May 7, 1927

**E**IGHT EASTER RALLIES OF THE CHURCH schools were held at different centers on May Day afternoon. The reports indicate a general enthusiasm, the offerings through the Lenten mite boxes largely exceeding those of last year. The total at this writing is approximately \$12,000. Teachers, children, choirs, and acolytes from the different schools met about 4 o'clock at the appointed parish centers. It was a beautiful spring day, and the processions of the children and their friends from the parish houses into the churches were most impressive.

The city and suburban schools of course had the largest rallies and gave the most. The offering of the South Side Institute, meeting at Christ Church, Woodlawn, was \$3,000, of which St. Paul's, Kenwood, gave \$1,100. The north side schools at All Saints', gave \$2,300; and the North Shore, meeting at St. Lawrence's, Libertyville, gave just \$3,000. St. Luke's, Evanston, leading this institute and the whole diocese with more than \$1,100. The West Side Institute met at the Church of the Epiphany; the northern deanery schools at Grace, Freeport; the southern deanery, at St. Paul's, Kankakee; the Burlington suburbs at St. Paul's, Riverside; and the Fox River Valley Institute at Trinity, Wheaton.

### THE ROUND TABLE

Two excellent papers were read at the Round Table on Monday morning, May 2d, one by the Rev. H. L. Bowen, on The Visitation of the Sick, and another by the Rev. Dr. George Craig Stewart, on The Burial of the Dead. They were part of a series on The Use of the Prayer Book.

In his excellent paper Dr. Stewart referred to the many pagan customs and attitudes that still persist in the burying of the dead in this Christian land. "There still persists, for example, the heathen desire of apotheosis of the dead. A recent article on congressional funerals records the fact that we spend from \$2,000 to \$4,000 on every congressman who dies, and from \$2,500 to \$5,000 on every senator. There must be a funeral oration delivered—though no one but the family goes to hear it. Now we have set our faces like a flint against eulogies at a funeral, and yet are aware of a shade of disappointment on behalf of many a family that a few appropriate words of canonization or at least of beatification may not be pronounced.

"But if we draw the line at post-mortem eulogies, we still (at least many do) permit the wanton rhetoric of eulogy which is said with flowers. Whenever a prominent bootlegger is fortunately taken off in Chicago, we can all prognosticate the one great dominant comforting beautiful note of his burial. The flowers cost ten or twenty thousand dollars, whereat the populace marvels greatly, and the florist rubs his hands, and the gang checks up on who did or did not send them, and the sorrowing widow amid the click of cameras murmurs that Tony the Rat was

a kind husband and see how many friends he had.' I have observed, too, that even in highly respectable circles the flowers at a funeral are accepted as a measure of a man's prominence and worth, and if a clergyman sets out to change the wasteful extravagance of such vulgar floral displays on such an occasion into a helpful ministry to the needy living, he is set upon not alone by the florists, who resent the interference with their lucrative trade, but by all the sentimentalists who find on such an occasion an opportunity to wallow in emotion."

### GREEKS USE CHRIST CHURCH, WOODLAWN

It will be recalled that a little over a year ago St. Constantine's Greek Church on the south side was destroyed by fire. The congregation of St. Paul's, Kenwood, generously gave their church to the Greeks for use for some of their services, an act which was greatly appreciated at that time because of the Holy Week and Easter services. This year the congregation of Christ Church, Woodlawn, after consulting Bishop Anderson, extended the same favor. During the Greeks' Holy Week, which is our Easter Week, Christ Church was in constant use by Bishop Philaretos and his people, who were most grateful to Fr. Nitche and his congregation for their kindness.

### LOCAL BROTHERHOOD OFFICERS ELECTED

Leslie H. Allen of St. Mark's Church, Glen Ellyn, was elected president of the Chicago local assembly of the Brotherhood of St. Andrew at their annual meeting held this week, succeeding Alfred S. Hope. Other officers elected are: Elmer G. Winans, vice-president; George Lamb, secretary; and James W. Biggers, treasurer; all of Chicago.

### NEW ORGANIST AT ST. JAMES', CHICAGO

This week Leo Sowerby began his work as choirmaster and organist at St. James', Chicago, succeeding Percy De Coster. Mr. Sowerby was formerly associate organist at the large neighboring church, the Fourth Presbyterian. He is a composer of great merit, being the first winner of the American *Prix de Rome* in 1921. He has written many orchestral works which have been given by leading orchestras here and in Europe. His *Medieval Poem* for organ and orchestra was produced on April 15th and 16th by the Chicago Symphony with notable effect. His inspiration for this work was the well-known hymn from the Liturgy of St. James, Let All Mortal Flesh Keep Silence. Mr. Sowerby plans to develop a strong choir of women's voices at St. James', which hitherto has had a choir of men and boys.

### Y. P. S. HOLDS ANNUAL BALL

For some years now the Young People's Society of the diocese of Chicago have made the new Cathedral their chief objective. Last year the proceeds of their first ball at the Drake Hotel, more than \$1,800, were given to the building fund, as were the proceeds of the second ball at the Drake held on Friday evening of this week. The efforts of the young people in this diocese have meant much in stimulating interest in the Cathedral. Sylvester Lyman of St. Luke's Church, Evanston, is president of the diocesan organization.

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

May, 1927

Vol. XXI, No. 3

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### EDITORIAL COMMENT

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

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

RELIGION AND NATIONALISM  
Clarence A. Manning

THE NEW ENGLISH PRAYER BOOK  
C. H. Palmer

THE CHALLENGE OF BOLSHEVISM  
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## DR. WOOD AND DR. PATTON TO SPEAK

Dr. John W. Wood and Dr. Robert W. Patton will be the leading speakers next week at the annual meeting of the Church Club on Monday evening, and at a series of conferences of the clergy on Tuesday. Dr. Wood will tell particularly of the conditions in China and the effect upon the Church there. Dr. Patton will speak of the work of which he is a director at the American Church Institute for Negroes.

## CHICAGO CHURCH TRAINING SCHOOL

The Bishop of Chicago presented diplomas to Miss Clara E. Orwig and Miss Hildegard L. Donsing, at the annual commencement service of the Chicago Church Training School at the chapel of the Church of the Epiphany on Tuesday evening, May 3d. Miss Orwig comes from St. Mark's Church, Toledo, Ohio, and Miss Donsing from St. Mark's Church, South Milwaukee, Wis. H. B. GWYN.

## Bishop Gilman is Speaker at Woman's Auxiliary Meeting of Diocese of Washington

### Sir Henry Lunn Resumes Program —New Canon Appointed for Washington Cathedral

The Living Church News Bureau  
Washington, May 6, 1927

THE SPRING MEETING OF THE WOMAN'S Auxiliary of the diocese was held during the past week at Rockville. The Bishop of Washington was the celebrant at the service of the Holy Communion, which opened the meeting. The feature of the meeting was the address by the Rt. Rev. A. A. Gilman, D.D., Bishop of Hankow. Bishop Gilman also addressed the meeting of the men of the diocese at the diocesan house on Conditions in China and the Outlook for the Future.

Sir Henry Lunn, editor of the *Review of the Churches*, and widely known for his labors in the cause of Church unity, will deliver an address at the Cathedral on Sunday afternoon, May 8th. Sir Henry Lunn was in Washington some weeks ago, but at that time was prevented by illness from carrying out his program. His return to Washington is a source of great satisfaction to those who were disappointed during his previous visit.

The Girls' Friendly Society of the diocese of Washington observed its thirtieth anniversary during the past week. A reception was given Monday evening in the parish house in the Church of the Epiphany in honor of Miss Frances Sibley, national president of the Girls' Friendly Society. The corporate Communion of the G. F. S. was held in St. John's Church, Lafayette Square, on Sunday, May 1st, the Rev. R. L. Wolven, chaplain to the Bishop, being the celebrant.

## CATHEDRAL ARCHITECT TO LECTURE BEFORE ART AND ARCHAEOLOGY LEAGUE

The Art and Archaeology League of Washington has been issued invitations for a special meeting as guests of the national Cathedral school for girls in Whitby Hall, on Saturday afternoon, May 7th.

Philip Eubert Frohman, resident partner of Frohman, Robb & Little, the architects of Washington Cathedral, will give an illustrated lecture on The Architecture of the Cathedral and the Revival of a Lost Art.

Following the lecture, Mr. Frohman will conduct a tour for the members and their friends through the Cathedral close, affording them an opportunity to visit the new construction work including the two Norman chapels in the crypt and the building of the crossing which is now going forward on the main floor of the edifice. The tour will also include a visit to the Bishop's garden where significant developments in the landscape program are being made by All Hallows Guild, a branch of the National Cathedral Association.

Organized eight years ago, the local Art and Archaeology League is a branch of the Archaeological Society, founded by the late Mitchell Carroll.

## NEW CANON AT WASHINGTON CATHEDRAL

The Bishop of Washington has announced that the Rev. Arthur B. Rudd has been added to the staff of Washington Cathedral as Canon, with special duties as field representative of the National Cathedral Association.

The Rev. Mr. Rudd comes from Emmanuel Church, Newport, R. I., where he recently resigned his rectorship to take up work for Washington Cathedral. He has already begun his duties at the Cathedral and is at present in New York, where he will visit a number of cities in the interest of the National Cathedral Association. This tour will include Albany, Schenectady, Troy, Utica, Rome, Oswego, Watertown, Syracuse, Elmira, and Auburn.

Canon Rudd follows Church architecture as his avocation. He has designed several church buildings, reredoses, and altars during his career in the ministry. During the World War, Canon Rudd saw service in Russia and in France. In 1916 he resigned his parish at Grace Church, Elmira, N. Y., where he had been for fourteen years, to become a special assistant to the Ambassador of the United States, David B. Francis, at Petrograd. He served a year in Russia and Siberia, doing war relief work. When America entered the war, he returned home via Vladivostok, Japan, and Honolulu and worked for a year as a speaker for the Atlantic division of the American Red Cross. After this he spent eight months as chaplain with the American forces in France.

## TOC H LAMP DEDICATED

Among the many notable ceremonies that have taken place at Washington Cathedral, none has surpassed in beauty and impressiveness the service on Wednesday evening, April 20th, when with symbolic ritual the Lamp of Maintenance of the pioneer Washington branch of Toc H was lighted for the first time in the United States, and dedicated by Bishop Freeman at the altar of Bethlehem Chapel.

The service was conducted by the Rev. Hugh F. Sawbridge, padre of the Toc H branch in Leicester, England, assisted by Coleman Jennings, jobmaster of the local

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branch, Eddie Steffie, branch secretary, and Herman L. Pritchard, warden. After the lights in the chapel were extinguished, Craig Wylie, the first Washington member of Toc H, lighted the bronze catacomb lamp from an altar candle. Tapers which the local Toc H members carried were then lighted in turn. The lamp was given in memory of the late Col. William Hopkins and First Lieut. James Herron Hopkins and all the "elder brethren."

The Bishop of Washington in speaking declared that this new movement had in it great possibilities to develop in our youth

the sense of their Christian obligations and was designed to conserve the higher things of our civilization.

Ramsay MacDonald, former Premier of Great Britain, followed in an address expressing his deep interest in this new movement that already has over 200 branches in England and twenty or more in Australia, and now has three in the United States. Mr. MacDonald is president of one of the English branches. The British Ambassador, Sir Esme Howard, was also present.

RAYMOND L. WOLVEN.

## Historical Service to Be Held at Future Cathedral Site in Pennsylvania

### Student Vestry Helps University Rector—Smallest Unendowed Church in Diocese

The Living Church News Bureau  
Philadelphia, May 7, 1927

THE FIRST RELIGIOUS SERVICES AND THE first considerable gathering at the new hundred-acre Cathedral site in Upper Roxborough, will be on Diocesan Day, Saturday, May 21st, when the Church Club, the Cathedral League, and the Commission on Church schools will join Bishop Garland in making a gathering that will be historic.

The Church Club annual spring outing has been combined with the annual outdoor meeting of Church schools, and the Cathedral League adds its participation by making its first corporate visit at the same time. The schools will keep it as Liberia Day, bringing their handwork to the Church house before the day, and the Rev. E. L. Haines, former missionary to Liberia, will tell stories. Bishop Garland will conduct a service at 3:30, and plans for development of a huge diocesan center are to be outlined.

#### STUDENT VESTRY AT TRANSFIGURATION CHAPEL

Nine dioceses of the Church are represented on the student vestry of the Chapel of the Transfiguration, Philadelphia, that supports the Rev. John R. Hart, Jr., in his work among the students of the University of Pennsylvania. In addition to being active in all lines of Christian work at the university, most of the group are leaders in various athletic and campus activities. The chairman of the vestry is Foster Sanford, Jr., of Newark, varsity pitcher and football player, son of the athletic director of Rutgers; and William J. Sims, of New York, is accounting warden, varsity football squad.

At present about forty undergraduates serve as assistant directors in community work which the chapel is doing among hundreds of children whose homes are in the vicinity of the university. Some sixty discussion groups, and a large work at the Christian Association are among the activities of the Rev. Mr. Hart.

#### SMALLEST SELF-SUPPORTING CHURCH IN DIOCESE

The Church of the Annunciation, reporting ninety-three communicants, has some claim to be the smallest unendowed, self-supporting congregation in the diocese. Since last May they have installed electric lights in the church, and renovated it inside and out; installed a new Estey pipe

organ; cleared off a \$7,000 mortgage; secured four new sets of Mass vestments, two new copes, two banners, two new albs with apparels for the seasons; a new sanctuary lamp; set of cruets; full supply of black and red cassocks for their many servers, with plain and festal cottas. In response to an inquiry, the Rev. Carl I. Shoemaker, rector, adds that all debts are paid, and their apportionment oversubscribed.

#### NEWS NOTES

The Protestant Episcopal Sextons Association will hold its twenty-third annual meeting Tuesday at the Chapel of the Mediator, Bishop Garland being the principal speaker.

The Rev. Artley B. Parson speaks on Liberia at Wednesday's meeting of the foreign committee of the Woman's Auxiliary.

Sir Henry Lunn's visit in the interest of unity will be featured by a luncheon of the Federation of Churches on Monday.

Interesting publications circulated at the diocesan convention included *The City Missionary*, twenty-eight pages, and the annual report of the department of religious education, in its monthly *Bulletin*. This features the service rendered by room 30 in Church House, where the Rev. Frederick E. Seymour, director, and his force, are at home. Each of the six commissions makes a condensed report.

CHARLES JARVIS HARRIMAN.

#### HOWE SCHOOL DEVELOPMENTS

HOWE, IND.—Continuing its plans of development, Howe School is erecting its third new building this spring. Four years ago all of the old buildings were practically rebuilt and refurnished with new plumbing, showers, lavatories, etc. Then the new building program was inaugurated. One new building every year is the present plan.

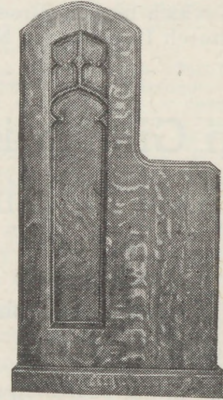
Two years ago White Hall, named in memory of Bishop White, was erected to accommodate the Lower School, which had outgrown its old quarters. Last year the Administration Building was completed, providing modern quarters for all of the offices and the quartermaster, besides furnishing comfortable homes for married masters. This summer a new, modern power house is under construction. This building will be occupied by the central heating plant, the large centrifugal pumps, and the electric generators.

In the near future the school will need a library building. The alumni are busy raising funds for a natatorium, to be a memorial to the Howe men who gave their lives in the World War.

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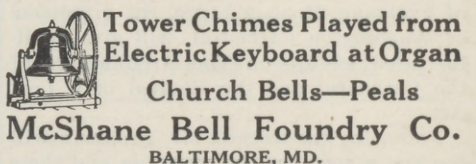
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## Grace Parish, Brooklyn, Gives \$100,000 at Special Offering for Endowment Fund

### Fool of God Presented By Young People—Anniversary of Colonial Parishes

The Living Church News Bureau  
Brooklyn, May 5, 1927

THE CELEBRATION OF THE ANNIVERSARY of Grace Church, Brooklyn Heights, began the second Sunday after Easter. At the morning service the rector, the Rev. George Parkin Atwater, D.D., preached a historical sermon on the parish's eighty years. At this service a special offering was made for the endowment fund of the parish, and \$100,000 was presented for this purpose. It is believed that with this addition to the capital, the future of Grace Church is as secure as anything human can be. On the same day, at Evensong, special recognition was given to the long and efficient service of the organist and choirmaster, Frank Wright, Mus.Bac., who has served the parish for thirty years; and to the faithful service of the sexton, William J. Robertson, for nearly thirty-one years.

On Wednesday evening, after a brief service, there were congratulatory addresses by three of the senior clergy of the diocese, the Rev. Dr. J. Clarence Jones, rector of St. Mary's Church; the Rev. Dr. St. Clair Hester, rector of the Church of the Messiah; and the Rev. Dr. Robert Rogers, rector of the Church of the Good Shepherd. The Presiding Bishop, the Most Rev. John Gardner Murray, D.D., made an address on behalf of the National Council. On Friday night there will be a reception at the rectory. Next Sunday the octave of commemoration will be concluded.

Grace Church has always been one of the strong parishes of the diocese, able and willing to help generously in diocesan and general enterprises. Its missionary gifts have been large and frequent. Among its rectors have been such eminent Churchmen as Eugene Augustus Hoffman, afterward dean of General Theological Seminary; Benjamin H. Paddock, later Bishop of Massachusetts; Chauncey B. Brewster, now for nearly thirty years Bishop of Connecticut; Frederick Burgess, afterward Bishop of Long Island; and Charles F. J. Wrigley, a prominent figure in many sessions of the General Convention.

#### THE FOOL OF GOD

The Fool of God, a religious drama of the life of St. Francis of Assisi, was presented by young people of the diocese, under the auspices of the diocesan board of religious education, in the opera house of the Brooklyn Academy of Music last Monday evening, May 2d. The play was written by two of our own young people, Miss Miriam Denness Cooper, parish worker of Grace Church and daughter of the Rev. J. W. D. Cooper of Geneseo, N. Y., and Parker Crosby Webb, a student of the General Seminary and son of a clergyman of this diocese. Bishop Stires spoke a foreword.

#### ANNIVERSARY OF COLONIAL PARISHES

The 225th anniversary of the four colonial parishes was celebrated by a diocesan service of thanksgiving in Grace Church, Jamaica, Tuesday evening, May 3d. The Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, presided and made the first address. The rectors of the four parishes,

the Rev. Rockland Tyng Homans, of Grace Church, Jamaica; the Rev. George F. Taylor, of St. George's Church, Flushing; the Rev. Edward M. McGuffey, of St. James' Church, New Town (Elmhurst); and the Rev. John S. Haight, of St. George's Church, Hempstead, each had part in the service. An address was made by the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, R. I., on behalf of the Society for the Propagation of the Gospel in Foreign Parts, and the offering of the congregation was sent to this society in London, whose first corporate act was the sending of a missionary to Jamaica.

Bishop Lloyd, Suffragan of New York, spoke on behalf of the National Council, and the Most Rev. John Gardner Murray, D.D., Presiding Bishop, gave a missionary address, emphasizing the responsibility of the American Church to carry on to others the benefits it had received in early days through devoted missionaries.


Preceding the service there was a dinner in Grace Memorial House, at which Bishop Stires was toastmaster, and the senior wardens of the four parishes made brief speeches.

Each of the four churches had also its own parochial celebration of the anniversary. That in Jamaica included a historical pageant Thursday evening.

#### NEWS ITEMS

Christ Church, Bay Ridge, Brooklyn, has made a contract for a three manual organ,

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Several memorial gifts, including three beautiful paintings for the panels of the reredos, were dedicated in St. Bartholomew's Church, Brooklyn, on Easter Day.

The thirty-six children who live in the children's cottages of the Church Charity Foundation, at Sayville, L. I., gave \$133.42 in their mite boxes in the missionary Easter offering in St. Ann's Church, Sayville. Nearly all this money was earned by these boys and girls by doing extra work during Lent, and was freely given as their Easter offering. CHAS. HENRY WEBB.

#### CHINA EVACUATION CONTINUES

NEW YORK—A cable from Shanghai to the Department of Missions May 5th, gives the following information:

Prof. H. F. MacNair of St. John's Uni-



ST. JAMES' CHURCH, TEXARKANA, TEX.

versity and T. J. Eastman of St. John's Middle School, Shanghai, sailed for the United States via Europe on May 3d and May 7th, respectively. Professor MacNair has accepted a post at the University of Washington for the academic year 1927-1928. H. A. Matsinger and Miss L. B. Pingree, both of the diocese of Anking, have been transferred to Manila. Their address will be: care of Bishop Mosher, 567 Calle Isaac Peral, Manila. Mrs. E. J. Lee and children, of the diocese of Anking, and Prof. W. M. Porterfield and family, of St. John's University, Shanghai, sailed from Shanghai May 7th on the *President Jefferson*, due in Seattle May 23d. The Rev. A. M. Sherman and family will leave Shanghai shortly for the United States, via Europe. They expect to reach America from Europe in September.

A cable from Tokyo says that Miss Margaret Roberts of the diocese of Hankow, who has been transferred to St. Margaret's School, Tokyo, has reached Tokyo safely from Seoul, Korea, where she spent a few weeks after a hurried departure from Peking early in April.

Bishop Roots, T. J. Hollander, Dr. Wakefield, and John Littell still remain in Hankow. They are the only members of our mission staff who have not as yet been removed from the interior of the country to Shanghai or some other point where they may be considered entirely safe.

#### CHURCH IN TEXARKANA SERVES TWO STATES

TEXARKANA, TEX.—St. James' Church, Texarkana, the Rev. A. William Sidders, rector, stands just a few feet from the state line of Texas and Arkansas, and serves the people of both states. The church and all its property is in Texas and in the diocese of Dallas. The location was chosen because so many of the congregation live in Arkansas, and by placing the church near the state line it took care of any division that might arise. Formerly, there were two churches, one in each state, but the Bishops of Arkansas and Dallas decided this was unwise, so the congregations united in the Texas church.

The present structure is a frame building that has been in use thirty-five years and is now totally inadequate for the needs of the congregation. It was proposed originally to build a new church, but a

great deal of sentiment was found to exist for the old church, and as it is in good condition, it was decided to remodel it instead. The remodeling will cost \$40,000, which has already been pledged, and it is expected that the building will be completed some time in September. The congregation, at present, is worshipping in the parish house.

#### PRESIDING BISHOP TO ATTEND SYNOD

SEATTLE, WASH.—The Presiding Bishop of the Church, the Archbishop of British Columbia, and ten other bishops have already signified their intention of being present at the synod of the province of the Pacific, which will be held at Trinity Church, Seattle, May 17th to 22d. The Rt. Rev. L. C. Sanford, D.D., is the president of the synod and will preside at the great mass meeting on Friday evening, when the other speakers will be the Most Rev. John G. Murray, the Most Rev. A. U. DePencier, and the Rt. Rev. E. L. Parsons, Bishop of California. The Rev. C. S. Mook, rector of the parish, is chairman of the general committee. A reception to Bishop and Mrs. Murray is to be held at the palatial Olympic Hotel; the mass meeting will be held at the Shrine auditorium, and the various large churches of the city are at the disposal of the synod for sectional meetings, which will include those of the

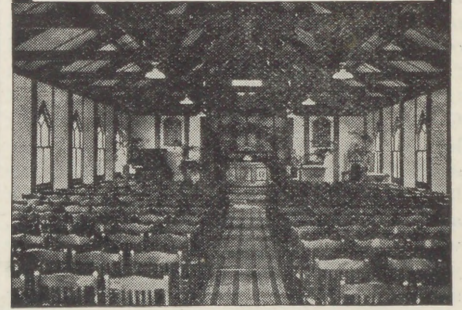
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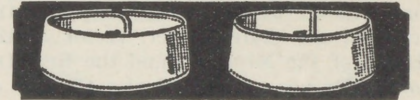
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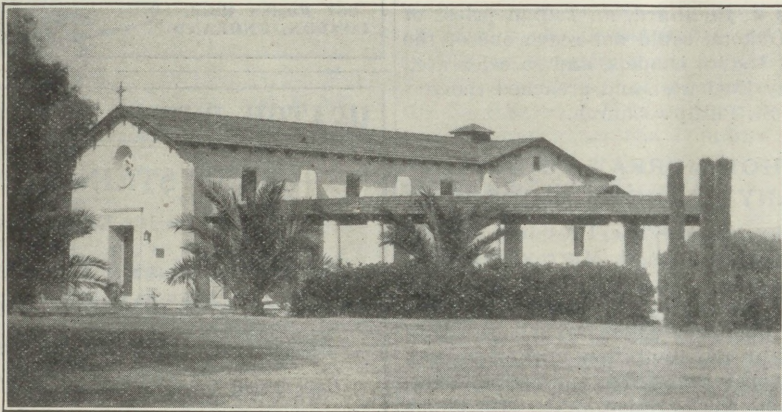
**M. P. MÖLLER, Hagerstown, Maryland**



Woman's Auxiliary, Daughters of the King, Girls' Friendly Society, and Young People's Fellowship. A conference of student pastors is also being arranged, as well as conferences on Christian healing, religious education, and Bible study. Miss Emily C. Tillotson and Miss Mabel Lee Cooper, of New York, will be among the speakers.

**NEW CHURCH IN CALIFORNIA**

ALHAMBRA, CALIF.—A new church has just been completed at Alhambra, near Los Angeles. It is on the ground owned by the Church Home for the Aged, and will serve the occupants of the Home and the people living in the neighborhood. The funds for its erection were given by an anonymous donor, the only conditions being that the church should be a memorial



CHURCH OF SS. SIMON AND JUDE  
Bishop Kip Memorial, Alhambra, Calif.

to Bishop Kip, the first Bishop of California, and that it should be called the Church of SS. Simon and Jude. Bishop Kip was consecrated in 1853 on the feast of SS. Simon and Jude.

This is the first memorial to the Bishop in this portion of the state, and the second in the entire state, the other being a church at Berkeley, across the bay from San Francisco.

**MEETING OF NATIONAL COMMISSION ON EVANGELISM**

HARRISON, N. Y. —A meeting of the National Commission on Evangelism was held at the home of Mr. and Mrs. Samuel Thorne, Harrison, N. Y., on April 27th and 28th.

The Rt. Rev. Thomas Campbell Darst, D.D., Bishop of East Carolina, announced the resignation of the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, and of Mr. Davidson, and the appointment by the Presiding Bishop of the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, to take the place of Bishop Johnson. Bishop Johnson was requested to continue as chairman of the committee on schools of the prophets and as consultant to the National Commission. The commission nominated F. C. Morehouse, editor of THE LIVING CHURCH, to the Presiding Bishop to fill the vacancy among the lay members.

The executive leadership of the commission was the first thing to be considered at the meeting. Bishop Darst had been released from his diocese for the purpose of leading the active work of the Bishops' Crusade. The follow-up work of the Crusade, being as important as the Crusade itself, calls for the continued leadership of the Bishop. The commission petitioned the National Council that in cooperation with the diocese of East Carolina he might be released from diocesan work to continue as executive chairman for the

rest of this triennium and for the following three years.

An appraisal of the Crusade revealed the fact that the movement proved a success quite beyond all hopes, and attention will now be given to the development of evangelism in the various parishes. A delegation from the executive board of the Woman's Auxiliary gave an encouraging report on the attitude and activity of women in relation to the Crusade.

**BISHOP BRENT SPEAKS ON CHINA**

ROCHESTER, N. Y.—"America must be content to take the teachings of her Christ to China without exploiting the Chinese people financially," said the Rt. Rev. Charles H. Brent, D.D., Bishop of Western

New York, at a service of confirmation in St. Luke's Church, Rochester, recently.

"Taken as a whole, the present situation in China is the result of a considerable injustice on the part of foreigners," he added. "The time has come when the Chinese should have something to say about their own laws and country."

Bishop Brent said that the time has come when "we must change our policy," referring to the Church and her missions. He explained that by this he meant that much, if not all, the Christian effort directed by the Church in China must be given over to the Chinese, and that American missionaries who remain should for the most part labor under the direction of the native Christians. The National Council is to take up this question soon, he announced.

Bishop Brent believes that a crisis is coming in the East; that the nations of the Orient are coming to a greater self-consciousness, and that there is danger of a conflict between the West and Asia. He expressed the view that the going of Gandhi from India to China will have a tendency to solidify the East and bring greater unity.

**EASTER OFFERING OF RICHMOND CHURCH SCHOOLS**

RICHMOND, VA.—The sum of \$8,875.13 was announced as the total of the jubilee year mite box offering of the Richmond Church schools at the mass meeting held in Grace and Holy Trinity Church, Richmond, the Rev. W. H. Burkhardt, D.D., rector, on Sunday afternoon, May 1st. The service was under the direction of the Rev. P. A. Arthur, rector of the Church of the Ascension and president of the Richmond clericus, with other clergy of the city taking part. The address was made by the Rev. Hugh W. Sublett, D.D.

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## BISHOPS OF YUKON AND ALASKA IN FLORIDA

JACKSONVILLE, FLA.—The Rt. Rev. Isaac O. Stringer, D.D., Bishop of the Canadian diocese of the Yukon, was a guest in Jacksonville on Sunday, May 1st, speaking at the Church of the Good Shepherd at the morning service and at St. John's Church at the night service.

Florida had the privilege of entertaining our own Bishop Rowe, of Alaska, during the early part of the winter, and a great deal of enthusiasm in the far north has been aroused down here in the far south. This is well demonstrated by the fact that a young woman from St. John's par-



### NORTH MEETS SOUTH

Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, (left), and Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, photographed on Bishop Rowe's recent visit to the south.

ish, Jacksonville, offered her services to Bishop Rowe as a nurse in the Wrangell General Hospital, and left for Alaska in the latter part of March. Word comes from Miss Irene V. Gleaton, Florida's first offering of life since Archdeacon Wylie went to Santo Domingo some nine years ago, that she has reached her new field of labor, that she is happy and most interested in her new work.

The accompanying picture shows the Bishop of the far north—the Rt. Rev. Peter Trimble Rowe, D.D., of Alaska, and a Bishop of the far south, the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, on Bishop Rowe's recent visit to this diocese.

## SCOTLAND SEEKS AID HERE FOR CATHEDRAL

HARTFORD, CONN.—The Rt. Rev. F. L. Deane, D.D., Lord Bishop of Aberdeen and Orkney, and the Rev. S. Erskine Hill, provost of St. Andrew's Cathedral, Aberdeen, Scotland, will visit Hartford, New London, and many other cities in New England and elsewhere in the fall to promote a campaign for a fund of \$1,000,000 for the restoration of St. Andrew's Cathedral as a memorial to the Rt. Rev. Samuel Seabury, D.D., the first Bishop of Connecticut and of the Church in America.

Their first visit will be in New London on Wednesday, September 20th, where they will conduct special services in St. James' Church, of which Bishop Seabury was rector for several years. On Sunday,

November 13th, they will be in Hartford and the Lord Bishop will speak at the Cathedral, being the guest of the Rt. Rev. Chauncey Bunce Brewster, D.D., Bishop of the diocese, while in the city.

The itinerary and other arrangements for their sojourn while in this country are in charge of the Rev. John Forbes Mitchell, rector of the Church of the Holy Spirit, Brooklyn, N. Y.

## INDIAN PRIEST CONDUCTS SERVICE IN DAKOTA CHURCH

DUPREE, S. D.—St. Philip's Church, Dupree, has the distinction of having its white congregation served at Easter by an Indian priest. The priest-in-charge of the parish had to meet an engagement made for him by the department of publicity, and so had to leave before the Easter service. The roads being impassable, the Rev. Thomas J. Rouillard, an Indian priest of South Dakota, could not reach one of the isolated Indian chapels, and so celebrated the Holy Eucharist and preached the sermon at St. Philip's Church.

## BISHOP MURRAY TO BE AT ALBANY CATHOLIC CONGRESS

ALBANY, N. Y.—The Presiding Bishop, the Most Rev. John G. Murray, D.D., has accepted the invitation of the Catholic Congress Committee, to attend the third annual Congress which will be held in Albany, at the invitation of Bishop Nelson, October 26th, 27th, and 28th, next. Those who were present at the Milwaukee Congress last year will recall the Presiding Bishop's presence there.

## PROVINCE OF MIDWEST PRESIDENT AND COUNCIL MEET

MISHAWAKA, IND.—The president and council of the province of the Midwest met at St. Paul's Pro-Cathedral, Mishawaka, Tuesday, April 26th. Two department meetings preceded this meeting, the department of religious education meeting Monday, April 25th, and the department of social service meeting at 9:30 Tuesday morning.

The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, was the celebrant at the Holy Communion at 7:30, the Rev. Franklin C. St. Clair, vicar of St. Ambrose's Church, Antigo, Wis., assisting.

The meeting of the president and council was opened at 11:00 A.M. with devotions, Bishop Gray presiding.

The Rev. L. B. Whittemore, of Grand Rapids, Mich., was elected to take the place of the Rev. G. P. T. Sargent, neither of whom, however, was present at the meeting.

Bishop Gray reported on deaf mute missionary work in the province, and the Rev. F. C. Smielau, who has recently been elected to this work, made his first monthly report.

The social service department appointed the Ven. Howard R. White, of South Bend, as a delegate to the conference on rural work to be held in Madison, Wis., this summer, and the Rev. Alfred L. du Domaine, of Waupaca, Wis., as a delegate to the rural conference to be held in Des Moines, which appointments were later approved by the president and council, who appointed Archdeacon Poyseor as alternate to Archdeacon White and the Rev. G. H. Hills as alternate to Fr. du Domaine.

Summer conferences were also reported on, of which there are five in this province, at Racine, Gambier, Wawasee, Hillside, and Kalamazoo.

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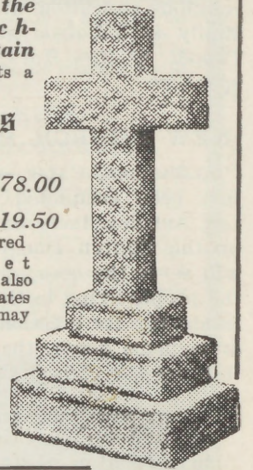
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### SOUTHERN CHURCHMAN REORGANIZED

RICHMOND, VA.—The Rev. R. Cary Montague, who for the past eight months has been acting editor of the *Southern Churchman*, has resigned that position to take effect on May 10th. There has been a reorganization of the Southern Churchman Co., which will take effect on that date, and Mr. Montague's editorship will then terminate. It has been reported that the Rev. James W. Morris, D.D., has been offered the position of editor, but he has not announced his decision in the matter. Dr. Morris has been for many years a missionary of the Church in Southern Brazil, and is a former rector of the Monumental Church, Richmond.

### BEQUEST TO TWO VIRGINIA CHURCHES

RICHMOND, VA.—The late Mrs. Nannie Friend Johnson, of Richmond, who died recently, left a bequest of \$500 to the Monumental Church, Richmond, and \$3,500 in cash and the proceeds of the sale of jewelry estimated to be worth over \$4,000, to St. Peter's Church, Port Royal. An interesting fact connected with this bequest is that Mrs. Johnson, before her marriage to Maj. W. J. Johnson of Richmond, was the widow of the Rev. William Friend, one of the early clergy of the diocese of Virginia, who became rector of St. Peter's Church, Port Royal, in 1835 when that church was being erected.

### LOUISIANA LENTEN OFFERING

NEW ORLEANS—Owing to the then threatening flood situation, which now has become a grave reality, no out-of-town delegates were present at the annual presentation service of the Lenten Offering of the Church schools of the diocese, on April 30th, at the Church of the Annunciation, New Orleans. While returns are not complete, the offering to date is \$3,177.06. St. Andrew's Church, New Orleans, received the banner for the largest increase in offerings, and Christ Church Cathedral, New Orleans, retained for the fifth successive year the banner for the largest per capita offering.

### GRECO-ANGLICAN SERVICE IN OHIO CHURCH

STUBENVILLE, OHIO—On the first Sunday of the Holy Season, the Stanton Chapter of the Ahepa Society of local Greeks attended the late Eucharist at St. Paul's Church, Steubenville, clothed in the regalia of their order. In his address, the Rev. W. M. Sidener told of the relations existing between the Greek Orthodox Church and the Anglican communion. After the service, the rector pointed out a stone embedded in the altar, brought from Mars Hill, and two Greek crosses in the mural decorations, put there to commemorate the close friendship between the great branches of the ancient and historic Church.

### MIDWEST PROVINCIAL MEETING, HOUSE OF CHURCHWOMEN

CHICAGO—The executive meeting of the House of Churchwomen of the province of the Midwest met at the diocesan headquarters in Chicago on April 26th. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, and president of the province, opened the meeting with prayer. He then gave a brief account of the splendid work of the new deaf mute priest, the Rev. F. C. Smielau.

## † Necrology †

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

### THOMAS H. M. V. APPLEBY, PRIEST

TACOMA, WASH.—The Rev. Thomas Henry Montagu Villiers Appleby, D.D., non-parochial priest of the diocese of Missouri and a former Archdeacon of Minnesota, North Dakota, and Duluth, and a resident of Tacoma since 1913, died early Tuesday, May 3d, at his home at the age of 83 years and 11 months.

The late Rev. Dr. Appleby was born in London, England, in 1843, and was ordained deacon in 1865 and priest in 1866. He came to the United States and Canada in 1865 as the missionary for the Society for the Propagation of the Gospel, spending the time until 1881 among the pioneers and Indians along the frontiers.

Archdeacon Appleby was formerly rector at Sault Ste. Marie, Ont., and at St. Vincent, Minn., where he took care of Indian work and was adopted into the Ojibwa tribe. He was appointed general superintendent of Indian missions in 1890, and was a deputy to the General Convention in 1892 and in 1897.

The late Archdeacon retired some years ago and came to Tacoma to pass his last years. He had been ill for some time. He leaves his widow, a daughter, and a son.

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**THATCHER RAYMOND KIMBALL, PRIEST**

BOSTON—The Rev. Thatcher Raymond Kimball, rector for a number of years of the Church of the Epiphany in Dorchester, died suddenly on May 7th. Indifferent health had caused him to spend the past few weeks away from his parish and he had sought restoration in Honolulu. On his return home, two or three weeks ago, he appeared to be in better health than for some time past, and had intended preaching to his parishioners on Sunday, May 1st. He was, however, suddenly stricken down by angina pectoris and rushed to the Peter Bent Brigham Hospital, where he passed away in his sleep a few minutes after midnight on the morning of Saturday, May 7th, after an illness of only eight or nine days.

The late Rev. Mr. Kimball was ordained deacon in 1898 and priest in 1899 by Bishop Lawrence. He was minister-in-charge of St. John the Evangelist's, Duxbury, rector of St. James Church, West Somerville, and associate minister of St. Stephen's Church, Boston, before becoming rector of the Church of the Epiphany, Dorchester.

**NEWS IN BRIEF**

MICHIGAN—In connection with the close of the Bishops' Crusade in the diocese of Michigan, missions have been held at Grace Church, Mt. Clemens, by the Rev. W. F. Jerome, at St. Jude's Church, Fenton, by the Rev. George Backhurst, and at St. Paul's Church, St. Clair, by the Rev. L. P. Hagger. A feature of the last mission was the conducting of healing

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services under the auspices of the Guild of the Nazarene.—A tabernacle for the high altar and many other valuable gifts have been presented to the Church of the Messiah, Detroit. The tabernacle is a memorial to William K. Ward, II, being presented by his parents.—In St. Paul's Cathedral, Detroit, on April 24th, Miss Cora E. Simpson, R.N., gave an account of the birth and development of the nursing profession in China. When Miss Simpson first went to China, the Chinese language had no word for nurse, but now Chinese nurses are numbered in many hundreds, and take part in national and international councils of nurses.—Delegates for the young people's group of every parish and mission in the diocese of Michigan convene at St. John's Church, Detroit, May 13th, 14th, and 15th.

MILWAUKEE—The Easter offering for missions at St. Paul's Mission House, Milwaukee, was \$225, more than two-thirds of what was specified for the parish. The mission house is glad to be able to pay off \$500 on its mortgage in June. This makes \$1,500 paid off in one year.

MISSOURI—Thanks to devoted women of the parish who raised money by their continued efforts, the Church of the Holy Communion, St. Louis, is to have the interior done over in a stone composition, which will be a welcomed change after years of dingy walls. This parish is preparing to re-open Camp Huldina, a summer outing farm maintained thirty miles from the city's heat and congestion.

MONTANA—St. Andrew's Church, Livingston, which had lapsed from a parish into a mission, has now become a parish once more, and has taken on new life and activity under the leadership of its new rector, the Rev. Herbert Cowley-Carroll.

NEWARK—A number of Church building projects are in preparation in the diocese of Newark, among them being St. Paul's Church, Morris Plains; Christ Church, Totowa Borough; the parish houses of Calvary Church, Summit, the Church of the Redeemer, Morristown, and Grace Church, Newark; the new residence for the diocesan secretary in Newark, and the nurses' home at Christ Hospital, Jersey City.

NEW YORK—Out of forty pupils in the Messiah Church School, Rhinebeck, the Rev. Gabriel Farrell, Jr., rector, thirty-four received Prayer

Books at the Easter service for perfect attendance during Lent at the Sunday sessions, at the weekday services, and on Good Friday, and for bringing in mite boxes. Three of the eight classes had perfect records.

NORTH CAROLINA—The Rev. Clarence Stuart McClellan, Jr., rector of Calvary Church, Fletcher, near Asheville, will leave soon for a trip around the world, with a special stay in and about Jerusalem to study conditions in Palestine and the Zionist movement.

NORTHERN INDIANA—The final in a series of six sessions of the Church School Institute of the South Bend district was held in St. Paul's Pro-Cathedral, Mishawaka, Sunday afternoon, May 1st.—G. E. Howard of LaPorte, gave a summary of the last four chapters of *The Teacher*, by Weigle.

PITTSBURGH—A Sunday Rest Conference will be held at the Fort Pitt Hotel, Pittsburgh, from June 20th to 22d, to formulate and further plans to secure the enactment of the Sunday Rest bill introduced in last year's Congress, and which will be reintroduced this year.

RHODE ISLAND—At Trinity Church, Pawtucket, on the second Sunday after Easter, the rector, the Rev. Thom Williamson, Jr., dedicated a number of gifts and memorials presented to the parish for use in Church worship.

SAN JOAQUIN—On Easter Tuesday evening, St. James' parish and the city of Sonora, Calif., extended a reception to the Rt. Rev. A. R. Graves, D.D., and Mrs. Graves in honor of their golden wedding.

SOUTH DAKOTA—The Calvary Cathedral Church School, Sioux Falls, has this year sent in the largest Lenten offering in its history.

SOUTH FLORIDA—On Easter Day there was blessed in Holy Trinity Church, West Palm Beach, the Rev. William P. S. Lander, rector, a large circular window over the main entrance doors in memory of Rasmus and Lynegaard Kragh.

SOUTHWESTERN VIRGINIA—On Easter Day, at the early morning service in R. E. Lee Memorial Church, Lexington, 150 of the communicants were cadets of Virginia Military Institute and students of Washington and Lee

University. The Rev. Churchill J. Gibson is rector of the parish.—George F. Wiese, a student of DuBose Memorial Church Training School at Monteagle, Tenn., has returned to take up his work there after having served as an assistant to the Rev. Herbert H. Young, Dean of Associate Missions in Southwestern Virginia.

SOUTHWESTERN VIRGINIA—Under the leadership of the Rev. Thomas M. Browne, rector of St. John's Church, Lynchburg, the parish has now reached the point where they can proceed with the erection of a new church. The work was officially begun on Sunday, March 13th, when Bishop Jett blessed the undertaking.—St. Luke's parish, Pedlar Mills, has begun the erection of a new parish house.—The first celebration of the Lenten offering in all the Church Sunday schools of the dioceses was held in Christ Church, Roanoke, on Sunday, April 24th. Bishop Jett made the address and awarded the banners.

SPRINGFIELD—W. S. Troxell, one of the laymen of St. Paul's Church, Springfield, headed a committee of a dozen men and women of the diocese who had undertaken the task of cooperating with the Bishop in raising funds towards the purchase of the new bishop's house.

UTAH—The Rev. Alwyn E. Butcher, rector of St. Paul's parish, Salt Lake City, left for New York following the service of the laying of the cornerstone for the new church. He will be away for a month, during which time he will preach at Trinity Chapel, New York, and will consider the question of furnishings for the new building at Salt Lake.—A special service was held the Sunday after Easter at the Indian mission of Randlett, the Church of the Holy Spirit, in the form of an afternoon union service; with the Rev. Charles E. Sebold, Congregational pastor of Vernal, preaching the sermon.

WEST VIRGINIA—Grace Church, St. Mary's, has been redecorated and a new lighting system installed. Mrs. L. E. Dinsmoor gave an altar cross and dossal to the church in memory of her father, Mr. Brenemen. The wife of the rector, Mrs. Morris W. Derr, gave a set of cruets, and the ladies' guild gave a set of altar hangings. Bishop Strider dedicated the gifts while conducting a parochial mission recently.

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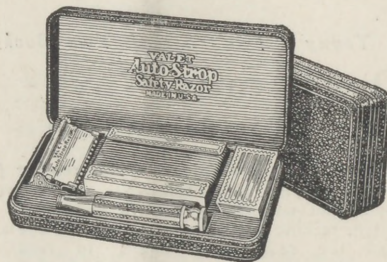
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