

The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, JUNE 25, 1927

No. 8

The Saints in Summer School

EDITORIAL

The Church Congress

Moral Standards in an Age of Change

REV. HENRY H. LEWIS

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Managing and News Editor, CLIFFORD P. MOREHOUSE.
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EDITORIALS & COMMENTS

The Saints in Summer School

THE greater saints go to Paradise, or to Europe. But there is always a residuum of lesser saints, who go to Wellesley, or Sewanee, or Racine, or some other of our Church summer schools, and find there an earthly paradise—if that is the sort of thing they like. "Paradise will have to be pretty good," said one such, "if it's going to be better than this."

The Church summer school is a glorious institution, which has grown up almost like a mushroom, and has now reached a critical stage in its history. If we speak of it without bothering much about mere facts, numbers, dates, and the like, it is possible that we may get some glimpse, and then perhaps compare our glimpses, of the heart and soul of it. It is almost impossible to describe it to one who has not experienced something of the kind. The home folks who hear about it afterward get strange and sometimes hideous impressions of what goes on at a "conference." "All the idea I could get," said one, "was that after chapel they went to the dining-room and sang comic songs all during the meal—their favorite seemed to be something about 'the bells of hell.'"

Not every summer school would be thought of so, even by an unsympathetic critic. There are great diversities, as some are more staid, adult, decorous, serious, even intellectual; others are more colloquial, free and easy in manner, and at times riotous; some are more overwhelmingly juvenile than others. All are intended to be courses of instruction preparatory to some kind of Church work: the nucleus of this seems to be the preparation of Church school teachers, but there is vastly more than "Christian Nurture" involved.

Always—and this is close to the essence of the matter—there is the combination of religion, school, and vacation away from home. All of that under the same roof, when it is under a roof at all; great corporate acts of worship in the same group of buildings in which you sleep, if you sleep at all; supper, compline, and dancing, difficult lecture-notes, and volley-ball—all with the same companions, all on the same campus—this conglomeration appears either impossible or reprehensible until you get into it, and then it seems like a marvelous new revelation. Soon after that it becomes almost second nature. And the experience, we think it safe to say, can never be forgotten. In miniature, under special circumstances, it is an experience,

a revelation, of the wholeness of Christian life, in which worship, learning, work, and play are not segregated activities, and are not blurred and confused together, but organically united in the beloved community.

THE organic unity of the Church, beyond a doubt, reveals itself to a high degree at most of these summer schools. Certainly none is so exclusively of one way of thinking that grave differences of conviction are not there; but the tendency is toward increase of friendship between persons who seriously differ. It's all in the family; and familiarity, in the best sense, is a result. Familiarity there is also between clergy and laity, between scholarly recluses and noisy children, and all the contrasted characters you can think of, except—we hope—between the Kingdom of God and the principality of the devil.

Because it is all in the family, some clergymen who elsewhere as a rule appear in clerical dress lay it aside during the summer school; rightly or wrongly, this does not seem to them a secularization, but a familiarization. And there are very few who do not mitigate their external dignity and formality. There is a positive gain in fellowship, and very little, if any, discernible loss in essential dignity.

There goes with this an extraordinary attachment to the place, the institution, the social personality of it, and the persons who make it up. It gets to be, one might almost say, a religion to many of its members, only it is really the Christian religion symbolized in the beloved place. People become deeply loyal to it. And if this sometimes slops over into sentimentality, and even if sometimes it makes the parochial religion back home grubby and sordid against the radiant vision of some great moment at the summer school, such a quickening of devotion to a fine thing experienced for a little while is not to be despised. It is in its way something akin to the Christian pilgrim's homesickness for Paradise.

There is probably no place on earth where such kindly judgment is given to lectures and lecturers; and if the courses are at all worth while, the classes meet them more than half way. But something even more helpful than lectures is ready to hand: there is an unusual opportunity for talks, private conversations, in

the easy wanderings about the campus in free hours; it is amazing how much one can get to know of a stranger's mind on such religious holidays. In a retreat one has to ask for a conference, and the formality of asking for it often makes it void *ab initio*. In a summer school one simply saunters up alongside and gets his conference started without so much as a preliminary word, if he wishes. Much sharing of experience is accomplished in this way; and one hears of most valuable illumination produced in dormitory talk during the leisurely business of going to bed.

Then there is the aspect of the conference as a sizable aggregation of selected Church people, of more than the usual acquaintance with the life of the Church. This shows itself in any of the corporate undertakings of the school, such as a pageant or a great liturgical service. One feels it in the singing of hymns especially. A crowd like that will in a few days learn a number of splendid tunes hitherto quite unknown to them, will sing them as a good congregation should, and incorporate them forever in their treasuries of devotion. Silly songs too, of course, will be learned; but it is far better to know both the masterpieces and the trifles than to know neither. Even in mass meetings and speech-makings there is this sense of a picked company, a favorable and cognizant audience, which makes for success.

A FEW years ago, any one who had gotten into the whole essential life of one of our summer schools would think it incredible that such an institution should decline. If we have rhapsodized hitherto, almost in the style of a preparatory school catalog, we must compensate now. Some of our conferences show not the slightest sign of approaching dissolution, but already some keen observers are wondering if the summer school movement has passed its zenith and is likely to fade away, like Jonah's gourd, as quickly as it grew up. There are some tendencies, we think, which really threaten the future of the institution.

There is undoubtedly a tendency to break up into smaller units, diocesan instead of provincial, young people instead of all people, and to specialize in certain objects, as clergy retreats, Woman's Auxiliary conferences, and so on. People cannot go to more than a certain number of these, and many prefer the smaller and briefer sessions with a closer unity of interest: the large, heterogeneous conference loses many in this way.

Aside from this somewhat mechanical cause of decline, the large conference sometimes exhibits in itself symptoms of disease. Sentimentality has been mentioned, but that, we believe, is not a late development; it was there from the start. It is rather some of the after-effects of sentimentality that endanger the health of the institution. An over-indulgence in thrill leads to a jaded sort of all-thrilled-out feeling, and this is hopeless material for any sort of appeal. There is a tendency to become "fed up" with inspiration. We may be wrong, but we have an idea that when people get to talking very much about "our wonderful spirit," the springtime of that wonderful spirit is past.

And even if the sermons and speeches are not too emotional, there are a great many of them, too many for a steady diet, and there is a tendency to grow weary unto death with sitting and listening to orations.

There is a tendency to become stereotyped in the whole program of what is done, said, sung, enjoyed. "We always do this," we say, and after awhile there is a decline of interest in doing what we have always done. "He always says that!" becomes a too frequent comment from the experienced audience.

We suggested above that the discovery that you can

combine a rather intense religion and a fairly exacting course of instruction with a great deal of play comes as a new revelation. When we first go to summer school, we expect it to be solemn and "churchy," but we find that we can have lots of fun and frolic along with the solemnity. Then, having discovered that, henceforth we count on the fun and frolic. It becomes a major appeal in making us want to go another year. We have told our friends about the recreations that have surprised us into enjoying ourselves immensely, and if they follow our advice, they go expecting to have a good time. The tendency is increasingly to cut classes and services according to inclination, and either have a good time or feel irritated and frightfully bored if we don't. This, we think, is the worst of the downward tendencies which we have seen. Of course it is not universal, but we submit that it is present, and that if it gains control it will eat out the life and soul of the summer school.

It is the same old thing that we find in life generally—the most pleasant pleasures are the surprises, not the elaborately planned functions; the more directly you seek pleasure, the less you find it. To go to the summer school for the fun of it is a sure way to spoil it as a school, and in a short time whatever fun there was languishes away.

THE summer schools, we venture to suggest, can be most healthy if they persist in being schools. We have the impression that those conferences in which most emphasis is placed on courses taken for credit in the National Accredited Teachers' Association, for example, show a steadier life than those in which people attend more or less as they wish. At any rate, we believe that a definite and worthwhile program of instruction, with a severely chosen "faculty," and some form of credit awarded for courses actually completed, will always be the backbone of a steadily successful summer conference.

Not much study can be expected during the sessions, but a good introduction to study can be achieved by any attentive and regular student; and if a bit of work for credit is assigned, and the report on such work called for some time later in the year, the course will really amount to something in itself, and there will be a sufficiently substantial basis for the continued life of the school. Then the singing at meals, the hiking, the games, the burlesque, the cementing of choice friendships, and all the other vacational joys of those days that we spend together, will delightfully take care of themselves. Then the chapel bell and the school bell will ring with confidence, and "the bells of hell" will not prevail against them.

A GAIN and again we find reference to "the Immaculate Conception," when the context makes it certain that the Virgin Birth of Christ is meant, not the Immaculate Conception of His Mother. So, lately, a newspaper account of a Liberal victory in the Presbyterian Church says that somebody "from a Presbyterian pulpit stated a doubt as to the Immaculate Conception." (We do not in the least attribute this confusion to the Presbyterians—we have met it too often in our own people.) Immaculate Conception does not even imply virginal conception at all. Why should this term be used as an alternative to the Virgin Birth, and why should it be often preferred to the shorter term? Because long and technical-sounding terms are preferred. And if "the Immaculate Conception" means the Virgin Birth, then either you have the

A Confusion
of Terms

Immaculate Conception in the Gospel, or the Virgin Birth is a medieval doctrine made into a dogma by the Pope of Rome in the nineteenth century. Such, at least, in vague minds, is the natural conclusion from the confusion. If we all could only learn to have a better respect for words!

COPIES of Volume One of THE LIVING CHURCH, dated 1878 and 1879, are wanted to complete the files of the publishers. THE LIVING CHURCH was established in 1878 in Chicago, and consequently will celebrate its golden jubilee next year. If any reader chances to have in his possession any copy of the paper from half a century ago, the publishers would be glad to receive a letter from him, stating the price for which he would be willing to part with his relic.

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THE BEST humor is that which contains most humanity.
—Thackeray.

DEDICATE SITE FOR AUSTRALIAN NATIONAL CATHEDRAL

The Living Church News Bureau
Sydney, May 9, 1927

THE name Canberra is in everybody's mouth today. And so it should be. Today marks the beginning of Australia's Washington. Away down in the southern corner of New South Wales, a magnificent block of white parliamentary buildings is surrounded by thousands of people. Their Royal Highnesses, the Duke and the Duches of York, are there as direct representatives of King George and Queen Mary to open the stately new Federal Parliament House of Australia's capital city.

As all know, the Federal Parliament for twenty-five years has been in Melbourne, but now a new era has started. Australia is to have a capital city that will some day rank with the greatest of the world's centers. And that city's name is Canberra. It is not surprising, therefore, that the Anglican Church has been busy concerning its own business there. True it is that Canberra has had its Anglican church for over eighty years; a most beautiful old English church with spire and graveyard, now in the most favored spot. True it is that no modern structure, however magnificent, will be able to point to the pioneer work and sacrificial service at St. John's, Canberra. But time and progress and the wheel of fate have brought such a wonderful opportunity to the secluded spot that nothing less than the erection of a costly and worthy national Cathedral there, that shall be symbolic in the most impressive and convincing manner of the power and continued life of the nation's religion, can satisfy the people of Australia. Consequently yesterday will stand out historically in the Church's life as today will in the life of the commonwealth.

Yesterday, May 8th, the acting Primate, the Archbishop of Perth, dedicated a site for the national Cathedral. The area set aside is on gently sloping ground between Parliament House and the suburb of Eastlake. It is close to what will be the center of the city, and also within easy distance of what will become the most populous suburbs.

The service was most impressive. On the top of the rise was erected a very large platform, surmounted by a huge white cross. This cross will be aglow with light at night during the commonwealth celebration. It is hardly necessary to state that the dedication service was representative. Bishops were there from all parts of Australia. We hope from time to time to report progress in this great religious venture. For the present, may the words of the Rt. Rev. Lewis B. Radford, D.D., Bishop of Goulburn, suffice to close a news letter which perhaps contains a piece of the most important information we shall be privileged to send to readers in your great American republic.

Dr. Radford said that Canberra was at present in the diocese of Goulburn, but ultimately it would have a bishop of its own. He trusted they would not make the mistake of completing the Cathedral according to the requirements of the present day. The appeal was to be Australian wide.

Sir Littleton Groom, speaker of the House of Representatives, said he confidently believed that from the site would arise a sanctuary noble in proportion, beautiful in structure, enriched with sacred memorials of saints and heroes, poets and statesmen, so that the words of Wordsworth might be true of them:

"They dreamt not of a perishable home
Who thus could build."

R. HARLEY JONES.

REWARD

YOU are thinking of your guest room at home.
You will hang new dainty curtains
And a picture or two—that she might love.
Her books on a shelf;
Quaint quilt, oval rug, gay cretonne—
All the happy touches you know so well.

A bell in the corridor—
Back to your desk—and lying there before you
A letter and a girl's picture;
"For my dearest friend of all!"
Your eyes just a moment dim—
"O my dear—daughter that might have been!"

CHARLES BALLARD.

DAILY BIBLE STUDIES

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

THE LOVING FATHER

Sunday, June 26: Second Sunday after Trinity

READ St. Luke 15: 20-24.

THIS parable should be called the Parable of the Loving Father. The sad wandering of the son gives us a background upon which appears the glowing and never failing love of the Father. We make a great mistake if we think that sin causes God to turn away from us, or forgive us. Christ said, "He that hath seen Me hath seen the Father," by which I think He meant that the spirit and the love which He manifested revealed the love of the Father. We indeed cannot approach the Father save through Jesus Christ, but that is not because the Father is alienated from us, but because we need the robe of Christ's righteousness that we may receive the welcome to our Father's house. Let us never dishonor the dear God by thinking that He disowns us and turns from us because of our sinfulness. He loves us all, in spite of our sinfulness, and He proved that love by sending His Son to be the propitiation for our sins, and so "Set us faultless there before the throne."

Hymn 228

Monday, June 27

READ Isaiah 63: 7-9.

THE father saw his son when he was yet a great way off. That implies that he had been watching for him to come home. His love was restless and eager. How wonderful it is to think of the dear Father waiting for us to come to Him! At night, when we have our evening prayer, the Father is waiting for us to come. Reverently, we may hear His cry: "I hope My child will come to Me tonight that I may give him My blessing before he sleeps." It is the seeking as well as the saving that makes redemption such a wonderful thing. The Saviour goes after the lost sheep, and the Divine Lord sends His Spirit with Him in the marvelous love and desire of His holy Fatherhood. When we wander away, let us remember that God is waiting for us to come back.

Hymn 398

Tuesday, June 28

READ Ephesians 2: 13-17.

CHRIST, in the parable, gives us five emotions on the part of the father. He saw his son afar off, and had compassion, and ran, and fell on his neck, and kissed him. Could there ever be framed a more wonderful expression of love and desire than is suggested in these words? The eyes looking, the heart pulsing, the feet swift, the arms stretched out, and the lips pressed against the cheek! The old Eastern customs make the words even more fervent. Surely repentance need not be so difficult when we realize how Christ tells the story of His Father's love.

Hymn 220

Wednesday, June 29

READ Genesis 46: 29-30.

AKISS among the ancients was a sign of forgiveness. God's acts are even more wonderful than His words. It is great to hear His call, "Come unto Me," but it is greater still to receive the evidence of His compassion. And He gives us so many such evidences. Baptism is an assurance that we are His children. The Holy Communion is a divine pledge of pardon and peace. The worship of the sanctuary is an outward sign of the absolution which frees us from the stain of sin. We have somewhat neglected that great truth which was once called "Assurance" by theologians. God's dealings with us are, "Yea" and "Amen." There is no question as to our Father's receiving us when we come humbly, confessing our sins.

Hymn 236

Thursday, June 30

READ Psalm 51: 1-4.

THE returning son made his confession, and it is good to realize that he made it after his father's warm welcome. "The love of Christ constraineth us." I can hardly confess my sins sincerely if I feel that God is turned away from me, or that His love has failed. The truest confession always has faith and trust as essentials. O! the joy of confessing our sins when we know that the strong arms of mercy are about us and that the angels themselves are proclaiming the heavenly welcome! (St. Luke 15: 10.)

Hymn 240

Friday, July 1

READ Isaiah 61: 3-4.

THE returning son had gifts greater even than those which were his when he was an innocent lad at home. The "best robe" was probably kept for some kingly visitor. The ring may well have been an heirloom. The feast was the beautiful, oriental way of welcoming a guest, as well as proclaiming gladness for a returned wanderer; and the sandals were to give comfort in return for weariness and long journeying. The wonder of Christianity is that when we come to the Father He gives us gifts so rich and far beyond what we otherwise could have. God gives His children divine and blessed privileges and words of comfort far beyond what those who do not know Him can understand. There is nothing small or sordid in the gifts of God. He pours them out upon us, and that is why, in our humility, we burst out in hymns of gratitude, as David did in the Eighteenth Psalm (Psalm 18: 1-6).

Hymn 259

Saturday, July 2

READ Revelation 3: 20-21.

IT IS not only an anticipation, but a realization, when our loving Father feeds us and satisfies our hunger with spiritual food. Even here on earth we have the blessed privilege of being guests at our Master's table. We can hear His loving voice of invitation and find our soul-hunger satisfied when we reach out our hand to take from His nail-pierced hand the Bread of Life. It is unworthy of the Christian to speak of his life as an exile, or a gloomy journey. God gives us "songs in the night." He comforts our sorrows; He speaks peace. And these precious privileges, which are ours here, are assurances of the fullness of joy which He has prepared for us in heaven.

Hymn 35

I thank Thee, O Christ, that Thou hast revealed the Father to me as waiting, and watching, and loving, and calling. Far from home I still may be, and yet I hear a Voice that bids me come. I thank Thee, O Father in Heaven, that I do not have to plead with Thee for pardon and peace, for Thou art more ready to hear than I to pray. Only bring me back when I wander, by Thy alluring grace, and tell me I am Thine own. Then shall I indeed drink of the Fountain of Life, and even here on earth live as in Thy presence. Amen.

LINDBERGH

WAS it so strange, that on his daring flight
He reached the goal, with all the world a-thrill?
Perhaps One walked upon the waves that night,
And seeing faith, He bade the winds "Be still!"

H. M. C.

MAN'S spiritual existence is like the flight of a bird in the air; he is sustained only by effort, and when he ceases to exert himself he falls.—J. A. Froude.

The Church Congress

(Special Correspondence)

The Living Church News Bureau
San Francisco, June 18, 1927

THE Church Congress in San Francisco is over. It has been a huge success. Many had feared that the attendance would be small, or the interest in the discussions feeble, but they were happy to find that they were wrong. The Fairmont Hotel provided the scene of action. The ballroom was used for the meetings, and the lobbies provided places for social intercourse. Avowed Catholics chatted and lunched with radicals, and an understanding between differing groups has been produced.

San Francisco is an important city, but the Church hereabouts is small and not very strong. We are rather in a backwater of Church life, and somewhat ingrown. A good number of our leading clergy have been here a long time, or even during their whole ministry. We do not get so many outside visitors to stimulate our Church life as people do farther east. The Congress has done a wonderful thing for us. It has opened our eyes to the bigness of the Church not only in size but in thought. One woman said, "I always thought there were just two parts to our Church, high and low. I see I was wrong about that."

The papers were of a high order, and it may be invidious to single out certain ones where all were good. The Rev. Henry H. Lewis made the greatest stir, and no doubt increased the attendance by the advertisement it provided. Had the local papers not misrepresented his paper there would have been little stir at its more radical features. Mr. Lewis was not trying to cause a stir. He is a delightful young priest of whom one of his own parishioners, an elderly lady of conservative instincts, says: "No one has ever found his way to the hearts and confidences of the students of Ann Arbor as Mr. Lewis has done." His was a plea for sympathetic understanding of the moral problem of our young people lest we drive them away from the Church by a harsh sort of dogmatism.

Dr. Gowen's delightful personality is known to many through his books. His speech, for he discarded his paper, was a masterpiece of English oratory delivered in a beautifully modulated voice. Dr. Guthrie, the *enfant terrible* of the Church, was at once humorous and profound. His Celtic nature rebels at our Anglo-Saxon lack of humor and seriousness. He can say the most astounding things without the sense of irreverence, for underneath he is a man of deep spirituality. He was our thought provoker, and provoked some excellent rejoinders, such as that of Bishop Moreland.

Dr. Rogers of Evanston is a joy to listen to. He is made up of Christian merriment. Mr. Brown of Mount Vernon, N. Y., gave a paper on prayer worthy of the standard mystical writers. Bishop Faber's quiet scholarly manner was delightful. The presence of the Presiding Bishop was a joy and a benediction, and the sermon of Bishop Capers set a splendid keynote to the Congress.*

THE CONGRESS SESSIONS

THE Church Congress opened on Tuesday evening, June 14th, with an address of welcome by Bishop Parsons. The subject for the evening was Moral Standards in an Age of Change. The Rev. Dr. Robert B. Gooden of the Harvard School, Los Angeles, said: "The spirit of the age is seen in two ways, the mental attitude, and what people do with the forces at their command. The mental attitudes are resentment and glee. The typical sign of today is not the dollar sign, but the question mark. The questioning mind is likely to begin with religion, but does not stop there. The profession of medicine fares even more hardly than the Church from this questioning mind. Nevertheless to think and question honestly is a form of loving God. This is an age of frankness, an age

characterized by the development of speed and power. The question is what becomes of moral standards in such an age. Truth, justice, honesty, etc., are today what they have always been, and will continue to be so. What has happened is that there have been changes in attitude toward absolute standards."

The Rev. Henry Lewis of Ann Arbor, Michigan, then delivered the paper printed elsewhere in this issue.

MORAL QUESTION DISCUSSED

The Rev. Arthur Rogers of Evanston, Ill., said: "The moral standards do not change, but the clothing put upon them does change enormously. We ought to recognize that there may be other standards than our own. My favorite text is 'Study to be quiet, and mind your own business,' which some people think much too sensible to be in the Bible." The Rev. William Wood said: "We must recognize Christ as the center of our moral life, and that although experiments might be useful to science, that we must recognize in religion that an experiment that puts a curtain between our souls and God is something that as Christians we could not countenance. Christ Himself is the unchanging moral standard."

Bishop Parsons commended Mr. Wood's idea of the danger of obscuring the vision of God by experiments in morals. Bishop Murray made an able defense of the home, and said that in his experience the young people of today were not wholly given over to tearing down the ideals that have come down through the ages.

SECOND DAY: NEW THOUGHT

THE second day of the Congress began with a corporate Communion in Grace Cathedral. Bishop Murray was the officiant, and Bishop Capers preached.

At the Round Table Conference in the afternoon, the subject was Do the New Thought and Health Cults Contribute Anything to Christianity? Dr. Leslie B. Learned, of All Saints', Pasadena, read a balanced and witty paper. He called attention to the popularity of New Thought and healing cults among more or less intelligent people, and considered this an evidence in many cases of our naive American adoptionism which can absorb new ideas with very little critical thought about them. Have these cults affected Christianity? Not at all have they affected Catholic teaching or preaching, whether Anglican or Roman. Protestantism? Yes, but Protestantism is so vague a term that almost any statement about it could be supported.

Dr. George F. Weld, of Santa Barbara, said in part: "Healing cults have had a tonic effect on an apathetic Church. Cults call for a new consideration of the truths of Christianity, and for a new apologetic with which to commend these truths to the present age. This contribution of New Thought to Christianity has necessitated in many cases a change in the traditional teaching of Christianity."

Mrs. Ethel E. Patterson, of Los Angeles, said: "None can add to or detract from the teaching and way of life of Christ. All truth is in the Church because He is in the Church. But we must not be so sure we know it all, that God Himself cannot teach us anything new. The cults can teach us simplicity, one-pointedness, in organization, worship, giving, publication, and study."

EVENING SESSION

Bishop Murray, our beloved Presiding Bishop, had to leave the Congress that night so the Chair asked him to speak to us before he left. He said he was trying to visit all parts of the country that people might see him, not as an individual, but as the executive head of the Church in whom they might realize the unity of the Church. He also came to get first hand information. He spoke of the care with which the headquarters of the Church has been organized and manned, and the emphasis on spiritual things, signified by the daily Eucharist.

*Lack of space prevents the inclusion of Bishop Capers' sermon here, but it will be printed in an early number of THE LIVING CHURCH.—EDITOR, L. C.

In the evening the subject was *How Can Christianity Satisfy the Religious Needs of All Races?*

Dr. H. H. Gowen, of Seattle, discarded his paper and notes because of the shortness of the time, and delivered a wonderful and inspiring oration on the subject. He saw in God's dealings with man two triangles, arranged like an hour glass with their bases in infinity and their apexes meeting in a point which represented the Incarnation of our Lord Jesus Christ. There was a narrowing down and clarifying of religious experiences until it was concentrated in Him, and now it is widening out again as the Christ is reproduced in an ever increasing number of men and women, and in an ever increasing degree. Two thousand years is but a small part of this triangle, therefore we need not be discouraged at the apparently small progress made. How can Christianity be shown to be adaptable to the nations? By getting rid of the spiritual divisions that make possible, for example, an American Dutch Reformed Church in China. By gathering together all that we have in Christianity and using it all and offering it all rather than part of it. By thinking large thoughts about God, and by not taking so little out of our religion when it offers us so much.

It is impossible to do justice to the magnificent speech of Dr. Gowen, or to the thought provoking and highly entertaining speech of Dr. William N. Guthrie. Dr. Guthrie started off by declaring most emphatically that he does not believe in missions or in any endeavor to persuade everyone to think alike. He wants rivalry.

"I am not going to be loyal to the little stream in which I have come down because I am going to be loyal to the mouth of the river where other streams are united. If by Christianity you mean Jesus, then Christianity is adequate to satisfy the needs of all races. But if you mean the Christianity of the last two thousand years, no. Protestantism is dead and Catholicism is dead, but painted red, and so more noticeable. There is only one religion, but there are diverse degrees of appreciation thereof. Even the New Testament is inadequate, for the good men who wrote it were thick-skulled chumps, but chumps who had been hit on the head with an idea, a divine idea of the God-Man.

"Automobiles are going to do more good than missionaries, for they are daily bringing the people of the world nearer together so that they cannot ignore each other's ideas. The cradle of the God-Man was in Palestine, but we shall find His Holy Spirit at work in China and elsewhere. We shall find Him in the religion of China. The best missionaries know this. Look for the flowers of the God-Man and His Holy Spirit there too. In Jerusalem there are more religions than in any other city and less religion. We need more religion. I'm for everything in Christianity, but I'm for it in a different way. I'm willing to adopt anything in Mohammedanism, Buddhism, or Laotse, or any other form of the real religion."

THIRD DAY: CATHOLIC AND PROTESTANT

THE third day of the Congress opened with a conference on, *In What Sense Should Our Church Be Catholic?*

Bishop Moulton of Utah was the first speaker, and said in part: "Our Church has not had the courage of its heritage. The Church is now on the way to bending down to pick up again some of the good things she left behind in the hurry of Reformation days. It has made up its mind to go forward with, not without, the truths and treasures of the past. The Church is responding to the needs of the people. She must be the servant of humanity.

"A Church academically Catholic will fall short of the mark. The sense in which the Church should be Catholic is that in which she can most truly serve the redeeming forces of the world. There is a place in the Catholic Church for every type and temperament. In the Protestant Episcopal Church is a natural home for every kind and every group of men. Every Catholic Church has Protestants in it, and every Protestant Church has Catholics in it. The very nature of the Church is to return to its faith and its responsibilities. To rise again is of the essence of the Church. There should be sacramental Confession. Cure of souls at present is in other hands than ours. Reservation should be welcomed more cordially than is the case. I believe that parish churches should have reservation. Worship is the only thing that can free the world. It is the redeeming force. We must bring the Holy Communion back to its real place. The Catholic movement may redeem our branch of the Church. Great days of reconstruction are ahead of us."

The Rev. Arthur Rogers of Evanston, Ill., began by drawing attention to the common abuse of good words—temperance, pacifism for example. Fundamentalist and Modernist,

Catholic and Protestant, were similar words. The true authority of the Catholic Church is not that of the policeman, but that of the mother. The thirteenth century cannot do the thinking for the twentieth. The Catholic Church does not want us to wear our great aunt's clothes. There is nothing to lead us to suppose that God wants all men to be alike. When standardization became a menace Catholicism came to our aid. It does not try to run us all with the same mold, but takes each man as he finds him, and so deals with him. True Catholicity is as long as Christian history, as broad as Christian experience, and as high as Christianity.

The second conference of the morning dealt with, *In What Sense Should Our Church Be Protestant?* The Rev. Samuel Dorance, of Brooklyn, said the Church should be Protestant in that it starts from truth, and doctrines come afterwards; not a Church that begins with doctrine as truth, to which all must conform. We cannot be confined to the wisdom of the past. The moving spirit still speaks. Truth is not only an inheritance, it is a goal to be obtained. The Church should be Protestant in giving the Laity their due place in the councils of the Church. The freedom of investigation marked by the translation and dissemination of the Bible at the Protestant Reformation should continue as a feature of our Church life. While we must sacrifice many things for the Church, money, convenience, time, etc., we must never expect our people to sacrifice their minds. He thought we should be Protestant in that we should continue to make the organization a means to an end, and not an end in itself.

The Rev. Edward S. White of St. Louis, said in part: "The Reformation was a reaction, and a reaction always goes too far. The Reformation was needed. We cannot say that the Reformation made for religious liberty. Protestantism is a negative word. We are Protestant only in the historic sense of protesting against papal aggression. We object to the regimentation of Rome. The scholarship of the Church must be left to interpret her teachings in the light of science and life."

DISCUSSION OF NATURE OF CHURCH

The Rev. Dr. Guthrie was "pleasantly surprised to find so much truth and wisdom coming from the episcopate." He felt encouraged by all the papers. He was especially encouraged by all the emphasis laid on worship by the first speaker. He deplored the Prayer Book Communion office as telling God too many things, and giving him too much advice. It was too hortatory. The Decalogue was an example. The Roman Catholic Church had enough sense not to soil the sacrament with such extraneous matter.

At the evening session the subject was *The Relation of Christianity to Political and Industrial Democracy.* Judge Benjamin Bledsoe, of Los Angeles, declared that Christianity and democracy were the same thing under different names. A Christian democrat is a progressive with poise, a radical with restraint, and a conservative with a conscience. The rule for the organization of a government must be the same as the fundamental rule of Christianity, the Golden Rule. The relation of Christianity to industrial democracy was the application of that rule to modern conditions.

At the end of his paper Judge Bledsoe made an impassioned appeal for the support of our present political system. If it is overthrown for some new system, who is to set up that better system, who to carry on the work of government? Our system is not perfect, but it contains in itself the constitutional machinery to reform itself without the necessity for revolution. Any law made by the people can be altered, even the Eighteenth Amendment. We can work for equality of opportunity. No one can bring about equality of possessions. We must never forget that it is not numbers that make a great nation, or China would be the greatest. It is the virtue and patriotism of the people who believe in one another and in God. That is where Christianity can join hands with democracy in producing a virtuous and faithful people.

After Judge Bledsoe's speech, which partook somewhat of the nature of a campaign speech, it took the scholarly, closely thought out, and carefully boiled down paper of Bishop Faber some minutes to catch the attention of the audience. They were still dazed by the spell of Judge Bledsoe's oratory, but before long they came down to earth again, and Bishop Faber's words began to have a very salutary balancing effect. He

began by saying that we are agreed as to Christianity. It is as to democracy that we may disagree. It is meaningless to say that Christianity is tied up to this or that form of democracy. He then sketched the history of Christianity as a force making for social righteousness down the centuries. From the beginning Christianity was "the way." It was a new way of life that appeared in the world with Christ. The Church was the society of Christ set in the world because only a society can demonstrate what society should be like. He traced the effect of the Christian community on the world about it from the earliest days until at last the legislation and the very form of the state itself is influenced by Christianity. Somehow this forward movement of Christianity toward producing social righteousness has been arrested. The war showed this. Economic hostility still shows it. The Church is even blamed for the wrongs that men suffer. Haley Fiske was quoted as saying that the story of the last 150 years was the story of the exploitation of the laboring classes, and of their revolt.

Will anyone ask what Christianity has to do with this? The General Convention answered that in their resolution on the social question. Until recently the Church has not been on the side which seeks to eliminate the dreadful waste of human life. A new social order is making its appearance which is antagonistic to Christianity.

The Rev. J. Howard Melish, always a pleasing and winning speaker, began by asking "What's in a name?" Democracy once spelt dynamite just as communism now does, now it spells "narcotic."

It speaks of a passing bourgeoisie. The Pharisees of our Lord's time were 100 percenters. If democracy is rightly understood, then democracy and Christianity are two sides of the one shield. They are the divine society. The ideal of democracy and of the religion of Jesus is the same, *i.e.*, "Everyone is capable of the highest."

FOURTH DAY: EVANGELISM

THE closing day of the Congress started with a round table conference on Evangelism—Its Aims and Methods. The Very Rev. George R. E. MacDonald of Fresno, Calif., read the first paper. He said in part: "Christ's method was not to write a book, but to plant a message in the heart. His method was, Come: Learn: Go: Teach. Evangelism is the meeting of the world's need with Jesus Christ. Evangelism functions through personalities. It begins with individuals. Fellowship with Jesus must be the same for us as it was for the first disciples. The one essential of Christianity is fellowship with the Master."

The Rev. Granville M. Williams, S.S.J.E., who had spoken more than once on other subjects under discussion, was already known to the audience, and his winning personality had already made a place for him in their attention. He confined himself to one field of the subject because of the shortness of time. That field was the parochial mission. To a considerable clan of busy men today he pointed out God is not sufficiently real to be doubted. The essential thing to remember is that the task of converting others can only be done by those who are themselves converted. The chief stumbling block in the way of the Gospel is the inconsistencies of Christian people. Parochial missions are less effective than they were for winning the outsider. They still have their place for converting and inspiring the churchgoer. The missionary must be a man of prayer and of study. He must be familiar with the new apologetic literature that is being produced to meet modern needs. He must know something of psychology. He must have strong personal religious convictions. The balanced judgment of the philosopher has its place, but its place is not in a parochial mission. Fr. Williams then outlined the form of a mission, showing that complete freedom is essential, and that formality of any kind is fatal. Finally Fr. Williams asked whether we could not learn from Dr. Buchman in the matter of getting into touch with the well-to-do, and educated young people who are now so much neglected. He explained Dr. Buchman's house parties, in which young people who would never come to a mission can be drawn into discussion on points of religious experience which often leads to their conversion to Jesus Christ. The local press reported Fr. Williams as advocating putting sex-appeal into religion. He did not even mention the word "sex."

EVANGELISM DISCUSSED

Mrs. Patterson said: "People no longer want to be told things about God. They want to know God. If I am to help others to Christ I must have Christ in myself."

Dr. Gowen regretted that the subject had been dealt with chiefly from the point of view of method, which ought to be the third term, not the first. The first two are the evangel itself, and the evangelist. If the first two are sound, the third will often take care of itself.

Bishop Moreland said that there are two lacks in our Church: (1) Lay workers for Christ; (2) Our parishes are cold and need to be converted with warm, loving, brotherhoods.

The Rev. Charles Murphy of San Diego asked, "Why not use the Church as we have received it? Will adding more hardware or millinery add to its effectiveness? The pastoral relationship is the most important thing. The Prayer Book method is the best. There is a danger from a new professionalism in evangelism."

Bishop Parsons summed up the discussion in his brief and clear style. California is fortunate in having a bishop who is not a sentimentalist. With reserve and friendliness he gives a kindly turn to every discussion, while stimulating further thought upon it.

FINAL SESSION: PERSONAL RELIGION

THE final session of the Congress was given over to considering, Some Aids to Personal Religion.

The Rev. Raymond Brown, of Mount Vernon, N. Y., read a paper on Prayer that revealed him as that precious combination of the mystic and the man of affairs. He traced the cause of much of the inadequacy and unreality that we felt in our prayers. The scientific transformation that our outlook on life and nature has undergone has produced in us a critical spirit. It was characteristic of our ancestors that they entered into their closets to pray. It is characteristic of this generation that we enter into the laboratory to experiment. Sometimes we do not desire what we ask for. "Give us this day, etc." is most often answered because often the only one we really mean. In conclusion he quoted the African's prayer, "O Great Spirit thou hast made all things good, we must lend a hand."

Dean Beal of Los Angeles (in place of Dean Chalmers, unavoidably absent) gave a short paper on the sacraments, which he had been obliged to prepare overnight. Dean Chalmers had sent his paper by air mail but it is the rule of the Congress that papers must be read by the writers. Dean Beal said that the aim of our religion is to find God, and be found of Him. Things are the speech of God. The world is full of sacraments. To those who are in Christ the unseen shines through the seen. The Christian mystic can never let his meditations be separated from historicity. The sacraments are always acts, common acts. The spiritual things throb through the matter that we are using.

The Rev. Loring Batten, of the General Theological Seminary, who had acted as a most skillful chairman and a benign presiding influence during the Congress, closed the sessions with an able paper on The Devotional Use of the Bible.

Dr. Batten said in bringing the Congress to a conclusion that it was the most satisfactory Congress of any he had attended so far, and thanks to the San Francisco papers' treatment of Mr. Lewis, it was the most advertised. The lesson we can learn from the newspaper reports, he said, is that the country at large must be opposed to the views Mr. Lewis is supposed to hold since they are received with so much alarm.

Bishop Parsons before giving the blessing said Amen to all that Dr. Batten had said. The fact that Mr. Lewis' supposed views seemed to cause such a sensation revealed the underlying fact that these supposed views were something contrary to the normal feeling of America.

YOU CAN neither build men nor a world on pessimism. We must believe in "an ampler day," or live in darkness and die in despair.—*Methodist Protestant.*

THE PURIFIED righteous man has become a coin of the Lord, and has the impress of His stamp upon him.—*Clement of Alexandria.*

Moral Standards in an Age of Change

By the Rev. Henry H. Lewis

Rector of St. Andrew's Church, Ann Arbor, Mich.

[The following paper was delivered by the Rev. Mr. Lewis at the Church Congress in San Francisco last week. Parts of it were seized upon by reporters and broadcast to the daily press, where they were removed from their context and printed in a highly sensational manner. Much indignation was aroused by these reports, among Churchmen and others, and the office of THE LIVING CHURCH was soon deluged with indignant letters for publication in the Correspondence columns. In fairness to Mr. Lewis, the editor at once telegraphed for the actual text of the paper in question, which is here printed in full so that our readers may form an accurate opinion of it based upon first hand evidence. The paper is printed solely in a spirit of fair play, its publication implying neither endorsement nor condemnation on the part of this paper.—Editor, L. C.]

THE executive committee of the Church Congress in defining the topic, Moral Standards in an Age of Change, says that it is meant to bring out a discussion of what changes are actually taking place in general moral standards, in what manner these changes are related to the Christian standards which the Church proclaims, and what the message of the Church ought to be in relation to the existing facts. In thinking it over, it seemed that as long as my colleague was speaking first, it would be most helpful if I dwelt with particular emphasis upon the last point, "the message of the Church in relation to the existing facts." That is the practical question which faces us. We are, clergy and laity, representatives of the Church, and that which most concerns us in this discussion is our part in the whole moral situation. At the outset, let me state that in attempting to deal with the subject I have done two things.

First, I have largely confined the term moral to its popular, though not strictly inclusive, meaning; namely to the conditions arising from the more or less intimate personal relationships of life. Mention the word "morals" today, and unfortunately the average man's thought is limited to such things as drinking or his relationship with the opposite sex. Moral has come to mean the opposite of immoral, and it seldom covers, in our thoughts, the more extensive field of business, industry, politics, property, and war. I propose in this paper to limit it largely to its popular meaning, because I am convinced that unless we make some attempt to solve our intimate human relationships, we will never be able to develop high moral standards in the whole field of ethics.

Second, I have divided the subject into two main parts. First, an attempt to discover or better remind ourselves of just what are the existing facts in the moral situation, and secondly, in the light of those facts, what should be the message of the Church.

WHAT are the existing facts? About a year ago, Franklin D. Roosevelt, former Assistant Secretary of the Navy, delivered a lecture at Milton Academy, in which he tried to analyze the present trend of civilization, basing it upon the changes which have occurred in the past forty or fifty years. He spoke of how life had been revolutionized by the inventions of steam, telegraph, telephone, electric light and power, and industrial machinery; pointing out that it was perfectly impossible for us to live in the same routine and placid manner as our forefathers. Yet, great as those mechanical inventions have been, greater still have been the changes in moral standards which have accompanied them. Side by side with discoveries, with inventions, with the advancement of science, have gone great moral and social upheavals—until, as Mr. Roosevelt says, "we come to the point today when we can truly say that the lives of the great majority of people are more different from the lives of 1875, than were our grandfathers' lives from those of the year 1500."

What are those differences? What are some of the existing facts which confront us in morals? If we can see with any clearness the chief factors in the moral situation of the present, we may be able in the light of that knowledge to gauge what should be the message of the Church.

The first thing, I believe, which strikes us all is that we have largely substituted for the family groups, other and larger groups. A generation ago the home, the children, the cousins, the neighbors, made the all important nucleus around which life was built and maintained. There was a sound honor, a simple goodness, a charm about it all. Today that scene is seldom repeated. The emphasis has shifted. We have other groups which form the centers around which life revolves; for older brother and sister in college—the fraternity and sorority—for mother her reading or social clubs or health culture group; for father the Rotary or Kiwanis; or lodge—clubs of all kinds—not to mention hotels for men and hotels for women. In any discussion of the present moral situation such new groupings, which often have usurped the central place of family life, should be recognized.

Also we have a greater independence of the individual than ever before. Most of us have been forced by economic pressure and the rush of things "to blow upon our hands and go to work," and we have attained an independence in spirit and in living, unthought of in the past. Is it any wonder that the philosophy of many is to live for the moment and to get the most out of life? Is it any wonder that we have a behavioristic psychology which tells us that the main thing in life is to express ourselves, or get the greatest thrill we can? As an athletic friend of mine puts it: "Life is like a crew race, the important thing in which is not the goal, nor the winning of the race, but the thrill which comes as you pull at the oars, and feel the shell beneath you leap through the water." All very well, and yet with such a philosophy it is hard to find a definite purpose toward which one is going.

Personally I have long felt that we have aided this extreme individualism in the youth of our nation by our educational methods, both in Church and State. We divide life into compartments. We speak of childhood, and youth, and middle life, as though they had no connection. We have our grade schools, our high schools, our colleges, in which the individual lives for the moment, with little regard for what may follow, in spite of the drumming of his teachers. In Church life we do the same thing. We have our kindergarten department generally separate from everything else; and our Church schools, which most pupils live to get out of at the age of fourteen or fifteen; our confirmation classes, where in six weeks' time, or less, we manufacture a spiritual experience which is supposed to last a man for the rest of his days. We do all in our power to create the impression that life is a disjointed affair, and not a spiritual growth that binds us all together and in which in order to play our part we must think of others, as well as of ourselves. The result is that many an individual has an independence which amounts to complete disregard of anyone else. Such an attitude has played, and is playing today, a huge role in the moral life of the time, and in any solution which the Church may have to offer it will have to be taken into account.

OR again, let us note another factor in the present moral situation, the advent of science. Historians are fond of making comparisons between the present and the past; and one such comparison, when it comes to morals, might be made between our time and the period of the Restoration in England. In many respects they are similar. The Restoration was a reaction against the stricter Cromwellian period. Ours is a reaction against the Victorian era. The Restoration had a plainness of speech and action in morals which has much in common with our life today. The plays and works of people like Thomas Killigrew and Mrs. Aphra Behn, speak with a frankness that is approached, though not always equalled, by the most risqué of our plays. But there is a difference, and it is a difference, which completely spoils any further comparison. The Restoration did not know science—we do.

The introduction of science is the outstanding fact of our

time, and in morals science has created an entirely new moral situation. For when you have introduced contraceptions you have changed your moral situation. You have done away with that old, but very effective weapon which has deterred many a person from going beyond the accepted moral code—fear of consequences. That fear no longer rests in the breast of any scientifically educated man or woman, and along with the passing of that fear is also going a vast amount of ignorance and misinformation upon the whole sexual relationship.

The results are only partially manifest. To many young people what used to be considered lapses from the moral code, are now considered to be acts which are as natural as eating and drinking. Indeed, youth often decides on the basis of expediency or worthwhileness, whether sexual intercourse should be indulged in, never thinking of any after effects, because they believe there will be none. They see no harm in it—science will protect them; and science generally does. Even with those who do not go so far, the idea that many of us had, that such things as petting, or over-familiarity with the opposite sex, should be saved at least until the time of engagement, if not until marriage, on the basis that married life would be happier if one did, has disappeared. The youth of the day, we know, are not appealed to by any such idea. Petting is, as they put it, "all in the day's work." Whatever we may think of such conduct, the thing for us to notice is that it does exist, and that largely because of scientific knowledge many people are finding reasonable justification for doing things they never would have thought of a generation ago.

In closing this point on some of the existing moral facts today, we notice a feeling that seems to accompany them, the feeling of being leaderless, a questioning attitude which says: What's it all about? What's the use? What's the good? Our forefathers were very sure of themselves. They were sure of what was right and what was wrong. They had it all worked out into a system, and there was a certain comfort in their assurance. The vast majority today, however, both young and old, are drifting, seeking security (simply another word for the old fashioned one of salvation) and asking in their deeper moments, always wistfully, *Quo vadis*, Whither bound?

IN view of that attitude and in the light of the existing moral facts as we have noted them, what should be the message of the Church?

First, it should be a message which frankly acknowledges that it is impossible to try one age by the moral standards of another. In view of the foregoing facts we cannot presuppose a fixed and invariable moral code by which the men of all ages and all degrees of civilization are to be tried and convicted or acquitted. Neither can we have that comfortable assurance that we have attained to an absolute knowledge of right and wrong which enables us to pass final judgment on the men of the present or the past, secure that we make no mistake when we measure them by our own moral yardstick. The message of the Church should help people get away from such an inferred premise and cherished illusion. For we know perfectly well that there is no such thing as an absolute moral code. Standards are always modified and adapted to what at the moment are regarded as the object most beneficial to the individual or the social organization.

The Church in the past has recognized this principle of adaptability, but unfortunately, generally after the changes have come, as in the case of slavery in this country. Read the religious defenses of slavery made by northern Protestant ministers just before the Civil War, and you will be shocked to think that men could hold such views. As John Jay says of the attitude of our own Church in this respect, "Many of her clergy . . . defended slavery as not incompatible with Christianity and occasionally withheld information to the cause of freedom." Yet they were only trying their age by the standards of another, assuming an invariable standard in the past.

The first duty of the Church, as I see it, when it comes to morals, is to lead people away from such an assumption. You can no more try this age by the standards of the Victorian era, or any other era, than you can try Christian standards by the lives of the Old Testament patriarchs. For the truest test of any period is the standard which it makes

for itself, rather than any which it accepts, for this shows, better than aught else, whether it was a period of progress or one of retrogression. The duty of the Church is to weigh all in the light of the experience of the present. Perhaps it will find it expedient to use some of the standards of the past. Perhaps not. But it should not first assume those standards and then attempt to build upon them. Its first duty is to get away from any assumptions, and in the light of present day moral facts to help evolve an adaptable moral code.

Secondly, the Church should cooperate with the findings of modern science, and urge the use of scientific discoveries which tend to the upward development of the race. If for instance, in the light of modern knowledge, the upward development of humanity seems to point to a greater emphasis upon family life, then the Church should urge the latter to be maintained at all hazards. But if upward development seems to lie in any other direction, then to maintain the solidity of the family against it, is not being an intelligent guide. I am not saying which way science seems to point. I am merely raising the question to show that whatever the Church urges, it should attempt to know in which direction is the greatest upward development. Or again, if to sanctify unmarried unions would do away, as some urge it would, with promiscuity, and the double standard, and better protect the children of legal marriages, then to keep on fussing with rules about divorce, and the idea that all marriages are made in heaven is utter folly.

Such sanctification all of us are probably not willing to concede. But there are some scientific discoveries which the Church should concede and urge. One of them is sterilization of the mentally defective. Another is the intelligent use of birth control, at least in families where the economic situation is poor. Above all there are cases which the Church should be bold enough to turn over to the scientific field for solution, or at least seek the cooperation of the doctor or the psycho-analyst. Let me give you an example, which recently came to my attention.

A man and his wife have been married six years. They have five children. They have from the first been totally unsuited to each other and never would have been married had not the father of the girl, in so-called righteous anger, at the point of a shotgun demanded it. Through continual bearing of children, the worry, and lack of any real love, the wife has become excessively nervous. Recently, because of neglect by her husband, she has gone with other men, and gotten herself into such a condition that she is totally incapable of bringing up her children.

What's to be done? Society would say, and the Church would largely acquiesce, that she must keep on living with her husband. She must attempt to bring up her children, the home must be kept intact. First, would it not be better, however, to turn her over to those who may be able to cure her of her nervousness and promiscuity and to attempt to restore her mental health? That will require temporarily breaking up the home, perhaps permanently; but surely that is better than turning out on the community ten or fifteen years hence five young people who have been brought up in such an atmosphere. Society made the mistake in the first place in insisting upon the marriage and the Church in blessing it, but to keep on accentuating that mistake without proper medical treatment is to heap coals of fire upon what already is a conflagration. We need to have the courage to face such situations, and to make use of the findings of modern science in attempting to solve them. In all such matters the Church's message should be one of cooperation with those whose business it is to cure disease, mental or physical; and to give over into the hands of scientific experiment, moral situations which rightfully belong there.

Thirdly, most important of all, the Church's message should be one of ideals rather than one of legislation. Organized Christianity, both Roman Catholic and Protestant, has grievously suffered because of its negative legislation in the matter of morals. It has made the Christian religion—to many young people, at least—a series of "don'ts." Let us frankly acknowledge that the many moral lessons drawn from Old Testament Sunday school leaflets, the reading of the Ten Commandments in Church, Elmer Gantry vice crusades, or the Pope issuing edicts on the dress of women, are about as effective weapons in deterring people from immoral acts as

an Indian bow and arrow would be in piercing the side of an iron-clad battleship. It is not the business of the Church to legislate in morals. If for instance the question should arise, taking into consideration that the Eighteenth Amendment is part of the Constitution, and therefore the law of the land, "Is it immoral to drink?" it seems to me, is not a question for the Church to decide. The Church's business is to set forward great principles, and not to lay down minute moral directions.

Christ pointed the way for us when he gave his two great commandments, and anything which destroys or diminishes our relationship with our neighbor, or makes it harder to love God, is an immoral act. He did not lay down rules as to how to carry out those commandments, he simply set them forward as ideals, as pointing in the right direction. We need to apply these principles to ever varying situations. To urge in morals only those things in any given local situation which will help men to know what it is to love their neighbor and their God.

In conclusion let me sound an optimistic note. My contact with the coming generation makes me proud of them. They are in love with life. They are keenly interested in their fellow beings. They seek causes rather than fundamentals. They freely discuss sex morality. They try experiments, often to the horror of their parents—but here is the chief point, "they live by what they think is right," not by code. And the thing which is encouraging is that more and more a similar attitude may be seen in the Church. It is getting away from precept and code, from "the letter which killeth to the spirit which giveth life." It is recognizing that the only way to come at the truth of these matters is through free discussion of them. It too, is experimenting.

But experimentation alone will not be enough. It must go further. The Church's great opportunity is to show that along with such experimentation and independence of thought and action must go a sense of responsibility for others. "Man cannot live to himself alone." The whole crux of the moral situation lies right there. It is largely a matter of attitude. It is splendid for young people to live by what they think is right, but they cannot afford to do so in disregard of others. If the Church can sound that message intelligently, it will be speaking the language of youth and be making the greatest possible contribution to the solution of moral difficulties "in an age of change."

THE ASCENSION OF CHRIST

THE New Testament as a whole is full of the conviction that Christ who was crucified was not only raised from the dead, but also by the right hand of God exalted to the seat of supreme sovereignty in the heavens. His "session at the right hand of God" is, as has always been recognized, a symbolical statement, for, on all showing, God has no right hand. But the language used implies that the assumption into glory was an historical event, something that happened at a particular date, and St. Luke gives us the story of what occurred at the beginning of the Acts. This story of the Ascension, as it presented itself to the apostles' eyes, involved no fresh miracle. It was simply the last of a series of "manifestations," all of which postulate in the risen Body of Christ superiority to the conditions of material bodies as we know them.

All the appearances were, it seems, condescensions to conditions of space and material life to which the risen Christ was no longer subject. Each was a purposive "manifestation." The last, the ascension, as St. Luke records it, was of the same kind. It taught the lesson of Christ's exaltation under the material symbol of a physical rising. Very likely those whose minds were first impressed by this ascension believed, as we no longer believe, that there is a place called heaven above our heads, and that the path of the ascending Jesus was the way thither. But still today, with our superior knowledge of the cosmic system, there is no other symbolic action which can be imagined which would convey the desired impression. Nor can we imagine how, without some such impressive occurrence, bringing the appearances of Christ to a decisive end, the disciples could have reached the state of mind in which we find them in the opening of the Acts, in which they are wholly without expectation of any more "manifestations" of Christ and wholly set on what is promised them—spiritual equipment for a task of unknown magnitude.

—BISHOP CHARLES GORE, in *Belief in God*.

CHURCH ACTIVITIES IN LIBERIA

BISHOP CAMPBELL and Father Gorham arrived at the Holy Cross mission in the Gbande country on the morning of March 8th after a two weeks' walk from Cape Mount. The Bishop writes that he found things so grown and improved at his former station that he hardly recognized it. The hospital has a large compound, and a great number of buildings for the sick who come crowding daily for treatment. Dr. Maas and his wife are both busy every day and all day, with scarcely time on Sundays to come to church. The school, too, is full of boys, and lively, likely young fellows they are. They are nearly all the sons of chiefs and paramount chiefs, and in time should influence their own Gbande people powerfully for the acceptance of the Christian religion.

One of the veteran missionaries in this field is Father Allen, who, in spite of his advanced years, is on the point of opening a new station among the people of the Gizi tribe, to the northwest of Mosambolahun. The Gizis are anxiously awaiting the father's arrival, which should take place soon after Easter.

While the Rev. James Dwalu was sitting on the piazza of his house at Pandemai on the afternoon of March 11th, in company with Capt. A. R. Harper, the district commissioner, and others, as they were drinking tea, a stroke of lightning fell out of a perfectly clear sky and shattered to splinters a flagpole not over four yards distant. Dishes, chairs, and other articles, not to mention several of the persons on the porch, were thrown about pretty violently by the force of the electricity. The Rev. Mr. Dwalu, who is the principal of the Ramsaur School, and vicar of the Church of the Incarnation, Pandemai, sustained a severe shock, which kept him in bed for several days afterwards. At the present writing he is much better.

During his trip in the Gbande and Buzzi sections, the Bishop has confirmed about a hundred of the school boys and converts. The Bishop tells us that this is, so far as we know, the very first time that a bishop of the Church has been in this country, so far from the coast. The Christians he met in the Gola sections told him also that never before had they seen a bishop of the Church in their land. In order to reach Masambolahun one has to travel (if coming from Cape Mount) for six days through Gola forests. During those six days one passes through exactly seven towns.

Father Whittemore told us of how naturally and simply the school boys at Holy Cross mission take their religious training. One of the little fellows had gotten into some sort of mischief, and the father had promised him a whipping. After school had been dismissed, switch in hand, Father Whittemore came out of the house calling for the offender. The lad did not answer at once, but rushed into the church for a moment, knelt down and said a little prayer, and then with a bound arrived before his punisher, and announced, "All right, father, now I am ready."
—*Liberian Churchman*.

INTERPRETING CHRISTIANITY

AS YOU glance back through the centuries you see that the ages of increased knowledge of our Lord have come through the penetration of His Spirit into the spirit of the times. Greek thought, which was the expression of the civilized world, caught up the Christian message and in the early general councils interpreted Christ in Greek terms for the fourth and fifth centuries. Medieval and later art came with its glowing pictures: Lo, the Child of Bethlehem was throned in His Mother's arms; but both child and mother were not from the Palestine of the first century, but from the country and time of the reverent painter. Christ had come into that country and that age, and spoke through its common life. The English language came to its richness in the days of Shakespeare; so the story of Christ fused itself through that translucent medium, and we have the gospels not only according to the four evangelists, but, in addition, according to the glowing utterance of a great age.

Now we are in an age of scientific discovery. It is an age tingling with the poetry of a vast world revealed by telescope and microscope and the genius of men. This age, too, belongs to Christ. The God who is revealed through modern geology and astronomy and biology and chemistry is the Father of our Lord Jesus Christ.—*Bishop Slattery*.

WHAT Christ is, we Christians shall be, if we imitate Christ.
—*S. Cyprian*.

The Most Remote Reader?

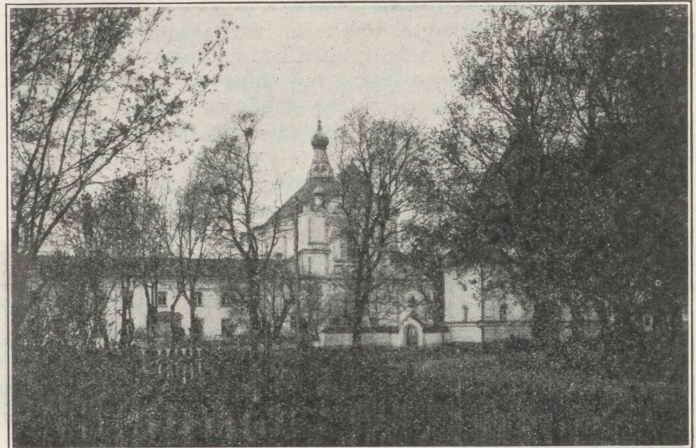
IN THE issue of March 12, 1927, THE LIVING CHURCH propounded the question, Who is the Most Remote Reader of THE LIVING CHURCH? To the correspondent who should return a clipping of that editorial from the greatest distance, or from the place which our editorial staff shall consider "most remote," such letter and clipping to be received within

Being unable to subscribe to your valuable magazine, I am so much more thankful to those of my Russian friends in the United States, who are kind enough to mail me an occasional issue of THE LIVING CHURCH. Lately this favor was made to me by His Lordship, the Most Rev. Theophilos, our Russian Orthodox Bishop of Chicago, Ill.

As to the place where I live, it is a Polish town of about



RUSSIAN ORTHODOX CATHEDRAL, OSTROG, POLAND
In the background, an old tower



THE BROTHERHOOD CHAPEL, OSTROG, POLAND

The building is part of the Girls' High School founded in 1865, and kept up to 1923.

a year, THE LIVING CHURCH offered a year's free subscription and a vote of thanks.

With nine months of the contest period still remaining, one candidate has already written to this office with a claim to be at least the "most unexpected" reader, if not the most remote one. Whether or not Poland shall qualify as the most remote place remains to be seen, but at any rate we are grateful to Fr. Turkevich for his interesting letter and photographs, which we are glad to share with our readers. The letter is as follows:

To the Editor of The Living Church:

IN YOUR issue of March 12, 1927, you ask the most remote reader of your weekly to write you a letter and tell something of the life in his place, especially the Church life.

Although the small town of Ostrog, Wollhynia, on the border of Poland and soviet Russia, cannot pretend to be the farthest from your office or the most remote from any recognized center of civilization, nevertheless it seems to me that I have some good reason to compete for the title of your most remote reader, being at least, I suppose, the most unexpected one.

I am a priest of the Russian Orthodox Church who, while

15,000 inhabitants. The majority of them are Jews. Then follow Russians or Ukrainians, as some of them prefer to call themselves. They all belong to the Russian Orthodox Church and have two temples here, one in the city and another in its suburb.

Still another chapel, of which I am the rector, is located in a rather large building which originally was a private Russian high school for girls, exclusively of the Orthodox faith. In 1923 this school was closed by the authorities and in its place there was opened in the building a government Polish seminary with the majority of pupils belonging to the Roman Catholic Church. The chapel is left as yet in the use of the Orthodox believers. Having practically no parish, it receives the necessary funds from a local Russian Orthodox brotherhood, the same which founded and maintained the school.

The Polish element is a minority in the city's population, which has but one Roman Catholic temple. Of course, there is not a man in the town or its neighborhood, so far as I know, belonging to the Protestant Episcopal Church, either American or English.

Today being your Easter Day, I beg to conclude my letter with this our Russian Orthodox Easter greetings for you and



THE SECOND CLASS OF THE HIGH SCHOOL

The last girl standing at the right of the group is the youngest daughter, American-born, of the writer.



A GROUP OF WAR ORPHANS

To house them the Brotherhood has given one of its houses connected with its school.

in the United States some thirteen years ago, was one of your constant readers and a sincere admirer of your Church and its highly Christian noble work and workers. Since that time, the United States, as well as your Church, are forever dear to me, and your Church life and work full of interest and good example.

all your readers: "Christ is risen," and I am sure you will accept it in no other way but with a ready reply: "He is risen indeed."
(Rev.) BENEDICT J. TURKEVICH.

Lately of the Russian Orthodox Church of Yonkers, N. Y. Ostrog on Horyn', Wollhynia, Poland.

April 17, 1927.

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

ANSWERING THE CHALLENGE

To the Editor of *The Living Church*:

THE PAPER entitled *A Challenge to Catholic Churchmen*, by the Rev. C. S. Abbott, must be of interest to all Church people. May I please say a few things in connection with the suspicion he voices as to the tendency of the Catholic movement and the alleged confusion of its beliefs and practices?

The points that I would make are:

- 1st. That the Eucharist is the center of all Catholic faith and practice.
- 2d. That the fundamental teaching of our Anglo-Catholic leaders is clear and decisive on all important points. (This includes their defense of "the faith once for all delivered to the saints" as against the exclusively Roman claims.)
- 3d. That the Catholic religion, as it is simply practised by ordinary Anglo-Catholic men and women, is apostolic, practical, and sweetly reasonable.

1st. The central fact of all Catholic faith and practice is the Holy Communion, Mass, or Eucharist. Daily Mass is the chief and necessary service of the Church. Frequent, regular, and fasting communion for all the faithful is the ideal, together with the use of the Mass as a sacrificial act of worship—"that only offering perfect in His eyes." This involves the primitive custom of the reservation of the Blessed Sacrament on the altar, not, as I understand it, for the purpose of adoration—it is for the purpose of communicating the sick and infirm—but our Lord there present is naturally to be adored, and access to Him should be granted the people at all times. This in no way contradicts the truth of His spiritual Presence in the entire Church wherever and whenever He wills, together with the abiding Presence of the Holy Spirit.

In none of the several Catholic parishes in which I have been privileged to worship have I ever seen any confusing of this central point nor any indication of "a great movement running wild," as the Rev. Mr. Abbott observes. The same rules of worship are followed: the daily low or early Mass; the High Mass, the Church's great act of worship, on Sunday mornings (Morning Prayer is not neglected, it is said daily as it is meant to be, but it is not the chief service of Sunday, sacred to 11 o'clock); opportunity for Confession on Saturdays, at other times by appointment; and the prayers, devotions, and intercessions of the Church, individual and corporate, centered about the sacramental Presence of our Lord in the tabernacle. This is, to the best of my belief, ordinary Catholic faith and practice. It may be amplified, elaborated, or adjusted to meet the needs of a variety of communities, but there it is in its essence, and it is to such a religion that the Catholic movement seems to be committed.

2d. The leaders and spokesmen of the Catholic movement do seem to agree upon this common ideal, and they state the case in clear and decisive language. Such books as *The Seven Sacraments* by Fr. Hughson, of the Order of the Holy Cross, who is chairman of the Catholic Congress; *How to Use the Mass*, and "Locust Street Letters" by Fr. Vernon, rector of St. Mark's Church, Philadelphia; *Jesus, the Way, the Truth, and the Life*, by an English priest, the Rev. W. A. Westley, make this point very plain. I take leave to quote from memory some recent words of Fr. Vernon's: "The controversies of Christendom have all centered about the Eucharist. Where there is no Eucharist there is no Church. When final reunion comes it will be a victory not of Rome, nor of Canterbury, nor of Constantinople. It will be victory of the Eucharist." And again in *How to Use the Mass*, p. 7, he says, "The Catholic revival is the most thrilling event imaginable—every detail of it is fascinating. . . . But it is only when we get to the heart and soul of it all that we discover the secret of its power. It is the interior reality of a valid Christian experience which silences all doubts as to its stability. Jesus is there. We know and do testify that we have seen Him. He is the beauty—of the Mass. It is not the liturgy or the ceremonial—it is Jesus."

Here it is important to note that the defense of the faith against Roman claims to sole Catholicity comes from the Anglo-Catholic field which is supposed to have dangerous tendencies toward Rome. Our Catholics are outspoken against any

unjust or incorrect claims of our "Roman brethren," recognizing at the same time that we have much in common. Fr. Hughson's little pamphlet entitled *The Anglican Church and Henry VIII*, for instance, if it were widely read, would do much to dispel the ancient superstition held by Romans and Protestants alike and even by some Anglicans, that King Henry founded a "new Church." It would be pleasant if this quaint bit of historical inaccuracy would die a natural death like the "old cat" of our childhood days! No, we need have no fear of being led willy-nilly to Rome if we follow the (Catholic) leader. Truly Catholic Churchmen are not so narrow as that. They would bring about a Church unity which would include Greek and Orthodox, Roman and Anglican, bond and free, as it should do, until the knowledge of our God covers the earth as the waters cover the sea, and our Lord when He comes shall find one fold and one Shepherd.

Thirdly and lastly. The practice of the Catholic faith. What can we say that has not already been said? What can we do but answer those who are asking what we mean by these things, with our Lord's own words, "Come and see." Come to the Mass and lift up your heart in that timeless act of oblation—the one true, pure, immortal sacrifice." Come to the confessional and kneel and tell your sins as simply as a child and receive the priestly absolution, and then "go in peace, for the Lord has put away all your sins." Come to the altar where the red lamp burns and kneel in adoring silence. Come when you are sad. Come when you are happy. Come when you are lonely. Come when you are in doubt and let your Lord teach you, and some day the veil will fall from before your eyes and you will see "no man save Jesus only."

Upper Saranac, New York,
June 13, 1927.

LOUISA BOYD GRAHAM.
(MRS. THOMAS GRAHAM)

[CONDENSED]

To the Editor of *The Living Church*:

IT DOES NOT seem to me that Fr. Abbott's difficulties with the Catholic religion are very difficult [*vide* L. C. June 11th, page 193].

1. The Immaculate Conception of the Blessed Virgin is no part of Catholic dogma, as every theologian knows. Even Rome's dogma only goes back to 1854. Just eighteen centuries passed by with no definition by the Church; and with many theologians on both sides. It is, outside of Rome, a pious opinion, which any one may hold or not, without harm either way. Personally I believe the Blessed Virgin was immaculately conceived; though in this I collide with St. Thomas and many other theologians held high in repute in Rome.

Observe, however, that a pious opinion may be held *either way*. Many Protestants seem to think that a pious opinion must be held *their way*. It is not so. There is no harm in holding that the Blessed Virgin was immaculately conceived; and there is no harm in holding that she was not.

We pass 1 and let us come to 2. Catholic doctrine is uniform that all saints, even the highest, our Lady, are only intercessors, and are separated by an ineffable gulf from our Lord Jesus Christ. There is no difference on this point among any Catholic theologians, Anglican, Roman, or anywhere. There doubtless are and have been, in Rome as with us, extremists who have practised such exaggerated devotion as Fr. Abbott speaks of. But then they do not represent Catholic theology.

Nevertheless, our Lord, when He tells the Blessed Virgin not to interfere with Him (at Cana of Galilee), gives a pretty plain hint that a little later she should cooperate with Him. "Mine hour is *not yet come*" (St. John 2:4).

Let us pass 2, therefore, and come to 3. Reservation of the Elements for the purpose of adoration does not exist, and has never been heard of. No one worships the Elements, and no one reserves them for that purpose. There are those undoubtedly who worship our Lord Jesus Christ, who is present in the Sacrament *in His Flesh*. This worship is rendered whether the Sacrament is reserved or not. Reservation has nothing to do with it. In worshipping our Lord present *in the Flesh*, we have the very respectable authority of St. Peter, and St. Luke 5:8; of the Holy Women, St. Matt. 28:9; and of the Anglican

Church, rubric top of p. 237. I do not know what "devout kneeling" can be, unless it pertains to worship.

4. The use of the Blessed Sacrament for the service of Benediction. Here again we only follow the teaching of the Anglican Church. The fact seems very often overlooked that the Anglican Church has changed the custom formerly common in western Christendom. The former custom was for the priest to consume the Sacrament immediately after the communion of the people. This custom is still followed in Rome. The Anglican Church, however, commands that after the communion, the Sacrament shall be *reserved, exposed* on the Altar, and the *benediction* given in Its Presence. As by Anglican practice, our Lord is on the altar when the blessing is given, I presume the blessing comes *from Him*.

In the same issue of your excellent paper a correspondent points out that the American Church commands the Reservation of the Blessed Sacrament. "We, and all others who shall be partakers of *this* Holy Communion." Prayer Book, p. 236. It is not, we notice, *the* Holy Communion, the Sacrament in general; but *this* Holy Communion, that particular portion now lying on the altar. And, further, the communion is not to be present, but future. "Who shall be partakers"; necessarily by reservation.

It is greatly to be desired that all Church people and Christians should understand each other, and just how it is to be accomplished except through the infusing love of the Holy Ghost I do not know. Let us pray for that.

Duluth, Minn., June 9th. (Rev.) EDWIN D. WEED.

"THE UNINTELLIGIBLE CELEBRATION"

To the Editor of The Living Church:

MR. C. B. HUNT in his letter, The Unintelligible Celebration (L. C., June 11th), asks for a discussion of what he calls "the introduction . . . of the silent canon of the Mass." Possibly if there is to be such a discussion, the plain statement of certain pertinent facts may be of value. Mr. Hunt will find a reasonably full discussion of this matter in the spring issue of the *Green Quarterly* which I wrote some time ago, and which deals with (I think) all aspects of the question. The salient facts are somewhat as follows:

1. There is no such thing known to liturgics or liturgiologists as a "silent" canon. But there have been, as long, I imagine, as there has been in practise the art of Christian worship, three "voices" used by those conducting the Mass. These are the loud, the medium, and the low voice. The low voice, *i.e.* a tone audible to "those standing about" is the traditional and "correct" tone for the recitation of the canon of the Mass. It is the tone also traditionally (and with technical correctness, for liturgics is in the nature of being an exact art) used for the Prayer for the Church.

2. The object in using this tone is: (a) To promote reverence, *i.e.*, the opposite "effect" of the widely used "preached" canon. (b) To afford to the worshippers the opportunity to make their devotions at the time of the canon's recitation. They have just been told to lift up their hearts, and have promised to lift them up unto the Lord. At this point their hearts are to be so lifted up. It is difficult to do so if one must, perforce, listen to the canon being declaimed, sonorously or otherwise, but usually sonorously.

3. This was the universal practice before the Reformation.

4. No man can say when the use of the loud tone replaced, in general Anglican practice, the use of the proper low tone after the Reformation. It is reasonably certain that one or two ecclesiastical generations had passed before the loud tone had taken the place of the low. It is (speaking roughly) one of the Hanoverian abuses.

5. In the Churches of the Eastern Orthodox rites, as well as in the Church of the Roman obedience, the low tone is the customary use. In the Eastern Orthodox Churches it is regarded as further promoting reverence for the celebrant to be invisible at this time as well as virtually inaudible. The canon, addressed to God, cannot be "unintelligible."

These are facts, neither controversial nor questionable, that should make clear:

1. That those who now in the Anglican communion use the low tone for the canon (and for the Prayer for the Church) are technically correct in so doing. The canon is not an "instruction" for the people.

2. That they are not "aping Rome," which also has the correct usage in this matter.

3. That the use of the low tone is not of their own invention. If the process (familiar, it should be, by now) of lifting up the heart to God at this time in the celebration of the Sacred Mysteries is simply used during the recitation of the canon of the Mass, it will usually be found to aid the soul. After it is learned in practice (as it may be, without the declaimed

canon), it will be found, usually, that the low tone aids the worshipper's sense of devotion, conduces to the appropriate state of mind, and promotes holy awe.

Owego, N. Y., (Rev.) HENRY S. WHITEHEAD.

June 10, 1927.

PRAYER BOOK REVISION

To the Editor of The Living Church:

THE DESIRE to keep Prayer Book revision and enrichment open till the Convention of 1931 has much in its favor. To conclude it in 1928 would bring disappointment to many whose sole wish is to have a book as widely inclusive as are the needs of a growing missionary, educational, and worshipping Church.

The Rev. Dr. Wilmer's proposals for the Offices of Instruction certainly deserve further hospitable consideration. And the suggestions of the Rev. Robert F. Gibson concerning the missionary enrichment of the book are both timely and constructive. Then certain needs in the office of the Holy Communion should be given time and deliberation:

Provision for the use of the Agnus Dei, or another hymn, after the consecration, not now provided for, is an obvious need.

The revision of the General Confession in the Communion Office is also greatly to be desired.

"Provoking most justly Thy wrath and indignation" is both too theological and anthropomorphin. It is certainly not understandable, nor fitting for use by children and plain people uneducated in theology; nor does it extol the character of our Heavenly Father.

"The wrong that pains my soul below
I dare not throne above;
I know not of His hate—I know
His goodness and His love."

Or, if that is impracticable, there should be given an alternate form, as, for example, the very beautiful and scriptural confession provided in the new office for the communion of the sick. We now have alternate forms of absolution, why not a similar liberty of confession?

Haste, no doubt, is a virtue in a great emergency, but, looking to the long future before another revision is likely to be undertaken, the General Convention might wisely take counsel of our needs before hastening to a conclusion the present work.

(Rev.) THOMAS JENKINS.

McMinnville, Ore., June 10, 1927.

"BE YE CLEAN"

To the Editor of The Living Church:

SINCE I retired from the active exercise of my ministry I have visited many churches in various parts of our country and have celebrated the Holy Eucharist at many altars. Some of these I have found exquisitely cared for and some shamefully neglected. It is of these latter that I wish to speak.

I have found altars, some of them in large and rich churches where the brasses are tarnished, the linen mussed and soiled, the sacred vessels stained and unclean, and the altar books dirty and torn. Chalices should frequently be cleansed with hot water and kept bright and polished. Altar books when they become soiled should be discarded and fresh ones substituted.

I know more than one altar where the service books are in such a disgraceful condition, so filthy and tattered that one dislikes to handle them without gloves, books in a condition that would not be tolerated upon a gentleman's library table. How much less should they be permitted upon the Lord's Table?

"Be ye clean, that bear the vessels of the Lord" is the divine command spoken by the prophet Isaiah. Should not also the vessels of the Lord and the instruments of His service be clean?

(Rev.) P. C. WOLCOTT.

Jacksonville, Florida, June 6, 1927.

INSCRIPTION ON BISHOP OTEY'S TOMB

To the Editor of The Living Church:

IN THE INTEREST of strict accuracy, may I say that the inscription on Bishop Otey's tomb, referred to in a news item in your issue of this week, reads: "James Hervey Otey, First Bishop of the Holy Catholic Church in Tennessee"? The Bishop used both of the adjectives found in the Apostles' Creed.

Nashville, Tenn., June 17th. (Rev.) JAMES R. SHARP.

Executive Secretary, Diocese of Tennessee.

AROUND THE CLOCK

By Evelyn A. Cummins

THERE is a clergyman in Oak Park, Ill., who was formerly in charge of a church in Honolulu. While he was in Honolulu the parish decided to build a new church. The architect was Ralph Adams Cram of Boston. To the clergyman came one day a request from Mr. Cram to suggest an inscription to be placed on the wall of the chancel above the altar. "I want you to give me a text of exactly eighteen letters and spaces to fit this particular place," said Mr. Cram. It was felt that sixteen letters and two spaces would look best.

This clergyman found it to be a very interesting, yet perplexing, problem. The text was to be the only visible inscription in the church, and it must be in harmony with all the uses of the church and with all the major experiences of life. It must be a text appropriate for weddings and funerals; for Christmas, Good Friday, Easter, or Thanksgiving Day. It must speak to youth, to middle age, and to old age. It must be only eighteen letter spaces in length.

Honolulu is a meeting place of many races, and in this particular church many inter-racial services were to be held from time to time. The text must be suitable alike for Hawaiians, Portuguese, Koreans, Japanese, Chinese, Filipinos, Americans, and for all the different nationalities that might happen to be gathered in this place of worship.

It must be appropriate in times of peace and of war. It must above all express as nearly as possible in so short a space the meaning of the Holy Communion.

Below the inscription was to be a cross. The text must interpret the meaning of the cross, and the two must be in absolute harmony, telling of love and of victory.

What text would you have chosen? In the next Around the Clock I will tell you the one which this clergyman selected.

THE English reviews of *Elmer Gantry* have been interesting. Most of them are similar in spirit to the reviews in this country, either praising or utterly condemning, but not indifferent, as are the reviews of so many novels.

The *Daily News* reviewer says: "The truth is, Elmer Gantry is rotten. He is so rotten that we feel that Sinclair Lewis has ruined his case by making him the principal figure in his satirical novel on religion in the United States. He is the sort of person in whom it would be possible to be interested only if he were standing in the dock. As it is part of Mr. Lewis' satirical scheme to make him, at the end of his orgies of drink and mean seductions, a triumphant success and a Doctor of Divinity, we are weary of him long before the absurd bout with the blackmailers that brings the story to a close."

And in this country a typical one is found in the *New Republic*:

"Elmer Gantry is so completely manufactured, so much a butt for his author's contempt and will-to-expose, that we do not believe in him at all. If he were in the least attractive, if he had any of the gay, irresponsible swagger with which villains can often endear themselves, if we felt in him any independence of his creator, we might sit up and listen. Instead, we endure.

"The image of Elmer Gantry is a pincushion, a pitiful lay figure bristling with the hatred and burlesque mockery which Mr. Lewis volleys over the lower planes of organized religion and its commercial preachers. Elmer Gantry, an effigy rather than a character in a story, is roasted anew in every page with such zest that we end by feeling in this instance that Mr. Lewis is not a novelist, nor a crusader, nor even a propagandist, but simply and solely a witch burner."

Mencken praised the book and Carl Van Doren said, "The members of the clergy in the United States are in for a bad half-year. Sinclair Lewis, having gone among them as a satirical St. George, now exposes the reverend dragons in a novel which is bound to set up a fearful roaring in pulpit and parsonage, in convention, conference, and synod, and in every

place which sees two or three novel-readers gathered together."

But, as a matter of fact, so far as I can discover, the book hasn't created much of a furor in clerical circles, but has been dismissed as being ridiculously overdrawn and hideously disgusting. Every one seems to be excited except those who really know the clergy, and the clergy themselves.

If any one is interested to know a real inside story of Sinclair Lewis and his performances in Kansas City, I recommend an article by a reporter who covered his visit there, in the May 1st *McNaught's Monthly*. It tells a few things.

THE *Spectator* recently offered a prize for the best example of a publisher's book notice of *Vanity Fair*, such as usually appears nowadays on the paper cover of a novel. The primary object of such a notice is to attract attention, and it usually gives a short summary of the novel, or of its purpose. This entry won the prize:

"Readers of *Punch* will rejoice that the gifted contributor of the Snob Papers has at last given us a full-dress novel.

"It is, as might be expected, a scathing exposure of snobbery, but it is very much more than that. While its faithful delineation of the age of Waterloo lends it historical value for future generations, its masterly portraiture of character suggests that a rival has arisen to Miss Austen herself.

"Mr. Thackeray, in a preface, speaks modestly of his 'puppets,' but so far from those being inanimate dolls, they are all instinct with life. Three, at least, of his characters are likely to survive along with the best-known in fiction, and one is unique, for Becky Sharp by herself would make the story an unqualified success.

"And never surely was satire of the frailties of human nature so blended with a gentle undertone of charity and kindness."

THE *Ile de France*, a new ship of the French Line, has a bar over twenty-nine feet long, a record for a bar on a liner, and also a seventy-five foot sidewalk café in imitation of the Paris street café. This particular boat has a number of French shops and a garage for sixty cars, so that passengers can drive in their own cars to the dock and drive away in them again at Havre.

The *Ile de France* has a two-story chapel, which will seat about 100 people, and contains a beautiful altar, an organ, and also has the stations of the cross on its walls. In the chancel are paintings of the ship's patron saints—Louis and Genevieve.

ON April 16th there was unveiled at La Groise a memorial to the dead and missing 20,000 men of the First Division of the British Expeditionary Force. The two officers who had commanded this division during the war were present, as were about 100 officers and others of the division.

The memorial is in the form of a roadside Calvary and was unveiled by Marshal Foch. After the unveiling the British Guard of Honor sang God Save the King, and then, spontaneously, the large crowd of French people present from the surrounding towns broke into the Marseillaise.

The First Division was engaged at La Groise at the beginning and at the end of the war.

IN his book, *A Diplomatist in Europe*, Sir Arthur Hardinge tells a story of Dr. Stubbs, who was chaplain at Baliol when the author was at Oxford, and afterwards Bishop of Chester and then of Oxford:

"While visiting his diocese, he once asked the children at a village school what book, in their opinion, a bishop was most frequently required to read. There was a long pause, 'Come,' he said, 'Let me help you. It begins with a B.' 'I know, my lord,' cried the sharp boy of the class, raising his hand, 'the Bible.' 'Wrong, my boy,' said Stubbs; 'try again. If you can't think, I will tell you myself. It is called *Bradshaw's Railway Guide*: for my days are mostly spent in trains."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

IT WAS a happy thought to re-publish at this time *An American Soldier: Letters of Edwin Austin Abbey 2d* (Houghton Mifflin, \$1.25). The author was a young American who joined the Canadian army in 1915. After being wounded in Flanders in 1916 he was given a commission, and was killed at Vimy Ridge on Easter Tuesday in the following year. He was one of those to whom the war came as an opportunity for Christian self-dedication and sacrifice, the flame of whose faith burned ever more brightly as he bent all his energies to the service of the cause to which he was called. It is good for us in these days to be reminded of such men as this, and there is hardly a page in the book which is not a source of refreshment and inspiration to those of us who are left behind. One passage must be quoted, that in which Lieutenant Abbey describes his brother officers:

"We live, sleep, and eat in the same room or dug-out, sharing duties and comforts. I said I thought it would be hard to find a nicer half dozen. I think it would be impossible. They are the type of men I like. First, there is the captain, a Military Cross man, who made a wonderful record at the Somme. He is a perfect soldier, modest and gentle, and yet firm as a rock; cool and confident and determined. Then Captain G., who is pleasant and sensible; Lieutenant B., a big, strong, good-natured chap, who used to teach school; Lieutenant C., a little chap who is a newspaper writer, and very funny, and keeps every one's spirits up; Lieutenant J., a boy of somewhat the Brinton H. type. All of them are a clean lot, with high living ideals."

Truly a refreshing change from Sinclair Lewis and Theodore Dreiser!

IT WOULD indeed be a depressing world in which we live were the whole story told by such novelists as the two just mentioned. The sinister influence of such works as theirs is not due to their ruthless exposure of the secrets of passion-driven souls, but to their suggestion that all human life is of this character, and that the aspirations of man's spirit after inward freedom and joy are not the God-implanted "evidence of things hoped for," but a cruel mockery. To such a one-sided falsification of life in fiction the best antidote is contact with actual lives which give it the lie. Such a life was that of Lieutenant Abbey; and just such another was that of Henry Scott Holland. Those of us who came under the spell of his personal influence will not easily forget what our faith in God and man owes to the kindling radiance of his robust God-consciousness. How far can this be recaptured and communicated to others in a written book? Dr. Lyttleton has attempted the task in *The Mind and Character of Henry Scott Holland* (Mowbray, Morehouse, \$4.20), and no one can read his pages without catching something of the encouragement which it was the special gift of that great-souled leader to impart to his fellow Christians.

"The truth is, that Holland's vocation was to be a witness of that which he saw; namely, the working of God among mankind *now as in the past*; the eternal Presence, paramount as St. Stephen the first 'witness' declared in the moment of victory through defeat, triumphant just when human hope collapses; because only those who can seize the signs of His approach in the record of the days of old and in the more baffling perplexities of the present, can be blessed with the certitude of the Eternal Conquest in the future."

IN *Jesus, the Way, the Truth, the Life*, by W. Arthur Westley (Morehouse, \$1.25) we have a splendid little book dealing with Anglo-Catholic teachings. The subjects dealt with are short and to the point, and will no doubt straighten out a lot of misunderstanding regarding the principles of the Anglo-Catholic. An excellent book for Bible classes or reading circles. Another book of a somewhat different order is entitled *Christianity in the Modern World*, by Ernest D. Burton (University of Chicago Press, \$2.00). This book contains sixteen papers and addresses delivered by the late president of the

University of Chicago, and is ably edited by Harold R. Wiloughby. The first part of the volume is entitled *The Religion of Jesus and of Paul*, while the second is designated *Christianity in the Life of Today*. The volume is marked throughout for its scholarship, toleration, and lucid style. The articles on Jesus and Paul are very illuminating and instructive and will be widely appreciated, especially by New Testament scholars. The latter part of the book is given to a modern application of religion and is the result of mature thought and wide experience. The contributions on China are exceedingly good and will be of especial interest to readers at this period of crisis. The book itself is a real work of art, and the University Press is to be congratulated on such a production.

MORE OF the apologetic type is *Providence, Prayer, and Power*, by Wilbur Fisk Tillett (Cokesbury Press, Nashville, Tenn.: \$2.50). The purpose of the volume can be summed up in the words of the author: "To interpret and make known what Providence is and what it is not, and what the power that comes from the union of Providence and Prayer is and what it is not—this is the task which the author has assigned to himself in this volume." Dean Tillett has succeeded in his task. The book gives a splendid treatment of Divine Providence and the problems associated with the subject. The second part of the book takes up the subject of Prayer, and deals with the meaning, purpose, nature, and essentials of the subject. The subjects are not enshrouded in abstruse formula, but are dealt with clearly and concisely, thus making the work readable and acceptable.

THE IDEA of a compact encyclopedia, abbreviated by rigid concentration on only the most essential points of each subject treated, is a good one, and (to judge from the first volume) it is carried out with some success in *Universal Knowledge* (N. Y., the Universal Knowledge Foundation, Inc. 12 vols., each \$6.25). But what is one to say of a book of this sort which, with nothing whatever to inform one of the fact on title page, preface, or accompanying pamphlet, turns out on closer inspection to be entirely written from the Roman Catholic point of view? Indeed, the following passage from the preface seems almost to merit the epithet "disingenuous":

"Articles on subjects which require special scrutiny, more particularly when statements about religion are concerned, are submitted to representatives of the religious bodies in question, and whenever possible, as in the case of the Catholic and the principal Protestant churches and Jewish congregations, to officials competent to pass on such questions."

One has to read very carefully to discern that the "officials competent" are by no means the same persons as the "representatives of the religious bodies in question." It would certainly be a curious representative Anglican who had "passed on" the article *Anglicanism!*

Those of us who earnestly desire to see the fires of anti-Roman prejudice die down cannot help wishing that our Roman brethren would cease from doing this kind of thing.

THE CHURCH IN THE WORLD. Part I (319-1198 A.D.) 30 cents; Part II (1204-1534) 30 cents; Part III (1537-1919) 40 cents. Longmans Green & Co. 1926.

THESE brief manuals for the teaching of Church history in Roman Catholic schools are admirably brief summaries of the salient facts needed in such instruction. On the whole there is a minimum of fanatic "interpretation" of the facts, and very few patent inaccuracies. The selection of topics is itself an interpretation of the facts, as the table of contents of these small manuals shows. They are well done indeed, and suggest the need among us for similar texts: concrete, well arranged, and clear.

F. G.

Church Kalendar



JUNE

26. Second Sunday after Trinity.
29. Wednesday. St. Peter, Apostle.
30. Thursday.

JULY

1. Friday.
3. Third Sunday after Trinity.
10. Fourth Sunday after Trinity.
17. Fifth Sunday after Trinity.
24. Sixth Sunday after Trinity.
25. Monday. St. James, Apostle.
31. Seventh Sunday after Trinity.

KALENDAR OF COMING EVENTS

JUNE

27. Conferences: Hillsdale, Gambier, Racine, Madison, Rural Clergy, Wellesley.
28. Mississippi Education Movement, Summer Conference, Lake George, N. Y.
29. Spokane Summer School, McDonald's Point, Lake Coeur d'Alene.
30. Southern Conference on Lay Evangelism, Blue Ridge, N. C.

CATHOLIC CONGRESS CYCLE OF PRAYER

THIRD SUNDAY AFTER TRINITY

Church of the Saviour, Providence, R. I.
St. Mark's Church, Aberdeen, S. D.
St. Luke's Church, Wilmar, Minn.
St. Martha's Church, Bronx, New York City.

APPOINTMENTS ACCEPTED

CRUMB, Rev. THOMAS E., formerly deacon-in-charge of Grace mission, Longview, Wash. (Ol.); to be curate of Christ Church, Tacoma, Wash. (Ol.)

DAY, Very Rev. JOHN W., formerly Dean of St. Paul's Cathedral, Oklahoma City, Okla.; to be Dean of Grace Cathedral, Topeka, Kansas. September 1st.

GASQUE, Rev. G. W., D.D., formerly rector of Church of Our Saviour, Atlanta, Ga.; to be rector of Church of the Incarnation, Atlanta. Address, 939 Oglethorpe Ave., S. W.

GILSON, Rev. ROY R., rector of St. Andrew's Church, Princess Anne, Md. (E.); to be rector of St. Peter's Church, Salisbury, Md. (E.) August 1st.

HAGAN, Rev. S. E., formerly canon missionary of Calvary Cathedral, Sioux Falls, S. D.; to be priest-in-charge of St. Thomas' Church, Pawhuska, Okla.

MITCHELL, Rev. W. H., formerly rector of St. John's Church, Townsend, Mont.; to be rector of St. Paul's Church, Hamilton, Mont.

MOORE, Rev. ALLEN, formerly priest-in-charge of the missions at Castle Rock and Sedalia, Colo.; to be rector of St. John's Church, Durant, and in charge of St. Augustine's mission, Hugo, Okla., with residence at Durant.

NEAL, Rev. GEORGE D., formerly priest-in-charge of St. Anne's, North Billerica, Mass.; to be rector of St. John's Church, Lawrence, Mass. Address, 74 Butler St.

RYERSON, Rev. JOSEPH E., formerly rector of St. Stephen's Church, Spencer, Ia.; to be rector of the Church of the Covenant, Junction City, Kans. About September 1st.

SHANER, Rev. FRANCIS B., formerly rector of Epiphany Church, Independence, Kans.; to be rector and student pastor of Epiphany Church, Lawrence, Kans.

SHOWELL, Rev. JOHN L., formerly rector of St. James' Church, Northam parish, Goochland, Va.; to be rector of Trinity parish, Charles Co., Md. (Wash.) Address, Hughesville, Md.

SMITH, Rev. MART GARY, formerly rector of Trinity Church, Fredonia, N. Y. (W.N.Y.); to be rector of Holy Trinity Church, Danville, Ill. (Sp.) Address, 1524 N. Gilbert, Box 701.

RESIGNATIONS

GANTT, Rev. JOHN GIBSON, as priest-in-charge of Middleham and St. Peter's Chapels, Calvert County, Md.; to retire. He will visit Europe this summer, and afterward will make his home in Baltimore.

LAURENSEN, Rev. ROBERT M., as rector of Emmanuel Church, Hastings, Mich. (W.M.); 199 Manchester St., Battle Creek, Mich.

SUMMER ADDRESSES

STIRES, Rt. Rev. ERNEST M., D.D., Bishop of Long Island; Bolton Landing-on-Lake George, N. Y., until November 1st.

BAXTER, Rev. C. W.; care of Grace Cathedral, Topeka, Kans., until September 1st.

FLINCHBAUGH, Rev. FREDERICK L., D.D., rector of St. Stephen's Church, Wilkes-Barre, Pa.; to sail for Europe the latter part of June to be gone almost a year.

GATESON, Very Rev. D. WILMOT, Dean of the Pro-Cathedral, Bethlehem, Pa., together with Mrs. Gateson and their four daughters, sailed for England on June 19th. After spending some time there they will go to the island of Guernsey, to remain until September.

HOWES, Rev. and Mrs. LYMAN; to be in residence at the University of Chicago during the second term of the summer quarter.

PRESSEY, Rev. R. P., of Grantwood, N. J.; to be in charge of the Sunday services at St. Mark's Church, Augusta, Maine, during July.

VENABLES, Rev. W. F., of Newark, N. J.; sailed for Glasgow, June 18th, to be abroad two months.

WILSON, Rev. ALBERT J. M., and family; Amagansett, L. I., N. Y., during July and August.

NEW ADDRESSES

BROWN, Rev. WYATT, D.D., rector of the Church of St. Michael and All Angels', Baltimore; 19 West 29th St.

FERGUSON, Rev. LAWRENCE C.; 824 Hinman Ave., Evanston, Ill.

HADLEY, Rev. HARRY L.; 109 Hillside Ave., Newark, N. J.

ZACHARY, Rev. GEORGE E. DEW.; 203 St. Paul St., Baltimore.

DEGREES CONFERRED

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.—D.D., honorary degree upon the Rev. Prof. E. S. Drown, D.D., who has been on the faculty for very many years.

UNIVERSITY OF THE SOUTH—D.C.L. upon LEWIS B. FRANKLIN, vice-president and treasurer of the National Council.

ORDINATIONS

DEACONS

CONNECTICUT—On Trinity Sunday, June 12th, the Rt. Rev. E. Campion Acheson, D.D., Bishop Coadjutor of Connecticut, ordained CORWIN CARLYLE ROACH and FREDERICK PERCY GODDARD to the diaconate in Trinity Church, Seymour.

Mr. Roach was presented by the Rev. D. S. Markle of Fairfield, and is to be curate of St. John's Church, New Haven. Mr. Goddard was presented by the Rev. William O. Roome, Jr., rector of Trinity Church, who also preached the sermon. He has been put in charge of St. John's Church, Martin, Tex.

MASSACHUSETTS—On Wednesday, June 15th, in St. John's Memorial Chapel, Cambridge, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop of Massachusetts, ordained to the diaconate HORACE W. B. DONEGAN, ALBERT J. CHAFE, FERRIS L. NICOL, HOOPER R. SHAW, and HERBERT S. CRAIG. The litany was read by the Rev. Dr. E. S. Drown of the Seminary in Cambridge and the epistle was read by the Rev. Dr. H. B. Washburn, rector of the Chapel. The Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, preached the sermon.

At this same service Bishop Slattery also ordained ROBERT LAWSON to the diaconate for the Bishop of Michigan. He was presented by the Rev. Dr. W. E. Gardner of Boston, and is to be assistant to Dr. Gardner at the Church of the Good Shepherd, Boston.

Mr. Chafe, presented by his rector, the Rev. Kenneth R. Forbes of St. James' Church, Roxbury, is to be in charge of St. Gabriel's Church, Marion; Mr. Donegan, presented by the Rev. J. Thayer Addison of the Seminary, will become assistant at All Saints' Church, Worcester; Mr. Nicol, presented by the Rev. Dr. Washburn, is to be in charge of the Church of the Good Shepherd, Fairhaven; Mr. Shaw, presented by his home parish rector, the Rev. W. I. Morse of the Church of the Incarnation in Lynn, is to be a missionary in Japan; and Mr. Craig, presented by the Rev. J. F. Scott of St. Stephen's Church, Lynn, will become assistant at Grace Church, Plainfield, N. J.

Bishop Slattery ordained JOHN UPHAM HARRIS deacon in St. Mark's School Chapel, Southborough, on June 14th. He was presented by the Rev. W. G. Thayer, D.D., of Southborough.

The Very Rev. P. F. Sturges preached the sermon. Mr. Harris is to study abroad for the next year.

NORTH CAROLINA—On Trinity Sunday, June 12th, the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, ordained GEOFFREY MAURICE HORSFIELD deacon in the Church of the Good Shepherd, Raleigh. The candidate was presented by the Rev. Warren W. Way, rector of St. Mary's School, Raleigh, and the Bishop preached the sermon.

Mr. Horsfield is a graduate of Princeton. He has completed the middle year at Virginia Seminary, and expects to return there this fall. He is the son of the Rev. F. H. T. Horsfield, for many years rector of St. Stephen's Church, Oxford, recently retired. The ordinand is to be in charge of All Saints' Church, Roanoke Rapids, during the summer.

SOUTHERN VIRGINIA—On Wednesday, June 15th, the Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, ordained RICHARD HENRY LEE deacon in Emmanuel Church, Kempsville. The Rev. George Gresham of Norfolk preached the sermon.

The candidate was presented by the Rev. J. Keith M. Lee of Newport News. He is to be rector of Emmanuel Church and Old Donation Churches, Lynnhaven parish, Kempsville, Va., with address at Kempsville.

TENNESSEE—On Trinity Sunday, June 12th, in St. Luke's Church, Memphis, THOMAS EARL DUDNEY was ordained deacon by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor. The candidate was presented by the Rev. Charles Noyes Tyndell, S.T.D., rector of St. Luke's, who also read the litany. The sermon was by the Very Rev. Israel Harding Noe, Dean of St. Mary's (Gailor Memorial) Cathedral. The Rev. Alexander C. McCabe, Ph.D., read the epistle, and the Rev. James R. Sharp served as chaplain to the Bishop.

Mr. Dudney will be deacon in charge of Trinity Church, Winchester, and St. Mary Magdalene's, Fayetteville, which he has served as lay reader while pursuing his studies in the Theological Department at Sewanee.

The Bishop also ordained CHARLES BOYD ROMAINE deacon, on Thursday, June 16th, in Trinity Church, Clarksville, his home parish. The candidate was presented by the Rev. Prentice A. Pugh, rector of the Church of the Advent, Nashville, and dean of the convocation, who was himself ordained to the priesthood in Trinity Church. The sermon was by the Rev. Thomas N. Carruthers, rector of St. Peter's Church, Columbia, who also read the litany. The Rev. James R. Sharp read the epistle and acted as chaplain to the Bishop.

Mr. Romaine, who is a graduate of 1927 from the Theological Department of the University of the South at Sewanee, will do mission work in the diocese under direction of the Bishop Coadjutor.

UTAH—On Trinity Sunday, June 12th, in St. Mark's Cathedral, Salt Lake City, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, ordained deacons JAMES LESLIE HAYES and EDWARD CALDWELL LEWIS. Mr. Hayes was presented by the Rev. John Leacher of St. Peter's mission, Salt Lake City, and Mr. Lewis was presented by the Rev. A. E. Butcher, rector of St. Paul's Church. The sermon was preached by the Ven. A. W. Noel Porter of San Francisco.

Mr. Hayes is to be in charge of St. Luke's Church, Park City, and Mr. Lewis is to be in charge of St. Paul's Church, Vernal, during the summer and in the fall is to continue his studies at the General Seminary.

DEACONS AND PRIESTS

NEW YORK—On Trinity Sunday, June 12th, at the Cathedral of St. John the Divine, New York, the Bishop of New York ordained to the diaconate PAUL DULIVER WILBUR, presented by the Rev. Dr. J. Wilson Sutton of New York City; HARVEY ALBERT SIMMONDS, presented by the Rev. Frank H. Simmonds of Grace Church, White Plains; CLARENCE VAN BUCHANAN, presented by the Rev. Leopold Kroll of St. George's Church; and LEOPOLD KROLL, Jr., presented by the Rev. Mr. Kroll.

The Bishop advanced to the priesthood the Rev. THOMAS SPRANGER BRADLEY, presented by the Rev. Dr. Sutton; the Rev. CHARLES ALEXANDER WILSON, presented by the Rev. R. S. W. Wood of Tuxedo Park; the Rev. FRANCIS SLADE DANZOLL, presented by the Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral; and the Rev. FREDERICK RICKSFORD MEYERS, presented by the Rev. C. Nelson Moller of New York City.

The Bishop also ordained THEODORE M. BURLERSON deacon for the Bishop of Spokane, and advanced the Rev. JOHN VARIAN DALY to the priesthood for the Bishop of California. Mr. Burlerson was presented by the Rev. Dr. Sutton, and Mr. Daly by the Rev. Frank Simmonds. Dean Robbins preached the sermon.

and united with the precentor and the presenters in the laying on of hands.

On St. Barnabas' Day, June 13th, at St. Paul's Church, Brooklyn, the Bishop of New York advanced the Rev. WILLIAM MITCHELL VAIL HOFFMAN, JR., S.S.J.E., to the priesthood. He was presented by the Rev. Spence Burton, S.S.J.E., of Boston, and the Rev. Raymond T. McDonald, S.S.J.E., of Brooklyn, preached the sermon.

PRIESTS

SOUTHERN BRAZIL—In Trinity Church, Port Alegre, on May 1st, the Rt. Rev. William M. M. Thomas, Suffragan Bishop of Southern Brazil, advanced to the priesthood the Rev. RODOLPHO CENTENO RASMUSSEN and the Rev. HENRY DYMOKE GASSON. The former was presented by the Rev. Charles H. C. Sergel and the latter by the Rev. Mario B. Weber. The sermon was preached by the Rev. Nemesio de Almeida. In the chancel were all the clergy in attendance at the twenty-ninth council. The epistle was read by the Rev. Americo Vespuccio Cabral, and the gospel by the Rev. Franklin T. Osborn.

SOUTHWESTERN VIRGINIA—On Friday, June 10th, in St. John's Church, Roanoke, Va., the Rev. JOHN SIMMONS WELLFORD was ordained to the priesthood by the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia. The Rev. Devall L. Gwathmey of St. John's, Wytheville, preached the sermon. The Rev. Dr. Churchill J. Gibson of R. E. Lee Memorial, Lexington, presented the candidate. The Rev. J. Manly Cobb of Christ Church, Blacksburg, said the litany. The Rev. Roland J. Moncure of St. Paul's, Salem, read the epistle. The Rev. G. Otis Mead of Christ Church, Roanoke, read the gospel and said the Creed. All of these clergymen participated with the Bishop in the laying on of hands.

Immediately upon his ordination to the diaconate on June 8, 1926, the Rev. Mr. Wellford was placed in charge of All Saints' Church, Lloyd parish, Norton, Va., and has served there most successfully. He has now accepted a call to the rectorship of that parish. Mr. Wellford is a native of Roanoke, a son of Mr. and Mrs. William Nelson Wellford, and a graduate of the Roanoke High School, of St. Stephen's College, and of the General Theological Seminary, New York City.

DIED

LEWIS—Entered into eternal life, at Foxboro, Mass., on June 6, 1927, ELIJAH BILL LEWIS. The requiem was celebrated at St. Michael's Chapel, Foxboro, and the burial was in Norwich, Conn., his birthplace.

"May he rest in peace and may light perpetual shine upon him."

McGLOHON—Entered into life Friday, June 10th, at Asheville, N. C., PATTIE THOMAS McGLOHON, beloved daughter of the Rev. and Mrs. S. B. McGlohon. Interment at Bonaventure, Savannah, Ga.

MEMORIAL

Washington Bryan

Entered into rest, May 3, 1927, at his residence in New York City, in the seventy-third year of his age, WASHINGTON BRYAN, son of the late James West and Anne Washington Bryan, of New Bern, N. C. Born August 14, 1853, belonging to one of the most distinguished families of North Carolina and of the South, a family noted for education and culture, he naturally followed a scholarly bent. After a good preparation for college at St. Clement's Hall, Baltimore, Md., he attended the University of Virginia, and then went to Trinity College, Hartford, Conn., where he spent four years, receiving every honor and medal given for scholarship, and graduating with high honor in 1875. Besides his mastery of Latin and Greek, he also spoke fluently four modern languages. He was a member of the Alpha Delta Phi Fraternity and the Phi Beta Kappa Society. He visited his alma mater three years ago, his class reunion, the fiftieth anniversary of his graduation, and was the speaker on alumni day. The only surviving members of his class are the Rev. John Graham of Brooklyn, N. Y., and the Rev. Leighton Parks of St. Bartholomew's, New York City.

Mr. Bryan was a member of the Bar of North Carolina, and for many years practised law in his native town, New Bern. He gave up the practice of law to become president of the Atlantic and North Carolina Railroad, but after the death of his wife he moved to New York, and engaged in the business of handling stocks and bonds, until his retirement from business. Mr. Bryan spent much of his life in foreign travel, and in connection with a special study of the Jewish people, spent much time in Palestine. He declined an appointment to consular and diplomatic service,

but received personal souvenirs of his visits to Queen Victoria, at Windsor, to the Court of Spain, and to the Vatican.

He was a Mason, and intensely interested in all Masonic affairs—and since boyhood had made a study of the Bible, several years ago, completing his eighth reading of the whole Bible.

Because of his intense interest in the building of the Cathedral of St. John the Divine his body was taken into the Chapel of St. James, and a service held May 5th. The funeral was held from Christ Church, New Bern, N. C., May 7th. In this old colonial church he had been baptized in infancy, and confirmed, and here his remains rested for two days and nights. In Cedar Grove Cemetery, where for 200 years his ancestors have been interred, he was laid to rest in a vault, under a willow, transplanted by his own hand, from the island of St. Helena.

Mr. Bryan is survived by his widow, Anne M. Galbraith, of New York, an only daughter, Mrs. Francis M. Osborne of Sewanee, Tenn., James West Bryan and John Winder Bryan of Raleigh, N. C., children of his first wife, Mary Winder of Raleigh.

"And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever and ever."—Rev. xxii: 5.

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

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

MISCELLANEOUS

ORGANIST WANTED—THE CHURCH OF the Incarnation, Great Falls, Mont., seeks the services of an organist and choir director (male), for September 1st. Address inquiries to DR. G. E. LONGWAY, Ford Building, Great Falls, Mont.

POSITIONS WANTED

CLERICAL

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

SEPTEMBER. I EXPECT TO BE AVAILABLE for supply duty during September. (Rev.) JOHN L. PECKHAM, rector of Christ Church, Lockport, New York.

YOUNG MARRIED PRIEST DESIRES MID-west cure. University and seminary graduate, good preacher, Catholic, experienced. Minimum salary, \$2,400 and house. Address Box F-902, LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST WANTS CURACY IN Catholic parish. Address M-904, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

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

ORGANIST (AND SCHOOL MUSIC SUPERVISOR), desires change. With prominent church seventeen years. Boy or mixed choirs. Expert choirmaster. City experience. Address S-903, LIVING CHURCH, Milwaukee, Wis.

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

CONFERENCE

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

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

UNLEAVENED BREAD

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

ST. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

VESTMENTS

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

CHURCH LINEN

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also Handkerchiefs. Samples on request. MARY FAWCETT, 115 Franklin St., New York City.

CHURCH FURNISHINGS

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

PARISH AND CHURCH

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

LENDING LIBRARY

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

HEALTH RESORTS

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

ST. PHOEBE'S HOUSE OF REST IN Litchfield Hills. Church privileges. Address DEACONESS-IN-CHARGE, Lakeside, Conn.

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

SUMMER RESORTS

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

CLERGY RATES AT CHOWAN COTTAGE. Sea bathing, fishing, boating, sight-seeing. Ferry to Old Point Comfort. See first American parishes. Address, MRS. MARY L. BRITTON, Manager, Chowan Cottage, Ocean View, Va.

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

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

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MISS SARAH W. CONWAY, BLUE RIDGE Summit, Pa. Comfortable rooms with board. First class, near Episcopal church. Five minutes from station, Western Maryland Railroad. References.

Los Angeles

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

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

New York

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

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

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MR.S. 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.

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

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FOR RENT AT \$40.00 PER MONTH, AN eleven room rectory on Monument Square, Charlestown, Boston, allowing the rector the use of two rooms. Hot water heating and electric light throughout. Rooms may be let to five persons. For particulars address, 41 MONUMENT SQUARE.

SISTERS OF THE HOLY NATIVITY

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

CHURCH SERVICES

District of Columbia

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

Illinois

Church of the Ascension, Chicago
1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Curate
Sunday Services: Low Mass, 8:00 A.M.
Children's Mass: 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

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

New Jersey

St. John's, Camden
Broadway at Royden
REV. C. ESTORNELLE, Rector
Sundays: 7:30 and 10:45 A.M.; 7:45 P.M.

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 8:45 (French), 9:30, 11:00 A.M., and 4:00 P.M.
Daily Services: 7:30 and 10 A.M., 5 P.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, and 11 A.M., 4 P.M.

Church of St. Mary the Virgin, New York
139 West Forty-Sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 9:00.
Missa Cantata and Sermon, 10:45.
Full Choir and Orchestra every Sunday.
Week-day Masses, 7:00 and 8:00.
Thursdays, 7:00 and 9:30.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noontime 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.

KG B U, KETCHIKAN, ALA S K A—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

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

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

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

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 500 meters. Service from St. Mary's Cathedral (Gailor Memorial), Sunday, June 26th, at 11:00 A.M. C. S. Time. Sermon by the Dean of the Cathedral.

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

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

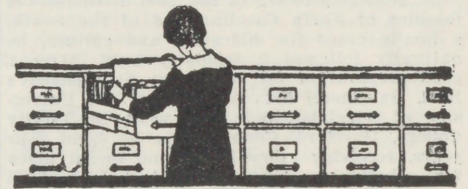
RETREATS

ADELYNROOD, SOUTH BYFIELD, MASS. A retreat for the clergy, under the the auspices of the Brotherhood of the Way of the Cross, will be held at Adelynrood from September 13th to 16th. Conductor, Rev. Julian D. Hamlin. Charges, \$6.00. Those purposing to attend should notify the SECRETARY, Adelynrood, South Byfield, Mass.

SEWANEE, TENN.—A RETREAT FOR WOMEN will be held at St. Mary's Convent, Sewanee, Tenn., beginning with Vespers, Saturday, August 6th, and ending with the Mass, August 10th. Conductor, the Rev. Roger B. T. Anderson, O.H.C. Those desiring to attend will please send their names to the SISTER SUPERIOR before August 1st.

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

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

Hamilton Brothers. Boston, Mass.

The Apocalypse of Jesus Christ. A Reappearance. Being the first of Four Companion Volumes devoted to the Exposition of "The Revelation" made to the Apostle John on the Island of Patmos—with Introduction, Notes, Lectures, Bibliography, and Indexes. *I John to the Seven Churches.* By William J. McKnight, D.D., pastor of the First Reformed Presbyterian Church, Boston. Price \$3.00.

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

Religion As Man's Completion. A Socio-Religious Study. By Rudolph M. Binder, B.D., University of Chicago, Ph.D., Columbia University, New York University. Price \$2.50.

Harvard University Press. Cambridge, Mass.

The Creator Spirit. A Survey of Christian Doctrine in the light of Biology, Psychology and Mysticism. The Hulsean Lectures, Cambridge, 1926-7; the Noble Lectures, Harvard, 1926. By Charles E. Raven, D.D., Canon of Liverpool and Chaplain to the King. With an Appendix on Biochemistry and Mental Phenomena by Joseph Needham, M.A., Ph.D., Fellow of Gonville and Caius College, Cambridge. Price \$2.50.

English Modernism: Its Origin, Methods, Aims. Being the William Belden Noble Lectures delivered in Harvard University, 1925-1926. By H. D. A. Major, M.A., D.D., principal of Ripon Hall, Oxford, and editor of the *Modern Churchman*. Price \$2.50.

Spiritual Values and Eternal Life. By Harry Emerson Fosdick. The Ingersoll Lectures, 1927. Price \$1.00 net.

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

St. Thomas of Canterbury. By Sidney Dark, author of *The Story of the Renaissance, Queen Elizabeth, etc.*, etc. Great English Churchmen Series edited by Sidney Dark.

The Great Physician. A Manual of Devotion for those who Care for the Sick. Selected and Arranged by A. J. Gayner Banks, M.A., D.S.T., mission preacher to Washington Cathedral, and W. Sinclair Bowen, M.D., F.A.C.S. Price \$2.00.

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

A Critical and Exegetical Commentary on the Book of Daniel. By James A. Montgomery, Ph.D., S.T.D., professor in the University of Pennsylvania and in the Philadelphia Divinity School. Price \$4.50.

S. P. C. K. Northumberland Ave., London, W. C. 2, England.

Our Holy and Our Beautiful House. York Minster Historical Addresses. By the Rev. Chancellor G. Austen, Canon Residentiary. With an Introductory Note by the Lord Archbishop of York. Edited by Nayan Little.

J. E. Stohlman. New and Baltimore.

The Handbook of the Churches, A Survey of the Churches in Action. Edited by Benjamin S. Winchester and published for the Federation of Churches.

W. A. Wilde Co. 131 Clarendon St., Boston, Mass.

Know Your Bible? 1,500 Questions and Answers and 21 Topical Quizzes covering the entire Bible. By Amos R. Wells. Price \$1.00.

PAMPHLETS

George Wahr. Ann Arbor, Mich.

The Bible: Some of Its Difficulties and Some Misconceptions Concerning It. By Henry Tatlock.

S. P. C. K.

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

The Odes of Solomon. A Selection rendered into English Verse. By S. P. T. Prideaux, D.D.

YEAR BOOK

Rev. Floyd W. Tomkins. 1904 Walnut St., Philadelphia, Pa.

Year Book of Holy Trinity Parish, Philadelphia, 1927.

English Archbishops Commend Prayer Book Revision to Diocesan Conferences

Convocation Proctor Tells Procedure in Revising Book—Memorial Proposed

The Living Church News Bureau
London, June 10, 1927

A PLEA THAT DISCUSSION OF THE REVISED Prayer Book should not be confined to minor points of criticism was made by the Archbishop of Canterbury, speaking at the Canterbury diocesan conference on Friday, June 3d.

His Grace said no one supposed that they could, however much care they gave to it, produce a book which would please everybody in a Church with so wide a variety of legitimate opinion. But had they produced a book absolutely true to the teaching of Holy Scripture, and of the faith which was based thereon, absolutely loyal to the Church of England's principles and the lessons of its history, and a book which would be likely to help people to make their worship more thoughtful, more rich in alternative variety, more orderly in its use, and more consonant with the contemporary facts, conditions, and surroundings with which their prayers should deal? If they did this with reasonableness, were they not discharging their trust aright?

Next, what results might be looked for if the proposals obtained the needed sanctions and the new measure was passed into law and the new book came into use? Nobody imagined that either by proposing new rules or by consigning to the waste-paper basket what had been done and leaving things entirely alone they would at once arrive at complete harmony, orderliness, and peace. There must be difficulties, whichever pathway they chose. But as responsible thinkers and voters they must ask which alternative presented the happier prospect. He did not himself find the answer difficult. What he asked was that their critics would face that point. Mere criticism either of what was old or what was new was always easy. Let the critic develop in positive shape the alternative he suggested for the thing of which he disapproved.

NORTHERN PRIMATE PLEADS FOR UNITY

The Archbishop of York, at the York diocesan conference, pleaded for unity, and said that revision of the Prayer Book had been too long deferred. The spiritual life and experience of the Church could not be confined within limits rigidly imposed 265 years ago. Around the Prayer Book centered not only the worship but the mind and spirit of the Church of England, and therefore the call to undertake revision must necessarily be a real test of the spirit of the Church and its capacity for unity. The long interval which had elapsed when the Church Assembly met since the bishops put their proposals before the Church had been deliberate, and was intended to give time for the Church and all its members to study the book. Hitherto they had been more eager to discuss it than to study it.

Reviewing the decisions reached in other dioceses, the Archbishop said that, far from the Church being rent, as was sometimes stated, these decisions were a demonstration of unity which was without parallel within the past 150 years. He felt that the assent of the clergy in

the Assembly was assured, but the all-important issue was the assent of the laity, for what would influence Parliament more than anything else would be evidence of the strength of the Church's desire—not that of the clergy only, but also that of the laity. The time had come to rise above party allegiance. A vote must be given on such an occasion as if the voter were ready to accept the consequences of his vote if it prevailed in the Church and State. They desired authoritative changes to take the place of the casual and irresponsible ones which had been so busily going on, and if so, some sacrifices were necessary. He was not wholly satisfied with the proposed book. Did they suppose that the bishops who sat at Lambeth for all those long, anxious days, were always unanimous? He was frequently in the minority. There were things which he would rather were there; things, perhaps more, left in which he wished were not there; but that was no reason why one should insist on private preferences.

PROCEDURE OF REVISION

There is undoubtedly a good deal of misunderstanding among Church people with regard to the action which Convocation has already taken, and which it may take in future, in connection with the Revised Prayer Book. An article by the Rev. H. Chalmer Bell, a proctor in Convocation, in the current issue of the *Church Union Gazette*, is therefore very opportune, and will help to make clear the position. Fr. Chalmer Bell says:

"Under the standing orders of the Assembly which had passed the preliminary stages of the deposited book, it was necessary for it to go to the Convocations and for their permission to be secured for its presentation to the Assembly for final approval. That has now been done. When the book comes before the Assembly in July, it can be dealt with in three ways: it may be rejected outright, or it may be passed, or, if in the course of the discussion it transpires that there is considerable demand for amendment, it may be withdrawn. In the event of its passing, the procedure is the same as would be followed in the case of any other measure. It goes before the Legislative Committee and then to Parliament.

"If passed by both Houses of Parliament, it then receives the Royal Assent. The measure does not go again before Convocation as a measure and a deposited book; but in the ordinary course a royal licence is issued to the Convocations authorizing the necessary alterations in the canon law so that the book can come into use with its provisions in harmony with the existing law. In the Convocation of York attention was drawn to the obvious disadvantages of the Royal Assent either preceding or following the assent to canon, which would have the effect of giving the Church's sanction to the provisions of the Prayer Book measure. It was suggested that the royal licence should be asked for so that the proceedings in Convocation could take place between the passing of the measure by Parliament and the giving of the Royal Assent, and that the measure and the canon should be submitted to His Majesty for assent at the same time. This is the only way in which Convocation now comes in.

"The vote, taken in February, has been interpreted in some quarters as equivalent to canonical sanction. That is not the case, and it is well that it should be understood. No doubt the overwhelming vote

in Convocation in February may be taken as an indication of the readiness of the Convocation to give canonical approval when it is asked for, but it has not been asked for yet, and it has not yet been given. If anything happened in the meantime to give the Convocations reason to pause, it would be quite open to them to reverse or modify the decision already given. For instance, if Convocation had by that time been awakened to the fact that the measure transgresses Article 15 of the Constitution of the Assembly, it would be open to them to issue in any resolution such words as 'saving of the rights of this House' as a condition of their approval.

"The procedure in regard to canonical legislation is perfectly clear, and has never been questioned. Without, therefore, minimizing the importance of what Convocation has already done in the matter, the final word incorporating the Prayer Book measure into the ecclesiastical law has yet to be spoken, and that final word is no mere formality; and until it is spoken there is hope that some of the worst features of the background of the deposited book may yet disappear."

MEMORIAL TO DR. PALMER

It is proposed to raise a fund for a memorial to the late Rev. Dr. G. H. Palmer, who died about a year ago, and who did so much by his writing and practical efforts for the revival of plainsong. It is suggested in the *Cowley Evangelist* that no more practical or permanent memorial to Dr. Palmer could be devised than the provision of an endowment for a teacher of plainsong, whose services would be available for the instruction of intending choirmasters. No definite scheme has yet been formulated, but the proposed trustees of the fund are the Bishop of Truro, representatives of the Community of St. Mary the Virgin, Wantage, and of the Society of St. John the Evangelist, Oxford. "The distinctive character that has so long marked the singing at the society's church at Oxford," writes Fr. H. P. Bull, "owes its inspiration and its definite form to our much revered and beloved friend and helper."

GEORGE PARSONS.

JUBILEE OF CALIFORNIA PARISH

OAKLAND, CALIF.—The seventy-fifth anniversary of the founding of St. John's, Oakland, was observed on Sunday, June 12th. St. John's is the oldest parish in Oakland, and almost all of the churches to the east of San Francisco Bay are daughters of the old mother church of St. John. Seventy-five years is not long in the East, but in California it carries us back to early days.

There was a High Mass in the morning at 11:00, and in the afternoon at 4:30 Vespers were sung by the Rev. Edgar F. Gee, former rector of the parish. Bishop Parsons preached the sermon, and there was a large gathering of clergy and choirs from Oakland and San Francisco, together with representatives of the Russian and Armenian Churches. Bishop Parsons called attention to the pastoral spirit that has marked the parish life from the days of Fr. Akerley to the present rector, the Rev. John Barrett. The parish has to face the problem of all downtown churches. It may eventually be forced to move into the suburbs. The Bishop also spoke of the place there is in the Church for Catholic parishes such as St. John's.

The choir of the Russian Cathedral sang two anthems, and the procession presented a very colorful appearance.

Bishop of Toronto Talks on Increase of Divorce at Synod Meeting of His Diocese

Meeting of Ottawa Synod—Centenarian Reads Lesson in Fort Garry, Winnipeg, Church

The Living Church News Bureau
Toronto, June 17, 1927

IN THE COURSE OF HIS CHARGE TO THE synod of his diocese, the Bishop of Toronto made the following reference to the increase of divorce in Canada:

"The alarming increase of ten per cent throughout Canada in 1926, representing 608 divorces granted that year, over one hundred of which were in our province of Ontario, must cause us grave concern and alarm, especially when we remember that these figures do not include the large number of divorces obtained in the United States, by persons married in Canada. Divorce is, indeed, becoming a menace, both to society and to the home. With the question of a court in Ontario, vs. decrees issued by Parliament (the divorce committee of the Senate), we shall not deal, but we shall and must emphasize these points, viz.:

"1. The grave importance of wise and suitable selection of life partnerships, as our Prayer Book reminds us that holy matrimony 'is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, advisedly, soberly, and in the fear of God,' with the full recognition that such union is for life, as the marriage solemnization vows imply.

"2. Continued prayer in the married estate for God's blessing on the union.

"3. Determination in this holy estate to live each for the other according to God's laws, and the exercise of the domestic rule of bear and forbear.

"All this would tend to lessen the causes and therefore the desire for divorce. Let us as clergy give more attention to this matter in quiet talks to parents and senior confirmation candidates as one which lies close to the heart of things, and which, if unchecked, will threaten and strike at the very roots of the divine ordinances of social order and of domestic well being."

Speaking of government control of the liquor traffic just introduced into Ontario, the Bishop said:

"On the Ontario Temperance Act question I have already expressed myself in former charges. It is not, therefore, necessary that I do so again. The old order has changed, giving place to new. The people of the province have expressed themselves at the polls. The premier and his cabinet have launched the new scheme this month. It was said 'Prohibition did not prohibit.' We will hope that government-control will control, and that every law abiding citizen will see to it that it fails not through his fault, and, by the way, let the community reflect on the note which the government policy sounds, viz.: 'Control,' and the value to the individual of this very thing where all excesses of life are concerned. Control of appetite, of temper, of speech, true self-discipline, the reining in of the restive steed of passion and impulse which paws impatiently the ground, the having and holding oneself well in hand, not as a tribute to convention or social decency, but as the outcome of moral and spiritual self respect, which is animated by the consciousness I am a son of God, made in His Image, I seek His Spirit, His Strength, I use His Means of Grace, I must 'walk therefore worthy of the vocation wherewith I am called'—these be the springs of true self-control."

The Rev. Canon Hartley was the preacher at the celebration of the Holy Eucharist

at St. James' Cathedral, which marked the opening of the synod, and the Bishop of Ontario at the synod service at St. Alban's Cathedral the following evening. At a splendidly attended synod missionary meeting at the Church of the Redeemer, Bishop White, just returned from Honan, spoke of the situation in China, and Archdeacon Fleming of the Church's work in the arctic, of which he has just been appointed archdeacon.

AT THE SYNOD OF OTTAWA

The Bishop of Ottawa, in the course of his charge to his diocesan synod, referred to the increase in divorce in Canada and the growing laxity in the observance of Sunday.

"Many encouraging features are to be found in our modern life," he said, "among them the large number of charitable and philanthropic institutions which have been formed to care for the blind, crippled, the sick, and orphans. The promotion of public health is receiving much attention and the fighting of diseases which have run their course practically unhindered for years. Enterprises such as these are carried on in a manner that not many years ago would have been deemed impossible, and are the workings of the Spirit of Christ.

"On the other hand," he continued, "however proud we may be of the triumphs of scientific discoveries and of the wonder of their application to our own convenience and to our needs, there are also clear warnings that all is not well in our modern world." Faith in God apparently has less direct influence on human life than it had years ago. The principle of self-expression, unchecked by self-discipline and self-restraint, is taking the place of the old-fashioned teaching of the catechism, duty to God and to one's neighbor. "Those who accept as their ideal of life an unrestrained self-expression can have no room in their lives for the cross. Those who are forsaking the cross are forsaking the only way by which Christ will make us free.

"There are many instances by which the prevalence of life undisciplined is making itself felt. One is in the reaction against prohibitions regarding the Lord's day with the result that a large number of people make no public acknowledgment of their faith in God. Another symptom, full of menace to all that we hold dear, is found in the rapid increase of divorce in Canada, and all that is involved in it of broken vows, broken lives, and broken homes. In 1916 there were eighteen divorces recorded in Ontario, and in 1926 there were 113. In the whole of Canada in 1926 there were 608 divorces granted, as compared with sixty-seven in 1916. The case appears much worse when it is taken into consideration that in 1922, the latest date for which exact records are obtainable, 1,368 couples married in Canada received divorces in the United States. Reasons for this increase advanced by the Bureau of Statistics are the greater ease in getting decrees and the more lenient views with which the community regards divorce."

Bishop Roper said he expected to leave Ottawa for a time this summer to attend the World Conference on Faith and Order, which is being held at Lausanne, Switzerland.

The preacher at the synod service was Bishop White, just returned from Honan, China.

On the invitation of the Bishop, Canon Vernon, general secretary of the council for social service, addressed the synod on Immigration and the Empire Settlement

Work of the Council. In the evening the synod was entertained by the Anglican Fellowship Club of Ottawa, when Senator Haydon gave a masterly address on Canada's Confederation.

FATHER BICKERSTETH VISITS CANADA

The Rev. Cyril Bickersteth, of the Community of the Resurrection, Mirfield, England, who is to spend five months in Canada conducting missions, retreats, quiet days, and preaching in various centers between Quebec and Vancouver, arrived on the *Mont Royal* at Quebec, and was met by the Archdeacon of Quebec. On the following Sunday he preached at the Cathedral and at St. Matthew's, Quebec.

OVER A HUNDRED AND READS LESSON

In St. Paul's Church, Fort Garry, Winnipeg, on a recent Sunday, the second lesson was read by F. W. Stevenson, who has passed his 103d birthday. Mr. Stevenson, who was for many years a lay reader, is a regular attendant at St. Paul's Church and still joins most heartily in the services.

At this same service the collection was taken up by Godfrey Fielde, Mr. Stevenson's great-grandson.

MISCELLANEOUS NEWS

The Rev. C. Ensor Sharp, rector of St. Thomas' Church, Toronto, is to conduct a retreat for women, including the associates of the Sisters of St. John the Divine at Bishop Bethune College from July 4th to 8th.

At Grace Church, Brantford, the Archbishop of Huron dedicated a pulpit in memory of the Rev. R. H. Starr, D.D., rector of the church from 1874 to 1879, the gift of his widow, now living in New York; also a sedilia with Bishop's chair in memory of Mrs. M. E. Nelles, the first president of the chancel guild.

The Rev. Gilbert H. Williams, rector of St. Patrick's Church, Winnipeg, is leaving for England shortly to take a position on the secretarial staff of the Colonial and Continental Church Society. He has served St. Patrick's parish for twelve years.

Many bequests are included in the will of the late Dean Paget of Calgary. To the synod of the diocese of Calgary for the See House Fund, to reduce the mortgage on Bishop's Court, he gave \$171; to the "rector and wardens of the Church of the Redeemer, Calgary, in memory of my long and happy connection with the parish," the sum of \$487; to St. Peter's Home, Mortimer Road, Kilburn, London, England, "in memory of my dear sister," \$243; to the manager of Dorchester Missionary College, "in memory of my connection with the college as its first principal," \$171; to the Sisterhood of Kilburn Sisters a sum estimated by his executors at \$2,500. Bequests were made in the will in English pounds.

ANNUAL PILGRIMAGE TO JAMESTOWN, VA.

NORFOLK, VA.—The annual two-day pilgrimage of Churchmen to Jamestown and Williamsburg came to an end June 12th, at the William and Mary College, Williamsburg. Plans for making the annual journey to the historic shrine at Jamestown a statewide affair were discussed at a meeting held June 11th at the college. The group was addressed by the Rev. Dr. William A. A. Goodwin of Williamsburg, his address being preparatory to the communion service held at the Robert Hunt Shrine at Jamestown early Sunday morning, June 12th.

Bishop Manning Issues Statement in Protest Against Suggestion of Unmarried Unions

East Chester Church Dates Back to 1665—Install Rector of Armenian Church

The Living Church News Bureau) New York, June 18, 1927)

THE DAILY PRESS HAS PRINTED RATHER brief reports of the papers read and of the discussions at the Church Congress in San Francisco, but what has been quoted from one speech there has caused much concern among local Churchmen. That instance was the declaration by the Rev. Henry H. Lewis, rector of St. Andrew's Church, Ann Arbor, Mich., who, if he has been reported correctly, has said that it is folly to continue our efforts to enforce the rules of the Church concerning divorce, "if to sanctify unmarried unions would do away with promiscuity and the double standard and better protect the children of legal parents." Bishop Manning, when asked for an opinion on the declaration, gave out the following statement, pointing out that he is not criticizing the Rev. Mr. Lewis, for he may have been quoted incorrectly, but expressing a vigorous protest against any and all tendencies to minimize the sanctity of the marriage bond and to substitute anything for the standards of Christ. The Bishop's statement is as follows:

"I do not wish to criticize Mr. Lewis, as I have not seen his full statement, and I hope he will disavow any such views, but certainly any man who defends or approves 'unmarried unions' is out of place in the ministry of the Episcopal Church, or of any other Church. Some people seem to suppose that there is something new and modern about the idea of 'unmarried unions' or 'companionate marriages.'

"These things are not new. They are only modern and high-sounding phrases for the age-old immorality. They are only modern names for free love. The Russian Soviet government is advocating these same 'sex experiments' as part of its plan for destroying both morality and religion.

"I am aware that these ideas are being propagated among our young people by some university professors, but that any Christian minister should advocate such views seems incredible. It is becoming clearer every day that Christian morals and Christian faith stand or fall together. For those who believe in Jesus Christ there can be no debate as to the Christian standards of morality and purity.

"I would not allow a newspaper to come into my home which advocated 'unmarried unions' and 'sex experiments' for the young. A clergyman who should advocate these views, if mentally responsible, would be a dishonor to the Christian Church and a menace to the community. Such teaching from a Christian minister would be even more vicious than from a tabloid newspaper or a sex magazine. What should we feel, any of us who are fathers and mothers, about a minister who would commend 'unmarried unions' and 'sex experiments' to our daughters or our sons?

"There are those, as the crime statistics show, who are only too ready to follow such advice. But the straight thinking and true hearted young people of today will reject and resent any such teaching. They know that there is a law of God which must be obeyed, and that 'the wages of sin is death.' We have had a most striking evidence of the kind of stuff that is in our young people today in the modesty, the poise, the clear moral judgment, as well as the courage, of Charles Lindbergh. It is

deplorable that such teaching as that referred to can be even thought of in connection with one who holds the office of a Christian minister."

ST. PAUL'S CHURCH, EAST CHESTER, DATES BACK TO 1665

A committee has been formed among the members of St. Paul's Church at East Chester, Mount Vernon, N. Y., to interest Churchmen in the history of their venerable parish. That St. Paul's has a unique place among our churches is proven by the fact that its rector, just prior to the Revolutionary War, was the Rev. Samuel Seabury, who became the first bishop of the American Church.

As a mission, this parish dates back to 1665. For more than a century, the original frame building and the present stone church were used also as civic centers and as a courthouse; part of the property was once the village green and used for the militia drill ground; there the village stocks were set up. Aaron Burr was one of those who practised law at St. Paul's in the days when it was given over to other than ecclesiastical usage. It is claimed that more than 6,000 dead lie in the churchyard; the oldest legible inscription on the markers bears the date of 1704.

The foundation of the present church was laid in 1764, but the building was not ready for use until 1776, when it was seized by the British and used as a hospital. The first church, a frame building erected in 1694, was torn down by the invaders and its timbers used for fuel in the hospital.

This immediate vicinity was first settled by families who moved there from Connecticut. First known as The Ten Farms, then as Hutchinsons, and in 1666 officially designated as East Chester, the community dates back about 260 years, and the present St. Paul's had its origin in the congregation that was assembled a year after the settlement. The present effort is to stimulate interest in this venerable parish and to win additional support for it that it may meet its new responsibilities due to the steadily increasing population of its neighborhood.

A FOURTH OF JULY SUGGESTION

The members of the Church Army, who are conducting campaigns in several eastern dioceses this summer, hold out the suggestion to our young men that some of them spend the Fourth of July with a Church Army camp. They are asking for twenty volunteers from among our communicants to enroll for the training center next fall and to dedicate themselves to five years of lay evangelism. The Fourth of July invitation offers an excellent opportunity to any who may be disposed to consider seriously this work. On Independence Day, Column 1 will be at Amity Chapel, four miles from Newburgh, and the New York van will be at Whaley Pond, near Pawling. Further details can be obtained by writing to the Church Army at the Diocesan House on Lafayette Street.

AN ARMENIAN INSTALLATION

On Trinity Sunday the Rev. Bedros Hagopian was installed as first rector of St. Illuminator's Armenian Cathedral, 221 East 27th Street. Fr. Hagopian graduated last year from the General Seminary. The ceremony was presided over by the Primate of the Holy Apostolic Church of Ar-

menia in America, Archbishop Tirayre. Bishop Manning was represented at the service by the Rev. Dr. Emhardt and the Rev. Dr. Lau of the National Council.

SUMMER WORK OF CITY MISSION SOCIETY

In the well-nigh universal acclaim that is being made to the personality and character of Colonel Lindbergh, we find the Episcopal City Mission Society citing the interesting fact that it was in Broome Street where Mrs. Lindbergh's grandfather lived and ministered. In the Broome Street of today, the society is maintaining its neighborhood centers, God's Providence House and San Salvatore Mission, and among its chief efforts is the training of the children toward American and Christian citizenship, of which the heroic young aviator is such an excellent example.

At the present time, the City Mission Society is concerned about its summer work, the enabling of mothers and children to spend a week or two in the country, away from the dust and heat of Broome Street. Last year the number cared for was 1,062, and now, with enlarged quarters at their camps, the society can send more, provided its work is sufficiently financed. The cost of a vacation for a child over three or for a mother is \$15, while \$22.50 will provide for a mother and baby for two weeks. Especially at a time when the country is thrilled with the achievement of a sturdy American youth, the appeal to aid children who are deprived of conditions necessary for vigorous health and strength comes with particular force.

CHURCH MISSION OF HELP SUMMER HOME

McLean Farm, at South Kortright, Delaware County, the beautiful summer home of the New York Church Mission of Help, will open for summer vacation for girls under the care of the Church Mission of Help on June 16th. The house is in charge of Miss Florence C. Sanford, of Newport, R. I., who has been working with the C. M. H. for the past two years, and Miss Cecilia F. Nelson, of Hartford, Conn., who graduated from the New York Training School for Deaconesses in May.

Through the generosity of members of parish groups of the Church Mission of Help, the handsome library of McLean Manor House has been furnished for a chapel, and regular services for the household will be held. The life at McLean Farm will be much enriched by the setting aside of this very suitable and dignified room for a chapel.

NEWS ITEMS

On Monday, June 13th, in St. James' Church, New York, occurred the marriage of Marguerite Montgomery Jay, a descendant of former Chief Justice John Jay, to the Rev. William Dudley Foulke Hughes, son of the Rev. Stanley C. Hughes, rector of Trinity Church, Newport. Upon the return from their wedding trip in England, Mr. Hughes will become precentor at the Cathedral and headmaster of the choir school.

An altar was dedicated last Sunday at the Church of the Holy Apostles, the Rev. L. A. Edelblute, rector, in memory of Miss Margaret A. Squire, long a worker in that parish, and a woman of wide influence.

Each Saturday the New York *Sun* prints a picture of some famous New York church. The first two in this series have been the Church of the Transfiguration and Trinity Church.

HARRISON ROCKWELL.

Melius scitur deus nesciendo.—St. Augustine.

Eight Finish Course at Commencement Exercises of Theological School, Cambridge

Meeting of Massachusetts Catholic Club—Sioux Indians Visit Boston

The Living Church News Bureau
Boston, June 17, 1927

THURSDAY, JUNE 16TH, WITNESSED THE completion of the courses of eight students at the Episcopal Theological School in Cambridge. The commencement exercises might almost be said to have begun on the day before, when Bishop Slattery visited St. John's Memorial Chapel and ordained six deacons. The graduation took place on Thursday morning in the chapel. Six men received the degree of Bachelor of Divinity, their diplomas being presented to them by Bishop William Lawrence. In offering them to these men, the Bishop told them that he really had no new message for them but the age-old one of consecration—consecration of their whole selves, mind and body. The sermon was preached by the Rev. Henry Knox Sherrill, rector of Trinity Church, and a graduate of the school. Others taking part in the service were Dean Washburn and the Rev. Prof. Hatch. After the graduation, a buffet lunch was served on the lawns, to the student body, the faculty and their many guests. In the evening the alumni service took place, the sermon being preached by Dean Sturges.

CATHOLIC CLUB MEETS AT COUNTRY CLUB

The Catholic Club of Massachusetts was entertained on Monday, June 13th, at the Oakley Country Club in Waverley by the Rev. William C. Robertson. This was the last meeting of the club until the autumn, and the meeting was called to order by the new president, the Rev. James Malcolm-Smith, rector of Trinity Church, Haverhill. The business transacted was entirely of a routine nature with the exception of an interesting talk given by the Rev. Daniel R. Magruder, Jr., in which he told somewhat of his recent trip to Europe from which he had just returned, and in the course of which he had had the good fortune to be in Paris on the occasion of Colonel Lindbergh's landing at Le Bourget. Returning, moreover, on the *Mauretania*, he had had a glimpse of the speeding *Memphis* and also had seen our other fliers, the Messrs. Chamberlin and Levine, on their way across the Atlantic.

"OLD IRONSIDES" DRYDOCKED

Bunker Hill day this year took upon itself more than ordinary interest owing to the drydocking of the venerable *Old Ironsides* on the previous day. During the same forenoon a special service commemorating Bunker Hill and also specially marking this notable day in the history of the old ship, took place in the Old North Church. The service was conducted by the rector of the church, the Ven. Archdeacon Dennen, and the sermon was preached by Bishop Slattery, in which he pointed out the far greater heritage which is ours in the treasures of the past rather than in material wealth and great fortunes.

SIoux INDIANS VISIT BOSTON

Accompanying the Sells-Floto Circus on its recent visit to this city were a number of Sioux Indians who were members

of the Church. As one of their own number, William Jacobs, a grandson of Chief Sitting Bull, is at the present time a resident of Boston during his college career, he did his utmost to look after their interests while here, and took some of them around to see the Diocesan House and also other places of particular interest to Church people.

REGINALD H. H. BULTEEL.

THE WELLESLEY CONFERENCE

WELLESLEY, MASS.—The conference for Church work, to be held at Wellesley College, Wellesley, from June 27th to July 7th, is intended for instruction and training in the spirit and method of Church work. The Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, is the director of the conference, and the Rev. Dr. George L. Richardson of Burlington, Vt., will be the chaplain.

Some of the speakers on general subjects, which include Church History, Doctrine, and Personal Religion, will be the Rev. Dr. Charles L. Wells of the Sewanee Theological School; the Rev. Leonard Hodgson of the General Theological Seminary; and the Rev. N. B. Groton of Whitmarsh, Pa.

The Rev. Dr. Gardiner L. Tucker of Houma, La., the Rev. Dr. James A. Montgomery of the Philadelphia Divinity School, and the Rev. Dr. Burton Scott Easton of the General Seminary, will each conduct a course on the Bible.

Under Missions and Church Extension, Mrs. Wright B. Haff, secretary of the Woman's Auxiliary, diocese of New York, the Rev. Dr. Royden Keith Yerkes, of the Philadelphia Divinity School, a librarian of the Columbia University, and a librarian of the Harvard University will each conduct a course.

There will also be several courses under the heading of religious education, and of social service. The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, will conduct a course on The Development of the American Church.

The summer school for Church music will also be conducted at the same time and place, the director being Frederick Johnson, F.A.G.O., director of the music department of Bradford Academy. Mr. Johnson, as well as Walter Williams, organist and choirmaster of St. Stephen's Church, Providence, R. I., and the Rev. Canon Winfred Douglas, Mus.D., of Evergreen, Colo., will conduct courses on Church Music. The dean of the New England Conservatory of Music, Wallace Goodrich, will conduct special sessions on Ritual Music of the Church. There will be an organ recital practically every day of the conference.

FATHER HUGHSON SAILS

WEST PARK, N. Y.—The Rev. Shirley C. Hughson, O.H.C., sailed on June 18th for England and Liberia. He will be absent from the country until fall. All letters concerning the Catholic Congress at Albany should be addressed to the vice-chairman of the Catholic Congress Committee, the Rev. S. Atmore Caine, 5720 Ridge Avenue, Philadelphia, and those pertaining to the Cycle of Prayer, to the Rev. Frank Damosch, 33 St. James' Place, Brooklyn, N. Y.

Hold First Service for Eugene Field in Holy Comforter Church, Kenilworth

Dedicate Organ at Epiphany Church, Chicago—Failure of Sunday Evensong

The Living Church News Bureau
Chicago, June 18, 1927

A YEAR AGO THE BODY OF EUGENE FIELD, "the Children's Poet," was interred in the close of the Church of the Holy Comforter, Kenilworth. It will be recalled that Mr. Field lived for many years in Buena Park, on the north side of Chicago, and the Field family has always been associated with that part of the city. His eldest daughter, Mrs. William C. Englar, lived for some time in Kenilworth, and was a member of the Kenilworth church.

The rector of the church, the Rev. Leland H. Danforth, interested some of Mr. Field's friends and members of his parish to build a memorial cloister and altar in the close of the church. The spot has become a shrine for the poet and is visited by many of those who knew him and who loved him and his work. The first service in the cloister was held on Trinity Sunday, the Rev. David E. Gibson, of the Cathedral Shelter, being the preacher. It is the intention to hold services here frequently during the summer.

DEDICATION OF ORGAN AT EPIPHANY

Thirty-five years ago, in the days of the World's Fair, the organ of the Church of the Epiphany was installed in that large and thriving church. The west side was in its heyday then, and the exodus to the suburbs had not yet begun. The organ was considered at the time one of the best and largest in Chicago, and was the first of the modern type of pipe organ. It has just been rebuilt, and a modern electric equipment has been installed at a cost of nearly \$10,000. On Tuesday, June 14th, it was rededicated at a recital directed by the choir-master and organist, Frank E. Aulbach. Dr. Francis Hemmington, who was organist of the Epiphany for twenty-five years, was present and took part. The speaker was the Rev. Dr. John Henry Hopkins, who was for ten years rector of the Epiphany. Dr. Hopkins is also an accomplished organist. He spoke on Religion and Music, and also played the organ.

RELIGIOUS EDUCATION

The Lenten offering of the diocese was \$11,633.11, the largest the diocese has ever made. In her summer bulletin, Miss Vera L. Noyes, head of the department of religious education, calls attention to the summer vacation schools being held in and near the city. Some of the rural and small town schools, of course, keep up regular weekly sessions during the summer months. The city vacation schools are held on week days and are a great boon to the children of the downtown districts. There are ten such schools held by our churches continuing this year. The Chicago council of religious education has a series of training conferences for officers and teachers of these schools, beginning June 11th, at the Woman's City Club, 360 North Michigan Avenue. Sessions of the diocesan normal school will begin on the first Wednesday in October and will last for ten weeks.

SUNDAY EVENSONG

It is pathetic in this diocese to witness the failure of Sunday Evensong to hold

its own. And what is true of Chicago, is, from what we hear, true, too, of the Church in the middle west. The service with a beauty of its own has had, and still has in some places, a strong appeal for our Church people. The psalms, the prayers, the exquisite evening hymns, combine in this appeal. The reasons for the decline of Evensong are many. We shall not attempt to give them. The Rev. H. L. Bowen, rector of St. Peter's Church, Chicago, in lamenting this decline, says:

"There will be no Sunday afternoon services at St. Peter's during the months of June, July, and August. Some of our parish churches here in Chicago continue their Sunday afternoon or evening service during all the warm weather. Other churches have given up having the afternoon or evening service entirely. A few try to have it in Lent. It seems to be a great struggle everywhere amongst us to keep the Sunday Evensong alive. Under the prevailing circumstances, the clergy of St. Peter's are glad that they are able to gather a congregation of some dimen-

sions during nine months of the year. At that our Sunday afternoon congregations are not a matter over which we can have much pride, except insofar as we are proud of the worshippers who attend."

HERE AND THERE

The annual meeting of the Confraternity of the Blessed Sacrament will be held at the Church of the Redeemer, Chicago, on June 23d, beginning with Solemn High Mass, the superior general being the celebrant, and the Rev. R. J. Campbell, preacher. An address will be given after luncheon by the Rev. F. R. Nitchie, rector of Christ Church, Chicago.

Myron Boehm has resigned as choir-master and organist at St. Bartholomew's, Chicago, to go to Emmanuel Church, La Grange. Mr. Boehm has had a remarkable record at St. Bartholomew's, serving there six years and not being absent from a single service or rehearsal.

Chase House, the Deaconess Training school and social service headquarters of the diocese, at 211 South Ashland Boulevard, Chicago, held the annual bazaar on June 2d. The proceeds were used for the day nursery outing fund and for the carrying on of the community house during the summer months. H. B. GWYN.

Philadelphia Bulletin Outlines Church Normal School Course in Teacher Training

Commemorate Swedish Settlement—Outdoor Services at New Cathedral Site

The Living Church News Bureau
Philadelphia, June 18, 1927

A CHURCH NORMAL SCHOOL COURSE IN teacher training for the next three years is outlined in a bulletin just issued by the department of religious education. The required courses of the Accredited Teachers Association are provided each year and a good selection of the electives offered. Some of the courses, like 407, the life of Christ, are given every year, some two out of three, and others once in the triennium. Each semester some eighteen courses are offered. The Rev. Frederick E. Seymour, director of religious education, is chiefly responsible.

The various departments of the executive council are organizing for next year's work. The Rev. A. Vincent Bennett, assistant at Holy Trinity Church, becomes the chairman of the commission on young people, and the Rev. B. Janney Rudderow, vicar of Holy Trinity Chapel, is a new member. The last event of the season for the diocesan fellowship will be the corporate Communion at St. Simeon's Church, at which the rector, the Rev. Charles B. Dubell, will assist the Bishop. Next year the *Church News* of the diocese of Pennsylvania will feature a department on young people's work, and the members will be given a commission on new subscriptions secured.

OLD CHRIST CHURCH

Old Christ Church is to be better protected from fire, and the beauty of its setting enhanced as a result of ordinances passed by the city council through the interest of its president, Charles B. Hall, a communicant of the Church. Second Street will be widened north of Market, where it passes the edifice, and four buildings, two on either side, will be torn down.

On the north the ground thus freed will be improved and named Morris Park. During the summer the burying ground of the parish, situated at Fifth and Arch Streets nearby, will have its attractive brick wall rebuilt. Among those buried there are four signers of the Declaration of Independence—Joseph Hewes, Francis Hopkinson, George Ross, and Benjamin Franklin.

LINDBERGH PARK

Lindbergh Park, on Tinicum Island, the seat of Governor Prinz in colonial times, has been set apart to commemorate the early Swedish settlement on the Delaware. These settlers, being Lutherans who valued episcopacy, associated themselves with the American Episcopal Church, and ultimately their churches became the "Old Swedes" parishes of this vicinity. That in Wilmington held its annual memorial service last Sunday, the Rev. Dr. Louis C. Washburn being the preacher; and the Philadelphia Gloria Dei celebrates its 250th anniversary this week. The present building dates from 1728.

NEWS NOTES

Outdoor services at the new Cathedral site will be held on two Sunday afternoons at 3:30, Bishop Garland being the preacher June 26th, and the Rev. James F. Bullitt, diocesan missionary, July 3d. Frank H. Longshore will be in charge of the music, which will be led by trumpeters.

There was a gathering of those expecting to attend summer conferences, held Friday at Church House, to promote acquaintance, and answer inquiries.

The Rev. Charles Henry Arndt, D.D., rector of Christ Church, Germantown, is alumni orator at Kenyon College commencement Monday in Gambier, his third and youngest son being a graduate this year.

The Rev. George W. Lincoln, retired priest of this diocese, is seriously ill at his home on School House lane in Germantown. CHARLES JARVIS HARRIMAN.

Lay Readers' School for Long Island to Open at Church of the Incarnation, Brooklyn

St. Mary's Commencement, Garden City—Meeting of Queens and Nassau Clericus

The Living Church News Bureau
Brooklyn, June 17, 1927

A SCHOOL FOR LAY READERS HAS BEEN planned for this diocese. It will be opened in the autumn. The committee appointed by Bishop Stires has completed its plans, and has reported to the Bishop, who is sending out a letter to the clergy announcing and commending the school. He urges the clergy to nominate as prospective candidates for the school their ablest and most earnest laymen. These men, says the Bishop, must be such as can give up a good deal of time to the training and the subsequent work, and they must be qualified by their own religious life to carry a real message to the people. They will be sent out, when trained, as the Bishop's Flying Squadron.

The school committee will interview all candidates. Such as are accepted will be the Bishop's guests at supper on Monday evening, October 3d. Beginning that night the school will have sessions twice a week for six weeks, at the Church of the Incarnation, Brooklyn. The curriculum is as follows: Outline of Bible History and Church History, by the Rev. A. W. E. Carrington; Instruction in Public Reading and in the Use of the Prayer Book, by the Rev. Frank M. Townley; Selection of Suitable Sermons and Assignment of Books to Be Read, by the Rev. George P. Atwater, D.D.; and Pastoral Work and Organization, by the Rev. Duncan M. Genns. The course will be completed before Advent Sunday, November 27th, and Bishop Stires will conduct a service for the commissioning of the successful candidates on that day.

COMMENCEMENT AT ST. MARY'S,
GARDEN CITY

This week was commencement week at the Cathedral School of St. Mary, Garden City. On Sunday, June 12th, Bishop Sterrett of Bethlehem preached the baccalaureate sermon. Class day on Monday morning began with a corporate Communion celebration. There was a musicale on Monday evening. Tuesday was commencement day. Bishop Stires made the commencement address and presented the diplomas. The graduating class numbered twenty, the largest class yet graduated.

CORNERSTONE LAID AT OCEANSIDE

The cornerstone of a parish house for St. Andrew's mission, Oceanside, was laid last Sunday afternoon, June 12th, by the rector, the Rev. Frederick H. Handsfield. Besides the address of the rector, brief addresses were made by the Rev. J. V. Cooper of Lynbrook, the Rev. C. M. Wilson of Baldwin, the Rev. Mr. Lauffer, pastor of the Presbyterian Church at Oceanside, and Mr. Rufus Smith, president of the Oceanside National Bank. The parish house is the first building to be erected, and was presented to the Church by Mrs. A. A. Pearsall and her children, Mrs. Bristol, Mrs. Shaw, and Jarvis Pearsall, of Oceanside. It is expected that the building will be ready for use in July, only ten months from the date of the first Church service in Oceanside. The Rev. F. H. Handsfield, who started the mission, is rector of the Church of the Ascension,

Rockville Center, Oceanside lies between Rockville Center and Long Beach, and is growing rapidly.

CLERICUS MEETS AT CHILDREN'S COTTAGES

The clericus of Queens and Nassau met on Thursday, June 16th, in the Bishop Burgess cottages, one of the group of children's cottages of the Church Charity

Foundation, at Sayville. After inspecting these new buildings the director of the C.C.F. made a brief address on the newer ideas as to orphanages, expressed in these cottages. The children in each cottage are a small enough group to live much more nearly like a real family than is possible in the older or "congregate" type of institution. The children go out to the public school and to the parish church. There are but two cottages as yet, one for twenty girls and one for twenty boys. There are fifteen acres of land, and room for several more cottages.

CHAS. HENRY WEBB.

Mt. Calvary Parish, Baltimore, Celebrates Ordination Anniversary of Its Rector

Reception to the Rev. Dr. Page Dame — Consecrate Emmanuel Church, Bel Air

The Living Church News Bureau
Baltimore, June 18, 1927

THE REV. WILLIAM A. McCLENTHEN, D.D., rector of Mt. Calvary Church, Baltimore, celebrated the twenty-fifth anniversary of his ordination to the priesthood by officiating, Trinity Sunday, at High Mass. On the following evening the people of his congregation gave him a reception in the parish house of the church.

The celebration was begun Sunday morning by a Mass celebrated by the Rev. Fr. Anderson, O.H.C., who was the preacher at the later service. Dr. McClethen was assisted by the Rev. T. D. Campbell as deacon and the Rev. H. N. Bots, as subdeacon.

The reception Monday night was very largely attended not only by members of Mt. Calvary parish but by members of other parishes all over the city. Bishop Murray, who was in San Francisco, sent a message of congratulation. Bishop Helfenstein was present.

Dr. McClethen was ordained by Bishop Mackay-Smith in Philadelphia. In 1908 he came to Mt. Calvary, where he has been the leading exponent of Catholic faith and practice for this city and region. While he has maintained the principles of strong and beautiful Churchmanship vigorously and completely, he has won the respect and admiration of the Churchmen of the diocese, and has seen a decided increase in Churchly practices become prevalent in Maryland. This he has done most largely by disarming suspicion and by teaching the Faith plainly and definitely.

At the High Mass Cesar Franck's *Mass in A Major* was sung by a choir of thirty men and boys under the direction of Frank C. Leeming, organist and choir director. Dr. McClethen sang solemn Evensong later in the day, at which the Rev. George W. Atkinson, D.D., of St. James' Church, Washington, was the preacher.

RECEPTION FOR DR. DAME

The people of Memorial Church, Baltimore, gave the Rev. William Page Dame, D.D., a reception in the parish hall of the Church on the evening of June 14th. While this was not a farewell reception, it is probably the last time Dr. Dame and the members of Memorial Church will thus meet together, as Dr. Dame goes soon to become rector of Christchurch School, Middlesex Co., Va. The meeting was especially significant as it occurred toward

the end of a lifelong association with Memorial Church. There were persons present who recalled his coming to the rectory as a small child.

The congregation presented Dr. Dame on this occasion with a massive silver punch bowl and tray, on which is to be engraved a picture of the church. The children of the Sunday school gave him a grandfather clock with chimes. The presentation of the punch bowl was made by William Ingle, and of the clock by the Rev. Edmund Lee Gettier, Jr., as sistant minister.

The Rt. Rev. Dr. Helfenstein, Bishop Coadjutor of the diocese, the Hon. Washington Bowie, Jr., colonel of the Fifth Maryland Infantry, of which Dr. Dame is chaplain, and other notables were present.

NEWS NOTES

Bishop Helfenstein consecrates Emmanuel Church, Bel Air, Md., June 19th. This Harford County church has finally been cleared of indebtedness by the strenuous efforts of the Rev. Dr. J. I. Yellott, and his people.

The meeting of the convocation of Cumberland was held at St. Luke's Church, Brownsville, June 15th and 16th.

Consternation was felt by the parish when Bishop and Mrs. Davenport appeared at the picnic luncheon of Old St. Paul's with a basket of their own. At least half the parish had provided for the Bishop and his wife, so they have promised never to come prepared again.

H. W. TICKNOR.

GROWTH OF CHURCH IN HOQUIAM, WASH.

HOQUIAM, WASH.—The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, on May 29th confirmed fifty-seven persons at Trinity Church, Hoquiam, a city of only 11,000 persons. In addition, he confirmed four at the associated mission at Montesano, and six at a similar mission at Elma. The rector is the Rev. George G. Ware. When he came to Hoquiam seven years ago, the mission had only ninety communicants. It is now a parish with over 300, no less than 266 having been confirmed in the seven years, in addition to eighty-four at the two missions. The Rev. Mr. Ware is dean of the southern convocation of the diocese of Olympia, and he and his wife are greatly beloved in the community and the neighborhood. Dean Ware is to be chaplain at the diocesan summer conference at the Annie Wright Seminary, Tacoma, July 9th to 16th.

ACCEPTS BISHOPRIC OF OKLAHOMA

OMAHA, NEB.—The Rev. Thomas Casady, rector of All Saints' Church, Omaha, has indicated to the Presiding Bishop acceptance of his election as Missionary Bishop of Oklahoma.

ACCEPTS KANSAS DEANSHIP

OKLAHOMA CITY, OKLA.—The Very Rev. John W. Day, for three years dean of St. Paul's Cathedral in this city, has accepted a call to become dean of Grace Cathedral, Topeka, Kan., entering upon his new work September 1st. Dean Day will succeed the Very Rev. T. R. Ludlow, who has accepted work in connection with the National Council in New York.

Dean Day was born in Boston March 16, 1888, and is a graduate of St. Stephen's College and the Episcopal Theological School, Cambridge, Mass. He was ordained by Bishop Thurston in 1916, and has held several charges in this state. During the war he was chaplain and athletic officer of the 504th Engineers, with rank of first lieutenant, later entering Germany as chaplain of the 30th Infantry, Third Division. On his return, he served as first state chaplain of the American Legion in Oklahoma, and also as post commander.

BERKELEY COMMENCEMENT

MIDDLETOWN, CONN.—The seventy-first commencement exercises at Berkeley Divinity School brought together a large number of alumni and friends this year, in a two-day program beginning with a meeting of the board of trustees on Tuesday afternoon, June 7th, and concluding the following noon with a luncheon at the deanery for visiting clergy and their guests, at which Dean and Mrs. Ladd were hosts.

The Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, conferred the degrees and Henry Goddard Leach of New York, editor of the *Forum* and president of the Berkeley Associates, delivered the principal address, taking as his subject the progress of tolerance in America. Informal addresses were given by two members of the graduating class, Seward Henry Bean of Grand Rapids, Mich., and Leonard Octavius Melville of Hartford, Conn.

The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee and an alumnus of the class of 1885, preached at the alumni service on Tuesday afternoon.

At the Berkeley dinner, held on Tuesday evening, the Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York, gave the only formal address, but there were a number of informal speakers, included among whom were the Rt. Rev. Edward H. Coley, D.D., Bishop Coadjutor of Central New York; the Rev. Frederick C. Grant, who is leaving the Berkeley faculty to accept the deanship of the Western Seminary in Chicago; Burton Mansfield, chancellor of the diocese; the Rev. John N. Lewis, of Waterbury, a trustee of Berkeley; Frederick Percy Goddard, member of the graduating class; Henry Goddard Leach, and Dean Ladd. Bishop Brewster presided.

The progress in organization, preparatory to raising the \$1,000,000 fund for removing Berkeley Divinity School to New Haven, was reported upon by Presly N. Guthrie, Jr., of Greenwich, chairman of

the administrative committee in charge of the campaign. Although the effort to raise this fund has not officially started, Mr. Guthrie reported unsolicited gifts totaling \$33,500.

An honorary degree of Bachelor of Divinity was awarded the Rev. George Kilpatrick MacNaught, rector of All Saints' Church, Harrison, New York. Degrees of Bachelor of Divinity were also given John J. Paulsen of St. Thomas' Church, Tupper Lake, N. Y.; Nelson M. Burroughs of St. Paul's Church, Syracuse, N. Y., and John Kuhns, *in absentia*, as he is at present serving as a missionary in Liberia. All are Berkeley graduates.

The graduating class who received degrees were Seward Henry Bean, Grand Rapids, Mich.; George Lakin Fitzgerald, Milford, Mass.; Phillips Brooks Franklin, Pittsfield, Mass.; Frederick Percy Goddard, Seymour, Conn.; Leonard Octavius Melville, Hartford, Conn.; and John Andrew Totman, Dorchester, Mass. Bean was awarded the John Henry Watson Fellowship and will spend a year in graduate study at Cambridge University, England. Fitzgerald will do work in the diocese of Rhode Island, Franklin in the diocese of Western Massachusetts, Goddard has volunteered for mission work in Texas, and Melville will be rector of the Church of Our Saviour, Plainville, Conn.

COMMENCEMENT OF ST. MARY'S, KNOXVILLE, ILL.

KNOXVILLE, ILL.—Commencement exercises, closing the fifty-ninth session of St. Mary's School, Knoxville, were held June 5th to 8th. A very large number of parents and visitors, alumnae and clergy, joined with the trustees and pupils in the exercises.

At the annual athletic banquet, the mayor of Knoxville and prominent business men of the community joined with the bishop of Quincy in congratulating the rector, the Rev. Dr. Francis L. Carrington, upon the continued growth of the school.

The baccalaureate sermon was preached by Dr. Carrington on Tuesday evening, June 7th. After High Mass on Wednesday morning, at which the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, and the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, were present, the graduation exercises were held in the assembly hall. The speaker was the Ven. C. L. Ramsay of Michigan, whose daughter, Jean, was the valedictorian of the class. The Bishop of the diocese presented the diplomas.

Affectionate references were made to the Rev. Dr. C. W. Leffingwell of Pasadena, Calif., the founder of the school and rector emeritus, whose continued interest in St. Mary's has had much to do with the present prosperity of the school. Grateful remembrance was also made of Mrs. Leffingwell, the "school mother" for nearly half a century, who passed away during the year.

COMMENCEMENT OF ROWLAND HALL, SALT LAKE CITY

SALT LAKE CITY, UTAH—The annual commencement exercises of Rowland Hall, Salt Lake City, were held June 5th to 8th. The sermon was preached by the Ven. A. W. N. Porter, Archdeacon of California. The class of fifteen was the largest in the history of the school, and a fitting climax to the work of Miss Alice MacDonald, who has been compelled to resign on account of ill health. The school has plans for the erection of a separate musical building to replace the residence used during the past three years.

On Your Vacation

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Of course you'll want a certain amount of "light reading"—fiction and the like. But summer is also an excellent time to brush up on the more serious reading that you would like to do in the winter, but which is crowded out by your many every-day duties. Below is a check list with a few suggested books, and blank spaces to fill in other titles that you may desire. Send us your entire list—"light" or "heavy." What we haven't in stock we will gladly secure for you without delay.

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CONVOCAION OF CUBA

HAVANA, CUBA—Delegates from practically all of the churches and missions in Cuba were present at the annual convocation of the district which met at Holy Trinity Cathedral.

In his annual address, Bishop Hulse showed the convocation the difficulties the Church had to meet during the year, from a financial standpoint. Owing to the low price of sugar in Cuba, the sugar mills were unable to employ the many thousands of laborers during the summer, as had been done in former years, to clean out the fields where the cane was growing. As a result, more than 100,000 men were without employment, and had it not been for the sugar cane, thousands would have died of hunger. Things were in a terrible condition throughout the republic, with the consequence that the Church revenues suffered greatly.

Later a calamity overtook Cuba in the shape of a most disastrous cyclone, which destroyed all of the missions on the Isle of Pines, the Bishop's house, and also property in Bacuranao and in Santa Cruz del Norte. But many kind friends came to the aid of the Bishop, and thus helped him to rectify much of the damage that had been done.

After the Bishop's address, the delegates resorted to a room on the side of the Cathedral, to elect the officers for the year and the different committees. The Rev. R. Barrios was elected secretary, and the Rev. Lee Grundy, assistant treasurer. At the sessions on June 2d, several matters of importance were discussed, among which were the establishment of a Normal school or seminary, where the candidates for Holy Orders could study the more advanced studies, and about the official organ of the Church in the Spanish language. This was started a few months ago, under the direction of the Rev. Ramon C. Moreno, and Mr. Piloto.

BISHOP CAMPBELL
COMPLETES TRIP

THE April-May issue of the *Liberian Churchman* reports a visit of Bishop Campbell through the interior of the country, a fourteen-day walk from Cape Mount to Mosambolahun, where he found the work of the Holy Cross mission in a very encouraging condition, and confirmed fifty. At Pandemai, the Bishop confirmed sixteen. Here the Rev. James Dwalu was recovering from the shock of a stroke of lightning which fell out of a perfectly clear sky and shattered a flag pole twelve feet from where he was sitting.

During the Bishop's trip in the Gbande and Buzzi sections, he confirmed about one hundred. So far as is known this is the first time that a bishop of the Church has been in this country so far from the coast.

HONORARY CANONS OF
WASHINGTON CATHEDRAL

WASHINGTON—The following Washington clergy have been appointed as honorary canons of the Cathedral of SS. Peter and Paul:

The Rev. Drs. Robert Johnston, rector, St. John's Church; D. Wellington Curran, executive secretary of the diocese; Z. B. T. Phillips, rector, Church of the Epiphany; George F. Dudley, rector, St. Stephen's parish; Herbert Scott Smith, rector, St. Margaret's parish; and the Rev. Charles T. Warner, rector, St. Alban's parish.

FOND DU LAC ACOLYTES'
FESTIVAL

MANITOWOC, WIS.—St. James' Church, Manitowoc, known as one of the most beautiful churches in Wisconsin, was filled to its capacity Sunday afternoon for the fourth annual acolytes' festival and Corpus Christi observance of the eastern section of the diocese of Fond du Lac. There were 236 visitors in all, priests, acolytes, and lay people. The Church of the Blessed Sacrament, Green Bay, sent the largest delegation of fifty-five.

The Rev. B. O. Reynolds, Manitowoc, officiated at Evensong, solemn procession, and Benediction, assisted by the Rev. H. S. Stanton, Sheboygan Falls, and the Rev. J. E. Hodson, Jacksonport. The Rev. C. A. Aveilhe, Green Bay, was master of ceremonies, and Stanley Pierce, Manitowoc, assistant master of ceremonies. The Rev. Carl William Bothe, Church of the Intercession, Stevens Point, preached a sermon on the significance of Corpus Christi and the minor order of acolyte.

After the service the visitors and others were entertained at supper in the parish hall of St. James' Church and motion pictures of the first London, the New Haven, and the Milwaukee Catholic Congresses were shown. Clergy and acolytes vested in the parlors of the nearby First Presbyterian Church, courteously lent for the occasion.

Among the churches other than those above mentioned which participated were: St. Paul's Cathedral, Fond du Lac; All Saints' Cathedral, Milwaukee; Christ Church, Green Bay; St. Paul's Church, Big Suamico; St. Agnes'-by-the-Lake, Algoma; Holy Apostles', Oneida; St. Thomas', Neenah-Menasha, St. Mark's, Waupaca; St. Boniface', Chilton; Grace Church, Sheboygan; and Trinity Church, Berlin.

DR. M. B. STEWART SPEAKER IN
NEW ORLEANS

NEW ORLEANS, LA.—The Rev. Dr. M. B. Stewart, of Nashotah, delivered a series of lectures to a group of New Orleans B.S.A. men at St. Paul's parish house during the week of June 5th upon *The Meaning of Religion for Men of Today*.

On Trinity Sunday Dr. Stewart was the preacher at the Church of the Annunciation, where he delivered a scholarly and convincing address upon *The Religion of the Trinity*. On this occasion the rector of the parish, the Rev. S. L. Vail, celebrated the fifteenth anniversary of his ordination to the priesthood. The Rev. Dr. Stewart also delivered a series of addresses upon *Personal Religion* at Camp Hammond, which was held on Lake Pontchartrain, June 14th to 24th.

APPOINT COMMITTEE IN
INTEREST OF
ST. STEPHEN'S COLLEGE

NEW YORK—The Rt. Rev. William T. Manning, D.D., Bishop of New York, in accordance with a resolution adopted unanimously at the late diocesan convention, has appointed a special committee of five laymen and five clergymen to devise ways and means for bringing about a larger interest within the diocese of New York in St. Stephen's College, Annandale. The rapid development in the educational world of this institution has far outstripped the interest and support of Church people, and the committee has therefore come into existence.

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**LOS ANGELES BISHOP
CELEBRATES EIGHTIETH
BIRTHDAY**

LOS ANGELES—The Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, celebrated his eightieth birthday very quietly at his Pasadena home on June 7th. He was able to see several callers, and received a great shower of birthday cards and greetings from all over the diocese.

**ANNIVERSARY OF
GRACE CHURCH, JERSEY CITY**

JERSEY CITY, N. J.—Grace Church, Jersey City, celebrated the eightieth anniversary of the organization of the parish from Whitsunday, June 5th, to Trinity Sunday, June 12th. The observance opened with a corporate Communion of the parish followed by Holy Eucharist and sermon by the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark. Confirmation and dedication of memorials followed. A lych gate, commemorating the eightieth anniversary of the parish and the tenth year of the rectorship of the Rev. H. B. Bryan, was also dedicated.

The Rev. Fr. Hughson, O.H.C., was the preacher at festal Evensong on Whitsunday. An early celebration of the Holy Communion was held each day in the week with a meeting of the Jersey City archdeaconry on Wednesday, with sermon by the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor, at the evening service. On Saturday morning, June 11th, a festival celebration of the Holy Communion to celebrate the fortieth anniversary of the ordination of the Rev. Mr. Bryan to the priesthood was held. The anniversary was concluded by a series of special services on Trinity Sunday.

**BISHOP REMINGTON RESCUES
GIRL FROM DEATH**

PENDLETON, ORE.—The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, was hailed as a hero recently following his act in saving a child of ten from drowning. The child fell into the raging torrent of the Umatilla river. Bishop Remington, a former Olympic games hurdler on the American team, leaped into the stream fully clothed and rescued her.

**RURAL CONFERENCE AT
MANHATTAN, KANS.**

MANHATTAN, KANS.—The subject of community leadership was the topic stressed at the meeting of rural clergy and others, held at Manhattan, June 6th to 10th.

The principal speaker for this occasion was Dr. C. J. Galpin, who is in charge of farm population and rural life studies, Department of Agriculture, Washington, D. C. Dr. Galpin brought out in a striking way the mental outlook of the farmer, comparing him to a prince in charge of his principality. He also asserted that the country was a far better place in which to raise a family than the city, that larger families were actually raised on farms, and that the children so raised had a better chance for health and success throughout life.

Notable speakers from the Presbyterian, Methodist, and Baptist denominations, as well as Fr. Lucky, president of the Roman Catholic National Rural Life Conference, each told what their particular group was doing for the rural community.

Representatives of the clergy of the Church were present from Nebraska, Texas, Oklahoma, Missouri, and Kansas. Among these, the speakers were as follows: Bishop Wise of Kansas, Archdeacon Coles of Salina, the Rev. Dr. H. P. J.

Selinger of Nebraska, and Archdeacon Pierce of North Texas.

Archdeacon L. W. Smith of Topeka was in charge of the Church group, and Archdeacon Christian of Kansas was spiritual leader and host.

Water—\$10 a Glass



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“YOUR trip evidently did you a world of good. What happened?”

“Big specialist ordered me abroad to a water-cure place to drink water—lots of it—no medicine—just water. I drank gallons and gallons during the weeks I was there. Counting steamers, railroads, hotels and doctors, that water must have cost \$10 a glass but it was worth every penny. It worked miracles for me. What are you laughing at!”

“Laughing at the price you rich men pay for miracles. While you were away my doctor ordered me to drink water, too. Lots of it—8 glasses every day. Told me to have my prescription filled straight from our own faucet. And I never felt better in my life.”

Some people cannot be made to realize the value of drinking water freely unless they pay a big price for it. Yet pure water—drunk as regularly at home as it is taken at the spas—will often produce health “miracles”. Nowadays good doctors agree that almost everybody, except those who need a specially selected diet, should drink six to eight glasses of water a day—one before breakfast, one in the forenoon, one in the afternoon, one before going to bed, and one with each meal.

More than two-thirds of the weight of the body is water; water forms the bulk of the blood. If the blood does not get the water it needs, it will absorb water from the tissues of the body and be over-loaded with harmful waste

products as well. Poisons are eliminated largely by means of the water we drink. If too little is taken, they tend to remain in the body.

This summer you probably will be motoring, hiking, or camping out in the country. Take care that the water you drink is pure. Sometimes those cool and inviting brooks, springs and old wells carry deadly typhoid germs.

To be safe, make an appointment with your doctor for inoculation against typhoid fever.

To keep in the best physical trim drink plenty of Nature’s marvelous health-giver—pure water.

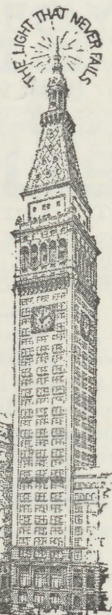
Medical experts warn us that those who neglect to drink sufficient water will eventually pay the penalty. Symptoms of digestive disturbance, headaches, muscular and neuralgic pains, dullness, inertia and intestinal stasis—may result from drinking too little water.

Metropolitan Life statisticians report that while typhoid scourges have practically disappeared in large cities and in other places where the water supply is protected,

typhoid is still a menace in many rural areas and wherever the water becomes contaminated.

Typhoid can be stamped out. Send for the Metropolitan Life Insurance Company’s free booklet “The Conquest of Typhoid Fever”. Learn how to protect yourself and your family from water which may be unsafe.

HALEY FISKE, President.



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ANNIVERSARY OF ST. PAUL'S, GREENVILLE, OHIO

GREENVILLE, OHIO—On Wednesday, June 8th, St. Paul's Church, Greenville, celebrated its ninetieth anniversary as a parish. At the dinner in the parish house, greetings were extended by the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of the diocese of Southern Ohio, the Ven. B. H. Reinheimer, the Rev. Maurice Clarke, the Rev. Charles H. Gross, of Norwalk, who was rector of St. Paul's from 1906 to 1917, and the Rev. J. E. Etter, pastor of the Christian Church, Greenville. The anniversary sermon was delivered by the Rev. Charles H. Lee, who was rector of St. Paul's during the time the present building was being erected.

ANCIENT PARISH REORGANIZED IN CHARLESTON, S. C.

CHARLESTON, S. C.—Authorized by a special act of the state legislature, old St. Peter's parish, Charleston, whose church building was destroyed by fire in 1865, has been reorganized by the election of a new vestry on which each of the eight parishes in Charleston is represented by one member.

While the church has never been rebuilt, and former members of its congregation have become affiliated with the other parishes of the city, the parish corporation is in possession of funds aggregating \$53,000. Of this amount \$42,000 has grown out of a comparatively small sum received in 1865 from the sale of the undamaged bricks in the old church, through the careful management of Joseph Barnwell, chairman of the vestry. Through the years this fund has been used by him as a revolving loan fund for the assistance of various parishes and other Church institutions in the diocese. Two trust funds, amounting to \$12,000, will continue to be used for the purposes for which they were originally given. Disposition of the remainder has now been vested in the reorganized corporation of St. Peter's parish, and several plans for the most beneficial use to be made of it are being considered by the new vestry.

GEARHART SUMMER SCHOOL, OREGON

GEARHART, ORE.—The summer school at Gearhart began its sessions on June 21st and will continue until July 1st. The Rev. Dr. H. H. Gowen of Seattle, Wash., will conduct a course for the clergy. He is the author of several authoritative books, one of which will form the basis for his course, namely, *The Universal Faith*.

The Very Rev. H. M. Ramsey, D.D., Dean of the Pro-Cathedral of St. Stephen the Martyr, Portland, will conduct a credit course on the Bible. The Rev. Kenneth L. A. Viall, S.S.J.E., San Francisco, will be the school's chaplain and conduct a course especially for young people.

A course in rural work will be given by the Rev. Edwin V. O'Hara, a priest of the Roman Church. Miss Grace Holmes of the Oregon Tuberculosis Association will conduct a course on Public Health, and Miss Cornelia Marvin of the Oregon State Library will conduct a course on the work of the State Library. Dean Jameson, dean of women at the Oregon Agricultural College, Corvallis, will also be connected with the summer school.

The Rev. Louis G. Wood, field secretary of the National Council, will give two courses, one on the Church's program, and

the other on parish organization and finances. The Rev. Bruce Reddish, of St. James' Church, Vancouver, B.C., will conduct a course on the Prayer Book, and Miss Eva Carr, of the Church General Hospital in Wuchang, China, will conduct the course on missions.

The Bishop of the diocese, the Rt. Rev. Walter T. Sumner, D.D., will have charge of the recreation.

OLYMPIA SUMMER CONFERENCE

TACOMA, WASH.—The diocese of Olympia is to have its first summer conference July 9th to 16th. The Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, has secured the privilege of the Annie Wright Seminary at Tacoma for the occasion, and has been successful in assembling an excellent faculty, including the Rt. Rev. Middleton S. Barnwell, D.D., of Idaho, and Miss Emily C. Tillotson, and Miss Mabel Lee Cooper from national headquarters in New York. Courses will be given in Bible study, religious education, missions, Girls' Friendly Society, young people's work, and in Church administration. The Rev. George G. Ware, of Hoquiam, will be chaplain, and recreation will be directed by a trained expert.

DIOCESAN DAY AT CHILDREN'S HOME, JONESTOWN, PA.

JONESTOWN, PA.—Wednesday, June 8th, was possibly the biggest day for the diocesan Church Home for Children, Jonestown, since its founding almost fifty years ago.

The water wing, as well as the new dormitory, was dedicated by the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor, at the request of the Rt. Rev. Ethelbert Talbot, D.D., Bishop of the diocese, who was also present.

Other repairs and improvements were also made to the main building. Two play houses, one for boys and one for girls, and an industrial building were donated.

Because of these many additions and improvements, the executive committee determined to make it a diocesan day for the home. Invitations were sent to all the clergy and officers of the various societies of the diocese. Short addresses were made by Bishop Talbot, Bishop Sterrett, the Archdeacon, and Charles A. Mills, chairman of the executive committee, after which the Bishop Coadjutor read the dedicatory prayers.

WOMAN'S AUXILIARY MEETING, DIOCESE OF NEWARK

HACKENSACK—The annual service of the Woman's Auxiliary of the diocese of Newark was held at Christ Church, Hackensack, on Friday, May 20th. The day opened with a celebration of the Holy Communion, Archdeacon Elmendorf being the celebrant. The Rev. Charles E. McAllister, executive secretary of the diocese, preached the sermon. A box luncheon was served in the parish house following the service.

The afternoon was given over to two addresses by Mrs. John Reilly, Jr., of New York, who spoke on Mission Work in China From the Viewpoint of a Visitor; the Rev. Paul Murakami of Kohoku, who gave a splendid account of his work in Japan, and Bishop Lines.

The amount of the offering received at the morning service was \$11,529.32, making a total of \$24,988.66 for two-thirds of the triennium, as compared with \$36,500 for the entire triennium preceding.

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WORK IN THE MISSIONS OF BRUNSWICK, GA.

BRUNSWICK, GA.—The rector of St. Mark's Church, the Rev. R. H. Tucker, baptized twenty-eight children at St. Jude's mission, Brunswick, on Sunday afternoon, June 5th, the thermometer registering 101 in the shade.

St. Jude's was once a flourishing parish with church and rectory, but various reasons led to its decline, and services were discontinued. A few years ago some of the laity of St. Mark's began a social service neighborhood work and mission Church school, using the old church building for a meeting place. The baptizing of twenty-eight children in one afternoon is only one of the good results that have come from the work.

Another mission, St. Paul's, has been established among the workers in the turpentine distillery of Brunswick under the leadership of Lee Robinson, a devoted layman of St. Mark's. A small one-room cottage has been purchased and here sixty to seventy people, mostly children, gather on Sunday afternoons for service and instruction.

Another work of the same kind is being carried on at St. Andrew's mission on the outskirts of Brunswick. St. Andrew's was established when the cypress mills brought many families into this vicinity. When the mills closed, so many families moved away that the work was discontinued. A few years ago it was revived by H. W. Johnson, a lay reader, and Miss Ethel Conoley. The children of the neighborhood gather in the Church school and occasional services are held by Mr. Johnson and the rector of St. Mark's.

OUTGOING MISSIONARIES' CONFERENCE

NEW YORK—Almost every foreign field was represented in the fourth annual conference of outgoing missionaries held at the Church Missions House, June 11th to 14th. This informal gathering is of definite value in the preparation of the outgoing missionaries, while the missionaries on furlough and the Missions House staff are mutually benefited by the chance to exchange points of view.

The situation as a whole, the "call of the world," the missionaries' relation to native people and to fellow workers, special points about their methods and their physical, mental, and spiritual equipment were presented and discussed by returned workers. The functioning of the home departments of the Church and their relation to the missionary staff were outlined by executive secretaries.

The discussion about China was naturally of great interest as the returned China group was large. No new appointees for that country were present as no appointments are now being made, nor, unfortunately, were there any for Liberia. Miss Louise Hammond arrived from Nanking just in time for the final session and held the conference fairly breathless with an account of her experience in Nanking during the recent serious outbreak there. She spoke in high praise of the Chinese clergy and people. Miss Hammond is a distinguished person in her knowledge of Chinese art and music. She exhibited some Chinese paintings of New Testament scenes, and recited Chinese poems in the Chinese manner.

Another unusual contribution was a brief address by James L. Sibley, of the Education Commission, representing seven mission boards, including our own, which

has been studying Liberia with a view to raising the whole level of educational work in that country. His talk, though based on his Liberian experience, was applicable to almost any foreign field as he outlined the fourfold requirements of mission work, dealing with religion, education, home life, and agriculture or industry, and the relation of central mission stations, training native leaders, to the out-stations where native leaders work among their own people.

Dean and Mrs. Fosbroke entertained the conference with a delightful garden party on the lawn of the General Seminary. Through the kind offices of the Episcopal Actors' Guild, members of the conference were the guests of Walter Hampden at his play, *Caponsacchi*.

LAY CORNERSTONE OF ST. ANDREW'S CHURCH, BUFFALO

BUFFALO, N. Y.—The cornerstone of the new St. Andrew's Church, Main Street near Highgate Ave., Buffalo, N. Y., was laid on June 10th by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York. It was particularly fitting that the cornerstone should be laid by Bishop Brent, for it was in St. Andrew's mission, then on Spruce Street, that he began his ministry as a deacon in 1887. The parish is erecting the present building as a thank offering to Almighty God for his life and work.

The congregation gathered about the cornerstone, and the procession, consisting of crucifer, acolytes, choir, priests of the Buffalo parishes, the architect, Robert North of the firm of North and Shelgren, the rector of St. Andrew's, the Rev. Charles E. Hill, and the Bishop of the diocese, vested in cope and miter, with his chaplain, the Rev. William R. Wood of St. Paul's Cathedral, came from the parish house singing.

The lesson was read by the Rev. Dr. Charles A. Jessup, rector of the Cathedral (St. Andrew's was originally a mission started by St. Paul's, now the Cathedral). After the reading of the articles placed in the cornerstone, Bishop Brent laid the stone, assisted by the architect and the contractor.

The basement of St. Andrew's was built in 1921 and has since served for church and parish house. With the completion of the building, which is planned to be one of the most beautiful churches in Buffalo, the entire basement will be used for a parish house, while the new part of the building will not only comprise a fine church of early English gothic style, with aisles and deep chancel, but also two chapels and rooms for sacristy and acolytes, at a cost of from \$75,000 to \$80,000.

CHOIR FESTIVAL AT GILBERTSVILLE, N. Y.

GILBERTSVILLE, N. Y.—A festival of massed choirs was held in Christ Church, Gilbertsville, by the parishes of Unadilla, Sidney, Oneonta, Morris, and Gilbertsville, all in the archdeaconry of the Susquehanna. The service was preceded by an open-air procession of witness. It was impossible to accommodate all who desired to attend and many were turned away, to remain on the lawns outside or return to their cars and listen from there.

Evensong was solemnly sung, the officiant being the Rev. J. G. Bierck, rector of St. James' Church, Oneonta. The preacher was the Rev. James L. Whitcomb, of New York City.

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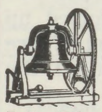
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DISCONTINUE SERVICES IN SOLA, CUBA

LA GLORIA, CUBA.—In Sola, four miles from La Gloria, the Rev. R. F. Thornton, rector of Holy Trinity Church, La Gloria, has been holding services in a loaned theater. But as the women had to pass through a drinking and gambling saloon to get to the place of worship, many refused to continue to go. For the present, therefore, the work has been suspended.

A large piece of land has been offered if a church is built immediately. The Bishop is anxious to accept the offer, but up to the present time no money has been given to build a church.

PRIEST TRAVELS VIA AIR

HARTFORD, CONN.—Aviation proved its value for rapid transportation Sunday, June 19th, when the Rev. R. B. Ogilby, D.D., president of Trinity College, Hartford, preached a sermon in the chapel at Harvard University at 5 o'clock in the afternoon and then flew to Hartford, where he attended the Trinity baccalaureate services at Christ Church Cathedral at 7:45.

NEW ENGLAND SOCIAL SERVICE CONFERENCE

LAKESIDE, CONN.—A two-day conference on social service for the province of New England was held at Camp Washington, Lakeside, June 15th and 16th. The first subject presented was The Relative Functions of National, Provincial, and Diocesan Commissions to Church and State. This was discussed by the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, and the Rev. Harold Holt of the National Department, and brought out some interesting debate under the leadership of Edward L. Parker. Following the social hour and sunset service, the evening was devoted to the consideration of Rural Work as a Form of Social Service. The speakers to this subject were the Rev. Wolcott C. Treat, rural missionary of Western Massachusetts, and the Rev. W. J. Brown of Manchester, Vt.

The next morning began with a celebration of the Holy Communion, and the conference gave its attention to Self Government for Boys, the speaker being George H. Aylsworth, director, Connecticut Junior Republic, Litchfield. The State and the Prisoner was handled by Col. Norris Osborne, president of the board of directors of the Connecticut State Prison, and editor of the New Haven *Courier-Journal*. The next subject for consideration was the Rehabilitation of the Delinquent. Dr. George W. Kirchwey, New York School of Social Work, and formerly warden of Sing Sing, gave the address.

The entire conference was summed up by Dr. Jeffery Brackett of Boston. There was a good representation from all the dioceses of the province.

SPEAKING of the recent instance of a sermon preached by Bishop Ivins which was heard by the congregation, by radio listeners, and by a group of deaf mutes in the front pews, to whom it was interpreted, the *Silent News-Letter* says: "It is not at all unusual for groups of deaf mutes accompanied by a hearing friend as interpreter, to occupy front pews in our churches. The opportunity of thus participating in the regular services of neighborhood churches and of listening to well prepared sermons is very much appreciated by the silent people."

IN THE DOMINICAN REPUBLIC

SOMEONE wrote to Archdeacon Wyllie in the Dominican Republic that nothing had been heard from that land for some time, and the writer had a thirst for information. To which the Archdeacon sends this characteristic reply: "Thirst for information about us in the Dominican Republic! My! The work is so commonplace and so profoundly regular that there is nothing much to tell you. And then I am spread out over such an enormous space that I can't expect much progress. There is work here for six priests, and there are two of us. We opened a new church and hope to have it consecrated some time this year. It is very beautiful—at least I think so. Beautiful mahogany baptistry, lectern, and pulpit, all made here."

AMONG THE MAGAZINES

AMONG the articles on various subjects contained in the May issue of the *Nineteenth Century* the most interesting to American Churchmen is indubitably the Rev. Edward Shillito's thoughtful study of Elmer Gantry and the Church in America. Mr. Shillito writes with obvious knowledge of and respect for this country and its various religious movements, and yet he can view the book with an impartiality that is impossible for most of us. One point that he makes is sometimes missed. Mr. Sinclair is not, he says, a calm and dispassionate observer of the Church: "He is a moralist who is in a white heat of wrath against the hypocrisies which he has detected. . . . The book suffers for this very reason. It sets out to be realistic, but it proves to be the work of an idealist, who selects his material at the bidding of this one central idea, that American Church life in large sections of it is corrupt. His purpose colors his selection." The unfairness of his method is well exemplified in his contention that "Brother Bains" is typical of the mind and temper of the rural Baptist churches. But, "the Baptist communities in the United States number well over eight million members. Something more (than the fundamentalism of 'Brother Bains') is needed to account for the uprising of this host. A study of merely external things or of the crude and foolish beliefs which gather round and obscure the cardinal and positive beliefs by which the soul of man lives, will never explain such facts." This is true, but it is also true that fundamentalism is a real menace to the Church, and not less so are other tendencies which we must admit exist, but which are much exaggerated by Mr. Lewis. For instance, there are Church people who argue that the preacher should fall into line with other suitors for the ears of the people: his business is to "sell the gospel." "It is here that the most serious struggle before the Church comes in sight. The alert and quick-witted Church people in America find themselves in a world where many changes are taking place. They see 'big business' prevailing. . . . They are in the midst of a people enjoying an unparalleled prosperity. They respond to all the thrill and excitement of such a time. And they are tempted to adopt in the service of the Church the methods and values of the present American scene. The distinctive witness of the Church may thereby be lost. If the judgment of Sinclair Lewis is to be trusted, the battle is already lost, and the Church has gone over to the world. . . . The Church stands cap in hand before the magnates of the market-

place. It must have dollars, and those who provide the dollars claim the right to set the tune! . . . But the defect in the picture which Sinclair Lewis draws lies in the fact that he sees the evil but he does not see the powers at work against it. . . . Those who have another range of facts in their vision will not deny that only through agony and conflict will the Church in America win its way to its true place in the coming age. But they do not doubt that it will win the battle within its own borders, and be set free to become the spiritual guide of the nation."

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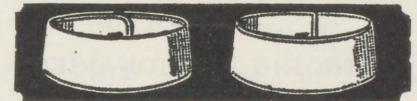
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"May they rest in peace, and may light perpetual shine upon them."

THOMAS F. MARSDEN, PRIEST

ENCANTO, CALIF.—The Rev. Thomas F. Marsden, non-parochial priest of the diocese of Los Angeles, died Thursday, June 9th, from cancer at the Glenwood Sanitarium. He was sixty-eight years old and a native of England. He had been in poor health for many months.

Mr. Marsden was ordained deacon in 1888 and priest in 1890 by the Bishop of Niagara. After serving in Canada he became assistant at St. James' Church, Buffalo, and later rector of St. Thomas' Church, Buffalo. In 1899 he went to California, returning to Buffalo later to take charge of St. Peter's Church. His last cure was at All Saints' Church, San Diego, Calif., in 1919.

Funeral services were held on June 11th under the auspices of the San Diego Masons. The service at the grave was read by the Rev. William B. Belliss of Bishop, Calif.

Mr. Marsden's only surviving relative is a sister, living in England.

"NEW YORK HOUSE" TO OPEN

NEW YORK—The "New York House" is to be opened in September under the auspices of the Woman's Auxiliary. Those who helped raise the Bishop Tuttle Memorial Fund for two houses, during the last triennium, know that part of the money went for establishing the Bishop Tuttle Training School for Colored Women Workers at Raleigh. This has been running since the autumn of 1925. Considerable time and thought have been spent on the New York House, as to how it can best meet the needs of those wishing to train for Church work. The exact location in New York City is not yet decided. Missionaries on furlough who wish to stay in New York are eligible for residence, also college graduates who are taking additional training preparatory for any form of Church work. The committee in charge is anxious to have the names of those who wish to avail themselves of the opportunity of residence, or who would like further information. Correspondence should be addressed to Miss Grace H. Parker, 281 Fourth Avenue, New York.

GIFTS

"OUR QUOTA is not a large sum in itself," writes Bishop Carson from Port au Prince, in a note accompanying the final payment on Haiti's 1926 quota, "but if you knew the economic condition and the real poverty of the people making the offering, its significance would be felt immediately. It has come in coins of the value of a fifth and even a tenth of a cent, and from all parts of the field. As the people are largely dependent upon their coffee in order to make this offering, and as this crop does not mature until fall, we seem to be slow in making our payments to your office. Our interest, however, is sustained throughout the year in everything that touches the work of the Church."

NEWS IN BRIEF

ARKANSAS—The Rev. Walter E. Bentley of Port Washington, N. Y., gave a ten-day mission in St. Mark's parish, Jonesboro, in May. He spoke at the two colleges in Jonesboro and to the students at the senior high school.

CUBA—The Church in Moron, in the province of Camaguey, has recently received four lots behind the Church school from Colonel Tarafa. The school in Camaguey terminated its school year at the end of May.

EAST CAROLINA—On Whitsunday, the rector of the Church of the Good Shepherd, the Rev. John Benners Gibble, blessed a beautiful sterling silver bread box, the gift of Mrs. George A. Bishop and children, in loving memory of husband and father, who entered into life eternal, January 16, 1925. He was a devoted and faithful member of the parish and served as clerk of the vestry for many years.

LOS ANGELES—The Camp Kirk alumni association held a banquet at All Saints' parish house, Los Angeles, on June 4th. Campers from every camp from 1920 to 1926 attended, sang the traditional songs, and listened to plans for the 1927 camp from Walter Macpherson, western field secretary of the Brotherhood of St. Andrew.—The Los Angeles clericus met at Christ Church, Redondo Beach, on June 6th. Miss G. Louise Hull, headworker of the neighborhood settlement, Los Angeles, explained the working of the neighborhood summer camp at Redondo Beach.—Deaconess Julia Clark, recently ordered home from Hankow, China, by the National Council, arrived early in June and addressed the diocesan Woman's Auxiliary on the 14th. For the present, Deaconess Clark is visiting her parents in Pasadena.—The morning chapel of the new St. James' Church, Los Angeles, has been completed, and is now in constant use for small services, baptisms, and weddings.

NEWARK—On Sunday, June 5th, a lych gate was dedicated at Grace Church, Jersey City, to commemorate the ten years of continual service of the rector, the Rev. Henry B. Bryan, and also to commemorate the eightieth anniversary of the organization of the parish.

NEWARK—All repairs and improvements to the church and parish house of St. John's, Passaic, have been completed at a cost of about \$38,000. Work has begun on the new rectory, and it is expected that it will be ready for occupancy in October. Recently four plaques, two clergy stalls and desks were presented to the church by the rector, pastor, and congregation of the Chapel of St. Bartholomew's, New York City. The old pulpit of St. Bartholomew's Church, a handsome piece of workmanship, has been offered to St. John's, and arrangements are being made to have the same installed during the summer.—On Monday, May 23d, Bishop Stearly instituted the Rev. Paul O. Plenckner as rector of St. Luke's, Philippsburg.—The twentieth anniversary of the establishment of regular Church services was observed by All Saints' Church, Bergenfield. During the World War a parish hall was added which is now being used by the various fraternal and other organizations of the community.

NEW YORK—The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, will be the preacher at the 11 o'clock Sunday morning service at the Church of the Incarnation, New York City, of which the Rev. Dr. H. Percy Silver is rector, on June 19th and 26th.

NORTH TEXAS—The Rev. F. H. Stedman of Big Spring conducted the Bishops' Crusade in Crosbyton, assisted by the Rev. L. G. H. Williams of Lubbock. Crosbyton has two resident communicants and three temporary resident communicants. Eighteen people attended the service the first night, twenty-six the second, and thirty-two the third.

OREGON—The Bishop of Oregon and the Very Rev. H. M. Ramsey, D.D., Dean of St. Stephen's Pro-Cathedral, Portland, assisted in the dedication of Ramsey Hall at St. Barnabas' Church, on June 2d. The Dean is a son of Judge William Ramsey, in whose honor the hall was named.

QUINCY—St. Paul's Church, Peoria, the Rev. W. L. Essex, rector, has raised \$12,000 by parish canvass for a new organ, to be installed soon.—St. John's Church, Kewanee, the Rev. C. A. G. Heiligstedt, rector, has solved the problem of attendance at midweek services. After a short evening prayer, adjournment is taken to the parish hall where what the rector calls his parish dramatic society, presents an installment of Dr. Atwater's *The Episcopal Church, Its Message for Men of Today*. Refreshments and a social time follow.

SOUTHWESTERN VIRGINIA—One of the interesting occurrences in the recent council of Southwestern Virginia, held in Covington, was

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a testimonial of the love and esteem in which the Rev. Frank Mezick is held by his fellow members of the council. Having taken charge of Nelson parish, Nelson County, Va., in September, 1902, Mr. Mezick is about to complete a quarter-century of service as the beloved rector of that parish, which includes Trinity Church, near Arrington, Grace Church at Massie's Mills and Christ Church at Norwood.

SOUTHWESTERN VIRGINIA—Bishop Jett is making arrangements for the supplying of vacant churches this summer by students of Virginia Seminary. J. J. Ambler, Jr., will take St. John's, Waynesboro, and the Church of The Good Shepherd at Folly Mills. Lloyd W. Clark will supply the churches at Buena Vista, Glasgow, and Natural Bridge Station. John A. Winslow will assist Dean H. H. Young in the Associate Missions field, having his headquarters at Dante.—The Rev. Edward W. Hughes, of Christ Church, Pearisburg, is sponsoring and promoting a summer camp for girls. It is located on Wolf Creek in Giles County. The camp is not operated for profit, but to give to girls of twelve years and over an opportunity for healthy outdoor recreation at a minimum of expense.—During the week of May 30th to June 3d the Rev. James A. Figg of Christiansburg conducted a mission at St. Peter's-in-the-Mountains, near Callaway in Franklin County, where Miss Caryetta L. Davis is the missionary in charge.—The previous week the Rev. Thomas M. Browne of St. John's Church, Lynchburg, had planned to hold a mission at St. John's-in-the-Mountains at Endicott, also in Franklin County. After making a most successful beginning, however, he was called home on account of serious illness in his family. He will probably resume the mission at a later date. Miss Ora Harrison is the missionary-in-charge of St. John's-in-the-Mountains.

SPRINGFIELD—Bishop Johnson of Colorado paid a hurried visit to Springfield recently and was the guest and principal speaker at the dinner gathering of more than 100 people who had been presented by the rector of Christ Church for confirmation during the six years of his rectorship.—The Lenten offering of the boys and girls of the diocese of Springfield amounted to \$1,401.86, the largest on record, and one fine thing about it was that it came from a large number of parishes and missions than any similar offering in the past.

VERMONT—The Rev. Merton W. Ross, rector of St. Luke's Church, St. Alban's, Vt., was elected to the missionary committee at the annual convention of the diocese which met on May 18th, and not to the standing committee, as erroneously reported in the May 28th issue of THE LIVING CHURCH.

WESTERN MASSACHUSETTS—The May meeting of the Western Massachusetts branch of the Woman's Auxiliary held in Webster opened with a celebration of the Holy Communion, Archdeacon Mott officiating. The offering was \$1,425. About 175 attended the dinner in the parish house of the Church of the Reconciliation, Webster.

WESTERN MICHIGAN—The Catholic Club of Western Michigan has just ended its fourth year. Among the lecturers during the past year were Fr. McVeigh Harrison, O.H.C., the Ven. L. R. Vercoe, the Rev. W. B. Stoskopf of Chicago, Fr. Spence Burton, S.S.J.E., Fr. S. C. Hughson, O.H.C., the Rev. F. P. O. Reed of Traverse City, Mich, and the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago.

WYOMING—Work on a \$30,000 addition to St. John's Hospital, Jackson, has been started. The new wing which will be built will contain an operating room, an X-ray room, a ward, four private rooms, sterilizing rooms, and office. The second floor will be fitted up for living quarters for nurses. These improvements have been made possible by donations of friends of the hospital in Jackson Hole and the summer visitors.—The disastrous flood at Kelly, due to the breaking of the natural dam in the Gros Ventre river, caused two years ago by the sliding of part of a mountain into the narrow valley, which overwhelmed the little village of Kelly and wiped out the settlement, did not destroy Trinity Church and the cabin. These buildings were the only ones left standing.—The Bishop's feast was observed at St. Michael's mission, Ethete, during May, and was attended by 340 Indians. An Indian dance, a carnival by the Indians, and a reception for Bishop Thomas were the secular events of the three-day observance, followed by baptisms and confirmations of Indian children at the mission and at the Shoshoni mission.

A CABLE from Bishop Campbell in Liberia pledged \$1,200, the full amount asked from Liberia.

HAVE THEY MORE FAITH THAN WE?

BALBALASANG—In the Philippine Islands is an isolated mission station reached only by mountain trails, by foot or on a pony, with the nearest motor road three days distant.

The newspapers of Manila have mentioned briefly "a slight pest of rats in Kalinga," which, to one living in the midst of it, is an optimistic way of putting it. There was scarcely a bundle of *palay* left in Sesecan, Salicseg, Ableg, or Guianaag to harvest. Balbalasang and two adjacent *barrios* harvested two-thirds of theirs and are now feeding their friends and relatives most generously. Many children have had to leave school to wander about in search of food, others are here only because relatives are feeding them. It was interesting recently to hear the Presidente tell the people whom he had called together a few weeks ago that he was sure the reason they had harvested more than their neighbors was because they had been trying to learn to ask God's blessing on their work in the fields, and that if they had followed instructions exactly and had all prayed about it, every day, they would undoubtedly have harvested a full crop. He finally told them they must build the church because it would help them very much to learn to pray. And they got busy! All the saws owned in the district are in constant use, and the pile of lumber on the church grounds grows daily. Each one of the five *tenientes* is responsible for getting 100 pesos worth, and each one seems determined to have his part completed first.

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SARANAC LAKE, N. Y.—The Church of St. Luke the Beloved Physician, at Saranac Lake, N. Y., has been ministering to sufferers from all parts of the country for nearly fifty years. Dr. Edward L. Trudeau, himself a beloved physician of that place, was identified with the organization of the parish and served as its warden for nearly thirty-eight years.

In spite of the untiring devotion of parish priests, the work has grown far too large to be done by the rector unaided, and needs its own pastor and priest. An endowment fund was begun some time ago to provide for such a man, and it is hoped that this fund may be established in January, 1928, when a half century's work will be completed. The endowment is to consist of gifts, originally \$25, made as memorials to departed loved ones and given by people in all parts of the country. The present rector of St. Luke the Beloved Physician is the Rev. Elmer P. Miller.

EVANGELISM IN JAPAN

THE TRIENNIAL SYNOD of the Japanese Church has decided to celebrate the fortieth anniversary of its organization by a nation-wide evangelistic mission in 1927, coupled with a newspaper campaign. It is hoped by these means to bring the message to millions of people. The Rev. W. Murray Walton, who has for some time conducted the newspaper evangelistic work, reports that the number of inquiries is rapidly increasing and that news of baptisms comes in almost every week. Inquirers are put in touch, as far as possible, with the church nearest them. In the past year over 11,000 people wrote for more information about Christianity.

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