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The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, JULY 16, 1927

No. 11

Accredited Teachers

EDITORIAL

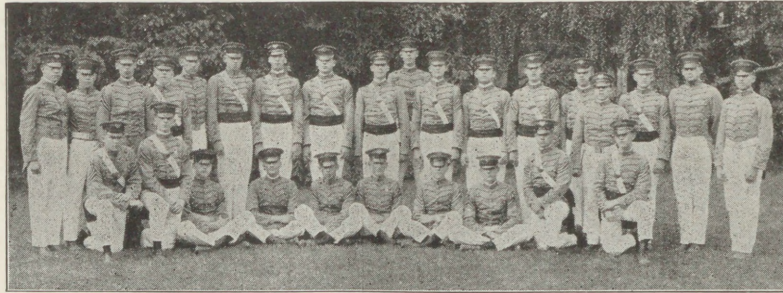
The Anglican Church

Its Message to the Whole Church of Christ

THE BISHOP OF NEW YORK

Intercessory Prayer

ALICE BOWNE



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THE LIVING CHURCH

Established 1878

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

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Advertising Manager, CHARLES A. GOODWIN.
Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

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DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

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THE BOOKSHELF. About four times a year. Sent free on request. Agents also for (London) Church Times, weekly, \$3.50.

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VOL. LXXVII

MILWAUKEE, WISCONSIN, JULY 16, 1927

No. 11

EDITORIALS & COMMENTS

Accredited Teachers

THE National Accredited Teachers Association, which is closely affiliated with the Department of Religious Education of the National Council, has issued a new bulletin, No. 4603, to describe its new system. It is not wholly a new gospel, but appears to represent a desire to get the procedure of official teacher training into more systematic order than before. Those who are familiar with the institution in its workings hitherto will, we hope, be patient while we speak of the scheme as a whole, without distinguishing newer from older features. For as a whole, this scheme deserves thoughtful attention; and if we find ourselves moved to adverse criticism here and there, that will be undertaken with great deference, and on a background of hearty admiration for the work as an organic unity.

To be an accredited teacher, one must take twelve courses, half of which are prescribed, half elective. Each course must consist of ten hours in class, besides an examination or some other form of special work done by the student. The instruction may be given anywhere, but it must be by instructors recognized by national headquarters: schools, conferences, etc., are not accredited as such, but individual instructors are. The transaction involves headquarters, instructors, and students, with a minor part played by diocesan authorities. Apparently one may accumulate credits, course by course, in any order, as opportunity offers, and get the certificate when the twelve are completed.

There is—there has to be—a certain amount of signing and countersigning of forms, with the usual sense of documentary mechanism, which at first is awkward. But no one should expect anything different in this twentieth century.

For some reason, or by some chance, the region in which THE LIVING CHURCH is published has not been so prompt or thorough in its use of accredited teachers as some other sections of the Church have been. It is not, of course, obligatory to use this system, but it has advantages which should at least be well considered.

It tends to destroy the doctrine that any nice girl can teach a Sunday school class, and that the best way to keep a restive young man attached to the Church is to give him a class of boys. And, as with any definite course, there is good discipline of character

in getting a prescribed thing done right through to the end. Further, something like a little diploma held in front of a student is an almost necessary spur to that same discipline of character.

Instead of the dear old Bible class, courses in the Bible are given by persons who know something about it; and if Church school teachers do take courses in that subject which are reasonably scientific, or at least decently accurate, there is a chance that their pupils may avoid the dreadful divorce of reason from the Bible, the deadly attitude that the Bible is not to be thought about with reason or common sense at all, but only with a highly specialized, though languid, sixth sense called faith. The problem of the Higher Criticism in the Sunday school is not yet settled, but it can easily be made less of an absurdity than it now is.

Again, it is a good thing to put into teachers' heads the idea that teaching is an activity that requires skill, and that to a certain, albeit limited, extent, that skill can be learned. Also, the insistence that an accredited teacher must know something of juvenile psychology (this is required) is clearly right.

We do not know any way of avoiding the red tape of the system, and we suspect that to some minds even this is an advantage—they really enjoy filling out blanks. So that many things are to be said in commendation of the general idea of the N. A. T. A.

THE curriculum will bear an examination at closer range. One-half of it is concerned with method in the practical business of teaching. The other half is more or less a matter of "content"—that which is to be taught. In the method section there are required courses in (1) pupil study, (2) principles of pedagogy, (3) the organization of the Church school. The other required courses are (4) Introduction to the Whole Bible, (5) Introduction to the Prayer Book, and (6) the Program of the National Church.

Each of these required courses is quite general (the whole Bible in ten lessons! but it can be done, and very interestingly). Each general, required course is followed by a group of electives, in which there is some scope for specialization. The pedagogical and biblical electives are about what one would expect. There is one elective on Church history (apparently the whole of it), one on Christian ethics, and one on

Church Teaching (Creeds and Catechism). Christian worship is well developed in six electives. The Church's Program of Service includes (besides what is required) electives on missions and social service.

We have no comment to make upon the curriculum so far as it concerns pedagogical method. It is in expert hands. Scientific study of method in teaching has gone on creditably in the Church for more than two decades, and it would be temerarious for us to challenge its validity, so far as its own sphere extends.

It is good to see worship fully recognized as something which a teacher should know. We all remember how short a time ago it was when the Church awoke to find itself solemnly teaching its children texts, stories, answers to questions on the Scripture lesson, catechism, geography of Palestine, routes through the Wilderness, through Samaria, through the Mediterranean countries—everything except routes through prayer to God. And now we know that we must, first, last, and all the time, teach them to pray. We taught them the collect of the day; we now understand better that we must teach them the prayer of every day, start their training in speaking to God genuinely, lifting up the mind and heart to God, practising personal religion. And since bodily activity has so much teaching power, we must teach them *things to do* in worship, whether at home or in church, not simply things to know about. Quite recently, again, we have essayed to do what can be done for religion in the family, an extraordinarily difficult subject. According to the curriculum, a teacher may avoid all this except a general knowledge of the Prayer Book.

It is good to find the social extension of religion, in various forms and fields of service, provided for. This appears to be a kind of training to which the young folk of today are most susceptible.

THERE are two subjects for which we wish we could find more adequate recognition in this curriculum. One is the matter of right and wrong; the other is the matter of true and false.

Under the general heading of The Bible and Theology, there is an elective course, No. 405, on Old Testament Ethics, and another, No. 413, on Christian Ethics. No distinct study of ethics of any kind is required. It may be said that in the Church school we do not think it advisable to present ethics as a definite course all by itself, but that ethical ideas and right attitudes are inculcated all through, in all stages of education. If this is the reason for relegating ethics to such an incidental position in this curriculum, it is hardly sufficient. Whatever may be said about teaching ethics to the children, the question here is of teaching ethics to the teacher. And we think the teacher should be required to have a much more definite knowledge of moral science than can be taken for granted in every nice girl, or for that matter in every expert in child psychology and pedagogy.

Questions of right and wrong are sure to come up in Church school teaching if it means anything at all vital. And principles of conduct are needed, not to decide cases with the mechanical ease of the adding machine, but to serve as steady, reliable aids in the viewing of each case. At any rate, our religion stands firmly on the basis that moral principles are necessary to right living, and if the Church school does not teach children how to live by moral principles, it is hard to see why it should be treated as an important factor in religious education.

How can a teacher give any sort of guidance on moral principles if he has never thought systematically about them at all? He is not sufficiently prepared if

he is merely a decent, devout young person, or if his ideas of how to behave like a Christian have not gone beyond what was scattered about all through his own Sunday school course, or what was deemed sufficient to prepare him for Confirmation. What kind of conduct is expected of a Christian makes a large subject, not easy to codify. But it would be a counsel of despair on that account to leave it all amorphous, at the mercy of random preferences and stupid prejudices. One who is to serve usefully as a teacher could and should be familiar with the Christian meaning of the Ten Commandments, the Summary, the Precepts of the Church, the Cardinal and Theological Virtues, the normative idea of the Kingdom of God, and should have some notion of how these principles should be used for the practical regulation of every-day conduct. He needs this knowledge, not that he may turn it directly into class material in his Church school, but that he may have, in whatever he teaches, a tolerably adequate background of knowledge of Christian ethics.

We feel much the same way about the other subject suggested above, the matter of true and false, that is, what Christians believe to be true, and what they believe to be incompatible with the truth. There is one elective, No. 411, called Church Teaching (Creeds and Catechism). A person may get under this heading all that can be included in systematic divinity; but he may become a fully accredited teacher without studying Christian belief at all, except, of course, as it is scattered about through all the courses which he takes. That, we think, is bad.

The title Church Teaching itself sounds belittling, as if it meant something non-essential, an appendix to the great body of Christianity, an artificial and adventitious branch of religious education included just to make the thing quite complete. It is true that Church Teaching (Creeds and Catechism) may rightly be said to cover all of Christian dogma, but it seems to suggest something like a mere commentary on documents. Perhaps, however, it is intended as a systematic study of the great whole of Christian belief, and our sensitiveness about the title is mistaken.

The main point, at any rate, is that the systematic study of what God means to us, what "the Son of God" means to us, and all the rest of what Christianity affirms as the revealed basis of its existence, is (for accredited teachers) relegated to the rank of a single elective course in the scheme of study.

It may be that we should not take any Church school class straight through a course in Christian doctrine as such; it may well be that the course on the Creed and Christian Convictions will seldom be given: that is not the point. Questions of belief are certain to come up all along the line, whatever course the teacher is giving; and if the principles of the Christian faith are not taught in the Church school somehow, it is hard to see much point in having Church schools at all. And the teacher, even if he never gives a course in Creeds and Catechism, constantly needs a background of Christian and Catholic belief. This background is not sufficient if it is no more than what is remembered from Confirmation instructions.

We are not pleading for an elaborate required course in the fine points of dogmatic theology, but for a required course in the elements of Christian belief.

No doubt these considerations have occurred to the framers of the curriculum, and they have reasons which we have failed to note for arranging the courses as they have done. But, certificate or no certificate, we hope our Church school teachers will manage somehow to be prepared as well on what a Christian ought to believe and do, as on the other subjects so well set forth.

WE cannot agree with the statement sometimes made that the recognition of the Real Presence in the Eucharist involves or implies the absence of Christ elsewhere. Certainly we hold that Christ, being divine, is omnipresent. But besides the omnipresence of God, we believe that there are special modes of His presence, granted to us to meet our special needs. Among the most valued of these is the "attentive presence" to us when we pray—when we are attentive to God; for we are always present to God's mind, but God is not always present to our minds. And another is the incarnate presence, the human presence of God, as when Christ walked in Galilee. So we think of the Real Presence as another special mode of God's human presence, over and above (so to say) His omnipresence. Where the Sacrament is not, *that* mode of Christ's presence is not, but He is present in some way, always. When we kneel before the Sacrament, we are in His sacramental human presence, His attentive presence, and His omnipresence. So the whole universe is a sanctuary, but it has sanctuaries in it.

Presence
and Absence

IN the July *Forum*, two clergymen debate the moral issue of birth control by contraception. One presses the charge that contraception is unnatural; the other defends it from such objection; both discuss the unnaturalness of it as an important matter. The birth control advocate says that "unnatural" may mean *artificial*, or it may mean *repulsive*, or it may contain both meanings. He has an easy time of it with these definitions. His opponent, in accord with Latin moral theology, speaks of "a perversion of nature," "an abuse of function, a frustration of faculty," in which "the faculty is so used that it cannot attain its primary end. . . . The faculty is compelled to defeat itself." This objection obviously means something quite different from merely "artificial" or "repulsive." Fortunately, in this case, both disputants define their terms, so that it is not a case of ambiguous use of words. But debates in any form will never clear up our problems so long as the opponents are not in better accord as to the meaning of the issues involved.

Birth
Control

WE print this week the list of packages sent to New Orleans during June in answer to the appeal of THE LIVING CHURCH for relief to our churches stricken by the flood. The response to the appeal has been generous, both in money (of which nearly \$6,000 has been received) and in clothing. The latter was temporarily stored at Trinity parish house, New Orleans, and the Woman's Auxiliary of the city is now engaged in distributing it to needy parishes and missions in the dioceses of Louisiana, Mississippi, and Arkansas. That the generous response of THE LIVING CHURCH FAMILY to our appeal is appreciated is shown by the words of the *Trinity Record* (New Orleans), which says:

Flood
Relief

"THE LIVING CHURCH through its columns has made an appeal to the men and women of our Church for financial contributions to its Flood Relief Fund in Mississippi, Arkansas, and Louisiana. The publisher, Mr. Morehouse, with the approval of Bishop Winchester, Bishop Bratton, and Bishop Sessums has appointed Mr. Kearny as treasurer of this fund, and given him full discretion in the disbursement of the fund. These contributions will be used primarily for the restoration of Church buildings in the three dioceses named, and may also be used for the relief of our Church people who have not had adequate relief through the Red Cross.

"Contributions of clothing have also been requested and a large number of packages have already been received by Mr. Kearny, and are being temporarily stored at Trinity parish

house. . . . Fortunately in these packages is a quantity of clothing of medium and heavy weight, which will be most acceptable when the cooler weather comes.

"The Church in Arkansas, Mississippi, and Louisiana owes a debt of gratitude to THE LIVING CHURCH for its thoughtfulness in making the appeal."

It is still not too late to send contributions, as the work of restoration has barely begun. On another page are shown some pictures of the flood damage which must be repaired. Remember the two addresses: *Checks or money orders* payable to THE LIVING CHURCH RELIEF FUND, marked "For Church Flood Relief," sent to 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.; *Clothing* boxed, prepaid, addressed to Mr. Warren Kearny, care Trinity Church, Jackson Avenue and Coliseum Street, New Orleans.

ACKNOWLEDGMENTS

CHURCH FUND FOR FLOOD RELIEF

E. A. R., Keene, Va.	\$400.00
A friend	50.00
Church of the Ascension, Montgomery, Ala.	28.52
A Churchwoman	25.00
Mystic, Conn.	20.00
Trinity Church, Atchison, Kans.	13.65
Church School of Christ Church, Hudson, N. Y.	13.20
E. P. H., Hoboken, N. J.	12.00
A member of Christ Church, Savannah, Ga. (for benefit of any Anglo-Catholic Church damaged by flood)	10.00
Offering taken June 5, 1927, at St. Mark's Church, Susquehanna, Pa.	7.00
Sunday School of the House of the Holy Child, Spring House P. O., Pa.	5.70
Theresa, N. Y.	5.00
Thank Offering	5.00
St. Luke's Church, Rossville, S. I.	5.00
The Order of St. Francis, Merrill, Wis.	5.00
A Churchwoman	5.00
Two communicants, St. Matthias' Church, Los Angeles, Calif.	5.00
Miss Mary B. Phelps, Milwaukee, Wis.	3.00
Wm. Halliwell, St. Stephen's Parish, Fall River, Mass.	2.00
Dr. L. D. Atkinson, Boston, Mass.	2.00
Mary C. Patterson, Georgetown, Del.	2.00
S. A. R.	1.00
	<hr/>
	\$625.07

CHURCH FUND FOR FLOOD RELIEF THROUGH BISHOP BRATTON

St. Peter's Church, Oakland, Calif.	\$ 4.00
Miss Katharine Hilliard's Bible Class, St. Stephen's Sunday School, Oxford, N. C., in memory of Capt. F. H. Hilliard	18.00
	<hr/>
	\$22.00

PACKAGES OF CLOTHING, ETC., SENT DIRECT TO MR. WARREN KEARNY, NEW ORLEANS, FOR CHURCH FUND FOR FLOOD RELIEF

June 1st to July 1st, inclusive	
Miss Alice M. Preston, Athol, Mass.	1 pkg. clothing
Mrs. Ruth E. Longwell, Scarsdale, N. Y.	1 box clothing
Mrs. E. M. Benedict, Cincinnati, O.	2 pkg. clothing
Mrs. H. V. Beaumont, Abington, Pa.	1 canvas bag of clothing
Mrs. W. R. Caminorie, Camden, Maine	1 pkg. clothing
Dr. William Egleston, Hartsville, S. C.	1 pkg. clothing
Miss Cora M. Hall, West Park, N. Y.	1 pkg. clothing
Mrs. A. R. Vail, Bloomington, Ill.	1 pkg. clothing
Mrs. J. M. Alexander and Mrs. J. C. Biddle, Bordentown, N. J.	3 boxes clothing
Grace Church Guild (through R. C. Hanford), Scottsville, N. Y.	1 pkg. clothing
Alfred C. Miller, Fair Haven, Vt.	1 pkg. clothing
Mrs. E. H. Williams, Woodstock, Vt.	2 pkg. clothing
Mrs. W. T. Barbour, Detroit, Mich.	5 boxes clothing
Miss M. Shepler, Indianapolis, Ind.	1 pkg. clothing
Woman's Auxiliary, St. Mark's Church, Des Moines, Ia. (through Mrs. Louise Simpson)	2 boxes clothing
Miss Margaret Demarest, New York City	2 pkg. clothing
Mrs. E. Norman Curry, Litchfield, Conn.	1 box clothing
Miss Elizabeth M. Matthews, Goshen, N. Y.	1 box clothing
Mr. and Mrs. Martin Redfern, Jr., Indianapolis, Ind.	1 pkg. shoes and slippers
Miss M. Ogden, Portland, Me.	1 pkg. clothing
Miss Dorothea Tingley, Plainfield, N. J.	1 pkg. clothing
Miss C. M. Hills, New York City	1 pkg. clothing
Miss M. R. Berry, Buffalo, N. Y.	1 pkg. clothing
Miss K. H. Litch, Benson Springs, Fla.	1 pkg. clothing

(Continued on page 366)

DAILY BIBLE STUDIES

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

THE SECRET GROWTH

Sunday, July 17th—Fifth Sunday after Trinity

READ St. Mark 4:26-29.

WE humans long to see things grow. All nature revels in the glories of life, and the farmer watches his grain and the florist his flowers, noting progress every day. But when we look at our own lives we are disappointed. We cannot mark much progress in knowledge or power. And as Christians we find little to satisfy our soul's desire for advance in faith and goodness. Why is it? If I am God's child by creation and spiritual adoption, should not my heavenly Father cheer me by granting a knowledge of progress? Our Lord's parable gives the answer. We are growing if we use the means of grace provided for us, but the growth is unseen. The divine Power works silently. The seed is sown. If the ground is good, if the heart is right, the grace of Christ will care for the growth.

Hymn 483

Monday, July 18

READ Psalm 46.

BE still and know that I am God," cries the Psalmist. Fret and worry are not the part of a Christian. "Let not your heart be troubled," said the Master. Quietness and confidence are proofs of coming strength. The man who keeps feeling his spiritual pulse shows an unworthy lack of faith. The child may dig up the seed from the ground to see if it has begun to grow, but the Christian leaves the growth to be cared for by his Lord, and the dear Lord never fails. Is it, then, that I am to be careless about my spiritual life? Not so. But I am to leave the growth to His loving care, which never fails. I cannot measure or force the strength given by the Holy Communion. I cannot use a spiritual thermometer to test the advance promised to prayer and Bible reading. "Rest in the Lord!" "Wait patiently for Him." "Come unto Me. I will give you rest."

Hymn 167

Tuesday, July 19

READ I Peter 1:18-25.

SOMETIMES our questioning passes from ourselves to the Church of God, and we wonder why the progress is so slow. By careful calculation it seems that Jesus Christ began His earthly ministry nineteen hundred years ago this very year. For nineteen hundred years Christianity has been working in the world, and what have we? Not half of the world converted, the Church divided, sin most mighty, and some men hesitating today about the foundation principles of the faith. Science is making great strides. Wonders are all about us in our earthly life. Why is our growth so slow in the Kingdom's advance? Ah, we are so ready to cry, "How long, O Lord?" But there is no time with God. He is working His purpose out. Our part is to work with Him, assured that there can be no failure and no useless delay. We need more faith in God and in His truth and in His Church. The human methods of statistics are cheap when we think of eternity. "We cannot understand the arithmetic of Heaven," said Daniel Webster. But we can do our part and leave the rest with God.

Hymn 464

Wednesday, July 20

READ St. Matt. 14:23-33.

AN old hymn of my childhood began thus:
 "Be still, my heart! These anxious cares
 To Thee are burdens, griefs, and fears.
 They cast dishonor on Thy Lord,
 And contradict His gracious Word."

Like Peter, when he tried to walk on the water to come to Jesus and found himself sinking because he looked at the waves instead of looking at Jesus, we cry out, "Lord, save!"

And the Master, as He stretches out His loving hand, answers, "O thou of little faith! Wherefore didst thou doubt?" Can God fail? Did Christ conquer sin and death in vain? We still have to walk often on the threatening waves if we would stand by the Master's side, but why should we think He would let us sink or suffer the billows to overwhelm? The seed sown by the Lord will not be lost if we believe and conquer our fear. And the joy of final victory will be the dearer and the Harvest Home more blessed if we "carry on" in His Name.

Hymn 416

Thursday, July 21

READ Heb. 6:1-5.

ISUPPOSE repentance must be a part of our earthly experience, because we fall so often and must look to Jesus for restoration. But that is, in a sense, a sign of progress. The fact that we care is a proof of life and of the Holy Spirit's guidance. But we have a rock upon which to plant our feet, and we do not have to renew the foundations once laid. We must not go back. "Breast and back as either should be," sings Browning. Of course we must reconsecrate ourselves again and again. But the blessedness of having a fixed faith upon which we can build is from God. Christianity rests upon facts and truths which are eternal. To guard against doubts, therefore, and to refuse Satan's temptation to re-examine the "faith once delivered," is a part of our loyalty.

Hymn 239

Friday, July 22

READ Heb. 2:6-11.

THOUGH we cannot measure our growth in grace, we can rejoice in the order which our Lord's parable suggests: "First, the blade, then the ear, after that the full corn in the ear." Childlike faith, growing love, faithful service. I learn to hide my sinfulness in His purity, my ignorance in His wisdom, my weakness in His strength, my few years in His Eternal Years. My ideals are high for myself and for the Church, for so the Master bids: "Be ye therefore perfect." I will not lower them, however deeply I realize my imperfections, however slow my growth.

Hymn 539

Saturday, July 23

READ Rev. 14:13-16.

THE harvest will come. God calls us to no mere histrionic existence, no mere play-acting. Life is wonderfully real. The seed is sown, it grows silently, and at length the time for the ingathering comes. Interpreting the parable—the dear Word of God, calling us to believe, to become members of Christ's Body, to serve and to love, is planted in our hearts. We are Christians. We struggle on and hold fast, nourished with divine Food. And in God's good time the Harvest Home brings eternal joy and glorious living. Then we see the growth, the advance, for which we have prayed. It has come, but only through our Christ. O joyous words: "Come ye blessed!" So then, we are to go on, living and growing we hardly know how, but surely, because we trust. We seek to bring others to know God. We fight evil. We find peace in communing with our Lord. We live, and it is a blessed life in spite of Satan. And at the end our Lord will come.

Hymn 495

Dear Christ, I long to be perfect, but I cannot see or measure my growth. Let me be patient, and trust, and obey, and rejoice in Thy precious gifts. Though I walk by faith, let me not hesitate to go forward. Though I am ignorant, yet let me know Thee, for to know Thee is to have life. Speak to me daily, hourly, that I may know that all is well. And then call me to the Ingathering, and whatsoever fruitage there may be I will ascribe to Thee, for Thou art my all in all. Amen.

The Anglican Church*

Its Mission to the Whole Church of Christ

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

"Grace to you and peace from God our Father, and the Lord Jesus Christ. I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."—*Romans 1:7-8*.

THE occasion which sees us gathered in this great Minster of York is one to stir the heart of every child of the Anglican Church, and it is one that must appeal to the imagination and the interest of all Christians. For more than three centuries the streets of this city heard the tramp of the Roman legions. Two emperors of Rome died here within your walls. In the year 314 the Bishop of York attended the Council of Arles. And you are now celebrating the 1300th anniversary of the foundation of your Minster.

Thirteen hundred years—two-thirds of the time that has passed since our Lord was born in Bethlehem! This is the history of which this building speaks to us. For thirteen centuries worship has been offered to our Lord in this place, and here your Minster, one of the glories not only of the English Church, but of the whole of Christendom, stands today, bearing its witness to the unbroken life, the historic continuity, the Catholic and apostolic character of the Church of England.

In 627, your founder, Edwin of Northumbria, gave his allegiance to Christ. It must move us to realize that here is the very ground where, on Easter Day, King Edwin was baptized, and Paulinus, your first Archbishop, offered the Eucharist thirteen hundred years ago. And if Paulinus and Aidan and Wilfrid could now be with us in the flesh, they would find held and taught here, in every essential, the faith of Christ as they knew, and believed, and preached it.

You may well pray, as you are now praying, "for all who have been converted, baptized, absolved, confirmed, ordained to the sacred ministry, or consecrated to the episcopate in this place."

You have reason indeed to give thanks as you think of all that this Minster has meant to your forefathers, and of all that it means today, not only to your ancient city but to England, and to the world, and I have the great privilege of bringing to your Archbishop and clergy, to your Lord Mayor and corporation, and to you all in Old York a message of glad felicitation from the city of the New World which bears your name, and from your brethren of the Protestant Episcopal Church in the United States of America. From my own diocese of New York I bring a message of affectionate greeting, sent to you by unanimous vote of the clergy and laity assembled at our diocesan convention, which I have placed in the hands of your Archbishop.

We are one with you in faith and fellowship. The Church of England is our spiritual mother and we glory in her long history even as you do. From her we received the divine gifts of the faith and ministry, and the sacraments as these have come to us from apostolic days. Your saints and martyrs and scholars are ours also, and we, too, receive strength from them. We claim our part and share in your historic churches, and while you are keeping the thirteen hundredth anniversary of your Cathedral in Old York we are building our Cathedral in New York on the same spiritual foundation upon which your Minster rests, the foundation of faith in Jesus Christ our ascended and living Lord, as that faith in Him has been held from the beginning by the whole Catholic Church throughout the world. And I rejoice to tell you that the city of New York, sometimes unjustly regarded as absorbed in material things, has shown an interest such as few causes have ever called forth from her in the erection of this great building to serve no utilitarian purpose but to stand solely for the things of God and of the spirit.

We in America are joined to you in old England, and to our brethren in the English speaking world, by ties which are of God's own ordering and which no man may put asunder.

We remember with deep and lasting appreciation the visit of your Archbishop to America at the time of our entrance into the World War, and the message which he brought to us at that great moment. I shall never forget the scene in our New York Cathedral as the Archbishop stood up to preach there, and the feeling in that vast assembly as he announced for his text the words, "And they beckoned unto their partners, which were in the other ship, that they should come and help them." May America and Great Britain and all who speak the English tongue, stand ever in true partnership, not for their own selfish advantage, but for the good of all mankind.

AS we look back over the history of this Minster, and see what these thirteen centuries tell us, we give thanks to God for the life and witness of the Church of England. Like other Churches, she has made mistakes, she has her weaknesses and shortcomings, but her record is one to fill the hearts of her children with true devotion and with loyal love.

We give thanks for her constant and unwavering witness to the Gospel of Salvation brought to this world once for all in Jesus Christ. No one can be in any doubt as to the faith which she teaches, and which she expects, and trusts, her clergy to teach. Not only in her Creed but in every act and utterance of her worship she declares her faith in the Christ of history, the Christ of the New Testament, the Christ who hears and answers our prayers where He now reigns on the Throne of God.

We give thanks also for her sincere and fearless love of truth, her readiness to hear all that science and scholarship may be able to teach us, her faith that there is, and can be, no conflict between the truth made known to us by science and the truth revealed to us in Christ. It is one of her great glories that, in the words of Bishop Creighton, she has been eminently, and still is, "the Church of sound learning." It is the historian Lecky, certainly no ecclesiastical partisan, who, writing of the intellectual side of the Church of England, says, "There is hardly a branch of serious English literature in which Anglican clergy are not conspicuous. . . . In the fields of physical science, in the fields of moral philosophy, metaphysics, social, and even political philosophy, and perhaps still more in the fields of history (they) have won places in the foremost rank" by work "marked not only by profound learning, but, to an eminent degree, by judgment, criticism, impartiality, a desire for truth, a skill in separating the proved from the false, or the merely probable." "There is no other Church," Mr. Lecky says, "which has shown itself so capable of attracting, and retaining, the services of men of general learning, criticism, and ability." And in this spirit of loyalty to truth, in the light of fearless and thorough research, and of scholarship equal to any that the world can show, her witness is that there is no fact of science, there is no discovery of modern knowledge, there is no claim of truth, or reason, to debar any sincere man or woman from kneeling in full and humble faith before Jesus Christ as God and Saviour.

And again we give thanks for the great part which the English Church has played in moulding the life and character of the English people. It is the Church of England, the ancient Church of this land, identified with all your past back to the days of Celt and Saxon which, far more than any other agency, has inspired and developed that type of character which marks the people of English stock. It is from the Church that they have learned their deep sense of justice, their love of liberty, their reverence for womanhood, their faithfulness

*Being a sermon delivered in York Minster, England, at the 1300th anniversary of the founding of the Minster, on the morning of the Third Sunday after Trinity, July 3, 1927.

to their pledged word at whatever cost, their self-restraint and reticence in success, and their indomitable courage in adversity.

Who can measure the work of the Church of England, through all the centuries past, in forming and preparing this island race for its great part in the life of the world? And that ancient Church has now been called to far larger service. Her influence, like that of the English race, has spread far and wide over the earth. Standing for the Catholic faith in its fullness, and in its simplicity, the Anglican Church has today her world wide mission to the English speaking peoples.

AND we believe that there is a mission beyond this to which God is calling her. At this moment of history the greatest and most far reaching of all questions, the question upon which the future of the world depends, is the reunion of the Christian Church. The Church of Christ stands before the world at this time disqualified for her divine task, her life enfeebled, her witness weakened, her message discredited, by her own differences and divisions. Unable to speak with a corporate voice, unable to give a united testimony, she cannot meet the deep need of the world or do her true work for Christ. It is in this great cause that God has given the Anglican Church her supreme mission.

Between the differences on either side it has pleased God to set her in the middle place. She is the one Church on earth which holds the truth of both Catholicism and Protestantism. She is both Catholic and Protestant. She recognizes and holds the principles for which both these opposing groups contend, authority and liberty, corporate life and individual freedom, sacramental grace and personal experience, the divine mission of the Church and the free access of each soul to God.

The Catholic may so emphasize the reality of divine revelation that he excludes the right of private judgment, and the Protestant may so emphasize the claims of human reason that he loses the reality of divine revelation. The truth is not that one of these is true and the other is false, but that both are true and both are essential.

It is for the Anglican Church to show more fully than she has yet done, by the breadth of her sympathies, and by still greater freedom in her worship, that the truth which the Catholic emphasizes and the truth which the Protestant emphasizes are not contradictory but complementary, that each truth needs the other for its own enrichment and completion, that both are needed for the full life and power of the Church of God. To the Anglican Church is given this opportunity. She alone of all the Churches has been forced to learn this lesson. God has appointed her to the work of reconciliation.

Fathers and brethren—the time has come for us to make new effort in this matter, to consider again, with loyalty to the truth as it is in Christ, but on a new spirit of sympathy and love, the things which separate us from our fellow Christians.

It is this which we are hoping to do at the World Conference on Faith and Order which meets next month at Lausanne. It is a hopeful thing that Christians are now coming together for conference in this spirit. But we must not expect too much from this gathering. Its scope is necessarily a limited one. It cannot, of course, arrange terms of reunion between the different Churches. Only the Churches themselves, acting through their own governing councils, could take such action. We pray that this gathering may help to prepare the way for the healing of our divisions. In what other way can differences be explained and removed except through conference? But conference alone will not bring reunion. What we all need is closer fellowship with Christ. It is nearness to Him that will bring us nearer to each other. It is a true saying that "the nearest way to any heart is round by heaven." If we were all fully converted to Christ the way to unity would soon be found. I have been urging in America, and I will repeat it here, that what we need is to realize afresh the fact of our brotherhood. We Christians are already one in Christ. Whatever our differences, we Christians are all brothers, and therein lies the sin of our divisions.

We are one in the life that joins us to Christ, and, more fully than we realize, we are one also in faith. We all believe in one Lord Jesus Christ "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man." Roman Catholics and Anglicans, Protestants and Easterns, we are all

one in this. We all believe in the Lord Christ, we all pray to Him and trust in His divine power. We can all join in those great words of praise which have come to us from the first days of the Church on earth, and which have been lifted up here in this place through thirteen centuries, "Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father." And this is the Christian gospel. The Christian religion is belief in, and fellowship with, Christ our divine Lord. From this all else that we believe follows. Holding this common faith in Christ the Lord, it must be possible for us, with His help, to find the way to visible fellowship and unity, not merely that waste and rivalry may cease, but that Christ Himself may be manifested, that His glory may be revealed, and His Kingdom established among men.

Brethren of the province of York, and of the Church of England—we who dwell in the newer world ask your prayers that in the midst of the problems and difficulties which we have to meet we may bear our witness for Christ with steadfastness and truth as you have done; we rejoice with you in the great spiritual inheritance of which this anniversary speaks; we join with you in thanksgiving for "the harvest of the bygone ages, and the hope of the coming years"; we offer our prayers with yours, that God will give to the Anglican Church grace and strength and wisdom and love for the holy mission to which He has called her in the service of the whole Church of Christ.

SUMMER READING

AMONG the privileges that the lessened demands of our daily tasks during the summer weeks make possible is the art of reading. I call it an art because never heretofore in the life of man has it been so necessary to develop a habit of cultural selection in the matter of what we shall read and what we shall not read as in this age of printing in which we live. If we develop no habits of discrimination in this important concern, but simply follow the hit and miss practice of reading everything that the eyes happen to meet, we will lose permanently and inevitably on our deeper and more wholesome side. We will soon suffer from fatty degeneration of the mind and memory, and probably face the day when we shall mud-bath ourselves daily with tabloid filth.

Why not use the larger leisure of the summer days to put a check on these uncontrolled habits of indiscriminate reading? Don't read more than one newspaper a day. Pick out a high-minded one, there are such in every city, and confine yourself to it. Don't gorge yourself on its details, particularly if they savor of gossip, crime, or slander, but read with moral discrimination and self-control. There are good novels and magazines and others that are silly or worse. We have just about as much moral right to read without thoughtful and careful selection as to sail or fly without chart or compass. Might not the less busy and exacting weeks of the summer constitute for us an opportunity of developing more selective habits in the use of our eyes? For the use of the eyes is not alone the concern of the oculist, it is of very deep concern to the pastor of souls. . . .

I have been asked to suggest two or three simple instructive books for vacation reading. In compliance with this request let me make the following suggestions: On the subject of your philosophy of life read Bishop Fiske's *The Faith by Which We Live*, and in his later book, *Experiences of Faith*. One of the best modern devotional books is *The Inner Chamber*, by Franklyn Cole Sherman, one of our clergy. Paterson-Smyth's books on the Bible and on our life after death are all most readable. A book that is very informing about this Church of ours is Dr. George Atwater's *The Episcopal Church, Its Message for Men of Today*. And in advising reading, let me urge you to read weekly one of our Church papers.—Rt. Rev. FRANK DU MOULIN, D.D., in his *Parish Messenger*.

GOD ONLY is responsible for the resurrection of the Christian body, and for the perpetuity, through its successive resurrections, of the Christian Church; and therefore it is impossible that either the Church or our bodies should permanently succumb to the empire of death. But God, who raises our bodies whether we will or not, does not raise our souls from sin unless we correspond with His grace; and it is quite in our power to refuse this correspondence. That we should rise then from sin is a moral, not a physical necessity; but surely we ought to make it as real a necessity as if it were physical. For any who feels in his soul the greatness and love of Jesus Christ it ought to be morally impossible to remain in the tomb: "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—Dr. Liddon.

Intercessory Prayer

By Alice Bowne

THIS is the record of a case of complete healing for a woman who asked for intercessory prayer. She was contemplating suicide. She was suing her husband, whom she still loved, for a divorce, because he had been won from her by a woman who had been her life-long friend. Her state of mind was tragic in the extreme, and her one desire was that she might have peace if only for a few hours, as her mind was unequal to the terrible strain under which she was struggling.

She believed in God in a desultory fashion, but had no religious training, though she had been a Church member for many years. She said that prayer had never meant much to her, and that she guessed she did not know how to pray rightly. After praying with her, and trying to strengthen her faith in God, her intercessor instructed her to sit quietly every morning for one hour, and meditate upon this psalm, "Great peace have they which love Thy law, and nothing shall offend them." She told her that she would pray with her at that hour, and explained, as well as she could, how the action of the Holy Ghost takes place if we honestly turn in thought to God. She then told the woman to come to her again after three days.

The following is the woman's account of what happened:

THE WOMAN'S ACCOUNT

I left you feeling better. You said that God *cared*. I wondered if He does. I could not seem to understand about Him, I never could; what is He, where is He, how can I make Him hear? those were the questions I always asked and never seemed to have answered. You said not to bother thinking, but just to try and believe that He was *somewhere* listening. O how wonderful if He really does listen, no matter how unworthy you are. I will believe that He does, I *must* believe it or die.

I kept on thinking like that all the way home, and then I went to bed, longing for the morning to come, so I could pray with you. Morning came, and I looked at what you had told me to write: "Great peace have they who love Thy law, and nothing shall offend them." You said that was in the Psalms, but you did not tell me where. "I'd like to see where it is, and what comes after it," I said to myself, and I looked for a Bible. There must be one somewhere, but I could not find it, so I just sat down as you told me to do and repeated those words. I got awfully ashamed. Here was I asking for peace, but I had not loved His law. I could say some of the commandments, but no one kept those, or were expected to, at least all of them. Of course murder, and adultery, and stealing, one kept those, but the others were foolish, at least nearly everyone thought they were. Peace, peace, peace, how badly I want it, but to get it I must love His law. I *must* find a Bible, and read that verse for myself.

I called the maid, "Have you a Bible?" I asked her. She looked rather frightened, but said she had one, so I said please to bring it to me. She brought it; it was very old, and looked as if she must have read it a lot. I thanked her and said I'd be very careful of it. She looked as if she would like to say something, but she did not, and I told her not to let anyone disturb me for an hour. Then, after locking the door, I opened the Book. I found the Psalms easily. You told me to begin by praying something like this: "I thank Thee, dear Father, that Thou dost hear me, I know that Thou dost always hear me." So I said that, and I had the funniest, nicest feeling, and the sun suddenly threw a great warm beam right across my neck. It felt like God's arm, and it made me cry, but it did me good, and took away the tight feeling in my head. Well, then the queerest thing happened! It seemed just as if God was making these words jump out of that Bible at me. As I told you, I had opened the Book at the Psalms, and was looking for your verse, and the first thing that seemed to jump at me was this:

"Unto thee will I cry, O Lord my rock; be not silent to me, lest if thou be silent to me, I become like them that go down into the pit."

Then I found myself saying, "O dear God I am almost down into the pit, I am crying unto Thee. Help me, hear me." And then this jumped out:

"He will regard the prayer of the destitute, and not despise their prayer."

Then I just *knew* He was listening to me, and I said: "O God, teach me how to pray, tell me the right thing to say to You, and show me the right way." And after that I just turned over the leaves, and He told me—this is what He said right out of those Psalms, and I repeated it to Him:

"Open thou mine eyes that I may behold wondrous things out of thy law."

"Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding and I shall keep thy law, yea, I shall observe it with my whole heart."

"I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

"It is good for me that I have been afflicted, that I might learn thy statutes."

"I am afflicted very much. Quicken me, O Lord, according to thy word. Hold me up, and I shall be safe, and I will have respect unto thy statutes continually."

"I will never forget thy precepts, for with them thou hast quickened me. I am thine, save me, for I have sought thy precepts. The wicked have waited for me to destroy me, but I will consider thy testimonies."

"I am thy servant, give me understanding, that I may know thy testimonies. Deal with thy servant according unto thy mercy, and teach me thy statutes."

"Thy testimonies are wonderful, therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. Order my steps in thy word: and let not any iniquity have dominion over me."

"Make thy face to shine upon thy servant, and teach me thy statutes. Look thou upon me and be merciful unto me, as thou usest to do unto those that love thy name."

"Cause me to hear thy loving kindness in the morning, for in thee do I trust, cause me to know the way wherein I should walk, for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me."

"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."

"I shall not die, but live, and declare the works of the Lord. Thou art my God, and I will praise thee: thou art my God, I will exalt thee."

I LOOKED at the clock! I had been talking to God for nearly two hours, talking intimately, and enjoying it amazingly, I wanted to talk some more. I wanted to know Him better. I felt I was beginning to love Him. Would He like me to tell Him so? I thought He would, so I fell on my knees, and for the first time in my life poured out my love to my Maker. O, I found I could talk to Him now myself all right, and I just told Him all about everything, and the strangest thing! as I told Him, I found myself telling it differently than I did to you. I mean I seemed to *see* it differently, and the first thing I knew I was asking Him to forgive me, *me*, as if I were the guilty one, and then I began to feel sorry for them: Jack, my husband, Estelle, my friend, they did not know God, they could not be happy. Then I asked God to make Himself known to them as He had to me. I did not seem to care for anything but that everyone should know this wonderful God as I was beginning to know Him, and I felt happier than I ever remembered to have been, just as if nothing mattered, now that I *knew*.

The maid knocked on the door and announced luncheon. I gave her back her Bible, and all through lunch I talked to her about it. She looked rather astonished at first (it was not my custom to talk to her), but after a little she became less shy, and told me some wonderful things about God. He had done great things for her, she loved Him, and she told me

with the sweetest look how glad she was that I was getting to know Him. The telephone rang; it was my lawyer. My case would have the first hearing in ten days. Jack would not defend himself, I could have it all my own way; and then, to my great amazement, I heard myself reply to him: "The whole thing must be decided in God's way." I could hear him gasp, and I hung up the receiver before I shocked him any further. I went down town and bought a Bible, a concordance, and a good Bible commentary, and hurried home to start learning His law, for He had given me peace before I paid the price, and I was no longer offended or sorrowful.

The next morning, at the appointed time, I sat down with my little verse, and realized that I had not found where it was yet, and soon I located it; Psalm 119, verse 165. There it was! God's promise, which He had fulfilled for me before I did my share; and now I meant to know His law to the last letter. First I talked to Him (O the joy of it!) and then He showed me, just as He did the day before, what to read; and when I got puzzled, I stopped, and waited for Him to show me more, and there unfolded to me a wonderful plan, and I clearly saw that I had been working against it, and helping others to work against it, and had been helping to weave the net in which I was caught. I had dugged the pit into which I myself had fallen, and I had dragged Jack down with me. I could see clearly now that I had, but just how wasn't clear. "O dear God, show me what I did," said I, perfectly sure that He would tell me; and He did. As I turned again to the Psalms, this jumped out: "Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about thy table." Poor old Jack! So that was it! He wanted children, he had often said so, but I preferred not to be tied down, and I really had not known that he cared so much. Then other things came to me, things I had done and had not done, and I seemed to stand there bare and naked in my shame and humiliation; and yet I was glad to be like that somehow, stripped of all the old mistakes, ready for God to put me into new garments.

And then I asked Him never to leave me any more, and please to tell me what to do, how to think; and I promised to do anything He said, and He answered, "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye." And then He led me to Isaiah, and said wonderful things to me there, and then to the New Testament, where I lingered all the rest of the day and far into the night. O the marvelous things He told me! And always when I couldn't understand I asked Him to show me, and always He did, until finally, late in the night, I realized that I had been with Him all day, and He had never left me a minute, and I went to sleep knowing that He would still be there, and that He would never leave me any more.

WHEN I woke I knew that I had been what they call "born again." It was good just to be alive, to wait for things to happen, and to let God use me as He liked. I sat down joyfully with my verse, and now I heard another voice: "My peace I give unto you, not as the world giveth give I unto you." And I said aloud, "Dear Father, I know Thy laws now a little, and I love them, and I am beginning to understand a little about Jesus Christ. Let me have a mind like His, and let me be sure that You always hear me." And then that wonderful Bible just seemed to open itself at Isaiah, and I read His answer: "Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." And then I just talked to Him for ever so long. I talked about Jack, and about Estelle, and about the dear woman who was praying with me now, whom He has sent to bring about this wonderful change in me. I shall see her today. How different she will find me, I thought to myself, and I was very happy to know that I had been the means of letting her be of service to God, whom she loved and trusted so completely.

Oh, the lovely thoughts that came to me! I just wanted to sit still and receive them. It must be God thinking for me, it was so different from the terrible thoughts I had thought for myself. The maid knocked on the door. She said a lady wanted to see me. She told her that I could not see any one, but the lady insisted that she bring me her card. I looked at it, and it was *Estelle*. She had written, "Please let

me come up and see you for a minute, it means everything to both of us."

A great rage seized me. How could she dare to come to my house? I felt myself falling into the pit again. O it was cruel after I had been so happy. I forgot that the maid was standing there, I fell on my knees. "Dear God, don't leave me, please stay with me, tell me what to do, help me to do it."

Well! of course He did! I *felt* Him there beside me, and with Him there I couldn't be angry. The little maid was down on her knees, too. I never knew how much she knew, but she wanted to help, and she did, and we stayed still for a minute or so, and then I thanked her, and told her to bring the lady up.

In a minute Estelle was in the room, the door was closed, and we were facing each other. I just thought one thing, she was down in the pit, and I must get her out.

She was terribly embarrassed, and did not seem to know how to begin. I asked her to sit down, and then a funny thing happened. We neither of us said a word, and I saw her looking at the Bible, which was open beside me. Then she looked at me, and then she began to cry, and then I went over and put my arms about her, as I used to do when we were little, and I began to tell her all about God, and how He had come to me, and we talked on and on, and we never said a word about ourselves, and she got so excited and wanted to see for herself what God had said to me in His wonderful Book, and then what do you think we did? We looked at each other and *laughed*, not foolishly, but because we were so happy. We did not have to explain anything, we just *knew* how wrong we had been. I said it had been my fault, and she said that was ridiculous, that she had acted abominably, but that she and Jack really did not care at all for each other, never had, that they had not seen each other since I told him he must go away, and that he was awfully unhappy, and she could not see at all why we had all been so silly.

I asked her how she happened to come to me, and she said she had called up my lawyer and asked him if nothing could be done to bring Jack and me together, and he told her he thought I had changed and that she had better come and see me. Then we laughed again as we pictured his perplexity at hearing *me* speak of God! Then she stayed to lunch, and the little maid beamed all over (I think she must know all about things), and later the telephone rang. It was my intercessor, to remind me that I was to come to her today, and this is what I said to her: "Do you mind if I wait until tomorrow? I am going to see Jack this afternoon, and I think I may bring him with me when I come." I never heard such a funny, delighted little noise as came to me over the phone, but she wasn't a bit surprised. "I knew it was all right," said she contentedly, "and I am so glad."

Well, I went to Jack! I cannot tell you a thing about that, but he was wonderful! And we shall never be separated any more. I find that he loves me very dearly, as I do him, but he understands quite clearly the way I feel about God, and he wants me to show him how to love Him too, and if I get much happier, I shan't be able to stand it!

Just one thing more. I asked my dear intercessor how she had prayed for me during those three wonderful days, and she said: "I just got perfectly still, and *knew* God's power to give you what you needed." And she also told me that such knowledge only comes to one after much meditation and earnest prayer, supplemented by intelligent study and constructive living.

Jack and I are going to make our communions tomorrow; the first time in years. But we've talked it over with Him, and this is what He said to Jack (Jack found it in Ezekiel): "Again when I say unto the wicked, Thou shalt surely die, if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die, none of his sins that he hath committed shall be mentioned unto him." And he said to me (I found it in Isaiah), "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."

* * *

Could anything be plainer, or more clear?

God is Himself a cheerful giver.—*Southern Churchman*.

Proclaiming the News

A Series of Papers in the Interest of Church Extension

By the Rev. Robert J. Murphy

Associate Priest, St. Matthew's Cathedral, Dallas, Tex.

IV.

THE WEEKLY NEWS LETTER

THE Sunday Calendar, containing both the order of service and the announcement of events and meetings scheduled for the following week, has much to be said for it. It is so familiar to all that little comment is needed here. Perhaps one of the best and most complete calendars published is that which is issued weekly at St. Matthew's Cathedral, Dallas. In this calendar, the entire service, both for morning and evening, is reprinted from the Book of Common Prayer, together with the words of the hymns and other parts of the service. Such a calendar, of course, is very convenient and especially helpful to strangers and non-Churchmen who may be present at the services. However, for most parishes, the cost would make such an undertaking impossible. Weekly calendars seem to range all the way from this very complete and elaborate example down to the single mimeographed sheet.

Valuable as the weekly Calendar is, still, for the average parish, there is a plan which merits very serious consideration on the part of the clergy. This plan contemplates the issuing of a weekly News Letter. The plan is a very simple one but its value has been definitely proven in the few parishes where it has been tried. In fact, considering the small amount of labor and expense involved, no other plan will be found to yield such splendid results.

Only one piece of equipment is needed—a mimeograph or stencil duplicator. A very satisfactory duplicator may be purchased at prices ranging from thirty to sixty dollars. It is scarcely advisable to spend more than this unless there is a great deal of mimeographing to be done in the parish. The smaller models produce exactly the same quality of work as the larger ones, the only difference being the addition of such refinements as motor-driven models, automatic feeding devices, etc. An excellent little duplicating machine for small parishes may be procured from the Heyer Duplicator Co. of Chicago. This machine is known as the Lettergraph. The Rotospeed, costing in the neighborhood of fifty dollars, and the Mimeograph model which sells for about sixty dollars are both good machines. The latter, with its automatic inking device, is of course the most convenient of the three. Either one of the other two machines will be found to be perfectly satisfactory. Any one of the three may be purchased on the monthly payment plan if that is desired.

Equipped with a stencil duplicator, and no parish should be without one, one has at one's disposal a complete printing plant. The next step will be to consult your printer and have him give you an estimate on the preparation of 8½ x 11 inch letterheads, printed on a good grade of mimeograph paper somewhat as follows:

WEEKLY NEWS LETTER

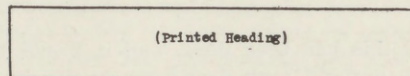
Mailed each week from All Saints' Parish
Sterling, Colorado

Mimeograph paper, in the better grades, will be found quite satisfactory. When bond paper is used, much extra time is consumed in slip-sheeting to prevent offset. A very good grade of paper may be procured, at a slightly higher cost, which has the appearance of a bond sheet but the absorbent properties of mimeograph paper. If this is used, slip-sheeting is unnecessary. It makes a very satisfactory paper and may be procured either through your printer or from the manufacturer of your duplicator.

It will be well to have a generous supply of letterheads run off, as the greater the run the lower the cost per thousand

sheets. An excellent plan would be to begin with an order of, say, three thousand letterheads, dividing the order as follows: one thousand each of white, blue, and buff. It will be found advisable to vary the color of stock used from time to time, for the sake of variety.


WHEN the duplicator and the necessary paper have been procured, the next step will be that of laying out the dummy for the first number of the proposed News Letter. What has previously been said about the proper balance of material holds true of the News Letter, too. In the best News Letter, three classes of material will be found—news notes, including the necessary announcements for Sunday and for the following week, instruction, and general information. Determine what you want to say, write it up, then lay out your dummy. Perhaps a typical dummy will help to make the idea more clear:



ANNUAL PARISH MEETING HELD

BROTHERHOOD DINNER

First Sunday after Epiphany



8.00 a.m. - Holy Communion
9.45 a.m. - Children's Eucharist
11.00 a.m. - Choral Eucharist
and Sermon
8.00 p.m. - Evening Prayer and
Sermon

"My Name shall be great among
the Gentiles, saith the Lord of
Hosts."

NEW CONFIRMATION CLASS
TO BE FORMED

TRACT CASE INSTALLED

WHAT IS THE EPIPHANY?

ADULTS ATTENDING CHILDREN'S
EUCCHARIST

Infinite variety can be obtained by a constant change in the order and make-up. The liberal use of illustrations will greatly add to the attractiveness of the finished product. It is at this point that the flexibility of the mimeograph is most apparent, for the use of illustrations does not involve the purchase of expensive cuts. The illustration desired is drawn or traced from another illustration by means of the stylus which is furnished with each duplicator. Such firms as the Rotospeed Co. and the Edison-Dick Mimeograph Co. furnish books of illustrations suitable for this purpose, among which will be found a goodly number designed especially for Church work. Furthermore, they add to these books from time to time by sending to their users new designs and ideas. Nothing will so effectively dress up the printed page as an illustration.

Having blocked out the dummy, inserted headings, and allowed sufficient space for the proposed illustrations, attention must be turned toward the matter of securing smooth, even arrangement of the reading matter. Mimeograph work need not look ragged if a little care is taken. There is a certain space to be filled; it must be completely filled and must present

a pleasing appearance. The accompanying illustration shows how this even appearance may be gained:

Rough Draught

The regular meeting of the Woman's Auxiliary will be held on July the fifth, at the***** home of Mrs. John Smith. The* hour will be two o'clock.

Properly Spaced

The regular meeting of the Woman's Auxiliary will be held on July the fifth, at the home of Mrs. John Smith. The hour will be two o'clock.

The top half represents the rough draught; the bottom half shows the final arrangement after the extra spaces, denoted by asterisks, have been taken up between the words. The two parallel lines represent the space to be filled. By this method, one may gain the pleasing appearance of a printed page.

WHEN this has been done, and it would be well if this rough draught were drawn up on the dummy itself, the operator will be ready to cut the stencil. After the stencil has been prepared, in accordance with the directions accompanying the duplicator, there remains only the task of putting the stencil upon the printing drum and feeding the paper. As each sheet is ejected from the machine, a completed copy of the News Letter slides into the tray. Half an hour will be sufficient for drying purposes, after which the letters may be folded and tucked into their envelopes for addressing and mailing.

It will be found best to purchase the large size 1½¢ envelopes so that only two folds will be necessary. The fewer the number of creases the more attractive and neat the News Letter will be when it comes from its envelope. Note that this class of mail, under present postal regulations, requires one and one-half cents postage—provided that the flaps of the envelopes are tucked in. If the envelope is sealed, two cents will be required.

As to the time of mailing, the weekly News Letter should be mailed so that it will be delivered to your people on Saturday morning. Your postmaster will be glad to advise as to the best time for mailing so that your letters will be included in the Saturday morning delivery.

To whom will they be mailed? One to every family in the parish and, of course, one to every unmarried individual. More than that, one should be sent to such individuals and families as the priest has reason to believe are interested in the Church, and to those whom he hopes to interest. Thus, the weekly News Letter, representing the parish, makes a weekly call on everyone in any way connected with the parish, no matter how remote that connection may be. Of course, as they say in advertising circles, the effect will be "cumulative"; the great value of the weekly News Letter depends on its regularity, the ingenuity used in its preparation and its diversified contents.

As time goes on it will in all probability be found advisable to install one of the smaller models of hand addressing machines to care for that part of the work. At the beginning one is always able to secure the services of one or two persons in the parish to help in the business of addressing envelopes by hand.

When this plan has been put into operation and an honest effort made to prove its worth, it will soon be discovered that its value has not been overrated. The members of the parish will look forward to its arrival each week and many who are lukewarm will be inspired to a greater interest in the affairs of the parish. In addition to this, if the job has been well done, the people will have been exposed to a fairly comprehensive course of training in Churchmanship.

(To be concluded)

BRAZILIAN COUNCIL SHOWS ADVANCE OF CHURCH

BY THE RT. REV. WILLIAM M. M. THOMAS, D.D.

SUFFRAGAN BISHOP OF SOUTHERN BRAZIL

Porto Alegre, Brazil.

THE 29th annual council of the Brazilian Episcopal Church (missionary district of Southern Brazil) met in Trinity Church, Porto Alegre, April 27th to May 1st. All visiting members of the council were entertained at the theological school, Southern Cross School, the Suffragan Bishop's home, or in other private homes of members of Trinity Church, of which the Rev. George Upton Krischke is rector.

As the delegates arrived by train or steamer they were met by committees and conducted to their destinations. Lunch was served each day at the Majestic Hotel near the church, the delegates being seated at a long table in the center of the main dining room. We confess that we were surprised at the abundant meals of seven or eight courses, soup, fish, hash or ragout, roast beef, tenderloin steak, dessert, fruit, and coffee, and potatoes, rice, and vegetables with each course in its order, and all, by special arrangement, for 50 cts. a plate.

At the Suffragan Bishop's home, dinner was served to all who cared to drop in to an informal and quick meal, made necessary by short time between the afternoon and evening sessions. These meals gave delightful opportunity for serious or lively conversation and conviviality. A special bus took, twice each day, from Wednesday to Sunday, about twenty persons from Bishop Thomas' door to Trinity Church and brought the same twenty or others back after the afternoon and evening sessions.

I am writing in the central room of what is here called a colonial home. That to many will represent wide verandas, beautiful columns, spacious rooms, green lawns, and flowers and shade. In this simple home this room is the only one that has boards for flooring; none of the rooms has any ceiling nor glass windows. I slept in a clean bed, between embroidered sheets and on embroidered pillow cases, and the mattress reminded me of the days when I enjoyed a nap in the straw rick. I shaved without a mirror this morning. Later on a boy of fifteen asked me at what age I thought a boy ought to be confirmed. Such a very simple question—and yet beneath it was the same timid fear that, *mutatis mutandis*, possessed SS. Augustine and Constantine. His father had told me that this son was doubtful as to whether a boy should be confirmed and still be subject to parental chastisement afterwards. So when the number of those confirmed at the Church of the Divine Saviour is reported at the next council it should spell five recruits of two boys and a girl who really wish to be on the right side, a young man who has had a hard time with poverty, and a woman who has learned of the joys and value of religion from her husband.

Our council was marked with splendid harmony. Reports and figures revealed progress, ideals, and interest. Looking forward, hopeful and confident of the Church's developing into many dioceses, each with its bishop, a new set of statutes was adopted, but only after a committee had consulted eminent and able lawyers. This meant constructive work and far-sighted vision.

For a number of years Brazilian Churchmen have nourished the hope of a Church hospital. At the council a committee was elected whose duty will be to promote the scheme and try to bring about the realization of the dream.

For twenty-five years the four pioneers of our mission in Brazil guided the thoughts and acts of our councils. We missed all of them at this twenty-ninth council. Back of our enthusiasm and mutual joy at being met together, there was an ever-recurring sense of a change that had come all too soon. Virginia had recalled Brown, but not before he had left his impress; Meem, called but lately to his eternal home, had contributed in no small measure of his keen judgment and robust faith; Morris gave of his loving zeal, and retiring from the mission leaves us our theological school; for thirty-seven years Kinsolving has labored to found the Church here. How we did miss his glowing, enthusiastic personality, his wide knowledge and superbly sympathetic understanding, his rich and virile vocabulary, his commanding figure and resounding rhetoric, and above all his faith in the ultimate success of a work undertaken in the name of the Lord. Yes, we missed all of this and all of them, and for them felt sincere Brazilian *sandades*.

Civilization

By Clinton Rogers Woodruff

IT WAS CICERO, I think, who declared that every investigation which is rationally undertaken concerning any subject ought to start out with a definition, so that it may be understood what is the subject of the discussion.

Of late, our book shelves and tables have been crowded with volumes bearing the phrase "Civilization" in the title or subtitle; but very few of them have defined just what they mean by the phrase. Dr. Johnson, in his great folio dictionary, would not admit the word, but only "civility." In commenting on this, Boswell said, "With great deference to him, I thought civilization, from 'to civilize,' better in the sense as opposed to barbarity, than civility."

So today there is a difference of opinion, at times acrimonious, as to what the word means, and as to whether there is any such thing, and, if there is, whether it is a process or a product.

Later lexicographers than the redoubtable Dr. Johnson differ from him, so we have these varied definitions:

"The act of civilizing, or the state of being civilized; the state of being reclaimed from the rudeness of savage life, and advanced in arts and learning."

"A condition of human communities characterized by political and social order, advancement in knowledge, refinement and the arts, and progress in general."

"The act, process, or product of civilizing; the multiplication of the means of culture and enjoyment, or progress and achievement; the lifting up of men, mentally, morally, and socially."

"The humanization of man in society; the satisfaction for him, in society, of the true law of human nature."

A recent writer in the *Saturday Review of Literature* made this pregnant remark:

"The word 'civilization' can be defined either as a process or as a product, or state, of civilization. After fifty years of cogitation I have concluded that it is impossible to formulate a definition of the word—as a product—that can be regarded as indisputable. But I venture to offer as an invulnerable definition of 'civilization'—as a process—the following formula: Civilization—as a process—means: a getting away from the animal and the ugly, as far as possible, toward the spiritual and the beautiful, consistent with the preserving and the perfecting of the race."

Another correspondent in the same publication took issue with this, declaring:

"Civilization as a product is the only thing we know anything about. The products of civilization are everywhere, piled in museums, libraries, the homes of wealthy connoisseurs, and even in the rooms of poverty where a small fire of culture still smokes. It is just because the entire process is so inscrutable that you and I cannot love and appreciate all of these fragments of bygone cultures. Artists and scientists have been years trying to get a glimpse of this process, by searching behind every work to find the impelling motive. But this labor has been seriously hampered by the crazy notion that throughout nature there is purposiveness. Discard that notion and face facts and you will readily recognize that life is chaos and not cosmos, that a thing is beautiful to one person and ugly to the next, that 'the supreme question about a work of art is out of, how deep a life does it spring?'"

THIS diversity, this conflict of opinion is reflected in the steady stream of books dealing with civilization; and the best policy for the reader is to gather the facts from them and fit them into his own philosophy.

There is a series of facts which we call civilization, and if we are healthy-minded, seeking the good and supporting and developing it to the best of our ability, then we call it advancement, progress. To this extent then we are justified in calling civilization a product. We also recognize that these facts develop from point to point through a process. There is a great difference as to what may be called "good" or "progress," and there is likewise a great difference as to what is the process.

Prior to 1914, a powerful nation was so assured that its particular civilization was so great and so good that it should be imposed upon all the rest of the world, and to accomplish

that end it involved the world in a war that had all the elements of barbarism, of which civilization was assumed to be the contrast. That country did possess much that is commonly and generally called beautiful and fine. In the arts, especially in music, its productions had been and to this day are inspiring—but the sum total of effect of the civilization was war, grim, awful, barbaric. Human nature in that country had not been really changed for the better through the products of a civilizing process. Something more was needed.

What of America?

In two monumental volumes entitled *The Rise of American Civilization*, the Beards', Charles, and Mary his wife, have given an answer of surpassing value. They constitute a history of the United States, written with a firm grasp of the facts, a true vision and a wholesome regard for tendencies. As the publishers (Macmillan) say, "Here is all of America—its beginnings in one of a long series of world migrations, its struggle for military and economic independence, its huge economic and physical task of conquering a continent, its political and social development, its education, its art, its literature, its religion and its spirit—woven into a fascinating whole with understanding and imagination. To read it may be to agree, or to disagree, but the book cannot be ignored."

Volume I is entitled *The Agricultural Era*, and Volume II, *The Industrial Era*. The two together give one a synthetic view of America's progress from diverse and sometimes uninviting beginnings to the present time of power and influence.

It is out of the question to explain, much less to summarize, two such volumes with their 1,652 pages, every one of which is packed solid with condensed but illuminating summaries. Suffice it to say they should be kept close at hand for steady daily reading and reference.

The Beards certainly are not to be classed among the orthodox, either in religion or economics, but they are pre-eminently fair in their characterizations and definitions. Their comments on such questions as modernism and fundamentalism illustrate this. In describing the latter our authors say: "In general they (the Fundamentalists) agree on four or five points as tests for separating the sheep and the goats; such for example as the verbal inerrancy and inspiration of the Bible, a literal interpretation of its crucial passages, the Virgin Birth, the scheme of atonement and salvation through the crucifixion and the resurrection of Christ." The modernists demand "intellectual liberation, emancipation to expound Christ's imperishable gospel, freed from its entanglements, the Shekinah distinguished from the shrine, to be preached with a liberty, a reasonableness, an immediate application to our own age such as no generation of preachers in the Church's history ever had the privilege of knowing before."

There is no note of pessimism in these remarkable volumes, as these concluding words show: "Moving from one technological triumph to another, overcoming the exhaustion of crude natural resources and energies, effecting an ever wider distribution of the blessings of civilization—health, security, material goods, knowledge, leisure, and esthetic appreciation; and through the cumulative forces, of intellectual and artistic reactions, conjuring from the vasty deeps of the nameless and unknown creative imagination of the noblest order, subduing physical things to the empire of the spirit—doubting not the capacity of the Power that had summoned into being all patterns of the past and present, living and dead, to fulfill its endless destiny.

"If so, it is the dawn, not the dusk, of the gods."

Which recalls Emerson's declaration that "we are as the cock crowing to the dawn."

CIVILIZATION should be constructive, and so it is in the Beard books. In their view it is constructing a new democratic philosophy through which the people will come into their own through their own efforts. In the past, freedom and perquisites were for the few. Today they are becoming

not only the possessions of the *many*, but the tendency is rapidly toward making them the possession of *all*. Scott Nearing in his little book, *Where is Civilization Going* (one of the fifty cent Vanguard publications) brings this out clearly. He shows that steadily and, he believes, rapidly, the human race is moving into a different form of society. "Already," he feels, "some phases of the new social order have been realized, and each day, events in the great economic struggle point to a continual progress in the direction of the promised land. Modern civilization, with its waste and warfare, poverty and plunder, is gradually disappearing from the earth as barbarism and savagery have disappeared." In its place, he points out, the working class is building a social order in which organized economic security will be the basis for the individual's fullest development—a "human" society, and that "human society" he assumes will be the soviet.

I am always impressed by the assurance of propagandists of this type that their particular goal is a human one and that the particular form of government they advocate is the only genuinely human one—as if all preceding ones were inhuman—but then as Lord Bacon said centuries ago "philosophers have made no progress in a 1000 years because they have always quarreled over terms." So I will content myself by agreeing with the ends which he suggests that we ought to have in view: "Guarantee livelihood. Provide leisure and opportunities for all the members of the human race." I trust he includes under this latter phrase ample opportunity to worship Almighty God which, according to reports, is denied in one country where the soviet rule holds sway.

1. *The Rise of American Civilization*. By Charles A. and Mary R. Beard. New York: Macmillan Co. Two volumes.

2. *Where is Civilization Going?* By Scott Nearing. New York: The Vanguard Press.

ACKNOWLEDGMENTS

(Continued from page 357)

Miss Jennie A. Pratt, So. Glastonbury, Conn.	1 pkg. clothing
Miss L. A. Ball, Warrensburg, Mo.	1 pkg. clothing and household linen
Mrs. Charles C. Binney, Providence, R. I.	1 pkg. clothing
Mrs. E. M. Lockwood, 504 Anderson Ave., Pittsburgh, Pa.	1 box clothing
Mrs. H. M. Johnson, Warren, Ohio	1 box clothing
Miss Orlean Reynolds, Tusculumbia, Ala.	2 boxes clothing
Miss S. P. DuBose, Sewanee, Tenn.	2 pkg. clothing
Mrs. W. H. Wagner, Valle Crucis, N. C.	1 pkg. clothing
Mrs. A. A. Holway, Hartford, Conn.	1 pkg. clothing
Mrs. S. L. Shober, Atlantic City, N. J.	2 pkg. clothing
Woman's Auxiliary, St. Peter's Church, Sheyboygan Falls, Wis. (through Mrs. O. H. Hertzberg)	1 box clothing and bedding
Miss Frances O. Smith, Elizabeth, N. J.	1 box clothing
Mrs. Horace E. Jacobs, Newton, Mass.	1 pkg. clothing
Miss Ada C. Nobles (for Girls' Friendly Society), Johnstown, Pa.	5 boxes clothing
Mrs. George N. Tidd, Elizabeth, N. J.	1 box men's clothing
Miss E. Zabriskie, New York City	1 pkg. clothing
The Bishop of Montana	1 box clothing
Mrs. Sara R. Schuyler, Southport, Maine.	1 pkg. clothing
Mrs. E. L. Payne, Stamford, Conn.	1 pkg. clothing
Mrs. F. M. Dowden, Washington, D. C.	1 pkg. clothing

As you have felt the blessings of service, as you have realized the powers of a larger life . . . let me ask you to make your knowledge known. Enlist fellow workers in the cause which you have tried; tell others what you have experienced; kindle in others the fire which warms you with a generous zeal. Call them to the glad stewardship of a great heritage—to the faithful dispensing of treasures which they have not gathered, to the strenuous use of opportunities which they have not made. Strive as far as in you lies that no one shall be left without the inspiring confidence, that through him the Divine Spirit is working for the edifying of the Body of Christ.—*Bishop Westcott.*

AROUND THE CLOCK

By Evelyn A. Cummins

THE Davenport *Times* says: Statistics indicate that people pay in the following order:

—on the car.

— on the note to get the car.

— on the new dress, suit, coat.

— on the washing machine.

— on the vacuum cleaner.

— on the set of books.

— on the coal bill.

— on the grocery bill.

— on the meat bill.

— on the doctor and dentist bill, if ever.

Where do you find that the Church comes in?

A DISCUSSION on the fixing of Easter was held recently at a meeting of the League of Nations' Parliamentary Committee in England. It was said that practically the whole of civil opinion throughout the world is in favor of the stabilization of the date of Easter. The Greek Orthodox and the Anglican Churches were declared to be ready for the change, if the other Churches will agree. The Roman Catholic Church is said to see no dogmatic objection to the change and to the fixing of Easter, but considers that such departure from tradition should be made only for reasons of universal interest. The question, in any event, would have to be decided by an ecumenical council.

A bill has been introduced in the House of Commons which provides for Easter being fixed on the Sunday after the second Saturday in April. It was arranged so that if the change were to take place the government would be able to negotiate with other governments and the Churches concerning the change.

THE whole East is changing, even isolated Kurdistan. The shell of Mohammedanism upon the Kurds is hard, but it is not very thick. They are very punctilious about all the religious observances; especially do they blame their neighbors in the plain for their laxity in prayers and their use of intoxicants," writes R. C. Cumberland in *World Dominion*. "But the Kurds, from their very ignorance of the contents of the Quran, do not really know much about their own religion except its outward forms; and I anticipate that when they realize the emptiness of these, there will be a sudden crash which will leave but few vestiges of Islam. The question is, what will succeed Islam?"

RECENTLY we had something to say, in this column, about tears. Do you know this beautiful sonnet called *Tears*, by Lizette Woodworth Reese?

"When I consider life and its few years—
A wisp of fog betwixt us and the sun;
A call to battle, and the battle done
Ere the last echo dies within our ears;
A rose choked in the grass; an hour of fears;
The gusts that past a darkening shore do beat;
The burst of music down an unlistening street—
I wonder at the idleness of tears.
Ye old, old dead, and ye of yesternight,
Chieftains and bards, and keepers of the sheep,
By every cup of sorrow that you had,
Loose me from tears and make me see aright
How each hath back what once he stayed to weep;
Homer his sight, David his little lad!"

And also this poem of hers?

"Unpetal the flower of me,
And cast it to the gust;
Betray me if you will;
Trample me to dust.

"But that I should go bare,
But that I should go free
Of any hurt at all—
Do not this thing to me!"

DR. JOHNSON is said to have characterized Gray's *Elegy* as "A happy selection of images."

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.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IN THE revised translation of the Gospel according to St. Matthew, made in England, about forty-seven years ago, the final commission given to the apostles reads as follows: "Go ye, therefore, and make disciples of all the Nations, baptizing them *into* the name of the Father and of the Son and of the Holy Ghost," etc.

This translation was made by the best biblical scholars in England, and I presume that it is correct. In the Authorized Version they were required to baptize converts "in" the name of the Father and of the Son and of the Holy Ghost. There seems to be a material difference between baptizing converts "in" the name of the blessed Trinity and baptizing them "into" that name. If this is so, the wording of our baptismal service in the Prayer Book on page 249 ought to be changed so as to read, "I baptize thee *into* the name of the Father, and of the Son, and of the Holy Ghost."

I submit that our baptismal service should be made to conform to the revised translation of the N. T.

In the Apostles' Creed we say that "We believe *in* the Holy Catholic Church," while in the Nicene Creed we say, *I believe one Catholic and Apostolic Church*. I submit that there is a material difference between believing *in* a Church and in believing a Church. One may believe *in* a Church, and not believe some of its declarations.

In Bishop Satterlee's *Creedless Gospel and the Gospel Creed*, on pages 516 and 517, he publishes a translation of the Nicene Creed, and, as it is there printed, it reads thus: "And (I believe) in one Holy Catholic and Apostolic Church."

In the creed as printed in the volume referred to, worshippers assert their belief "in one Holy Catholic Church," while in our form of the same creed both the words "in" and "Holy" are omitted. I submit that both of those words should be restored to our form of the Nicene symbol. In the Apostles' Creed we use both of those words. Our Nicene Creed should be a correct translation of the creed that was approved at the Councils of Nicea and Constantinople. That is the creed of the Holy Orthodox Eastern Church, and it has been approved by the principal Protestant bodies.

It seems to me that these changes could be easily made, if the revision of the Prayer Book shall remain open until 1931.

WILLIAM M. RAMSEY.

McMinnville, Oregon, June 25, 1927.

[ABRIDGED]

To the Editor of *The Living Church*:

MAY PENNSYLVANIA add its voice to distant Oregon in praying for at least three years' delay in finally closing up the revision and enrichment of the Prayer Book? I think also Minnesota says "Amen" if the interesting letter of the Rev. Edwin D. Weed may be taken as largely representative of sentiment in that diocese.

In the order for Holy Communion the points to be emphasized are the permission to use a hymn as heretofore after the Consecration or after (now) the prayer of humble access, and omission of the exhortation to the congregation before the Lord's Prayer, or put it in such form that it shall be a continuance of the address to the Almighty.

I would suggest the mere omission of the phrase in the Confession "provoking most justly thy wrath and indignation against us" not because it does not express a true sentiment, but because the words do not mean today what they did three hundred years ago. Wrath and indignation simply means to the ordinary hearer "passion and bad temper." Certainly not "the Wrath" as so wonderfully set forth by Dr. Otto, in his *Idea of the Holy*. There is another point in the prayer for the whole state of the Church, the petition "to direct and dispose the hearts of all Christian rulers." I often wonder why Christian rulers are to be prayed for rather than those who are not. I also would like to see the misunderstood word "punishment" altered to "to the restraint" of wickedness and vice. You cannot maintain virtue by law, nor destroy vice by punishment. The whole phrase suggests blue laws and prohibition, both

equally and properly ineffective. America does not believe that it is the province of rulers to maintain "thy true religion." That is the function of Holy Church, not by law but by love. Then we should like to see in place of the feeble timorous petition for the faithful departed at the close of the prayer one of the old strong familiar petitional forms. . . .

Philadelphia, Pa., June 29, 1927. (Rev.) W. FRED ALLEN.

CONCERNING VARIOUS MATTERS

To the Editor of *The Living Church*:

I AM HOPING these views held by one of the "common people" on some statements recently published in *THE LIVING CHURCH* may be of interest.

In Mr. Lewis' paper read at the recent Church Congress, with reference to the sentence, "They see no harm in it—science will protect them," there is no intimation that science has its limitations. It can protect the body. Can it also protect the soul? I doubt it.

One thing will never change, and that is the love of a parent for its child, and I believe this love will prove the balance wheel; for when this new generation, which has swung so far in experimentation from the other extreme of prudery and mysteriousness, become parents, love will lead the way and help them to find the happy medium between the two for their children and good will come out of evil.

If the Church stands her ground, that part of her sacred duty is the protection of souls, by preaching a living Christ which necessarily includes the Ten Commandments He endorsed and which many in their bewilderment have thrown in the discard; and making it clear they (the commandments) are "exceeding broad" and therefore able to meet the needs of every age in the world's development, then they who rejected the commandments will be eager to retrieve them because in the "keeping of them there is great reward."

In regard to the interpretation given of the words in the Communion service, "We and all others who shall be partakers," etc., the Lord's Prayer does not read *My* Father—give *me*—forgive *me*—lead *me* and — deliver *me*.

Those who prepared the Prayer Book did not overlook this fact. We chant "The Holy Church throughout all the world doth acknowledge Thee," and in the invocation of the Communion office we have the same inclusion of our brethren "through faith in His Blood we and all Thy whole Church"; and in line with this thought come the words in question, "we and all others who shall be partakers of this Holy Communion."

As a priest of the Church, my father served either as a domestic missionary or had charge of small parishes. As I recall it the need for reservation never arose. I can understand it might in large parishes. But if the framers of the Prayer Book intended in this sentence thus to provide for the sick, the common sense thing to have done would have been to bracket these words with a rubric for their omission when there were not any sick in the parish.

The second rubric at the close of the office is in direct conflict with such an interpretation as reservation.

The emphasis in some quarters on reservation gives an unpleasant impression that in the hour of death, "just when we need Him most," God will leave us in the lurch unless He can come to us through the channel of the Lord's Supper, a logical deduction which would be repellant to most.

On the other hand there is a world of comfort in the third rubric at the close of the office for the Visitation of the Sick as it reflects the spirit of Christ as revealed in the Gospel.

At times it seems as if in their zeal some forget that common sense is also a gift of God.

Our status in the life eternal depends on how we have treated our neighbor in this one.

As Keble beautifully states it—

"Christ is in these who round you wait,
Make much of your dear Lord."

One is content to accept God's valuation on finding Him in our neighbors and on finding Him in the Holy Communion.

River Bend, Colo., June 27, 1927.

L. L. HUDSON.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

MODERN PSYCHOLOGY AND THE VALIDITY OF RELIGIOUS EXPERIENCE. By C. A. Valentine, M.A., Ph.D., London, S.P.C.K.

Reviewed by the Rev. WILLIAM FISHER LEWIS

IT IS hard to imagine a more timely subject in the more theoretical field of religious thought than the validity of religious experience in the light of modern psychology. Indeed there can be but little question that the most serious intellectual challenge which faces the Church today is popularly considered to come from modern psychology, and that not wholly without good cause. One has to read only a few of the more intelligent magazines to discover criticisms of religion and religious experience from the pen of the psychologist. So a book like Dr. Valentine's should be of the greatest service.

Of course one does not look in a thesis approved for the degree of Doctor of Philosophy in the University of London for a superficial or popular treatment of such a subject; and certainly anyone hoping to find such treatment would be much disappointed in this book. Dr. Valentine's plan of attack begins in the metaphysical implications of non-Christian and anti-Christian psychology and demands careful reading from the start. But the argument is so closely and clearly reasoned and so well constructed that the reader is well repaid.

Moreover, Dr. Valentine carries on his argument quite fearlessly in the terminology of the "new" science. Sometimes strange combinations of words religious and psychological rise and smite the eye of the unwarned reader. An example too delectable to be passed over is "the heavenly herd of the Kingdom," which is all the more striking because it comes so close to the purely religious metaphor of the "flock." But this approach, even if it seems almost bizarre at times, does add greatly to the value of the book by putting the religious position in the same language as the psychological position and thereby making real comparison much easier; and the author has certainly succeeded in using the terminology in such a way that it is comprehensible to those no more than superficially familiar with it.

Dr. Valentine's argument opens with an examination into the metaphysics and especially the epistemology of the new psychology; and his defense against the charges of rationalization, of projection, and of subjectivism is largely on the side of epistemology. The thesis in brief is that reality must be knowable if we are to escape absolute skepticism, and, if knowable, is known most accurately to the most perfectly integrated personality as being the one least liable to err because of conflicting desires. Hence, reality as revealed in the life of Christ is the most perfect revelation of reality we have because Christ alone was without sin, and so fully qualified to know and reveal God.

From the specific objection of psychology to Christian experience, the argument turns to the comparison and relating of Christian doctrine and psychological theory, and admirably supports the position that the very purposes of the psychologist and the psycho-analyst for society and the individual are pre-eminently attainable through the Christian life itself. Particularly interesting is the discussion of sin, personal and social, and of the limits of personal responsibility as against absolute determinism, which is further developed in the following section on Christian practices under the headings of Confession and Forgiveness, and Temptation and Consciousness. Sin is any lack of adjustment in the personality, any false relationship between the soul and God, and each implies the other. But there is not full personal responsibility in all sin and the amount varies with the development of the individual. Here there seems room for criticism of the relatively unimportant part apparently played by the intellect in sin and in the development of the Christian life, even though the attitude seems to be implicit in much modern psychol-

ogy with its great emphasis on the emotions and instincts.

The final section of the book, an examination of the fundamentals of Christian metaphysics to the end of proving them philosophically and psychologically sound, although very thoughtful and admirably done, lacks the exceedingly practical, usable quality possessed by earlier portions, and of course in view of the lightning developments in the science of late years it would be far from safe to attach too great finality to interpretations of Christian doctrine in terms of the present psychology. But the book is a splendid treatment of the subject, thorough, clearly reasoned, and consistent; and one can only hope that many will read it carefully.

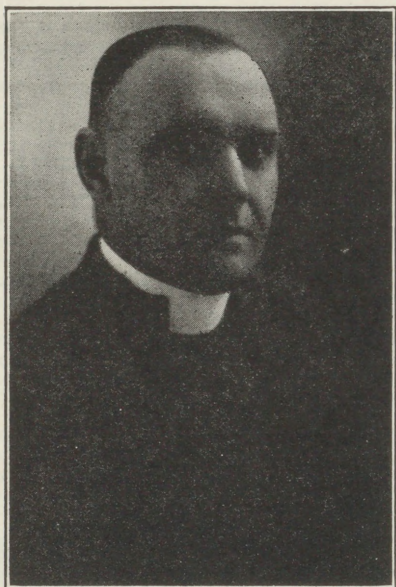
THE CHURCH AND HER SACRAMENTS: DOCTRINAL SERMONS. By Frederick Rothwell Dean, M.A., D.Litt., D.D. London: Skeffington & Son. \$1.40.

THE Preface contains an excellent plea for doctrinal preaching, and the sermons that follow are readable, clear, and fundamentally sound. None the less, the book has blemishes which seriously reduce its value, especially for those who are in contact with modern thought. Many statements are too sweeping to be quite true. No doubt the writer would urge that his sermons were written for plain folk, unequal to weighing qualifications. But it is possible to teach even the simple in terms that are true *as they stand*. One example: It is really untrue to say without qualification of the ancient Christian Church that "for many centuries she was at unity with herself—she was undivided. Every Churchman, every baptized person . . . was in full communion with the Catholic Church."

A second blemish is a certain hard and militant spirit in dealing with the questions at issue between us and other sections of Christendom. The result is that the book seems unfair both to Roman and Nonconformist. This was not necessary, and makes for lack of persuasiveness. There are also some theological errors—minor ones, and not calling for specification here.

F. J. H.

THOSE WHO are interested in the progress of Prayer Book revision in England will welcome *The New Prayer Book*, by the Rev. F. H. J. Newton (Mowbray, Morehouse, \$1.00). Mr. Newton is by no means entirely satisfied with the proposed revision, and does not hesitate to express caustic criticisms at certain points; but his general view is that the more closely one studies it, the more one comes to welcome it and thank God for it. His book aims simply at explaining what the bishops' proposals actually involve, and in this he is eminently successful. His criticism of the common habit of referring to our Lord's "words of institution" in the Mass is worth quoting: "We may, without irreverence, state the position in this way: we know what our Lord said to the first communicants; we do not know what He said at the altar." *The Prayer Book: What It Is and What It May Be*, by Sidney Dark (London, Skeffington, \$1.00), is a similar work, written more definitely from the Anglo-Catholic point of view. It is a pity that the author adopts throughout a somewhat unbecoming tone in his references to the bishops of his Church, and that while he loses no opportunity of "twitting" them where they have failed to anticipate his own wisdom, there is no single word of gratitude for reforms which in themselves he welcomes. His main argument against the proposed Canon of the Mass, that while possibly intelligible to Orientals, it will only confuse the laymen of the West, might have been stated differently if he had considered the existence of the American Church. However, he resembles Mr. Newton in not recommending opposition to the proposed book; a grudging acquiescence seems fairly accurately to describe his attitude.



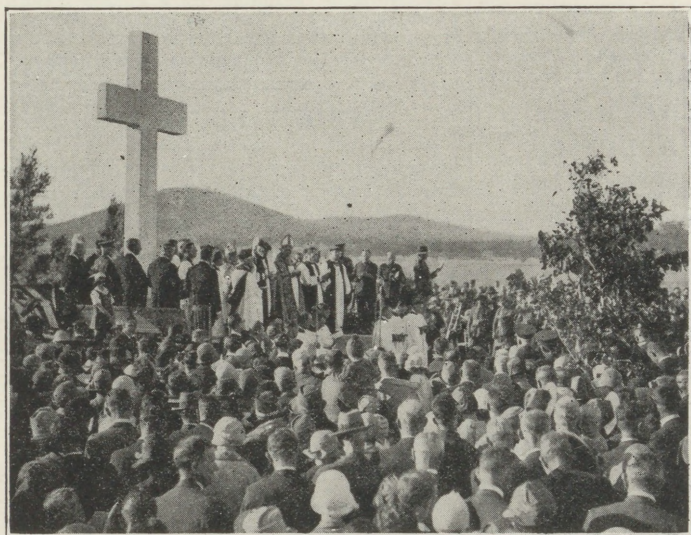
NEW ARCHDEACON

Ven. Henry R. Sanborn, Archdeacon of Southern Alaska, and rector of St. John's, Ketchikan, Alaska.



AT THE WAWASEE CONFERENCE
(See THE LIVING CHURCH of July 9th)

News of the Church in Pictures



Courtesy Sydney Daily Telegraph.

DEDICATE CATHEDRAL SITE

On May 10th leading officials of Australian Church and State met to dedicate land for a National Cathedral at Canberra, the new capital. [See THE LIVING CHURCH of June 25th.]



Courtesy Milwaukee Journal.

CHAPEL OF ST. JOHN THE DIVINE

The oratory of St. John's Military Academy, Delafield, Wis.
[Story on page 378]



AT RECENT CONVOCATION OF HONOLULU

LEFT TO RIGHT: Back Row—The Rev. Messrs. E. S. Freeman, T. B. McClement, W. A. MacClean, Chaplain Webster, U. S. A., Canon Ault, D. R. Ottmann, J. L. Martin, F. N. Cullen, J. F. Kieb.
FRONT ROW—The Rev. Messrs. J. L. Doty, Mr. Fea, of Vancouver, B. C., J. Walker, H. A. Willey, D. D. Wallace, the Bishop of Honolulu, Woo Yee Bew, F. N. Cockerroft, P. T. Fukao, T. R. Hinckley, Canon Kong.



CHAPEL GIVEN TO RICE INSTITUTE

Palmer Memorial, to be completed in November, will serve students in Houston, Tex.
[Story on page 372]

Church Calendar



JULY

17. Fifth Sunday after Trinity.
24. Sixth Sunday after Trinity.
25. Monday, St. James, Apostle.
31. Seventh Sunday after Trinity.

CALENDAR OF COMING EVENTS

JULY

25. Church Workers' Conference, Evergreen, Colo.
26. Sewanee Summer Training School for Church Workers, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

SIXTH SUNDAY AFTER TRINITY

St. Anne's Convent, Arlington Heights, Mass.
Sisters of St. Margaret, Great River, N. Y.
Church of the Redeemer, Elgin, Ill.
St. Paul's, Peoria, Ill.

APPOINTMENTS ACCEPTED

ALDORTH, Rev. EDWARD L., formerly assistant at Church of the Messiah, Detroit, Mich.; to be rector of St. Peter's Church, Hillsdale, Mich. New address, 4 Budlong St.

BRADLEY, Rev. THOMAS S., recently ordained priest; to be teacher at the Hoosac School for Boys, Hoosick, N. Y. (A.)

DALY, Rev. JOHN V., recently ordained priest; to be curate of the Church of the Holy Trinity, St. James' parish, New York City.

DANZOLL, Rev. FRANCIS SLADE, recently ordained priest; to be curate of St. Michael's Church, New York City. Address, 225 W. 99th St.

DULIVER, Rev. WILBUR PAUL, recently ordained deacon; in charge of Atonement Chapel, the Bronx, New York City. Address, 175 9th Ave.

HOFFMAN, Rev. WILLIAM MITCHELL V., JR., S.S.J.E., recently ordained priest; to be curate of St. Paul's Church, Brooklyn, N. Y. (L.I.)

HOLLY, Rev. PAUL GUSTAVE, recently ordained deacon; to be curate of St. Sauveur's Church, Aux Cayes, Haiti.

HOLLY, Rev. VICTOR EMMANUEL, recently ordained deacon; to be curate of the Church of the Innocents, Port de Paix, Haiti.

MEYERS, Rev. FREDERIC R., recently ordained priest; to be teacher at St. Augustine's Jr. College, Raleigh, N. C.

POTTS, Rev. JERRALD C., formerly rector of Holy Cross Church, Jersey City (N'k); to be rector of Christ Church, Cocksackie, N. Y. (A.) New address, 70 Mansion St.

WILLIAMS, Rev. WILLIAM JOHN, formerly rector of the Church of Our Father, Foxburg, Pa. (Er.); to be missionary at large in the diocese of Erie. Address, 508 West First St., Oil City, Pa.

WILSON, Rev. CHARLES A., recently ordained priest; to be curate of St. Mary's Church, Tuxedo, N. Y.

WRINCH, Rev. HUBERT G., formerly rector of Grace Memorial Church, Wabasha, Minn.; to be assistant at Gethsemane Church, Minneapolis, Minn.; New address, 905 Fourth Ave. So., Minneapolis. September 1st.

NEW ADDRESSES

BLANCHET, Rev. CLEMENT T., D.D., formerly 2233 Hubbard St., Jacksonville, Fla.; 1635 Market St.

FOSTER, Rev. BERT, D.D., formerly Box 205 Upland, Calif. (L.A.); 620 Euclid Ave.

KROLL, Rev. LEOPOLD, JR.; Holy Cross Monastery, West Park, N. Y.

MORRISON, Rev. LEWIS C., formerly 25 N. Brunswick St., Old Town, Me.; 11 South Brunswick St.

POWELL, Rev. H. A. U., formerly 266 Hazard St., Asheville, No. Car. (W.N.C.); P. O. Box 243.

VAN BUCHANAN, Rev. CLARENCE; General Seminary, New York City.

ZACHARY, Rev. GEORGE E. DEW., 1203 St. Paul St., Baltimore; not 203 St. Paul St., as incorrectly printed in the LIVING CHURCH of June 25th.

SUMMER ADDRESSES

HELFENSTEIN, Rt. Rev. EDWARD T., D.D., Bishop Coadjutor of Maryland; Oriole Cottage, St. Andrew's, New Brunswick, Canada, from July 10th to September 10th.

MITCHELL, Rt. Rev. WALTER, D.D., Bishop of Arizona; Prescott, Ariz., until September 1st.

BROWN, Rev. WYATT, D.D., rector of Church of St. Michael and All Angels, Baltimore, with his family, is spending the months of July and August at his summer home in Canada.

BURGESS, Rev. THOMAS, D.D., of the National Council; Denner Cottage, Lovette Field, South Portland, Me., during July and August.

CLAYTON, Rev. FREDERICK W., D.D., of Tabor, Iowa; 506 S. 26th St., Omaha, Nebr., until September 1st.

HOPKINS, Rev. JOHN HENRY, D.D., rector of Church of the Redeemer, Chicago; Grand Isle, Vt.

STEINMETZ, Rev. FRANCIS C., D.D.; Lakeport, Nova Scotia, Canada, during summer.

WILLIS, Rev. HAROLD G., rector of St. Mark's Church, West Orange, N. J.; care the American Club, 95 Piccadilly, London, W. 1, Eng., until August 1st.

TEMPORARY ADDRESS

RIDGELY, Rev. L. B., D.D., of Nanking, China; 281 4th Ave., New York City.

DEGREES CONFERRED

DARTMOUTH COLLEGE—D.D. upon the Rev. DONALD B. ALDRICH, rector of the Church of the Ascension, N. Y.

KENYON COLLEGE—D.D. upon the Rev. JOHN R. STALKER, rector of St. Timothy's Church, Massillon, Ohio.

UNIVERSITY OF THE SOUTH—D.D. upon the Rev. THOMAS TRACY WALSH, rector of Church of the Good Shepherd, York, S. C. Also upon the Rev. CALEB R. STETSON, D.D., rector of Trinity Church, New York City.

UNIVERSITY OF GEORGIA—D.D. upon the Rev. DAVID CADY WRIGHT, rector of Christ Church, Savannah, Ga.

ORDINATIONS

DEACONS

IDAHO—On June 26th the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, ordained deacon VICTOR E. NEWMAN and JAMES OPIE in St. Luke's Church, Coeur d'Alene. Bishop Barnwell preached the sermon and Bishop Fox of Montana joined in laying on of hands.

Mr. Newman, presented by the Rev. Thomas Ashworth of Payette, is to be priest of missions at Glens Ferry and Mountain Home, with address at Glens Ferry; while Mr. Opie, who was formerly a minister in the Methodist Church, was presented by the Ven. H. Stoy, Archdeacon of Kansas. He is to be missionary of Shoshone and Hailey, with address at Shoshone.

PENNSYLVANIA—At the Church of the Saviour, Philadelphia, on Sunday, June 19th, the Rt. Rev. Frank DuMoulin, acting for the Bishop of Pennsylvania, ordained to the diaconate, HARRY GRANT MERSHON. Dean Bartlett of the Philadelphia Divinity School preached the sermon, and the candidate was presented by the Rev. Dr. Royden K. Yerkes.

Mr. Mershon is a graduate of Yale and has had a very successful pastorate in the Congregational ministry. A year ago he was confirmed, since which time he has been a member of the staff of the Church of the Saviour, in charge of religious education, and has pursued his studies at the Philadelphia Divinity School.

PRIESTS

DULUTH—On June 26th the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, advanced the Rev. LESLIE WILLIAM HALLETT to the priesthood in the Mission Chapel at Cass Lake. He was presented by the Rev. Oscar Lindstrom,

rector of St. Peter's Church, Duluth, and the sermon was preached by the Rev. James Mills, rector of St. Paul's Church, Duluth.

The Rev. Mr. Hallett is to continue in his present field, Holy Trinity Church, International Falls, and associated missions, with address at International Falls.

PORTO RICO—At the Church of the Transfiguration, New York, on Tuesday, July 5th, the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, advanced to the priesthood the Rev. JOHN LADINLAM VILLALONGA. The epistle was read by the Rev. Joseph Sabin of St. Stephen's mission, South Ozone Park, N. Y.; the litany was said by the Rev. Culver B. Alford of the Church of the Transfiguration, who acted also as master of ceremonies. The sermon was preached by the Rev. Dr. William S. Claiborne of Sewanee.

WEST TEXAS—The Rev. EVERETT HOLLAND JONES was ordained to the priesthood by Bishop Capers, in Grace Church, Cuero, on July 3d. Archdeacon B. S. McKenzie presented the candidate; the Rev. Samuel Capers, a classmate of the Rev. Mr. Jones read the litany; the Rev. Fred M. Brasier of Port Lavaca read the epistle, and the Rev. K. L. Houlder of Gonzales read the gospel. The Bishop preached the sermon.

The neighboring parishes closed their services for the morning and joined with the people of Cuero in attending the ordination service. Mr. Jones is a graduate of the Theological Seminary of Virginia. Before going to this seminary Mr. Jones had one year at the Union Theological Seminary, New York City. He is in charge of Grace Church, Cuero, where the property has been put in repair and every preparation has been made to give the young rector the full support of his parish.

PRIEST RECEIVED

PENNSYLVANIA—The Rev. EDWARD M. BACZEWSKI, a priest of the Polish National Catholic Church of America (Bishop Hodur), was received at Church House Chapel, Philadelphia, in presence of the Very Rev. James F. Bullitt and the Rev. A. J. Arkin of Philadelphia on June 25th by the Rt. Rev. Thomas James Garland, D.D., Bishop of Pennsylvania. Fr. Baczewski is to be in charge of Holy Redeemer and St. Mary's, Manayunk, both Polish missions.

BORN

JOHNSTONE—Born on July 3d to Rev. and Mrs. A. E. JOHNSTONE of Belvidere, Ill., a son, DAVID STEWART.

ROUILLARD—Rev. and Mrs. IRVING G. ROUILLARD of Saratoga Springs, N. Y., rejoice in the birth of a daughter, MARY KILLE, born June 23, 1927.

DIED

HAYWARD—Entered into life eternal at 4 P.M. on Monday, June 27th, at his home, 225 Lennox Ave., Syracuse, N. Y., the Rev. WILLIAM STONE HAYWARD, eighty-seven years old. Funeral services from Grace Church, Thursday, June 30th. Burial in Oakwood Cemetery.

MEMORIALS

Henry Easter

In loving memory of the REVEREND HENRY EASTER, who entered into Paradise July 22, 1922.

"Souls of the Righteous in the hand of God, Nor hurt nor torment them cometh a-nigh."

John Henry Ilesley

JOHN HENRY ILSLEY, Priest, Nat. February 3, 1864, Obit. July 12, 1912.

"... died in faith, not having received the promises, but being persuaded of them." Hebrews 11:13.

RESOLUTION

Rev. Lionel A. Wye

WHEREAS, God in His infinite wisdom has called to eternal life our dear friend and former rector, the Rev. LIONEL A. WYE, therefore

BE IT RESOLVED, that we, the members of the vestry of St. Peter's Church, at Fernandina, Florida, do hereby express our appreciation of his Christian character. And be it further

RESOLVED, that we render thanks to our heavenly Father for the dignity and sincerity of his life in our midst, where for five years

he ministered unto the needs of this parish with untiring zeal. His memory will always be cherished by this congregation and community.

BE IT FURTHER RESOLVED, that we extend to his wife our heartfelt sympathy in the loss of a devoted husband. And be it further

RESOLVED, that a copy of these resolutions be sent to Mrs. Wye, that a copy be recorded in the minutes of this meeting, that a copy be sent to the local paper, and that a copy be printed in the LIVING CHURCH.

REV. HARRIS MALLINCKRODT,
Rector.
D. H. GROUND, Senior Warden.
H. B. WILLIAMS, Junior Warden.
W. S. WHITNEY, Secretary.
E. C. GARVIN, Treasurer.
L. BALE,
C. W. LASSERRE,
LOUIS GRUNWALD,
S. J. KENNARD, SR.,
LOUIS A. KLARER,

Vestry.

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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

A SMALL PARISH IN A SUMMER RESORT section, between Erie and Chautauqua lakes, desires supply for last Sunday in July and all August. Gives use of rectory and twenty-five dollars for the season. Address: St. PETER'S RECTORY, Westfield, New York.

MISCELLANEOUS

ORGANIST WANTED—TRINITY CHURCH, Houghton, Michigan, desires the services of an organist and choir-master, for September 1st. Address REV. C. L. ATTRIDGE, Houghton, Michigan.

WANTED—YOUNG WOMAN FOND OF children, to be assistant manager of private home for children to be opened in the fall in suburbs of New England city. Must have small independent income as first year's profits will be returned to business. Permanent home; light, congenial work. Mrs. K. ALEXANDER, West Yarmouth, Mass.

WANTED—O R G A N I S T AND CHOIR-master for well trained adult choir of forty-five voices in parish of 1,000 communicants. Salary, \$1,500. Apply C. S. ANDREWS, Box 289, Olean, N. Y.

POSITIONS WANTED

CLERICAL

PRIEST DESIRING A CALL, WANTS TO supply during August. Minimum salary \$2,400 and house. Address SUPPLY, A-906, care of **THE LIVING CHURCH**, Milwaukee, Wis.

PRIEST, BROAD CHURCHMAN, MUST move account family's health. Special ability in administration and preaching. Congregation and offering in present charge increased over 150 per cent in two years. Desires east or south. Present salary \$3,000 and rectory. Address H-908, LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER, GOOD Churchman, musical, desires correspondence with vestry looking for a rector. Will be glad to take supply work during the month of August. Reply W-901, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST WILL BE AVAILABLE FOR SUP-ply duty during August or September. Address Box G-903, LIVING CHURCH, Milwaukee, Wis.

PRIEST-ORGANIST DESIRES CHANGE. Experienced choir-master and recitalist. Best references. Address, Box D-902, LIVING CHURCH, Milwaukee, Wis.

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

BY A CHURCHWOMAN, A POSITION AS caretaker for invalid. References exchanged. Address Box W-908, LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST—Choir-master, fifteen years' service, desires position. Modern three-manual organ, living salary, and use of organ for teaching and practice, necessary. Recitalist of reputation. Desire location September 1st. Address Box H-907, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST, WITH PUBLIC SCHOOL music experience, desires Church or Church school position. Expert choir-master. Junior choirs. Address S-909, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

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

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

CHURCH LINEN

PURE IRISH LINEN AT WHOLESALE prices 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.

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

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.

BACK NUMBERS

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.

MISCELLANEOUS

WANTED TO BUY NEW OR SECOND hand copies of "The Day Office of the Church" for use in choir. **SISTERS OF THE TABERNACLE**, Carson St., Bridgeport, Conn.

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RETREATS

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.

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" 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.

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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.

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 Service: 7:30 A.M.

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REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00 and 11:00 A.M.

Church of St. Mary the Virgin, New York

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REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 9:00.
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Full Choir and Orchestra every Sunday.
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Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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

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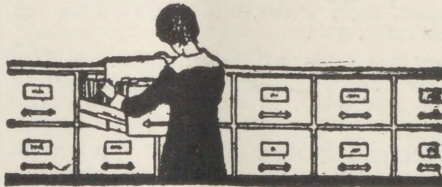
WHAS, LOUISVILLE, KY., COURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

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.

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

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

CONVOCATION OF OKLAHOMA

OKLAHOMA CITY, OKLA.—A special meeting of the convocation of the district of Oklahoma was held at St. Paul's Cathedral, Oklahoma City, on Thursday, June 30th, to consider and take action looking to furnishing the new Bishop-elect with a suitable residence, and to authorize the purchase of a car for his use.

It was voted to sell the present episcopal residence and two lots, owned by the district, and purchase a suitable lot or lots in the neighborhood of the state capitol, and erect thereon an episcopal residence to cost in the neighborhood of \$35,000. It was estimated that the property to be disposed of will net about \$22,000. The balance will be assessed on the parishes and missions of the district.

The convocation was opened with a celebration of the Holy Communion, Bishop Seaman being the celebrant. He was assisted by the Very Rev. John W. Day and by Archdeacons Franklin Davis and H. B. Smith.

CONVOCATION OF IDAHO

LAKE COEUR D'ALENE, IDAHO—The annual convocation of Idaho was held in the summer camp at McDonald's Point, Lake Coeur d'Alene, immediately following the summer conference. Most of the clergy of the district were present, but the distance from southern Idaho resulted in a light attendance of the laity. The business was largely of a routine nature and the previous holders of the district offices were re-elected.

The most important feature was the adoption of a quota for work within the district equalling in amount the general Church quota, and it is hoped that both quotas—which together amount to \$10,800—will be met next year, the first year of the proposed plan. The district's share of the total budget will be applied to the Church's work at the University of Idaho, Moscow, where there is a splendid body of loyal young Church people, and where the work is sadly handicapped for want of suitable equipment.

THE GAMBIER
SUMMER CONFERENCE

GAMBIER, OHIO—The eighth annual conference at Gambier opened on June 27th with an inspiring service. The Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, gave the address of welcome. The Rev. Dr. William F. Peirce, president of Kenyon College, also gave welcome to the large gathering of students and visitors, showing what a high place Kenyon was assuming among Church institutions. The Rev. Maurice Clarke, of Columbus, responded on behalf of the conference, in gratitude for the words of the Bishop and president.

Requests for intercessions included prominently the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, who is in a precarious state of health, and is now on his way to Europe by order of his doctors, who have advised him to do nothing whatever for some months; also for Canon Reade, who was to be dean of the clergy here, but about the time of his coming, he met with a severe automobile accident and is now in the hospital.

Dean White of Trinity Cathedral was chaplain of the conference. Miss Virginia Zimmerman of the department of religious education of the diocese of Ohio, and Miss Leah Benscoff, of the Ohio G.F.S., each conducted a course. The Rev. Maurice Clarke, secretary of religious education for the diocese of Southern Ohio, also conducted a course. Mrs. Louise Grauel of Painesville gave an interesting series on the mission study book for 1927-8 under the auspices of the W. A. A course on The Altar Guild and Its Work was given by Sister Mabel Lioba, C.T.

The Rev. John Gass, rector of St. John's Church, Charleston, W. Va., delivered a course of Bible lectures at the morning services. Other lecturers were the Rev. Alexander C. Zabriskie, professor at the Alexandria Theological Seminary; Mr. Barrett of the Field Department of the National Council; the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, the Rev. C. C. Jatho of Cleveland; and the Rev. F. G. Deis, missionary to China for thirteen years, who spoke on China, Past and Present.

PALMER CHAPEL AT
HOUSTON, TEX.

(Picture on page 369)

HOUSTON, TEX.—As the second unit in a comprehensive plan of work for the 1,400 students and professors of Rice Institute at Houston, Mrs. Edwin L. Neville, of that city, has given a chapel in memory of her brother, Edward Albert Palmer.

The first unit of this plan is the Autry House, built six years ago under the administration of the Rev. Harris Masterson, Jr. The building of the Palmer Chapel marks the close of the first year's work of the Rev. Francis M. Osborne, the present rector of Autry House. The chapel will be finished in November, when Autry House will be the social and Palmer Chapel the religious center of Rice Institute students and professors, all under Mr. Osborne's direction.

The building will be of masonry construction throughout and consists of chapel, tower, and cloister. The building measures 116 feet in length and 41 feet in width. The tower is 90 feet high. The chapel will be given, completely furnished, at a total cost of \$100,000.



TRINITY CHURCH, YAZOO CITY, MISS.



NEAR TALLULAH, ARK.

IN THE FLOOD AREA

These pictures, sent to THE LIVING CHURCH by Warren Kearny, show why it is still necessary to contribute to Church flood relief. The waters in many places have receded, but damage to churches must still be repaired.

Approval of Prayer Book Measure to Be Feature at Session of Church Assembly

Anniversary of York Minster— Appoint New Bishop of Newcastle

The Living Church News Bureau
London, July 1, 1927

An Associated Press dispatch from London reports the passage of the Prayer Book measure in Church Assembly by a vote of nearly 3 to 1.

THE SUMMER SESSION OF THE CHURCH Assembly will open at the Church House, Westminster, next Monday afternoon, July 4th, and will continue to Friday, July 8th. The most important item on the agenda of what may prove a momentous session is, of course, the Prayer Book measure, and this will be dealt with as the first business on Tuesday morning. The chairman, the Archbishop of Canterbury, will report to the Assembly the measure in the form in which it is finally proposed by the House of Bishops, and will move: "That the measure entitled the Prayer Book measure, 192—(C.A. 230) be finally approved."

Another important motion on the agenda concerns the Indian Church measure (C.A. 128). It will be moved that this be generally approved, and, if general approval is given, the Assembly is to be asked to proceed with the remaining stages of the measure during the session. A memorandum explaining the measure has been prepared. It points out that, taken together, the measure and the Indian Church bill now before Parliament accomplish the double object of severing the legal bond between the Church of England and the Church of England in India (without, of course, affecting the spiritual tie between the two), and of making clear and legally impregnable the position of the Church in India as a self-governing Church. The division of the subject matter between the measure and the bill has been made on the general idea that the measure should deal with the more purely ecclesiastical aspects of the proposals, and the bill itself with subjects particularly interesting to the state.

On the recommendation of the standing committee, the pensions board will introduce a clergy pensions (amendment) measure (C.A. 239). It is proposed to pass this through all its stages during the ses-

sion. It is a short measure of but two clauses. The first, and essential clause, is to the effect that "... an agreement made with a compulsory contributor who becomes a voluntary contributor may provide that in the event of his again becoming a compulsory contributor—(1) the time during which he was a voluntary contributor shall be deemed to be and be calculated as part of his qualifying period of pensionable service under the principal measure; (2) All contributions theretofore paid by him as a voluntary contributor shall be treated as contributions made by a compulsory contributor under the principal measure, and shall be dealt with accordingly.

The new dioceses (transitional provisions) measure (C.A. 223A) will be considered for revision. Consideration of the benefices (patronage) measure (C.A. 229) will be adjourned until the autumn session. The committee which was formed to deal with this matter was instructed to unite in one measure the benefices (diocesan boards of patronage) measure (C.A. 193) and the benefices (exercise of rights of presentation) measure (C.A. 194). The Assembly will also be asked to adjourn until the autumn session further consideration of the ecclesiastical leasing acts (amendment) measure and the representation of the laity measure (No. 11). Nine reports of committees and councils will be presented. Among these is an interesting report on the protection of churches.

A year of steady progress is recorded in the report of the missionary council, which will be considered during the session. "The missionary societies," states the report, "record a far larger number of candidates than ever before, and there is every reason to believe that we are going to witness in the near future an entirely new measure of response to the Church's call for service overseas."

BISHOP DOES NOT RECOMMEND PRAYER BOOK

Speaking at the Birmingham diocesan conference last week, the Bishop of Birmingham, the Rt. Rev. Ernest W. Barnes, Sc.D., said he was sorry that he could not recommend the revised Prayer Book for acceptance. While the majority of the changes which it authorized were of value, some of its concessions, he said, were dangerous to sound doctrine, and its ad-

ministrative regulations were such that it would be practically impossible to check the growth of confusion and disorder in the Church. He held that the changes proposed were such that the Reformation doctrine of the Sacraments was imperiled; and that on the errors and abuses of medieval Catholicism could be the more easily revived.

The alternative form of consecration in the Eucharist, he went on to say, contained a petition that the Holy Spirit might "bless and sanctify the bread and wine." It thus gave color to a belief that by words and ritual acts it was possible to procure a change in those elements. The idea that spiritual properties could be given to material objects lay behind the doctrine of transubstantiation, which the Church of England had strongly condemned as erroneous. It was a primitive religious fancy far older than Christianity. Spiritual properties which no man could discover were, for the modern world of educated men, non-existent. The permission for perpetual reservation would encourage the growth of error in belief. He feared the new book would not bring peace and order.

Dr. Barnes concluded by saying that the new Prayer Book so altered the doctrinal position of the Church, as to make logically necessary a measure for Catholicising the Thirty-nine Articles. It legalized changes whose ultimate effect would be to alienate the laity still further. Its rubrics were so drawn and its silences were so significant that it would practically bring episcopal discipline to an end.

1300TH ANNIVERSARY OF YORK MINSTER

People assembled in hundreds for the special festival service (a solemn Eucharist) in York Minster on Wednesday, (St. Peter's Day), to inaugurate its 1300th anniversary. Every seat in the Minster, in nave, aisles, transepts, and choir, was occupied; outside, moreover, in the seats in the Dean's Park, there were many people sharing in the great service, and those who were there found that they could hear distinctly every word of the sermon, and the music which was sung within the Minster.

The procession, which preceded the solemn Eucharist, was very stately. The celebrant was the Rev. H. T. S. Gedge, the sub-chanter. The Dean of York, as deacon, read the Gospel, and the sub-deacon was the Rev. F. Harrison, vicar-choral and librarian of the Minster. After the solemn Eucharist there was a short pause, during which the Archbishop and the

clergy left the nave to take off their copes, some of them being the splendid golden copes of the Minster.

On the return of the clergy, there was held a special short midday service. This was begun by the Dean of York, who offered thanks for 1,300 years of Christian life in that place, for St. Paulinus, King Edwin, the founder of the Minster, for St. Ethelburga, and St. Hilda, for St. Aidan and four Archbishops of York, SS. Wilfrid, Thomas, Roger, and Walter, and finally for the harvest of the bygone ages and the hope of the coming years. The Dean of York read the lesson. Special collects were chanted by the Rev. F. Harrison. It is not likely that in all its long history York Minster has been filled from end to end, from ground to topmost height, with so huge a volume of congregational singing, perfectly led by the choir and controlled by the Minster organist, Dr. Bairstow, from the organ above the screen. When the hymn was over, the Archbishop of York, who had been attended to the pulpit by his two suffragan bishops, his chaplains, his crossbearer, and others, spoke the Bidding Prayer, and then preached the sermon.

CENTENNIAL OF ST. PETER'S CHURCH, LONDON

On Wednesday last (St. Peter's Day) a famous London church, St. Peter's, Eaton Square, observed its centenary, and the celebrations will continue for a week. One hundred years ago, when the fashionable quarter of Belgravia arose in the neighborhood of the new Buckingham Palace, and began to cover fields where our ancestors shot snipe and fought duels, this church was one of the first buildings to be taken in hand.

The original building was destroyed by fire and rebuilt as it now stands at the time of Queen Victoria's accession. In the latter half of her reign, under the administration of George Howard Wilkinson (afterwards Bishop of Truro and of St. Andrew's), and of his successor, Dr. Storrs (now Dean of Rochester), the church acquired a well-deserved celebrity. In a changing neighborhood, in which offices and hotels have taken the place of many residences, St. Peter's remains a parish of marked vitality, whose parishioners cherish a peculiar affection for their church.

The preachers during the celebrations include the Bishops of London, Manchester, Truro, and Kensington, Canon Cronshaw, and the Rev. G. A. Studdert-Kennedy.

APPOINT NEW BISHOP OF NEWCASTLE

The Rt. Rev. Harold Ernest Bilbrough, Lord Bishop Suffragan of Dover, and Honorary Canon of Canterbury, has been appointed to the bishopric of Newcastle, vacant by the resignation of the Rt. Rev. Herbert Louis Wild.

In choosing a successor to Dr. Wild, the Prime Minister has evidently had regard to the Evangelical traditions of the see of Newcastle. Dr. Bilbrough, who was sixty last February, has been Bishop of Dover since December, 1915, but before that all his ministerial life had been spent in the north of England, whither he now returns. He was educated at Winchester and New College, Oxford. His first curacy was at South Shields, and he worked in the diocese of Durham for twenty years, holding livings at Darlington and at South Shields, and being chaplain to Dr. Moule, the then Bishop of Durham.

In 1910 he was appointed to the important rectory of Liverpool in succession

to Dr. Kempthorne, who was consecrated Bishop of Lichfield. Dr. Chavasse, who was then Bishop of Liverpool, made the new rector sub-dean of the Cathedral and honorary canon. In the preliminary work for the new Cathedral, Canon Bilbrough took an active part, and he also threw himself with energy into the public life of the city. After five years, however, he was called upon to succeed the Ven. Dr. Walsh as Bishop of Dover.

TRIBUTE TO WILLIAM PENN

A tribute to the memory of William Penn from the women of America was paid last Friday by Mrs. Wilmer Biddle, president of Chapter Two, Colonial Dames of America, who placed a wreath on his

grave in the Quaker burial ground at Jordans, near Beaconsfield. After placing the wreath, Mrs. Biddle said that her Chapter of a representative organization of women in Pennsylvania not only wished to honor the founder of their state, but also his second wife, Hannah, buried by his side, who carried on much of his work and was virtually the first woman governor in America.

The Colonial Dames, as well as other bodies, were glad, as a token of Anglo-American friendship, to be making a contribution toward the £10,000 required for the preservation of the beautiful beech woods around Jordans, so that this peaceful spot might remain unspoiled.

GEORGE PARSONS.

Greek Government May Regulate the Relationship of Mount Athos Communities

Church Life in Greece—New Theological School at Kishinev in Bessarabia

The European News Bureau
London, July 1, 1927

THE GREEK MINISTER FOR FOREIGN AFFAIRS laid before the Hellenic Parliament recently two decrees regulating the relationship between the Greek government and the Mount Athos monasteries, and recapitulating and confirming the special privileges and administrative system of the Holy Mountain.

Under the first decree it forms an administrative autonomous part of Greece, which, however, maintains entire sovereignty over the peninsula. The mountain is placed under the spiritual jurisdiction of the Ecumenical Patriarch of Constantinople. All novices (whatever their original nationality) acquire Hellenic nationality on being admitted into the monasteries. The mountain is administered by the twenty monasteries between which the whole peninsula is divided, and the soil of which is inalienable. The administrative system cannot be changed, nor the number of the monasteries and their relationships with their dependent institutions. No heretics nor schismatics are allowed there. The settlement in detail of the statutes of the Holy Mountain and their mode of operation is arranged through the organic charter of the Holy Mountain drawn up and voted in their Holy Synaxis or Assembly by the twenty monasteries, with the cooperation of the representatives of the state and ratified by the Greek Parliament and the Ecumenical Patriarch. The Ecumenical Patriarchate is invested with the supreme supervision of the observance of the statutes from the spiritual standpoint, while the administrative supervision is confided to the state, which alone has the right to maintain public order and security. The powers of the government are exercised by a lay "harmost," whose rights and duties are specified.

The second decree ratifies the decree of September, 1926, which ratified the organic charter of the Holy Mountain, with certain modifications concerning the real property of the peninsula which is declared to be inalienable. The transfer of and the revenues accruing from all property situated on Mt. Athos are exempt from all taxation, and this exemption is extended to artisans, but not to those en-

gaged in commerce within the Holy Mountain. The "harmost" is subject to the jurisdiction of the Greek foreign office and has under him a contingent of *gendarmerie* and the personnel of the administration.

An interesting point about these decrees is that a Greek governor is now formally substituted for the Turkish *Kaimakan*. (It must be remembered that Athos formed part of Greece only restored to her after the Balkan war of 1912.) Also, Greece is assuming for herself, and rightly so, the power to determine the Hellenic nationality of the religious republic, and finally disposing of Russian claims. It must be remembered that until the downfall of the Tsarist regime, Russia invariably attempted to maintain a kind of international status of Athos and certain monasteries seem to have maintained a Russian character and nationality. Now the pious inhabitants of this interesting little Christian community must all be Greek.

CHURCH LIFE IN GREECE

The *Christian East* has recently given an interesting account of Greek Church life, which shows how things have changed there within the past fifteen years or so. This is largely due to the influence of a religious journal, *Zoé*, founded by Archimandrite Pharazoulis and now edited by Dr. Panaghiotopoulos. In collaboration with him are four laymen who hold the D.D. degree of the University of Athens. It is a weekly paper with 34,000 subscribers, a remarkably large number when we consider that the population of Greece is quite small among European countries. The founder (who died some seven years ago) gathered round him a band of earnest workers, clergy and laity, and especially theological students, who later on became preachers. Some of the preachers were laymen who could be licensed by the bishop to preach. About twenty years ago sermons seem to have been rare in Greek churches.

This need for preachers was largely the origin of the movement round the *Zoé*. The then bishops did not encourage sermons, and regarded them as an unnecessary adjunct to Church worship. If the people heard a sermon once or twice a year, it was considered enough. The prophetic side of the ministry in the Greek Church had been sadly neglected, although provided for by a regular order of preachers. This was felt by many to be harmful to the spiritual development of the Ortho-

dox, by depriving them of food for their minds, as well as a spiritual stimulant to their souls. That this appeal to the mind as well as to the spirit is popular in the Church today, is shown by the intense desire for and interest in sermons. The result has been a new order of things in Greece. The bishops are more enlightened and alive to the duty of the Church; they have become aware that the Church has her battles to fight, if she is to keep up with the times, and that a Church which expects to retain its hold over the rapidly increasing number of educated people, by simply adhering to a rigid formalism of worship, is bound in the long run to lose its influence. It would soon relapse into a dull formula bereft of true spiritual life. Thus the bishops now apply to the *Zoé* for lay preachers to help in the work of the dioceses over which they preside. At the headquarters there is always a band of enthusiasts ready for service.

A great impetus has been given to the preaching of sermons on the great truths of the Gospel. Thus at St. Nicholas parish church at Athens, which is particularly connected with the *Zoé* movement, there is a sermon every Sunday and the church is always crowded. The paper also helps ordinands by assisting them with the pecuniary needs of their training. Another thing is the formation of leagues throughout Greece in which men and women work together for the promotion of the Christian life. At their social gatherings they discuss religious and economic questions; they endeavor to set a good example by their conduct and the exercise of their religious duties. The subscription is a small one, so as to bring it within reach of all, and a subscriber becomes automatically a member of the league. A great work is going on; young men, women, the clergy all join in enthusiastically. Religious life is daily becoming strengthened; there are more signs of true religion today; it is growing up among the less educated as well as among the intellectual middle classes. The number of communicants has increased as well as the number of more frequent communions among regular churchgoers. The value of the sacramental life is very strongly emphasized in the *Zoé* movement.

Among other activities, the *Zoé* has organized a publishing department to spread cheap books so as to bring religious truth within the reach of everybody. The editor hopes for a great religious revival to grow out of the movement, which will spread and permeate all classes and the life of the whole nation with its fresh spiritual vigor.

RUMANIAN AFFAIRS

A new school of theology has been founded at Kishinev in Bessarabia, in addition to the two theological schools already existing in Czernowitz and Bukharest. The inauguration took place some months ago when a vigil service was held in the church attached to the seminary. The Archbishop of Kishinev presided, assisted by his vicar and many priests.

The next day when the whole city was decked with flags, the liturgy was celebrated with great dignity in the same church, and afterwards a solemn doxology was sung in the Cathedral. Afterwards a procession was formed to go to the Eparchial Hall where a ceremony was held to inaugurate the classes. His Grace delivered the oration, and was followed by the minister of education, the representative of the Patriarch, representatives of the university, and others. Besides over two hundred priests, laymen have also entered as students of the theological

school and also a few women. Classes are held in the usual theological subjects.

JUGO-SLAVIA AND IRELAND

A friendly welcome was given last spring by representatives of the Orthodox Church in Belgrade to the Bishop of Cashel and the Archdeacon of Waterford who visited Serbia through the instrumentality of the Y. M. C. A. Among other activities, they attended the spring conference of the peasant Orthodox movement. The Bishop was asked to address them and these simple people asked him in their own delightful Christian way, "Tell us more about God."

They also visited Karlovici, where they were welcomed by two Serbian bishops and seven Russian bishops, among whom was the Metropolitan of Kieff, about whom I wrote in my last letter. There was a remarkable meeting at Belgrade in the Y. M. C. A., which was arranged by Dr. Ireney Georgevitch. It has been described as one of those occasions when the things that divide us are forgotten and those that unite seem to be the only ones that matter.

Questions were put to the Bishop, but they were devotional, not controversial. A priest, in thanking the Bishop, said: "We ask you, our brother, to be the interpreter of our love to the Church of your own country."

KHARTUM

An interesting event is reported from Khartum. This was the annual united service of prayer in the Anglican Cathedral of All Saints. The building was very well filled. A portion of the Gospel was read and hymns were sung in Greek, Arabic, and English. Besides Bishop Gwynne, the Bishop of Uganda was also present at this gathering of members of the Orthodox, Coptic, and Anglican Churches. The Bishop of Uganda is an interesting figure and it was more than interesting to see him talking to the Orthodox. He is, of course, the same Bishop of Uganda who was attacked for heresy by the late Bishop Weston of Zanzibar in his famous Kikuyu letter in 1913, though the two men had much love and mutual respect for each other.

C. H. PALMER.

Dominion of Canada Celebrates Diamond Jubilee of Confederation of Its Provinces

Campaign of St. John's College, Winnipeg—Death of Son of Archdeacon of Brandon

The Living Church News Bureau
Toronto, July 7, 1927

WITH A THREE DAY FESTIVAL EXTENDING from July 1st, Dominion Day, till July 3d, the whole Dominion celebrated the diamond jubilee of the confederation of the Canadian provinces. At Ottawa the new carillon installed in the tower of the Parliament buildings was rung for the first time, a message from the King was read by the Governor General, and addresses given by the Premier and the Leader of the Opposition, the whole being broadcast throughout Canada. Viscount Willingdon also laid the cornerstone of the new Confederation building which is to house a number of government offices. A set of special postage stamps was also issued. On Sunday special services and sermons were given in all the churches and at 2:30 P.M. throughout Canada, at Ottawa before the Parliament buildings, at each provincial capital before the legislative buildings, and in every city or town before the city or town hall, a special united service of thanksgiving was held.

The special service of thanksgiving issued by the national committee consisted of the Old Hundredth, a commemoration of the pioneers and settlers who laid the foundation of Canada, the hymn *O God of Bethel*, Psalm 100, the Lord's Prayer, as used at the opening of each day's proceedings in the Parliament of Canada by the speaker of the Commons and the speaker of the Senate, a commemoration of the fathers of confederation, selected Scripture passages, a commemoration of those whose lives have been given in the country's service, followed by the Last Post, a minute of silence, and the hymn *O Valiant Hearts*, a prayer of divine guidance in the government of the country, Psalm 67, the singing of the verse:

"From ocean to ocean
Our Land shall own Thee Lord,
And filled with true devotion,
Obey Thy Sovereign Word;
Our prairies and our mountains,
Forests and fertile field,
Our rivers, lakes, and fountains,
To Thee shall tribute yield."

In conclusion, *O Canada* and *God Save the King* were sung.

At Ottawa the announcement of the several selections was made by His Excellency, the Governor General. With him on the platform were the Prime Minister and members of the Cabinet, members of the Privy Council, the local members of Parliament and of the Legislature of Ontario, the Mayor, and members of the City Council, and the heads of all religious denominations.

At the thanksgiving service at Winnipeg, Archbishop Matheson, Primate of all Canada, gave an address. The Archbishop prefaced his address by reminding the people that he is a native son of Manitoba and could speak feelingly of the progress of Manitoba during the past sixty years.

"To some of you it may seem a far cry to visualize 1867, but I can recall that year vividly, for I was a boy of fifteen attending St. John's College school, and I was working on a Kildonan farm during my vacation when the word reached us that a Canadian federation had been formed," the Archbishop stated. "The date was rendered a memorable one to some of us by an unwelcome visit from the south, not of a flowing tide of immigrants, but by a flying contingent of destructive grasshoppers. What is now the province of Manitoba was not then a part of the Dominion, as you know, so that possibly we who were here at that time were more concerned about the grasshoppers than about the epochal event of the federation of the scattered elements of what is now our fair Dominion."

Continuing, the Archbishop sketched the west as it was in 1867—nothing in the great area west of Winnipeg but a few Hudson's Bay posts, nomad bands of Indians, plains teeming with buffalo—with only the tiny settlement of farms lining the banks of the Assiniboine River, and

"dear old Fort Garry," where the paternal Hudson's Bay company supplied the wants of settlers and ruled them prudently with its delegated power. Yet the people were happy, contented, self-contained, simply satisfied with what they had, sociable and friendly to one another, he stated.

"Contrasting this with today, what should be the exulting expression coming from our hearts and lips on this great anniversary?" he asked. "Who gave us all this precious heritage? It was God. To Him, therefore, on this great anniversary, let us first of all give our thanks. As a Christian nation let us today pray and pledge ourselves that we shall so live as to hand down this great heritage unimpaired—so that the God of our fathers may be the God of each succeeding race."

Throughout our churches the special service in the Canadian Prayer Book for Dominion Day was used.

It is interesting to recall the tradition that the adoption of the term Dominion instead of Kingdom, Commonwealth, State, etc., is attributed to that good old Churchman, Sir Leonard Tilley, one of the fathers of Confederation, who got the idea from reading at family prayer the verse in the psalms for the day, Psalm 72.8, "His dominion shall be also from the one sea to the other; and from the flood unto the world's end."

CAMPAIGN FOR ST. JOHN'S, WINNIPEG

Under the guidance of a committee representing the synod of Rupert's Land and the corporation of St. John's College, Winnipeg, a campaign to raise \$200,000 to put the college on a sound financial footing is to be inaugurated.

DEATH OF SON OF ARCHDEACON OF BRANDON

The sympathy of their many friends throughout Canada goes out to Archdeacon and Mrs. E. H. Anderson, of St. Matthew's Pro-Cathedral, Brandon, in the tragic death of their youngest son in an airplane crash at High River, Alberta. Only eighteen months ago they lost another son as the result of a shooting accident.

SUMMER CAMP IN DIOCESE OF TEXAS

STERLING CITY, TEX.—Putting seventy boys in a space reserved for sixty was the problem confronting the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, in this year's diocesan camp for boys. Owing to the failure to secure a permanent site for Camp Allen early enough, the boys' camp was held at Camp Ross, Sterling, on Trinity Bay, the Y. M. C. A. camp for southeast Texas.

Bishop Quin was again director, with the Rev. Frank A. Rhea, of Beaumont, assistant. The Rev. E. Dargan Butt of Wharton was in camp one week as helper.

The diocesan camp for girls is being held in the summer home of Bishop Aves at Seabrook, on Galveston Bay. The number of girls had to be restricted to sixty for lack of room. Miss Dorothy M. Fischer is in charge of the camp.

Property has been purchased on Trinity Bay for the permanent site of Camp Allen, named in honor of Mrs. S. E. Allen, of Christ Church parish, Houston, who gave \$10,000 with which to build the camp. There are fourteen acres in the tract, with a splendid grove of trees and an excellent bathing beach.

Plans for the new buildings are almost completed and the camp will be in readiness for use in 1928.

Baptist Clergyman Writes About Dangers and Advantages of Religion in the Suburbs

Progress of St. Ann's Church, Chicago—Russians Use Streator Church

The Living Church News Bureau
Chicago, July 9, 1927

THE REV. FRANCIS C. STIFLER, PASTOR of the Wilmette Baptist Church, has an excellent article in the last edition of the Chicago *Sunday Tribune* on Religion in the Suburbs: Its Dangers and Advantages.

"Church people," writes Dr. Stifler, "are home-loving. Hence their exodus from our large cities to the suburbs. The suburban rush constitutes the most significant movement in present-day American Church life. Suburban churches in all denominations have assumed an importance hitherto unrecognized." The dangers and losses incident to the transition from the city to the suburb are clearly set forth by the writer. Every suburban pastor is meeting and marking them. For example, the newcomer to the suburbs has undertaken extensive responsibilities in his house and home. "In many cases," the writer continues, "he has borne more than his share in supporting the life of a struggling city church that has been retreating in the face of adverse conditions. Hence, he has made up his mind to take a vacation from Church activity. His soul suffers in the process of transplanting just as the tree suffers. This presents one of the most serious problems of present-day organized Christianity, the loosening of spiritual functions and an indisposition to continue the habits of service which had characterized the life of the individual in the earlier city church connection."

The second great danger in the suburban trend is found in the weakening of the city churches from which the migration proceeds. Many of the old steady families, the supporters of the Church, have gone. The neighborhood has changed, generally for the worse. As pointed out, there is no money, there are no workers, "community houses are all too often converted into garages or storage houses, or destroyed to permit the erection of buildings devoted to less worthwhile objects."

The Churches fortunately are recognizing the seriousness of the problem. They have come to see that the home base is seriously threatened. "If the suburban churches are to become the great fighting centers of the Church army," Dr. Stifler continues, "they must be studied and strengthened. Accordingly one denomination in Chicago has set aside more than a million dollars for this specific type of work, another has just raised \$750,000; and a third is launching a campaign to raise \$500,000. And what is being done in Chicago is typical of every great metropolitan center across the land."

THE SUBURBAN CHURCHES

The strength of the suburban churches and their growing importance is, of course, seen in our own body. However, not all our city churches have lapsed or are slipping in numbers or wealth. Of the "big ten" of the diocese, half are city parishes. Some of these have "come back" and were never stronger. Three of these strong parishes are on the north side, St. James', St. Chrysostom's, and the Atonement. Two are on the south side,

St. Paul's, Kenwood, and the Church of the Redeemer, Hyde Park. All these parishes have suffered from the suburban exodus, but all are still strategically situated and have still a promising field. Five of the "big ten" are suburban, and the leading parish of the diocese is one of these, St. Luke's, Evanston.

The number of our suburban parishes is increasing. In the metropolitan area of Chicago there are today nearly 5,000,000 people. The small village of yesterday has become or is becoming one of many suburbs of today. The Church seems to fit particularly well into suburban life. Our largest growth seems to be there. Like other bodies, it would seem that we must make extensive plans to strengthen these supporting centers of our Church life. For the first two years the average suburbanite is not much financial help to the suburban church, because of the expense of building a home, and because he has not fully broken away from the city church to which he was attached.

First in the list of advantages or assets of the suburban churches is its membership of home-loving folk, who make the best supporters of the Church. "In the social setup of the typical American suburb, the children demand Church associations. Surveys have revealed almost uniformly that in our suburban areas fully twice as many homes are identified with the local churches as in even the better residence sections within the city limits."

A second asset is the relative permanence in residence among suburban people. What is true of the people is true too of the ministers.

The third asset is relative resourcefulness. The ablest Christian workers are found in a large proportion in the suburbs. The character and tone of the suburb is morally high. There were practically no saloons, even before prohibition days. The dance hall and pool room menace is not serious. In many suburbs the movies are closed on Sunday. In many they are regulated by the village authorities. There is a healthy coöperation between the local clubs, organizations, etc., and the churches.

This spring Dr. Stifler and his congregations sent out a questionnaire to the 180 members of the Chamber of Commerce of Wilmette. One question was asked, "What do you believe would result from a closing of all the churches in our town?" Almost uniformly the answer came back, "It would bring us into chaos."

E. G. WINANS NEW PRESIDENT OF BROTHERHOOD

The local assembly of the Brotherhood of St. Andrew sustained a great loss when Leslie H. Allen resigned as president because of his removal to New York City. A good successor has been elected in Elmer G. Winans. He is president of St. Paul's chapter, Kenwood, and has been active in Chicago brotherhood work for many years. He is also greatly interested in Boy Scout work.

PROGRESS AT ST. ANN'S, CHICAGO

The mission of St. Ann's, Chicago, on the northwest side has made distinct progress recently under the leadership of the priest-in-charge, the Rev. W. P. Crossman. The exterior of the church is being

painted and repaired. An oil heating plant is to be installed, with other improvements to cost \$1,200. The Easter offering amounted to \$710, the largest in the history of the church. The Easter communions totalled 195, with a registered number of 160 communicants. On the occasion of Fr. Crossman's first anniversary as priest-in-charge, the congregation presented him with a gold watch.

RUSSIANS USE STREATOR CHURCH

On recent occasions some of our city congregations, like Christ Church, Woodlawn, and St. Paul's, Kenwood, have given their churches for the holding of services by the local Eastern Orthodox congregation. A similar case of cooperation has recently taken place in Streator, Ill., when the congregation of Christ Church, the Rev. N. B. Quigg, rector, gave their church over to the use of the Rev. Fr. Petreskey and his people. Fr. Petreskey is the priest of the Russian Orthodox Church at Joliet.

At one time there was a Russian church at Streator, but the congregation was so reduced by removals that a local priest could no longer be maintained. Now the number of Russians is increasing, and many of the children attend Christ Church regularly. With the cooperation of the rector and his people, it is planned to hold further services both in Russian and Greek.

CATHOLIC CLUB'S NEW OFFICERS

The Catholic Club of Chicago at its recent annual meeting at the Church club rooms, elected the following as officers for the coming year: president, Victor D. Cronk, of Emmanuel Church, La Grange; vice-president, Joseph G. Hubbell, of St. Luke's, Evanston; secretary-treasurer, D. D. Doolittle. The executive committee is: the Rev. W. B. Stoskopf, the Rev. F. R. Nitchie, Royal D. Smith, and B. C. Collins.

HERE AND THERE

The Rev. Robert Holmes, rector of Grace Church, Chicago, and Miss Holmes, are in their old home, England, for the summer, and will attend the 1300th anniversary of York Cathedral.

The Rev. J. H. Edwards and the Rev. J. S. Cole are in Europe for the summer. The Rev. N. E. Annable, priest-in-charge of Holy Trinity Church, Chicago, will be married on July 12th at St. Peter's Church, St. Paul, Minn., to Miss Madeline Ellen Cox of St. Paul, Bishop McElwain officiating.

La Verne Dunbar, formerly a member of the Church of Our Saviour, Chicago, has been accepted by the Bishop of New York as a postulant for Holy Orders. Mr. Dunbar will enter Holy Cross Monastery, West Park, N. Y., in September, where he will begin his postulancy for the religious life, and also take up his studies for the priesthood.

H. B. GWYN.

WESTERN NORTH CAROLINA COUNCIL MEETING

ASHEVILLE, N. C.—The first meeting of the executive council of Western North Carolina, elected at the diocesan convention in May, was held at Trinity parish house, Asheville, June 29th, the Bishop of the diocese presiding.

After the several departments were organized, a meeting of the chairmen was held. In this meeting the need of a survey of the diocese was urged with a view to the advisability of strengthening or abandoning certain work in the diocese, or making it self-supporting.

REVIVAL OF PENNSYLVANIA PARISH

TUNKHANNOCK, PA.—The last week of June, St. Peter's congregation, Tunkhannock, celebrated the fifty-fifth anniversary of the founding of the Church in that place. Once it was a prosperous congregation, but of late years had dwindled down to almost nothing. The Bishop asked the Rev. E. S. Neikirk, editor of the *Bethlehem Churchman*, to take this mission under his care and new life has come to it.

On Sunday afternoon a fellowship service was held when the other pastors of the town came with some of their people to congratulate St. Peter's little band upon their revival. On Wednesday there was an open-air service. The choir from St. James' Church, Pittston, came more than twenty miles to sing. The week cheered the people and it looks as though the mission had ceased to die and had begun to live.

CONFERENCE OF FOND DU LAC YOUNG PEOPLE

NEPCO LAKE, WIS.—The Young People's Association of the diocese of Fond du Lac held a camp conference at Nepco Lake, near Wisconsin Rapids, on July 1st, 2d, and 3d. This meeting marked the passing of the first year of organization for the young people of the diocese and was indicative of the excellent growth and fine reception that the movement has had in Fond du Lac during the past year.

The camp was held under the direction of the Rev. J. M. Johnson of Wisconsin Rapids, the Ven. William C. Way of Wausau, and A. J. Dubois, Jr., of Neenah. The first conference was held Friday night by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. After the corporate Communion on Saturday, the rest of the morning was turned over to conferences which were led by James Rex, Jr., of Oak Park, Ill., representing the provincial Young People's Association, and A. J. Dubois, Jr., secretary-treasurer of the diocesan association.

The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, celebrated the corporate Communion on Sunday morning, assisted by the Rev. C. A. Aveihle of Green Bay, after which the closing business session of the conference was held, and the following officers elected: A. J. Dubois, Jr., Neenah, president; Walter Gilberg, Wausau, vice-president; Henrietta Hall, Menasha, secretary-treasurer.

The election was followed by a choral Eucharist at which the Very Rev. E. W. Averill, Dean of St. Paul's Cathedral, was the celebrant. Bishop Weller preached.

FIRST SUMMER SCHOOL OF IDAHO

LAKE COEUR D'ALENE, IDAHO—The first summer school of the missionary district of Idaho was held at McDonald's Point, Lake Coeur d'Alene, from June 16th to 26th. Last year the conference was held jointly with Spokane, but it was felt advisable to hold separate conferences this year. There were about seventy-five registrations, young people constituting a considerable majority. Those from outside the district who gave lectures were the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of Montana, Miss Tillotson, who represented the Woman's Auxiliary, and Dean Thomson of the University of Idaho. The other courses were taken by the clergy of the district.

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FUTURE OF CHRISTIAN EDUCATION IN CHINA

NEW YORK—The present head of the department of education of the Nationalist government in Hankow is reported to have made the following statements to a Christian educator who was seeking information in regard to the future of Christian education in China:

In principle there is no place for Christian education and education conducted by or supported by foreigners in the forthcoming Nationalist China's educational system, although this principle cannot be put into practice as yet. He would exclude any institution financed by foreigners, but he is willing to acknowledge that there is a place for Christian schools pending the time when government education really takes possession of the field.

The minister for education will not make another code for the regulation of the educational system as a whole until he has had time to go into the matter more thoroughly. There is little money for education, and even the date when the ministry of education can be organized is rather remote.

The minister of education is concerned chiefly with propaganda and the programs of the revolution, and there is little prospect of having anything definite from the ministry of education for some months at least. The minister is not primarily an educationalist, but received his training as an engineer. He is also said to be on the extreme side of the more radical wing of the Kuomintang.

ST. JOHN'S ACADEMY EXPANDS

(Picture on page 369)

DELAFIELD, WIS.—The summer tutoring school program of St. John's Military Academy, Delafield, has been expanded, and a combination of summer school and camp life interestingly developed this year.

A natural woods on Lake Nagawicka has been added to the school property for the camp site. Professors and their families as well as the students occupy tents and live at the camp, although classes are held in the regular class rooms at the school, and meals served at the school dining room. The usual church services are held in the Victory Memorial Chapel which was recently erected by the school and dedicated this spring.

CHURCH WORKERS' CONFERENCE, CLOUDCROFT, N. M.

CLOUDCROFT, N. M.—At a meeting held at the close of the conference for Church workers at Cloudcroft, it was decided to make the conference an annual event. It was inaugurated more or less as an experiment, but proved to be of great benefit to all, and the imperative need of an annual gathering of this kind, especially to serve those closely related missionary districts of North Texas, Arizona, and New Mexico and Southwest Texas, was keenly felt.

The conference opened on June 15th and closed June 22d. The mornings were given over to classes, the afternoons and evenings being free. A particularly helpful and interesting feature was a course on Religious Pedagogy, presented by Mrs. Eunice Payne, principal of the Alta Vista School, El Paso. The Rev. Paul S. Kramer, of St. Alban's Church, El Paso, gave a course of lectures on the History and Contents of the Book of Common Prayer. The Rev. F. B. Eteson, of Plainview, Tex., led a helpful conference on Rural Work. The

Very Rev. H. R. A. O'Malley presented the Church's Program. Bishop Howden had daily conferences with the clergy on Preaching and the Pastoral Office. On one of the evenings Walter Davis, organist and choir director of St. Clement's Church, El Paso, spoke on Church Music.

The devotional side of the conference was in charge of the Rev. B. T. Kemerer, rector of St. Clement's Church, El Paso, and his daily meditations were most helpful and inspiring.

While the attendance was not large, still it was felt that a real start has been made for the organization of an annual conference which will be of increasing value to the districts concerned.

CONFERENCE FOR CHURCH WORKERS, RACINE, WIS.

RACINE, WIS.—The ninth annual conference for Church workers held at Racine College, Racine, closed on Friday noon, July 8th, after a ten-day session.

The Very Rev. Robert S. Chalmers, of Dallas, Tex., conducted the evening services in the chapel. He also conducted a very successful class each day in religious education. The Rev. H. L. Bowen, rector of St. Peter's Church, Chicago, gave a splendid series of noonday lectures. Peter C. Lutkin, Mus.D., dean of music at the Northwestern University, was in charge of the music of the conference.

Several other excellent courses were offered. Among them was a course in pageantry under the direction of the Rev. Irving St. John Tucker of Chicago. A pageant was presented on the last night of the conference by members of the class.

On Sunday morning the conference service was held at St. Luke's Church, with Dean Hutchinson of Milwaukee as the preacher. The Rev. Dr. Frank Gavin of New York City, the Rev. Alfred Newbery of Chicago, and the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, were other guest speakers at the sessions.

PRIZE DAY AT ST. MARK'S SCHOOL, SOUTHBORO, MASS.

SOUTHBORO, MASS.—The sixty-second annual prize day of St. Mark's School, Southboro, began Friday morning, June 24th, with a service in the school chapel, followed by speeches and the distribution of prizes in the gymnasium.

In his thirty-third prize day address, the headmaster, the Rev. Dr. William Greenough Thayer, began by expressing regret at the absence of Bishop Lawrence, president of the board of trustees, and gratification that Bishop Lawrence's relinquishing of his official duties as Bishop of the diocese would not involve his giving up the presidency of the trustees. This office he holds, not ex-officio, but by election.

The headmaster gave a brief report of the past year. He spoke of the building of the new recreation wing, which has added materially to the school's equipment. During the coming summer, the school is planning to build a small addition for the accommodation of boys now in one of the cottages, so that hereafter all boys will be housed under the school roof.

At the conclusion of his address, Dr. Thayer introduced the Rev. Richard T. Henshaw, rector of Christ Church, Rye, N. Y., as the speaker of the day.

The awarding of prizes then took place. Diplomas were awarded to thirty-eight members, after which the valedictory was given by Thomas T. Hare, Jr., of Radnor, Pa. Bishop Babcock then pronounced the benediction.

"Palmer's book is a wonderful contribution to the subject," says Bishop Darst.

The Ministry of Laymen—A Plea For Lay Evangelism

By Leon C. Palmer

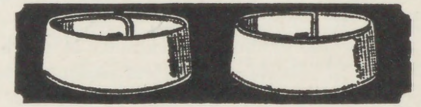
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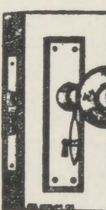
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**CORNERSTONE AT
CAPE MOUNT, LIBERIA**

CAPE MOUNT, LIBERIA—On the afternoon of the feast of the Ascension, the cornerstone for the new House of Bethany, Cape Mount, Liberia, was laid. Miss M. S. Ridgely, principal and veteran missionary in Liberia, has been working for this for some time, for the present quarters are quite inadequate for the housing and schooling of the sixty girls.

The Rev. W. J. Reed, superintendent of the Vai-Gola-Dey sub-district, conducted the ceremonies. It is hoped that the new building will be ready for occupancy by Christmas.

DULUTH CLERGY CONFERENCE

CASS LAKE, MINN.—The clergy of the diocese of Duluth met for a conference at Cass Lake from June 20th to 25th. Various phases of the clergyman's work in relation to his parish, his diocese, and the general Church were discussed, under the leadership of the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth. It was decided to hold a Witness Week throughout the diocese from October 30th to November 6th. This is to be a preaching mission on the one note, Personal Witness. A circulating library for the clergy was organized, each clergyman to receive two books a month.

These annual conferences, in a place of rare beauty, have done more than any other one thing to promote a fine understanding and good will among the clergy of Duluth.

**BISHOP DARST AT
BLUE RIDGE CONFERENCE**

BLUE RIDGE, N. C.—In his opening address at the Southern Conference on Lay Evangelism, meeting at Blue Ridge, June 30th to July 4th, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, stated that there were 68,000,000 people in this country without Church affiliation, and that the 48,000,000 belonging to the Churches were, with the exception of some saints, marking time and failing to save the world. He gave it as his opinion that the world had never before been on the brink of such catastrophe and terrible war as now threatens it.

Dr. Charles L. Goodell, of New York, spoke on Friday afternoon, July 1st. The Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi, was chaplain of the conference.

**MISSION STARTED AT
JEWELL RIDGE, VA.**

JEWELL RIDGE, VA.—On Sunday evening, June 19th, the first Church service was held at the mission just established at Jewell Ridge by the Rev. Herbert H. Young, dean of associate missions. There was a splendid congregation and a fine response. In the service Dean Young used the little booklet prepared by Bishop Jett, *Our Book of Worship, or Helps to the Use of the Book of Common Prayer, and Explanations*. This is a simplified service book for use in congregations which have not become accustomed to following the service in the Prayer Book, and has been found to be of the greatest value in the associate missions field and elsewhere in the diocese.

The Jewell Ridge Coal Corporation is coöperating in every possible way with Dean Young in his effort to bring the Church to this coal mining community of about 1,000 persons, and it seems certain that excellent results will be attained.

**TRIP TO THE FAR INTERIOR
OF LIBERIA**

CAPE MOUNT, LIBERIA—During March and April, Bishop Campbell made a long trip into the hinterland of Liberia. He traveled inland from Cape Mount in company with the Rev. James H. Gorham, O.H.C., prior of the Holy Cross mission. It was a two weeks' trip, much of it through the wild Gola forest. In one place the towns were two days apart, and the party of travelers had to sleep out in the open bush. Just sleeping out might be sport, but when a howling tornado descends on one at midnight, and seed-pods the size of cannon shot begin falling from the trees above, all the high spirits of adventurers crumple and crash.

At Holy Cross mission, the Bishop confirmed fifty, many of whom he had himself baptized while still in charge of the work several years ago. At Pandemai, under the care of the Rev. James Dwalu, a native priest, seventeen were confirmed, and the large native church, built in country style by the people themselves, was formally dedicated.

This is the first time in history that a bishop of the Church has traversed the country of three large and powerful tribes—Golas, Gbandes, and Buzzis. They all expressed themselves as delighted that even at this late date he should pay them a visit, and urged him to make his permanent abode with them.

EVENTS IN CHINA

NEW YORK—Bishop Roots, writing on May 25th to the Department of Missions, says:

"We had rather a bad scare on May 23d, for a regiment of the 2d Army 4th Division and a small detachment of the same division of the same army occupied both St. Hilda's School and the Boone compound that afternoon and night. I am very glad to say, however, that the ministry for foreign affairs took up the matter at once with the effect that when I went over to see these places this morning, I found them entirely clear of all the soldiers, and the damage which had been done was negligible. I feared it would be the looting of the whole property, but so far we are spared that calamity.

"I am somewhat anxious about the women's hospital, where we have some thirty women nurses or student nurses and about sixty women patients. We shall try to reduce the number of women on that side of the hospital as easily and inconspicuously as possible. And I think we can

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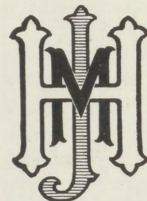
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do it more easily because the men's hospital has had to be reopened to meet the emergency. We have taken in ninety-five wounded officers already. I am glad to say that thus far all the officers have been very friendly and helpful in their relation to us and the hospital, and are backing up our effort not only to keep going but to maintain discipline, which is a still more difficult matter."

FIRST ANNIVERSARY OF MASSACHUSETTS CHURCH

HAMILTON AND WENHAM, MASS.—Bishop Babcock officiated at the first anniversary service of the laying of the cornerstone of Christ Church, Hamilton and Wenham, Mass., on July 11th. In the afternoon of that day, Wallace Goodrich, of the New England Conservatory of Music, gave an organ recital, and Mrs. Bayard Warren, a sister of Mrs. Bayard Tuckerman, Jr., who gave the ground for the church, sang.

The church has much sentiment incorporated in its structure, for the walls of field stone were contributed from the old fence boundaries of parishioners who wished to build something of their own into it.

RESTORE CHURCH AT WEST LEBANON, PA.

WEST LEBANON, PA.—Trinity Sunday saw the formal reopening of Trinity Church, West Lebanon, the Rev. R. F. Philbrook, rector. This was once one of the prosperous missions of the diocese, but in late years had practically died out. Vandals had destroyed the windows, defaced the walls, despoiled the furniture, and otherwise wrecked the place.

The vestry of the parish church has recently replaced the windows and put in a new furnace. The people of the vicinity repaired the roof, painted it inside and out, put down new carpets, and bought a beautiful set of altar hangings. Too much praise cannot be given the rector and the people for the self-sacrificing work they have done to restore the chapel.

HOWE SCHOOL COMMENCEMENT

HOWE, IND.—Howe School commencement exercises from June 4th to 6th marked the closing of the most prosperous year in the history of the school. A brief review of the year, given at commencement time by the Rev. Charles H. Young, S.T.D., mentioned the increasing number of students and the hearty welcome which Howe students have received wherever they have gone to colleges. Dr. Young also mentioned the new movement toward the junior high school, but did not go into details.

The baccalaureate sermon was delivered on Sunday, June 5th, by Bishop Gray, preceded by a celebration of the Holy Communion at 7:30 A.M. and a second celebration at 7:45 A.M., which was a corporate Communion for alumni and seniors.

The address at the graduation exercises was given by the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, on Monday, June 6th. Because of the large number of students and the unusual number of guests the commencement exercises were held in the gymnasium instead of Blake Hall. Following Bishop Johnson's address was the presentation of the graduating class to the Bishop, and the presentation of awards and prizes.

At Vespers, held in St. James' Chapel, Bibles were presented to the graduating class.

COMMITTEE REPORT ON EVANGELISM CONFERENCE

BLUE RIDGE, N. C.—At the close of the Southern Conference on Lay Evangelism, held at Blue Ridge from June 30th to July 4th, the committee on recommendations sent out a report expressing their appreciation of the impetus to the spirit of evangelism given by the Bishops' Crusade. They are certain that the most potentially valuable result of the Crusade will be the mobilization of the laity for personal evangelism, and that the evangelism of youth presents a particularly strategic opportunity.

It is urged that in each parish, where in the judgment of the rector it is feasible, there be organized regular or Crusade Chapters of the Brotherhood of St. Andrew and of the Daughters of the King, or some equivalent organization.

CLOSE OF VIRGINIA SUMMER SCHOOL

SWEET BRIAR, VA.—The twelfth annual session of the Virginia summer school of religious education, which has just come to its close, was declared by all present to be one of the best conducted in the history of the school. All who had known the late Rev. Dr. J. Francis Ribble, who had given so much of the last years of his life to the upbuilding of the school, noted with sorrow his absence this year. At the opening exercises on June 20th, tribute was paid to the memory of Dr. Ribble and his work there, and a brief commemorative service was held. The series of mass meetings running every night through the two weeks were splendid. The morning chapel services with addresses by Bishop Strider were a feature of the school and made a deep impression on all present.

CASS LAKE, MINN., SUMMER SCHOOL

CASS LAKE, MINN.—The second annual summer school for Church workers was held at Cass Lake, from June 25th to July 1st, with a good attendance of clergy and laity.

In addition to a series of addresses on The Fundamentals of Religion, by Bishop Bennett, there were courses on the Bible, the Prayer Book, Young People's Work, Teachers and Teaching, and Religion in the Home. Each day began with a celebration of the Holy Communion at 7 o'clock; classes were from 9 to 1. The afternoon was devoted to recreation, except for occasional conferences; in the evening there were impromptu and often clever programs of entertainment; and the day ended with a short service of prayer around a bonfire on the beach.

CHURCHES CO-OPERATE IN SUMMER RELIGION SCHOOL

MADISON, WIS.—Jewish, Anglican, and Methodist campus groups at the University of Wisconsin are jointly sponsoring a school of religion during the university summer session, June 27th to August 6th, for the sixth consecutive year.

The dean of the summer school of religion is the Rev. Dr. Frank Gavin, professor of ecclesiastical history at the General Theological Seminary. Assisting him are John Herbert Farley, professor of philosophy and Christian ethics, Lawrence College, Appleton; Dr. A. L. Sachar, instructor of modern European history, University of Illinois; and Frank W. Hall, attorney, Madison.



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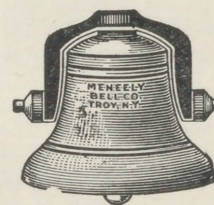
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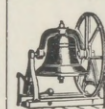
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RENAME CAMP OF NEW YORK MISSION SOCIETY

MILFORD, CONN.—A new name has been chosen for Camp Bleecker, fresh-air center for boys, maintained by the New York Episcopal City Mission Society at Milford, Conn., according to the June issue of the *Mission News*.

Camp Wepawaug is the name selected by the board of managers for this camp where it is located on the Schermerhorn estate about one hundred yards back from the main dormitory for women and children, the chapel, and special cottages.

Camp Wepawaug means in the language of the Indians, Where the Narrows Open Out. The name belonged to that division of the Causgusset Indian tribe, which inhabited the territory along the Housatonic River in Connecticut, and roamed over the country where Schermerhorn House and the boys' camp now stand.

In an announcement from the Rev. T. W. B. Magnan, new director of the boys' program for the society, he says: "The society has chosen Edwin Doe, for three years a director of a Brooklyn boy scout camp, as director for Camp Wepawaug. He is to be ably assisted by a staff competent to give the boys of our camp a well-rounded outdoor time."

According to the *Mission News*, approximately three hundred boys were sent to the camp last year and more than nine hundred mothers and children went to Sarah Schermerhorn House at Milford, and to Rethmore Home at Tenafly, N. J.

Increased accommodations provide room this year for 1,545 who are waiting to go. Fifteen dollars sends one child or mother for two weeks, and \$22.50 sends a mother and baby. About \$23,145 is needed.

PREPARE FOR SYNOD OF THIRD PROVINCE

ROANOKE, VA.—At the recent session of the diocesan council of Southwestern Virginia, the clergy and vestries of the Roanoke churches were constituted a committee and charged with the duty of making suitable preparations for the entertainment of the tenth synod of the province of Washington, which will assemble in St. John's Church, Roanoke, on Tuesday, October 18th.

June 28th this committee met and perfected an organization with the following officers: the Rt. Rev. Robert C. Jett, D.D., Bishop, general chairman ex-officio; the Rev. Alfred R. Berkeley, rector of St. John's, chairman; C. Edwin Michael, senior warden of Christ Church, vice-chairman; Thomas A. Scott, general secretary.

An executive committee was formed, composed of the clergy and wardens of the three Roanoke churches. This will meet in the near future and consider initial steps looking to the proper entertainment of the members of the synod.

CONFERENCE AT ADELYNROOD, MASS.

ADELYNROOD, MASS.—The Society of the Companions of the Holy Cross, Adelynrood, are conducting a conference on the Kingdom of Christ, which began on Friday, July 15th, and will end Monday, July 18th.

Addresses will be given by the Rev. Robert Kreitler, of Scranton, Pa., the Rev. Dr. R. W. Patton, of New York City, Deaconess Baker, and others. A day of devotions will be conducted on Sunday by the Rev. Charles A. Townsend, of Delavan, Wis.

PHILADELPHIA WOMEN'S AID GIVES OUTING

PHILADELPHIA—An outing at Byberry, on the Roosevelt Boulevard, was given to 1,500 shut-ins by the Women's Aid of the West Philadelphia convocation. Games and dancing were enjoyed by some, while others listened to the Firemen's Band, which played all the afternoon. Prizes were awarded to the winners of the various games. Refreshments, consisting of salads, sandwiches, ice cream, cakes, and candy, were served.

The officers of the convocation are Mrs. R. C. Loving, chairman; Miss M. B. McCall, secretary, and Mrs. John Doyle, treasurer. The organization engages in extensive relief work in this city. Last Christmas it sent out 250 baskets to the poor, and 15,000 shut-in patients were supplied with ice cream during the hot weather last summer.

CAMP FOR YOUNG PEOPLE OF SEVENTH PROVINCE

WINSLOW, ARK.—The annual camp for the young people of the seventh province is being held at the Helen Dunlap School, Winslow. The camp began on July 14th and will continue for two weeks. The school is under the direction of the Rev. Dr. W. S. Simpson-Atmore for the diocese of Arkansas, and undertakes to educate the mountain girls.

LIBERIA LENTEN OFFERING

MONROVIA, LIBERIA—For the first time in the history of the missionary district of Liberia there was held a service for the presentation of the children's Lenten offering. On Whitsunday in Trinity Church, Monrovia, it was announced that \$521 had been raised. Two banners were awarded, first, for the largest offering, to St. George's, Cape Mount; and then for the largest per capita offering, to St. Agnes' Chapel, Bromley.

ST. RAPHAEL'S HOUSE, MONTEREY, TENN.

MONTEREY, TENN.—St. Raphael's House, Monterey, has suffered by a recent fire which totally destroyed the storeroom in which the supply of clothing is kept, and the priest-in-charge, the Rev. A. C. Killeffer, has sent out an appeal for used clothing. The diocesan branch of the Woman's Auxiliary has responded, and already the store is being replenished.

St. Raphael's House stands on a mountain top, over 2,000 feet above the sea level, in the midst of a primitive people who have not kept pace with the advancing civilization of the rest of the world. Here ignorance and fear, coupled with prejudice, have created almost unbelievable conditions, which the Church is doing her utmost to improve. The work at this mission falls into three classes, the evangelistic, the medical, and work among the youth of the mountains.

There are regular Church services and a Church school, which is so large that the children must sit on the floor, as the chairs take up too much space! The hospital, which is housed in a dwelling, is doing a splendid work and has had only three deaths in over nine years. The greatest need is for maternity work, and this need is met by the nurse attached to the mission, visiting in the homes, giving pre-natal care and instruction, and in the care of the children.

The young people's work has already shown good results.

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WILLIAM STONE HAYWARD, PRIEST

SYRACUSE, N. Y.—The Rev. William Stone Hayward, non-parochial priest of the diocese of Central New York, died of heart failure at his home at 225 Lennox Ave., Syracuse, on Monday, June 27th. He was 87 years old.

The late Mr. Hayward was born in Sodus, N. Y. He attended the Berkeley Divinity School and the DeLancey Divinity School, being ordained deacon in 1866 by Bishop Williams, and priest in 1867 by Bishop Coxe. His first work was in Sharon, Pa., under Bishop Herfoot in the newly consecrated diocese of Pittsburgh, and he held his first service as deacon on June 17, 1866, in the old Disciples' Church, lent him for the purpose. He spent almost his entire life in missionary work, starting the Church in many places. After several years of work in Pennsylvania, he spent some ten years in the dioceses of Albany and Central New York. He also held cures in Northern Michigan, Northern Indiana, and in the diocese of Milwaukee.

While in northern New York from 1870-1875, being interested in Indians he often visited the St. Regis Reservation and felt the need of a Bible in their own tongue. With the help of an Indian, he began composing a grammar of the Iroquois language, which he completed during this last winter. He was missionary in charge of the Church among the Onondaga Indians from 1900 to 1910, and while there made a translation of the Communion service and the Order for Visitation of the Sick. Since retiring in 1910, aside from supply work, he spent much time on the completion of his grammar.

Funeral services were conducted at Grace Church, Syracuse, N. Y., on Thursday, June 30th, Bishop Fiske celebrating, assisted by the Rev. Dr. Herbert G. Codding and the Rev. W. L. Bennett. Burial was in Oakwood Cemetery.

He leaves a sister, Mrs. E. L. Lane, a son, the Rev. W. L. Hayward, and three daughters, Martha S., Bertha F., and Mary E. Hayward.

LIONEL AUDIBERT WYE, PRIEST

WEST PALM BEACH, FLA.—The Rev. Lionel Audibert Wye, non-parochial priest of the diocese of South Florida, died at his home in West Palm Beach on Tuesday, June 28th, following an operation for acute appendicitis, performed the preceding Saturday.

The late Mr. Wye was born in Brantford, Canada, in 1871. He graduated from St. Stephen's College in 1894, and from the General Theological Seminary in 1897, being ordained deacon by Bishop Davies in that year and priest by Bishop Barker in 1898. He held cures at St. Paul's Church, Seattle, Wash.; St. Peter's Church, Middleham chapel, Calvert County, Md.; Trinity Church, Washington, D. C.; St. Peter's Church, Fernandina, Fla., and Port Tobacco parish, Charles Co., Maryland.

At West Palm Beach, Mr. Wye found a small congregation with a poor church

building. At the time of his resignation he left a congregation which is among the largest in the south, and a church building which is noted for its beauty. For ten years he served as rector of that parish, resigning in April, 1926, in order that he might carry out a long cherished desire to travel abroad and spend some time in study. He returned to this country the latter part of last year and made his home in West Palm Beach until his death. The present beautiful church of the Holy Trinity was built while he was rector of that parish.

He was buried from Holy Trinity Church, Friday, July 1st. The officiating clergy were the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida; the Rev. William P. S. Lander, rector of Holy Trinity Church, the Rev. Robert T. Phillips, rector of Trinity Church, Miami; and the Rev. Charles R. Palmer, rector of Holy Cross Church, Buena Vista, Miami.

Mr. Wye is survived by his widow, Mrs. Martha Hayward Wye.

RUTH S. ARNOLD

PROVIDENCE, R. I.—Mrs. Ruth S. Arnold died here at the remarkable age of 103 years on June 8th. She had been a devoted communicant of All Saints' Church for more than eighty years, and her recent birthdays had been affectionately remembered by the parish. Her late husband had been a vestryman.

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NEWS IN BRIEF

ARKANSAS—The Young People's Service League of the diocese of Arkansas had its annual camp on Petty Jean Mountain, in the Ozarks, for ten days, beginning June 24th. The camp was established last year and named Camp Winchester in honor of the Bishop of Arkansas.

BETHLEHEM—A window in memory of the late George Ebert Kline was placed in the southeastern transept of St. Luke's Church, Lebanon, by the heirs, and blessed by Bishop Talbot on Whitsunday. It is said to be one of the most magnificent windows in the diocese. Miss Kathline Kline of Rhode Island unveiled the window.—The vestry of Christ Church, Stroudsburg, is building a new rectory as a memorial to the late Rev. LeRoy Eltringham, former rector, who died last February. After it is finished the parish plans to erect a parish house.

IOWA—The Davenport high school graduating class attended the Cathedral on June 12th for their baccalaureate sermon, which was preached by the Very Rev. Marmaduke Hare, D.D., Dean of the Cathedral. This is the fourteenth consecutive year in which the Dean has addressed the graduating class.

MARYLAND—The Girls' Friendly Society of the diocese of Maryland has presented to three of Maryland's rural clergymen scholarships to the summer conference at Chestertown. This is in line with the Church's study of the rural problem during the present season, and is for the purpose of stimulating interest among the clergy in the great opportunity presented by the rural parish.—The Maryland Girls' Friendly Society is maintaining a Holiday House this year at Sewell. It is a camp situated among forest trees on a bluff overlooking the Bush River, and is open from July 2d until after Labor Day.

MINNESOTA—The Rev. Dr. Francis L. Palmer, after spending four months with Mrs. Palmer in Bermuda and Barbados, has returned to Seabury Divinity School, Faribault, greatly improved in health.

NEW YORK—In the new memorial chapel at Pawling School, Pawling, there is to be placed a large four-light chancel window depicting scenes from the Sermon on the Mount. Those who have seen the sketches of the window report it to be wonderfully conceived in design, refined in treatment, and gorgeous in color.—During July, the Rev. Henry P. Veazie of Brockport, N. Y., formerly of the New York Cathedral staff, will act as precursor and be in residence at the Cathedral with charge of the services.

SOUTHWESTERN VIRGINIA—DeS. P. Moore, a student of the Virginia Seminary, is assisting Dean Young in the associate missions field this summer. Mr. Moore is a resident of Winston-Salem, N. C. He is bringing his family to be with him at Dante, Va., which will be his headquarters during this summer engagement.—On the last Sunday in June the Rev. Devall L. Gwathmey celebrated his sixth anniversary as rector of St. John's Church, Wytheville, and Wythe parish. The preacher in the evening was a former rector, the Rev. Mercer P. Logan, D.D., now warden of DuBose Memorial Church Training School at Monteagle, Tenn.

TENNESSEE—On St. Peter's Day a home-coming service was held at St. Peter's Church, Nashville, with a congregation representing every parish in the city, practically all of whom at some time had been connected with the parish. The Rev. P. A. Pugh, dean of the convocation, and temporarily in charge, made an address on the life of St. Peter, and gave a brief historical sketch of the parish. The Rev. Lyle G. Kilvington is serving as deacon-in-charge for the summer months.—Whitsunday was the twenty-fifth anniversary of Holy Trinity parish. In commemoration of the event, a home-coming week was planned by the rector, the Rev. M. L. Tate, which included special services. The offerings were used to start a rectory fund, so that the rector may have in the near future a home adjacent to the present church building.

TEXAS—The senior choir of St. Mark's Church, Beaumont, recently made a thirty-mile visit to the mission in Sour Lake, for a Sunday night choral service. The members of the mission and people in the community have asked them to repeat the visit in the near future.—A memorial chapel has been presented to the diocese of Texas by Mrs. E. L. Neville, of Christ Church parish, Houston, in memory of her brother, Edward Palmer. Work began July 15th, and it is hoped to have the chapel ready for dedication before Christmas. It is to have unusual architectural charm, and will cost \$60,000.

AMONG THE MAGAZINES

REALITY IN PREACHING is a subject of which the editor of the *American Church Monthly* writes in the June number. He bases his remarks largely on the excellent little book by M. Raoul Plus called *Prédication Réelle et Irréelle*. Father Hughson reprints an address given at the Church of the Transfiguration, New York City, under the auspices of the Catholic Congress. It is entitled, Was the Reformation a Liberal Movement? The answer is of course in the negative, but Father Hughson fortifies his argument by numerous apt citations from Dr. Preserved Smith, Lord Acton, and others.

Under Tendencies in Church Music, Dr. Stetson of Trinity Church, New York City, says: "I have always wanted to try two things: first, to return to a gallery choir, where singers are unseen and unobtrusive, in conjunction with a fine and well ordered service at the altar, so that there should be nothing to distract the eye or the mind between the congregation and the sanctuary. The other experiment would be that of an adult male choir singing plainsong, perhaps modernized, and giving a solid foundation for rousing congregational singing of hymns."

Mr. C. H. Palmer of the *English Church Times* writes on The New English Prayer Book. Mr. Arthur Cleveland Clarke writes a reasonable and conciliatory article entitled How Shall We Deal With Apollos? By Apollos he means the modern Protestant who is earnest and endowed with the spirit but needs to learn "the way of God more perfectly." Dr. Percy T. Fenn writes on the rather hackneyed theme Is the Episcopal Church Catholic? He seems to think the answer depends largely on the bishops. The concluding article is by the Rev. J. C. McKim of Japan on Holy Scripture and Divorce a Vinculo.

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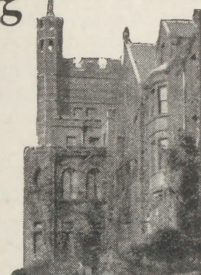
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