

HOBART COLLEGE
LIBRARY
GENEVA, NEW YORK

Price 10 Cents

The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, JULY 23, 1927

No. 12

The Editor in England

FREDERIC C. MOREHOUSE

My Reasons for Joining the Church of England

J. W. POYNTER

The Marriage Canon 1868—1925

REV. WALKER GWYNNE, D.D.

Payment of Principal and Interest Guaranteed

Security: Participation certificates in obligations secured by first mortgages on improved real estate, guaranteed by the issuing company.

Mortgages: Not exceeding 60% of a conservative valuation of the mortgaged property. The mortgages are practically all on dwellings occupied by owners.

Guaranty: Payment of principal and interest guaranteed by endorsement on each certificate by

NATIONAL SURETY COMPANY

the largest surety company in the world, with total resources of over \$35,000,000.

Maturity—2 to 10 years.

Price 100 and interest, yielding 5½%.

Write for Circular L. C.

Peabody, Houghteling & Co.

Established 1865

10 South La Salle Street
Chicago

New York - Detroit - St. Louis - Milwaukee

For Fall Publication

THE HOLY EUCHARIST

Official Report of the 1927 Anglo-Catholic Congress

We are the American publishers of this momentous book, which will contain the various addresses given this month in London at the Anglo-Catholic Congress and dealing with the important subject of THE HOLY EUCHARIST. Containing as it does papers by such English leaders in Church life as Fr. P. N. WAGGETT, Canon DARWELL STONE, Miss EVELYN UNDERHILL, Drs. E. G. SELWYN and A. E. J. RAWLINSON, and other well-known scholars, this volume bids fair to become

The Greatest Religious Book of the Year

The Holy Eucharist is scheduled for publication in October, but as the demand will be great we are soliciting advance orders now, to be filled on the publication date in the order received.

Price, \$2.00

Postage about 20 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

Milwaukee, Wis.

42,000 IN CIRCULATION

THE EPISCOPAL CHURCH ITS MESSAGE FOR MEN OF TODAY

By GEORGE PARKIN ATWATER, D.D.

Rector of Grace Church, Brooklyn, N.Y.

A valuable book for the Churchman; for those "seeking the Church," and for those whom the Church is seeking.

This book interprets the Church and its services, answers the usual objections, attracts the casual attendant, and instructs the inquirer.

BISHOP WILLIAM CABELL BROWN writes: "This book is the very best that has been issued for a long time. It is being widely used by Clergy of this Diocese in their approach to men."

BISHOP WINCHESTER writes: "I am convinced that it is a splendid message for this time of unrest in the religious thought of our country. I should be glad to have every one in my Diocese read it."

REV. E. C. PROSSER writes: "I secured twenty copies and distributed them among the men of the parish. The result was an increase of men in two following Confirmation classes."

HON. F. W. DALLINGER, Member of Congress: "A very timely book, and one which ought to be of great service in explaining to the man on the street the real character of the old historic Church of the English-speaking race."

Bound in cloth\$1.00

Bound in paper60

Postage extra, about 10 cents.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave. Milwaukee, Wis.

THE LIVING CHURCH

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.
Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service Editor, CLINTON ROGERS WOODRUFF.
Circulation Manager, LINDEN H. MOREHOUSE.
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

DEATH NOTICES (without obituary), free. MEMORIALS, RESOLUTIONS, AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. 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. These should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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.

Special rates on both in quantities to Church schools or others. THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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

The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, JULY 23, 1927

No. 12

EDITORIALS & COMMENTS

The Editor in England

Tells of the Opening of the Catholic Congress and of the York Anniversary

London, July 5, 1927.

IT IS nearly twenty years since last I have seen England. A great deal has happened within those years. It is trite to say that we live in a new world; it is less new than we had hoped it would be. Very many small changes are apparent in England even to the superficial observer. We find women ensconced in many places where previously we found men; *e.g.*, at most of the hotel desks. We know why, without asking. We discover from papers and books what is the current feeling toward Americans, but as to individuals I have seen nothing but cordiality, and Englishmen are good enough to keep their feelings to themselves. Just now the extraordinary deadlock at Geneva has probably complicated matters again, but Americans can simply wonder how they can be expected to consent to a position of inferiority on the seas, and wonder, too, how we could so drift apart that England could wish us to. The tragedy, the awful tragedy, is that we *have* drifted away from all our associates in war, and that no man arises great enough to show us the way out of a condition which most of us sincerely regret and of which some of us are thoroughly ashamed.

The same wild craving for amusement that overcomes us at home is apparent here as well. The papers carry large advertisements of Sunday dances at the hotels; 'twas not ever thus. Yet there are still valiant champions of the old order. Last Sunday I had attended the morning service at St. Mary's, in Cambridge—an old-time ultra-Protestant parish of which, curiously enough, Father Waggett has lately assumed charge, though he was away, to my disappointment, on that Sunday. As I strolled back to my hotel, I had peeped into the entrancingly beautiful quad of King's College through the open gateway, and was looking longingly at the outside walls of the world-renowned chapel. A doughty guardian of the proprieties asked, somewhat gruffly, what I wanted. Was the chapel open? I inquired. "*Not on Sundays, Sir!*" was his emphatic reply. And I turned away, reflecting rather sadly on the difficulties in observing the Lord's day where the Church no longer offers the Lord's service as its chief event, and the hotels are ready to provide a substitute. Of course, in partial justification, it must

be remembered that this was a Sunday in the university vacation.

Which reminds me. On that same Sunday morning, at the most important hotel in the great university center, I had asked the chief young woman at the desk where I would find an Anglo-Catholic service. She looked at me in absolute blankness. I hastened to add, "Church of England." She brightened up. Yes, there was a Church of England church almost opposite. But was it one with a Catholic service? I persisted. Absolute blankness again until, from somewhere in her subconscious mind, an idea, perhaps of long years past, came to its own, and she ventured, "Oh, do you mean high Church?" I granted that that might be it. She lapsed into careful thought. No, she replied, after obviously conscientious speculation; she never had heard of any high Church services in Cambridge.

And I reflected upon that magnificent "breadth" for which Cambridge is so justly famous. Would it be human to expect that Cambridge breadth could be inclusive of an *Oxford* movement?

BUT I have no intention of using editorial space for ordinary travelers' experiences along the beaten track which is trodden annually by such vast numbers of Americans. My summer diversions are to have such "high spots" as the Anglo-Catholic Congress in London and, later, the World Conference at Lausanne. Without seeking to monopolize the editorial pages, which are in excellent hands during my absence, I shall attempt, from time to time, to comment on some of these great events, not seeking to duplicate the reports of these which our regular correspondents will give.

The Catholic Congress opened splendidly last night at the vast Albert Hall. It was announced that nearly twenty thousand memberships had been taken out. By a coincidence the Church Assembly opened on the same day at the Church House to pass finally on the matter of Prayer Book revision. If it is unfortunate that the two came together, the blame must rest with the Church Assembly, for the date for the Catholic Congress was announced long before the date for the former. But every care is being taken to prevent the

Catholic Congress from seeming to be a "demonstration" calculated to influence action in the former. This care is so meticulous as, in my judgment, to be carried too far, for in its interest there is no great concentrated service at the beginning or at the end of the congress, but only the Albert Hall sessions and the daily and Sunday Eucharists distributed among great numbers of churches. Neither is there any outdoor procession. Feeling with respect to the alternative Prayer Book is running high, and is very deep, though Catholics themselves are divided. Personally I hope that the new book will be accepted in spite of grave blemishes.

Throughout the week of the Catholic Congress there is but one subject—the Holy Eucharist. Its every phase is treated by an expert scholar. The net result of it all ought to be very clarifying. The same care that marked the American congresses to avoid criticism, and especially attacks upon other Churchmen, is evident here. Catholic scholars, many of them of world-wide fame, are seeking to set forth consistently the whole philosophy of the Sacrament in twentieth century language and with due recognition of twentieth century thought. It will be much easier to follow it all in the printed volume which will contain all the papers than by the spoken words, in spite of the excellent amplifiers that carry the voice to all parts of the Albert Hall. But one must study and think, sentence by sentence, and not merely listen. Attendance at the sessions is stimulating, even thrilling, for the background obtained; but it is no substitute for the careful study that must follow later. There never will be a "last word" on such a subject, but this book will mark an epoch in scholarly Anglican thought up to the present day.

I WAS privileged to participate in some of the services of the 1300th anniversary of York Minster. The series of functions, extending over a week, was magnificent. Daily festal Eucharists and festal Evensongs were accompanied by solemn processions of great magnificence. Splendid copes, wonderful banners, gorgeous scarlet robes of visiting prelates, with the graceful mitre-crowned Archbishop carrying his own pastoral staff at the rear of each procession, presented spectacles that could not have been surpassed in any age of the thirteen centuries since Paulinus founded the see. And how proud "James the deacon," who first taught the music of the Church to rude Saxons of the seventh century, would be to listen to the perfection of Masses and evening services rendered by the choirs that have succeeded today to his own first beginning. I heard the combined choirs of York, Durham, and Ripon Cathedrals at one of these magnificent services.

But there are anxieties in connection with the work of this ancient Minster. I quote from a recent statement of the Dean:

"Magnificent in structural beauty, and rich in historical prestige, York Minster is woefully handicapped on every side by the poverty of her endowments. The statement may come as a surprise to many to whom the majesty of her fabric and the glory of her windows might convey the impression of opulence. But it is a fact that the fabric and the windows require £50,000 spending upon their maintenance and renewal before she can address herself to any improvements or decorations, or even furnishings. And to maintain her services and carry on the rest of her spiritual work, she is almost entirely dependent, now that she has ceased to charge fees to visitors, on free-will offerings and gifts."

So serious has the condition become that, finding that York and England have splendidly given toward needed funds for restoration and for preservation of their trust from ages of the past, I have invited the

Dean to tell to THE LIVING CHURCH FAMILY some of the conditions that confront him, feeling that among them all, some may feel impelled to contribute from our side of the water to their needs. York is doing a magnificent work. And on the Sunday of their anniversary week, by the delicate courtesy of the Dean, the eucharistic sermon was preached by our own Bishop of New York, and the afternoon sermon by Bishop Brent—the latter of whom was described in the announcements as "Bishop of New York West." I understand that Bishop Fiske is similarly understood in England to be "Bishop of New York Central." I hope it entitles him at least to a pass!

I have been much interested in Father Sill's Kent School boys who are making athletic contests here in England. They were defeated at Henley, but they put up a good fight and are worthy of the fine reception they are receiving.

Sincerely,

FREDERIC C. MOREHOUSE.

MEMBERS of THE LIVING CHURCH FAMILY, who have contributed and are still contributing so generously to the Church Fund for Flood Relief, will be greatly interested in reading of some of the special uses to which their funds have been devoted. The following letter from Mr. Flood Relief Warren Kearny, who is distributing the funds and clothing on behalf of THE LIVING CHURCH, and in coöperation with the Bishops of Louisiana, Arkansas, and Mississippi, is self-explanatory. It is addressed to Bishop Winchester of Arkansas:

"Referring to your letter of June 20th, and the report of Mr. Wood of June 28th, I note that the damage at Lake Village is estimated at \$100, including the church and the rectory; at McGhee, the estimated damage is \$250; total, \$350; while the damage at Arkansas City is placed at \$500.

I am enclosing three checks to your favor, for \$100, \$250, and \$500, respectively. May I ask you to secure for me a separate receipt for each of these checks, letting the receipts show specifically that the amount given is to restore Church property damaged by the flood?

I am sure that THE LIVING CHURCH will have a feeling of satisfaction that, through their fund, they have been able to render this relief to the churches in your diocese."

In another letter to the Editor, which we are glad to share with our readers, Mr. Kearny reports as follows:

"You will be interested to learn that from your fund I am giving \$10 a week to a family through the rector of the church at Franklin, La. This family consists of man and wife, twelve children, and an aged mother. I wish you could know how grateful they are for this assistance.

"Another case—the widow of one of our clergy has suffered considerable loss of property, etc. Upon the application of the senior warden of the parish, and with the approval of the Bishop, I am sending this lady \$100.

"Another Church member contracted bronchial pneumonia as a result of exposure during the flood, and out of your fund I have been glad to pay his doctor's bill and provide him with the necessary medicine.

"We hope within the next few weeks to know what demands will be made upon this fund for the restoration of Church property. A tentative report from Bishop Winchester indicates that \$1,000 will be sufficient for Arkansas. Bishop Sessums figures that we will need from \$3,000 to \$4,000, but no reliable estimate has yet been furnished to him or to me. Bishop Bratton is endeavoring to ascertain what the damage has been at Greenville, Yazoo City, and Rolling Fork."

So the good work goes on, and there is yet more to be done. When the distribution is completed and all reports are in, we shall hope to present to our FAMILY a complete account of the ways in which THE LIVING CHURCH RELIEF FUND has been enabled to aid our stricken Churchmen in the Mississippi valley.

DEAN CHALMERS has written very persuasively in favor of family prayer, in the June issue of *Findings in Religious Education*. In the July *American Church Monthly* the Rev. Walter Lowrie pleads for grace at meals as "a fundamental institution of Christianity." The Dean is speaking particularly of what may be done for the religion of the children, which cannot be done by public school or Church school. Parental influence upon children is still reckoned as tremendously great, and it could exercise its power with great effect for religion through the habit of family prayer. A caution is admirably expressed: "It must be valued for itself, not for its influence upon the children, or it will have none. Children are quick to detect what is done for their special benefit." We suppose that God also is quick to detect prayers that are aimed at impressing somebody else.

Family
Prayer

Fr. Lowrie is not so hopeful about restoring family prayer. "In our land the family does not now commonly exist in a form which makes family prayer necessary, natural, or even possible." But the grace at meals, he says, is family prayer, in the simplest terms, and appropriate to the one occasion when the family is likely to be together. It suffices to stamp the family as Christian. It contains the essential of regular recognition of the existence of God and of His bounty in the most obvious way.

Both articles should be read. Both contend for a principle for which we in our way have contended, that what a Christian does with his religion out of church, at home, by himself or in the ordinary affairs of life, is of huge importance.

THE World Conference on Faith and Order, which will assemble at Lausanne, Switzerland, next month, will be thoroughly "covered" for THE LIVING CHURCH. News reports will be sent us by cable and by mail through arrangement with the publicity committee of the conference as well as by our regular European correspondent, Mr. C. H. Palmer, who will send exclusive news letters from Lausanne to THE LIVING CHURCH and the *Church Times*. In addition we expect to have editorial letters from the Editor, who is a delegate to the conference from the American Church. With these three sources of news and comment, we venture to say that the readers of THE LIVING CHURCH will have the advantage of a service unsurpassed by any of the American religious press in the reporting of this important event.

Reporting
Lausanne

ANSWERS TO CORRESPONDENTS

M. S.—The convent of St. John Baptist at Ralston, N. J., is under the supervision of the Episcopal Church. The mother house and novitiate of the community are located at Ralston, the central business office being at Holy Cross House, 300 East Fourth St., New York. The Bishop of Newark is the visitor.

ACKNOWLEDGMENTS

CHURCH FUND FOR FLOOD RELIEF

St. Matthew's Church, Brooklyn, N. Y.	\$113.45
St. George's Church, Schenectady, N. Y.	78.18
Woman's Auxillary, St. Mark's on the Hill, Pikesville, Md.	70.00
Z. (for Louisiana flood sufferers)	50.00
E. M. Davis, New York City	25.00
St. Luke's Sewing Society, St. Luke's Church, Catskill, N. Y. (for repairing churches)	25.00
Holderness School for Boys, Plymouth, N. H. (for repairing and rebuilding churches)	15.00
H. P. H., Savannah, Ga.	10.00
E. A. R., Philadelphia, Pa. (for restoring churches)	10.00
Miss L. L. Shotts, Yonkers, N. Y.	10.00
Mr. and Mrs. F., St. Paul's Parish, Natick, Mass.	10.00
Trinity Mission Church, Winooski, Vt.	9.00
St. Hilda's Mission, Monmouth, Ore. (for church restoration)	7.00
Calvary Parish, Wilmington, Dela.	5.00
E. Blanche Dickinson, Chicago, Ill.	5.00
L. B., N. J.	5.00

Mr. and Mrs. H. B. Livingston, New York City	5.00
Katharine Lee Jones, Marblehead Neck, Mass.	5.00
A friend	5.00
Mrs. C. B. R., Syracuse, N. Y.	5.00
From a communicant of Christ Church by the Sea, Colon, Panama	2.50
Miss Katharine Hilliard's Bible Class, St. Stephen's Sunday School, Oxford, N. C., in memory of Capt. F. H. Hilliard	1.25
	\$471.38

NEAR EAST RELIEF

J. L. L.	\$ 20.00
In loving memory of our parents and brother (for widows and orphans in Damascus or Armenia, members of the Orthodox Church)	14.00
Primary and Junior Departments of St. John's Church School, Norristown, Pa.	10.00
J. B.	5.00
	\$ 49.00

FUND FOR DR. BURKE'S ALASKAN CHILDREN

Woman's Auxillary, St. Mark's Church, Beaumont, Texas ..	\$ 10.00
--	----------

DU BOSE TRAINING SCHOOL, MONTEAGLE, TENN.

Mr. and Mrs. F., St. Paul's Parish, Natick, Mass.	\$ 10.00
--	----------

NOTE: In THE LIVING CHURCH of July 16, 1927, an item of \$7.00 for Church Fund for Flood Relief was credited to St. Mark's Church, Susquehanna, Pa. It should have read Susquehanna parish, Diocese of Easton (Md.).

THE NEWSPAPER AS A MIRROR OF MOTIVES

NOT THE LEAST valuable of the many uses to which the modern newspaper may be put is its use to reveal the character of its readers. What manner of men we are is revealed first of all by the class of newspaper which we regularly buy. Is it a tabloid sheet, or a collection of portraits of sparsely clothed women, or a chronicle of scandals, or a huge advertising medium interspersed with fragments of reading matter, or an ably edited journal of opinion which prints all the decent news that may be of interest to refined and intelligent people? Our Lord said, "Take heed what ye hear." Perhaps if He had been preaching today He would have said, "Take heed what newspapers ye read." One of our questions of self-examination ought to be, do we read daily the best papers within our reach?

There is, however, a much more subtle way in which the newspaper reveals to us what our characters are really like. The newspaper is a sort of mirror which reflects the controlling motives of its readers. We can all learn what are the controlling motives of our lives by observing what part of the paper we turn to most eagerly. Or, if we read the pages in the order given, which department do we read with the keenest interest? Is it the bargain advertisements? Then clothes are our dominant concern. Is it the pages devoted to sports? If so, we are either very young or very feeble-minded, and in either case we are still living on the animal plane. Is it the financial page? We may infer that money and investments are our controlling passion, and that we are in danger of becoming worshippers of mammon. Is it the accounts of crime and murder trials? That may possibly be an indication that we are morbid or perverted in our tastes. Is it politics? Then we probably have political ambitions. Is it the latest developments in science or discovery? Then we are seekers of the truth. Is it dramatic or literary criticism? Then perhaps we may flatter ourselves that we are intelligent patrons of the arts. Is it the news of the movie world? Then our chief aim in life is killing time. Is it the society news columns? Then we are merely social climbers. Is it the news of the churches and religious activities? Then we may infer that we are deeply religious or else that we are violently antagonistic to religion, which probably means that at heart we really want to be religious.

Then, too, it is illuminating to note whether our tastes are changing with the passing years, and if so, in what direction we are tending. If when we were boys we eagerly perused the sporting pages, we knew the name of every baseball player in the National League and could make up our own all-American football eleven at the end of each season; and now that we are men we turn breathlessly to the latest list of prices on the New York stock exchange; that is no proof of moral or spiritual progress. "As the man thinketh in his heart, so is he." It is the ruling motives of our lives, some of which may be operating entirely in the realm of the unconscious, that really determine whether we are tending. Unless we are on familiar terms with the main currents of foreign and domestic events which go to the making of history, with the most important books and plays of the day, with the dominant tendencies in the world of art and music, and with the latest religious and spiritual developments here and abroad, we may as well face the fact that we are still in a very elementary stage of intellectual and cultural development.—*American Church Monthly*.

DAILY BIBLE STUDIES

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

THE MUSTARD SEED

Sunday, July 24—Fifth Sunday after Trinity

READ St. Matt. 13: 31-32.

A VERY little seed, yet in the country where the Master lived and taught, it became a tree large enough for birds to find a lodging place. Trees and birds—how our Lord loved them, and how they both speak of the divine Father's care! "Only God could make a tree," says Joyce Kilmer. And Christ endorsed David's association of sparrows with God (St. Matt. 10: 29; Psl. 84: 3). Why did Christ choose the mustard tree rather than the cedar of Lebanon or the fir tree? Because it comes from so tiny a seed. He would bring us a lesson of what God can do, and does do constantly alike in nature and grace, in taking the little and making it mighty. "What is man?" cries David. And the Spirit answers through him who asks the question (Psl. 8: 5). Water, and therein we are baptized. Consecrated Bread and Wine, and we, receiving, are made to dwell in Christ and He to dwell in us.

Hymn 426

Monday, July 25

READ Ezek. 17: 22-24.

THE prophets and the history of God's chosen people alike bring a lesson of human glory cast down when God is forgotten. And they also tell of the Almighty's power as He takes the humble and meek as His chosen leaders. He chose David, the shepherd lad, rather than many who seemed most attractive, for He looks at the heart. Bethlehem, rather than Jerusalem, was the city made ever-blessed by the Saviour's birth. Fishermen of Galilee rather than wise rabbis became the missionaries of His Kingdom. And still today, though He dwells in the high and holy place, He chooses the humble and contrite heart for His dwelling place. Surely we need to seek no earthly high estate if we would be true followers of Him who came not to be ministered unto, but to minister. The meek will inherit the earth.

Hymn 355

Tuesday, July 26

READ St. Matt. 10: 40-42.

THE blessed Master so wonderfully exalts little things. A cup of cold water given in His name, and a reward is prepared. A widow gives her mite which is her all, and the Master notes the spirit of the gift. It is so today. I learned long ago some verses which have helped:

"The look of sympathy, the gentle word
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes;
These are not lost."

What a comfort is here for God's ministers who are constantly sowing such little seeds and longing to see the rising tree of faith! What comfort for the devout mother, who, like Hannah, dedicates her child to God; or who, like Monica, whose prayers led the Holy Spirit to convert Augustine, prays for her children as if hearing Christ's voice: "Keep this child for Me." The biggest life by human measurement is little in the history of the ages, and often God chooses the simplest deed or word of that life to accomplish His will.

Hymn 500

Wednesday, July 27

READ St. John 12: 20-26.

CHRIST'S own Incarnation was as the mustard seed: An almost unknown country. A little town where shepherds lived. A Babe miraculously born of a Virgin, and silent, save for one great saying, for thirty years. Never leaving Palestine, save in His infancy. Disliked and despised by the leaders of supposed learning. Yet He was God on earth, and His follow-

ers, through the nineteen centuries since, are innumerable. And the Universal Church is His! And Christianity, wherever it goes, conquers! And He is King of Kings and Lord of Lords!

Hymn 398

Thursday, July 28

READ Ezek. 31: 1-12.

HOW many earthly schemes and kingdoms have arisen and flourished during the past nineteen centuries, and the Church of God lives and grows! That wonderful tenor aria in Stainer's *Oratorio of the Crucifixion*, tells the message in a way never to be forgotten:

"Who can be like Thee?
Pilate high in Zion dwelling,
Rome with arms the world compelling,
Proud tho' they be?"

"Thou art sublime!
Far more awful in Thy weakness,
More than kingly in Thy meekness,
Thou Son of God."

History is like a list of falling empires. Greece, Rome, and the world heroes—Charlemagne, Napoleon—where are they? But Christ, the God Incarnate, Redeemer, Master over sin and death, lives in the world's life, and His Church endures and will endure.

Hymn 471

Friday, July 29

READ St. Luke 10: 21-24.

ONE is tempted, in reverencing the past and anticipating the future, to forget or neglect present blessings. Still today the grown tree of Christ's planting gives us shade in the heating years and a resting place on the journey. Christian blessings are ready at any moment—Prayer, Worship, Holy Communion, Bible, Meditation. Wherever we are, we can lift up our hearts unto the Lord and receive an immediate answer. We know whence we came and whither we are going. Darkness and light are both alike when we have the Light of the World shining in our hearts and on our way. We can sing and be glad as we journey. We can help others and find therein great happiness. Above all, we can know that we are His and He is ours.

Hymn 326

Saturday, July 30

READ Rev. 22: 1-4.

ALITTLE seed, and a tree big enough to give rest and shade! But there is a certain future toward which we can look and for which we can help the world to prepare. The Tree of Life opens the history of humanity, and it closes the inspired revelation. What then? Is this Church of God a transient thing, a half-human method of holding Christ's children together until the age-long struggle is over? Or is it the eternal home, the resting place now and forever of God's own? Ah, because we are not perfect the family is divided! Because the Church, founded upon a Rock, is planted in the sea, we poor humans question. But Christ is in the Church as He was in the boat on Galilee when the waves were high. The Church, still faulty, because not yet finished by the divine Sculptor, is lasting and eternal. He that endures will find the Tree of Life in the new Jerusalem as it was in the Garden of Eden, only there will be no serpent to tempt. Be we sure that this final blessing will come, and so let us sing as we serve and battle and grow.

Hymn 510

Dear Lover of the world Thou hast made and the Friend of all Thy children, I thank Thee for the simplicity of Thy message and for the infinite glory of Thy salvation. Hold me in lowliness of spirit. Teach me the value of little words and deeds blest by Thee. Let me find comfort and peace even now in Thy Church, the Tree of Blessedness; and at last may I find, by Thy mercy, unending joy in the Tree of Life. Amen.

My Reasons for Joining the Anglican Church

By J. W. Poynter

[NOTE.—The writer of the following article was for many years a member of the Roman Catholic Church in England, and entered eagerly into the life and activities of the laity of that communion. He contributed frequently not only to the general press in defense of the Roman position, but also to many leading Roman Catholic periodicals: e.g., "The Month," "The Universe," "Catholic Times," "Catholic Gazette," etc. He was a member of the committees of executives of prominent R. C. societies: Westminster Catholic Federation, Catholic Council for International Relations, Catholic Guild of Israel, etc. He was received into the Anglican Church at Highbury, London, in December, 1926.]

BISHOP GORE, in one of his earlier but still widely-read works (*Roman Catholic Claims*, Chapter I), says: "The English Churchman is constantly liable to be told—and to be told from very opposite quarters—that if he were only logical he would join the Roman Church. . . . Anglicanism is represented as an impossible *via media* between pure Protestantism and Rationalism on the one hand, and Roman Catholicism on the other." Or, as Cardinal Newman pithily puts it in his *Apologia*, "Outside the [Roman] Catholic Church, things are tending to atheism in one shape or another."

There can be no doubt that the picturing of things in that light is one of the main means of Roman Catholic propaganda. I myself was for many years a zealous member of the Roman communion. I know and can appreciate its charm and the strength of its hold. No bitter words will here be said of it. On occasions, it is needful for those outside its communion to take a strong controversial line toward some of its characteristic claims; for example, the excessive and exclusive ones made on behalf of the Papacy. It is impossible always to avoid that need for vigorous controversy; but this does not imply lack of appreciation of the great work the Roman Church has done and is doing in the world. Probably the truest and sanest way to look at the subject is that expressed over forty years ago (but in words still true) by a celebrated theologian who was neither an Anglican nor a Roman Catholic (Principal Fairbairn, *Catholicism: Roman and Anglican*, pp. 152 and 192): "I freely acknowledge the pre-eminence of [Roman] Catholicism as an historical institution; here she is without a rival or a peer. If to be at once the most permanent and extensive, the most plastic and inflexible, ecclesiastical organization, were the same thing as to be the most perfect embodiment and vehicle of religion, then the claims of Roman Catholicism were simply indisputable;"—*but*: "It is impossible to regard the history of [Roman] Catholicism as equal to the history of Christianity. . . . It is much less, for much of the best work Christianity has done, both in earlier and in later times, has been done without it and in spite of it."

IN dealing with one's reasons for leaving the Roman communion for another, it is needful to take the "negative" aspects (*i.e.*, the arguments against the exclusive Roman claims) first.

A main source of the attraction of the Roman communion is its claim that within its fold is found that *clear and undoubting certitude* which cannot elsewhere be discovered. In the words of a Scottish R. C. prelate (Bishop H. G. Graham, *What Faith Really Means*; 1914; pp. 62-63): "This, then, is the plan that, as [Roman] Catholics believe, Almighty God has taken to secure that all men, in every age, may know and believe the Revelation He made in Jesus Christ. Hear the Church." [Bishop Graham takes this, of course, as meaning exclusively, "Hear the R. C. Church."] He says, ". . . I give you the Church as your divine teacher; she knows *all*, she will tell you all: believe her and you are safe."

The fallacy of this reasoning, as advanced by a Roman Catholic, lies in the phrase, "*as [Roman] Catholics believe.*" The exclusive claim, in short, is simply *their belief*. It is the conclusion arrived at by their private judgment! How, then, can it place them on a height superior to other people whose private judgment reaches another decision? The fallacy of the position was shown clearly, years ago, by Dr. Salmon, of Dublin (*Infallibility of the Church*, Lecture 3): "It is clear that our certainty that any of the things she [Rome] teaches us, is right, cannot be greater than whatever certainty we have that our private judgment has decided the question rightly whether we ought to submit ourselves to her teaching."

To which argument a writer in the London Roman Catholic weekly, *The Universe* (April 14, 1927), replied that the Roman case is essentially different from others, because it is clearly "from God" as those others are not! This is the very question at issue; it merely brings us back to the fact that that is the conclusion reached by Roman Catholic private judgment: but dissented from by the equally intelligent private judgment of other people. In that case, the necessary conclusion seems to be that the imposing Roman claim (to give a certitude which is not found anywhere else) rests on faulty logic; on "begging the question," and on assuming that what in other people is "private judgment" (*i.e.*, making a decision from evidence) is *not* so in Roman Catholics! But really the latter are as dependent, in the long run, on private judgment as are the former.

So much for abstract theory. We are sent back, then, to the positive evidence. As Dr. Fairbairn said in the first of the two passages already quoted, Roman Catholicism is a most imposing historic organism. To prove her exclusive claims, however, more is needed than that. What is necessary is: *Evidence equal to the nature of the claims.*

What are the claims? They are (summed up in brief): That there is no true Church (or branch of any true Church) of Christ, save that which submits to the Papacy; that all other Christian bodies are (at best) schismatical, and, generally, heretical also: in neither case are they parts of the Church of Christ; that the Pope is infallible when speaking *ex cathedra*, "even apart from the Church's consent"; that an Ecumenical Council cannot really be such unless summoned by the Pope or at his wish; that the ecclesiastical tradition sanctioned by the Papacy (but *no other tradition*) ranks equal with Holy Scripture; that the Papacy is superior to States: which should agree with it, or, in matters of dispute, should bow to its decision; that no Christian bishop can hold his see lawfully save with the sanction of the Papacy. (These claims, as I have stated them, are, if anything, *less* than the reality; they are certainly not *more*. I have purposely refrained from entering into the problems of the attitude of the Holy See to civil and religious liberty and the like. All these matters can be studied in Pius IX's *Syllabus*, Leo XIII's encyclicals, Pius X's encyclical "On Modernism," etc.) In short, the Papal claims are to entire domination in the religious sphere ("we [the Popes] hold upon this earth the place of God Almighty." Leo XIII, encyclical *Praeclara Gratulationis*, 1894); and, though less extensive in political matters, they are very formidable there also: "If a law of the State violates Christ's authority, embodied in the Sovereign Pontiff, it is a duty to resist and a crime to obey" (Leo XIII, encyclical *Sapientiae*, 1890).

These being the claims, what is the state of the evidence?

The development of the Papacy can be traced through history quite clearly; *except where, were its enormous claims sound, we should be entitled to be able to trace it.* Its association with St. Peter, and the supposed establishment of the Roman See by him as the necessary center of the Church, are based on doubtful interpretations of a few texts of Scrip-

ture, and on early traditions mingled with myth (such as that of Simon Magus). Yet it is precisely here that, if the Papal claims are to be accepted, the evidence ought to be clearest. If it is not, the claims are affected at their very base.

When, however, we come to the evidence of later ages, the conclusions to be drawn from it seem plain. We find the Papacy, gaining authority as political circumstances are favorable, and losing it where they are not (gaining it in the West, where the Empire collapsed; losing it in the East, where the Empire continued powerful); we find it sometimes appealed to, sometimes ignored, sometimes rejected; and, throughout medieval times we find it growing, and eventually losing ground, just as a natural, human institution would, but not as would be the case were it the exclusive divine institution it now claims to be. The evidence, then, seems against that exclusive claim. But, in that case, it cannot be accepted; for such enormous claims cannot reasonably be received on doubtful proofs—far less when the evidence is more reasonably interpreted as *excluding* the monopolistic claims.

Finally, when we see the great growth of Christian life, holiness, civilization, and progress, outside the Roman Catholic Church, we are forced to conclude that the rigid Papal claims are unsound. The positive evidence *for* them is insufficient; the positive evidence *against* them is quite decisive. I, for one, then, have been forced to cease to receive these claims.

SO MUCH for the negative side of the subject: the reasons against continued allegiance to the Roman theory. What of the *positive* side—the reasons for joining the Anglican communion?

That that communion has a special providential mission in the world can hardly be denied save by those who deny any such mission in anything at all. On the Roman hypothesis, how are such institutions as the Orthodox Eastern Churches and the Anglican communion to be accounted for at all? To regard them as mere cast-off schisms or heresies is a most violent theory. Far more reasonable is it to believe that an exclusive Papal theory (which leads to *that*) is itself inadequate as an explanation of the Christian Church.

In England, the denial of "the continuity of the Anglican Church" is a constant part of the Roman Catholic propaganda. It is said that, as the sixteenth century Reformers renounced the Roman obedience and abandoned certain Roman beliefs, they thereby cut themselves off from the ancient Church, so that the present Church of England (and its sister Churches) are no older than the days of Queen Elizabeth.

This theory rests on the assumption that the Papal supremacy, and the doctrines discarded at the Reformation, are essentials of Christianity, so that a Church dies if it rejects them. As this is precisely what the Reformers denied, it cannot form the basis of a disproof of Anglican continuity. Those who base such disproof on that ground are simply "begging the question." On the other hand, the Reformers clearly *intended* to continue the old Church; not to found a new one. In the words of the Prayer Book: "The service in *this Church of England* these many years hath been read in Latin. . . . These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed." No sign of an intention to break with the life of the old Church: but only to reform faulty accretions. The episcopate, the ministry, the parochial system, the Creeds, commemorations of ancient Catholic saints—in short, all the essentials of Catholic continuity, were preserved. This can be denied only by arbitrarily assuming that "Catholic" and "Roman Catholic" are one and the same: as, again, the denial of the validity of Anglican Orders can be made only on a scholastic theory (as to the nature of the eucharistic sacrifice), which is itself medieval and not primitive; and which is therefore no criterion of the matter at all. I have no doubt, then, of the continuity of the Anglican Church. Having, then, no doubt thereof, and I being an Englishman, it is clearly my duty to belong to the Anglican Church.

I said, "Catholic continuity." By this I mean that in the Anglican communion are maintained the historic episcopate, the orders of the priesthood as we see them in embryo in the New Testament and in apostolic days, the Sacraments, and the Creeds of the undivided Church. That this is insufficient to constitute Catholicity, is a contention which can be made only on an *a priori* assumption that an autocratic earthly

head is required to Christ's Church; and that assumption we have seen to be mistaken. The Anglican Church, then, is the historic representative of Catholicity in English-speaking lands. It also has a mission, however, *to all the world*; the mission of demonstrating that Catholicity, tolerant scholarship, and a free spirit can go hand in hand. This being so, my conception of Anglicanism is one which is as comprehensive as possible (*provided essential principles be not sacrificed*), both in regard to parties within the Church and in regard to bodies exterior to it. The Anglican Church cannot sacrifice its apostolic Catholicity: but neither can it abandon that freedom of spirit which is one part of its mission.

JAPAN A BULWARK AGAINST BOLSHEVISM

IN a report of the Bishop of South Japan, Dr. Lea, occurs this passage:

Various factors in the life of Japan have resulted in a great spiritual unrest. Education is general, and with it has arisen widespread personal ambition. But the density of the population, in a land comprised largely of mountainous districts, with the inevitable struggle of life, makes the realization of ambition an impossibility except in comparatively few cases.

The demands of modern civilization upon the powers of the people, the strenuous competition to which students and business and professional men are subjected, constitute in many cases an intolerable burden. There is, as a result, a strong undercurrent of "dangerous thought" among the less morally well-disposed types.

In the case of the more serious minded there is a reaction against the materialism of the day. Thoughtful minds are turning to religion for peace of mind and moral support, but many who fail in the search seek refuge in suicide.

Suicide by throwing oneself before an approaching railway train is common, and during last year no less than sixty persons ended their lives by throwing themselves down into the crater of Aso-dake, an active volcano in Central Kyushu.

The government, in various ways, is attempting to counter these evils in the life of the nation, by the stern suppression of "dangerous ideas" on the one hand, and by stationing police at the entry to the paths that lead to volcanoes to turn back would-be suicides on the other. But such measures are proving increasingly futile.

Never before has Christianity had such an opportunity. The spirit of intelligent inquiry has never been so general, and never before has the missionary been called upon to deal with so many cases of real spiritual and moral distress.

From a missionary point of view the most discouraging factor is the failure of the Church at home to realize the true position of Japan in the strategy of missions. Reduction of staff and retrenchments in funds has made the task of the missionary an impossible one. The missionary cannot do justice to the cause under such conditions.

Japan stands today as the only bulwark against the spread of Bolshevism throughout the East. Japan is the key to the evangelization of the Orient. The most important need of today, both from a political and a missionary point of view, is a re-awakening of interest in Japan.

INITIATION

FOR such a mind, for such a quiet, dear,
Love-learned personage he long had sought;
Often imagining her (ere they were brought
Really together) strange and dark. Not clear
Entirely that picture stood, but near,
Now and again, he came to what he thought
Comprised sweet ideality. Time taught
Eternal lessons year on waiting year.

Much did he dream about the fair "unknown";
And, after all these fond conceivings, came
That one. That name he put into a frame,
Hallowed thrice, of verse. And love full-blown
Instructed him in final mystery . . .
Enter man through high doors of deity.

The Marriage Canon 1868—1925

By the Rev. Walker Gwynne, D.D.

Secretary of the Sanctity of Marriage Association

A SUMMARY account of the many efforts to correct the errors of 1808 and 1868 will be of service here as showing that the question can never be settled permanently until it is settled righteously. And that can only be done, not by what this or that person thinks, or public opinion demands, but according to the plain teaching of our Lord, and the unanimous testimony and the discipline of the Primitive Church, to which the English reforms constantly appealed for the interpretation of Christ's will.

With the exception of the years 1871 and 1907, the canon on Marriage has been the subject of amendment or discussion in every Convention since 1868. In 1901 the proposal to annul the permission for the marriage of "the innocent party" was passed by the House of Bishops, and received a majority in the clerical order in the House of Deputies, but failed by one vote in the lay order. In 1904, the same amendment was passed by a large majority in the House of Bishops, but in the other House was defeated by one vote in the clerical order and five votes in the lay order. In 1910, the House of Bishops again adopted the amendment to strike out the proviso, but the other House postponed the consideration of the question to the next Convention.

In 1913, this resolution was referred to a Joint Commission "on all matters relating to Holy Matrimony," consisting of five bishops, five priests, and five laymen, who presented, in 1916, the most thoroughly reasoned report made hitherto, only one member dissenting (See App. XII in Journal of 1916). This document recommended: (a) the omission of the proviso for the marriage of the innocent party, (b) provision for marriage in case of annulment for causes arising after marriage, and (c) provision for admitting to the sacraments persons married in ignorance of, or contrary to, the laws of this Church, at the discretion of the bishop.

When the first of these resolutions came before the House of Deputies, in 1916, on the fourth day of the Convention, the clergy voted for it by 37 dioceses to 28, with 8 divided, but it was lost in the lay order by 32 dioceses against it to 28 for it, with 6 divided. The only action in the House of Bishops was a resolution adopted on the thirteenth day continuing the commission. In 1919, this commission once more recommended the same amendment eliminating the exception in favor of the innocent party, but again it was lost in the House of Deputies.

In 1922 the canon was amended, making it unlawful "for any member of the Church to enter upon marriage" with a person divorced (still subject, however, to the exception for an innocent party). This amendment was seen to be necessary, inasmuch as hitherto the canon only forbade the clergy to solemnize such a marriage, while members of the Church could, and did, go elsewhere to obtain a legal marriage, though contrary to the law of the Church.

In the Convention of 1925, in New Orleans, the Sanctity of Marriage Association presented a petition urging the adoption (in substance) of the canon prepared by the Joint Commission of 1913-1916, and giving Seven Reasons for the same. This was not offered in either House until the thirteenth day of the Convention, when very slight consideration was given to it, and by vote of both Houses a new commission of three bishops, three presbyters, and three laymen was appointed to "study the whole problem," and report in 1928 at Washington.

The text of the Association's petition with its Seven Reasons is as follows:

To the Bishops, and Clerical and Lay Deputies of the General Convention of 1925, this Association respectfully presents the following:

PETITION

SEVEN REASONS FOR THE ELIMINATION OF THE NOVEL AND UNSCRIPTURAL EXCEPTION AND PROVISIO CONCERNING THE INNOCENT PARTY IN CANON 43, SECTION III.

1. Because nowhere in the New Testament is there a single

word in support of remarriage of either party after "putting away" during the lifetime of the other.

On the contrary, in every case without exception, Christ's law is absolute and unqualified. It reads, "Whosoever, everyone, that putteth away," etc., "and marrieth another" (Mark 10:12; Luke 16:18; Matt. 5:32; 19:12). This is equally true of His words in St. Matthew (where alone the allowance for "putting away" occurs), as it is in the other two evangelists.

2. Because nowhere either in Old or New Testament is there any assumption, much less assertion, of the modern theory that adultery, or any other sin, *ipso facto*, dissolves a marriage, which is not a mere contract but a state or condition.

If this theory were true, it would necessarily follow that both parties were free, and that one or the other had only to commit a single act of adultery in order to be free to remarry, which is an utterly inconceivable inference as to the mind of Christ.

3. Because nowhere in the history of the first three centuries, when the Church was suffering persecution, and was free from all entanglements with the state, can there be found a single author who interprets the exceptive clauses of St. Matthew about "putting away" as reason for remarriage during the life of the other party.

It was to this age of the Church, when the mind of Christ was fresh in the memory, that the appeal of the Church of England was made for the reform of doctrine and discipline in the sixteenth century. Shall it be our appeal also today? "It is most significant," writes Oscar Watkins in his classic treatise on *Holy Matrimony*, "that the testimony of the first three centuries affords no single instance of a writer who approves remarriage after divorce, in any case, during the life of the separated partner, while there are repeated and most decided assertions of the principle that such marriages are unlawful. No writer is found to advocate or admit the remarriage of the innocent husband. If the voice of the earliest Church is to be heard," he adds, "*Christian marriage is altogether indissoluble*" (pp. 222, 225).

With this agrees the ripe judgment of one of the greatest Christian scholars and historians of the nineteenth century. To read into our Lord's words any allowance for the breaking of the bond of marriage, with the right to remarry during the life of the other party, Dr. Döllinger wrote, "goes against language, history, and logic" (*First Age of Christianity*, Vol. II, pp. 265-267, and App. III, p. 366).

4. Because nowhere since the fourth century, in the whole Western Church, down to the year 1868, was there any canonical allowance for the remarriage of the so-called "innocent party." In that year, 1868, for the first time in the history of the whole Anglican communion, a General Convention of this American Church presumed to overrule the plain teaching of the New Testament, the teaching and practice of the Church in the first three centuries, and since then of the whole Western Church, by allowing the "innocent party" under certain conditions to remarry.

For reasons why the great Eastern branch of the Church departed from this scriptural and primitive rule in her canon law, as she did in the fifth and following centuries, it must suffice here to say that the removal of the seat of empire to Constantinople placed this portion of the Church directly under the influence of a corrupt and half-Christian court, while the West remained free from such influence.

5. Because the present proviso of Canon 43 is not only contrary to the repeated commands of our Lord, and of the doctrine and practice of the whole Primitive Church, and of this American Church up to 1868, but was enacted in a single Convention of that year, contrary to Article 10 of the Constitution, which provides that "No alteration (of the Prayer Book) or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention, and by a resolve thereof be made known to the Diocesan Convention of every Diocese, and may be adopted by the General Convention at its next succeeding triennial meeting by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies voting by orders." Such is the history of this fatal proviso, which half a century of experience has proved to be the ever-ready wedge of collusion, fraud, and falsehood, and the despair of honorable judges.

6. Because, as a merely practical measure, the allowance of remarriage to the "innocent party" places upon the bishops an impossible duty in view of the fact that even with "the Court's Decree and Record" before them, but without power to call and examine witnesses, it is impractical to distinguish between the innocent party (where such really exists) and the guilty. Inasmuch as, in the opinion of many of our judges, at least one-half of all the divorces granted are probably fraudulent or collusive, and that eighty to ninety per cent

are granted in default, without defense or rebuttal, how is it possible for bishops, unskilled in law, and without secular powers, to form a right judgment in such cases?

7. Because, in accordance with our Lord's pragmatic test, "by their fruits ye shall know them," the Census reports for the United States, with their forty-eight codes and fifty-two causes for sundering the bond, show the most rapid increase of divorce of any country, pagan or Christian, in the world.

With such facts before us it should be evident that it is impossible to restrict divorce with remarriage to a single cause. "Where shall the line be drawn if divorce is granted?" asks a high-minded and able non-Christian. "If divorce is granted in the first instance, it cannot be refused in the second or the third. To relieve the misery of the few, shall the expectation of the permanence of the marriage union be destroyed, and thus misery be imported into thousands of households from which it might have been averted?" (*Marriage and Divorce*, by Dr. Felix Adler, p. 48.)

It is noteworthy that, though every member of the Convention received a printed copy of this petition several weeks beforehand, so far as is reported the only objections made were wholly irrelevant. The speakers had much to say about "changing social conditions and overcrowding"; prophecies of dire results for "immorality and religion in the punishment of the innocent" (!), and "there is no use legislating for people who do not care a snap." On the other hand, *no attempt whatever appears to have been made to challenge the truth of even one of the Seven Reasons.*

Arguments like those quoted are not such as one would expect in a council of intelligent and representative Christians, but are rather those of the streets and the club, the "liberal" magazine and the sentimental novel, of which the one basis is "hard cases" for the innocent few, as against the well-being and the very existence of society. For, as has been well said, "The sentimentalist is kind only to be cruel, and unwittingly promotes the results which he most deprecates." It would seem in fact as if a great many members of the Convention were of the mind of one lay deputy, who wrote to the secretary, on receipt of the petition, "If I have leisure time, I may read the same, but I will not be influenced in any way."

But the seven reasons given in the petition are not the only ones that can be urged against the falsehood and wrong of the present canon. There are still others which must be evident to every thoughtful Christian, such as the following: its evasiveness, injustice, inconsistency, cowardliness, and the misuse of the word "innocent." These will be considered in a final paper.

THE CONQUEST OF A CRUSADE

CRUSADE is a word which has a wealth of heroic and historic implications and also a present vital meaning. It was first used to describe those enthusiastic, courageous, and repeated attempts during the middle ages to drive the Mohammedan out of Palestine and to bring the Holy Land under Christian rule. The word is now commonly employed to describe any enterprise inspired by unselfish motives, undertaken with a sincere and serious intention, and directed toward a worthy end. The medieval crusades failed to accomplish their primary purpose—a political conquest. But they had far-reaching effects. They were the means of bringing the learning of the ancient world back to the countries of Europe. They were the beginning of international trade and commerce.

At the present time, there are some crusades which do not reach spectacular and predetermined goals, but which may yield incidental and important results. There are other crusades—and the Bishops' Crusade is among the number—which have a definite but not a dramatic objective, but which are completely though inconspicuously successful. Those who embark upon such a crusade, and who in answer to their prayers and efforts are more aware of the presence of Jesus Christ in their lives, more willing and ready to render personal service in His name, and experience more deeply His love in contact and fellowship with other men, have had a share in a spiritual conquest.—*Ascension Herald* (Fall River, Mass.).

THE ACT of loyalty which is not foregone because of a frown or a sneer, seen or anticipated; the act of wrongdoing which is not consented to under the more imperious pressure of a personal friendship, or of a false code of social ethics; these are the victories to which every man among us is invited, in very various degrees, and our equally various ways of meeting the invitation are registered above and against the great Hereafter.—*Dr. Liddon.*

VACATION REFLECTIONS

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

Naples, Italy.

I HAVE had a lot of sight-seeing the past three weeks, which makes me think so hard that I do not sleep very soundly; and yet I think my reflections are as restful as the deepest slumber.

I find that my heart is gifted with a certain ubiquity. I lost part of it in France, and came away cheered and humanized. Another part was left in Palestine, where I was solemnized by sanctity; and still another in Egypt where I was awed by the spell of antiquity. And yet I seem to have brought all these parts away with me and synchronized them into a very harmonious unity—illustrating the proverb, "There is that scattereth and yet increaseth."

I was still on "holy ground" in Egypt, for one day I rode out to Matarea, or Matariye, about which we read in the Apocryphal *Gospel of the Infancy* that the Holy Family, in their flight to Egypt, "went to the sycamore which today is called Matarea, and Jesus caused a fountain to flow out of Matarea, in which the Lady Mary washed His swaddling clothes. From the perspiration of the Lord Jesus so distributed by her comes the balm of that district." Near to this withered sycamore of Matarea, still called "the tree of the Virgin," there is a fountain whose waters are sweet while all the neighboring springs are acrid. Here the Jesuits have erected a neat little chapel, and dedicated it to the "Holy Family." Legend creates an immortality more beautiful sometimes than that of history—less true perhaps but just as enduring and sometimes more impressive.

Tourists will tell you that a visit to Palestine and Egypt "takes them back" to ancient times. I do not feel so. The ancient times are brought forward to me. Cheop's bones may crumble in the great Pyramid, Ramses' mummy lie in the Cairo museum; but the pyramid and the mummy-case have made mine what they had for a little while but now belongs to me—I am "the heir of all the ages."

All this sounds like a bit of homiletic rhapsody; but I did not overlook the humorous side. I think the most comical creature alive is the camel. He has the wit of a king's jester. Beside him the monkey is a buffoon and the donkey a solemn little ass; but the camel is a real Mark Twain—dignity and philosophy in his humor. I chuckle now as I think how my beast at Gizeh craned his neck at me, first one side and then on the other, as soon as I had mounted him, as much as to say "Hello, old top! What now? Another fool American trying to ride me through a needle's eye into the Kingdom of God?"

Now, here I am in *Italia rediviva* and still on holy ground; for when I rode out through Posillipo this afternoon I was treading the stones of that Puteoli where my master Paul had landed from the Alexandrian ship *Castor and Pollux*, and I followed in his steps as I had done in those of my Master Jesus along the Via Dolorosa. The effect of this visit has not been to lessen my Nordic pride of ancestry, but it has reminded me that Italy has often led the way for us into new eras of thought and achievement. Western Europe derives her code of law from the example of ancient Rome. Modern art and letters owe their existence to the Italian Renaissance. The Latin races, more than the Nordic peoples, have created and inspired; see Guizot's *History of Civilization* and mark Buckle's admissions.

I think that we in our day are about to witness yet another revolution in the world's ideas brought about by the genius of the Italian people. They are running our philosophy in new moulds. Mussolini himself, once a socialist, has laid bare the inherent weakness of unregulated democracy—the error of all democracies where political power is more widespread than political knowledge.

AS WE CANNOT imagine what may be the glory of the new-formed body destined to grow in the day of the Resurrection out of the present body of our humiliation, so neither can we foresee what higher and purer forms of spiritual beauty may be called out of the present imperfect conditions of our spiritual life. We only know that we shall see our Lord "as He is," and that when we thus see Him "we shall be like Him," and that He is "the express image of the Father," and that in Him "all the fulness of the Godhead dwells bodily."—*Rev. T. T. Carter.*

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.

V.

THE TRACT CASE

BEFORE this brief excursion into the realms of Church publicity (to fall back again on that word for the want of another) is concluded, the tract case must be mentioned.

Certainly the tract case is a powerful means for disseminating information about the Church. It will be a great day for the Church when every parish and mission throughout the whole land will have its tract case as a piece of regular equipment, or a book stall, or both. We need to be re-converted to the tract case, both as to its value and its proper use. The writer recently had the privilege of seeing an elaborate tract case reposing in the vestibule of a large city church. It was beautifully constructed, correctly proportioned, and capable of holding a large supply of material. At that time it contained three copies, all back numbers, of the *Spirit of Missions*, one old copy of *The Church at Work*, two or three soiled copies of leaflets on stewardship, and a few miscellaneous leaflets on the Church's program. Further comment is obviously unnecessary. It is assumed that when we have acquired tract cases for our churches, we will use a certain amount of intelligence in the use of them. The case previously mentioned is potentially a great power for good—as it stands at present, it is a positive menace.

A supply of Church literature should be available at every parish church. Many people have confessed that their interest in the Church was first awakened by the casual reading of a tract. There is no dearth of such material in the American Church. The Holy Cross Press publishes many excellent things, as do the Morehouse Publishing Co. and Edwin S. Gorham. The booklets and tracts published in England by the Faith Press and some other houses are generally good, and some of them are beautifully gotten up. A supply of such material, ranging in price from one to ten cents, is invaluable. If more advanced material or larger works are desired, a small book stall can be opened to supply these. Many Church people do not read Church literature simply because they either do not know how or where to procure it, or because they will not make the effort to send for it. The book stall will remove both these causes of neglect.

It is not important that a great supply of books be carried. A few standard things such as *The Faith By Which We Live*, *Catholic Principles*, and other similar works dealing with the Church should be available. Dearmer's two "Everyman" books, the one on the history of the Church and the other on the Prayer Book, might interest some. McNeile's little books, *Self Training in Prayer* and *Self Training in Meditation*, are very valuable. A good popular life of our Lord should be available—probably Paterson-Smyth's *People's Life of Christ* would be as good as any, to offset such puerile things as Bruce Barton's book. Then spiritual reading should have its place. *The Imitation of Christ*, *The Devout Life*, *Spiritual Letters of St. Francis de Sales*, *Holy Living and Holy Dying*, and other similar classics should be provided. Prayer Books and devotional manuals should also be available. For the other things, they can be recommended by the rector and ordered as requested. Besides the impetus given to reading in the parish, any organization taking over such work might derive a certain amount of profit from it.

The tract case and the book stall are invaluable both for our own people and for the chance worshipper who is not a Churchman. One simply needs to be converted to the idea, and then put it into practice, to realize its value. The Roman Church and the Protestants, alike, can teach us much in this matter. The very fact that every freakish cult that "goes into business" utilizes the tract most effectively proves its worth.

If these organizations, with little of permanent value to teach, find it good business, will not the Church, with the Catholic faith to teach, find it valuable too?

There remains but one more thing to be said. In conjunction with the tract case or book stall, national Church papers should be on sale. Such excellent papers as *THE LIVING CHURCH*, the *American Church Monthly*, the *Holy Cross Magazine*, and others should be available for those who subscribe to none of them. Many a Churchman will pay ten cents a week for his *LIVING CHURCH*, at the church door, who could not be persuaded to subscribe. Of course we must continue to encourage our people to subscribe to Church periodicals, but we must also care for those who will not.

Here we would close by stressing that which was stressed in the first of these papers. We have allowed ourselves too often to look down upon all methods of imparting information about the Church as merely "publicity" or "propaganda" and have felt that there was something cheap about it all. That we must avail ourselves of every opportunity to present the faith is obvious. We are not living up to that great imperative "Go ye," until we have exhausted every possible method by which we may reach people. That there has been, and is, much that is disgraceful in the way of religious publicity is perfectly true. That it is always and necessarily true is a false assumption.

When we have realized this, the problem will be half solved. All that will remain will be to decide upon the proper methods. A few methods have been indicated briefly in these papers. No doubt there are many others equally good. If we will make the effort, the way will be shown to us for, after all, it is His work in which we are engaged.

(THE END)

QUAINT ENTERTAINMENT

A SHORT while ago, writes a South African correspondent of the *Church Times* (London), one of our missionaries observed on a boarding outside his church a poster, which had at the top a picture of a black gentleman in a top hat and dinner jacket; underneath was the following legend: "Ladies and Gents.—You always speak of the splendid entertainment in your society. The Jazzy Six intend to charm you on the above date if you will only show your whole attention and eagerness. Some of you do not appreciate the perfection of a musical program. Wherefore the Jazzy Six are not to blame. We want to move your sensions (*sic*) passions to the true sense of music, not what you listen to at other concerts. Oh, no! That's not what we want to give you. We are determined to entertain your souls and hearts for the first time in the season!" Another notice ran as follows: "This grand dance will be declared very appreciable. A gentleman from Kimberley is coming to show people here the latest dancing which is now taking place at the mentioned destination." The trouble is that concerts and dances of this kind move only too well the "sensions passions" of those who attend. No Hollywood cinema star, no Rodolph Valentino, has in proportion more adoring devotees of the fair sex, ready to fling themselves at his feet, than have the young Bantu musicians at these dances or piano players at native cinemas! In Bantu society it is not, apparently, the young sparks who hang round the "stage door" waiting for the ladies to emerge, but the love-sick damsels who are in devoted bondage to the gentlemen musicians. Small wonder if these latter find that the path of virtue is an extremely difficult one to tread.

THE GATE of heaven may be as thin as a sheet of tissue paper, yet it is of infinite moment whether we are on this side of it or on that.—W. L. Watkinson.

THE EARTHQUAKE IN THE HOLY LAND

BY THE REV. H. H. SPOER, PH.D.

THE news of an earthquake in the Holy Land is especially alarming on account of the religious and sacred interest attaching to the sites and buildings which are exposed to danger of destruction.

That the dome of the Holy Sepulchre—meaning, it is to be supposed, the *Church* of the Holy Sepulchre and not that over the Holy Sepulchre itself—should be cracked, is perhaps the less distressing in that it has been severely cracked in every direction for many years past. Moreover, as a building, it is architecturally, historically, and sentimentally of little interest, so that one can only hope that the present accident may lead to the erection of something more satisfactory than the cupola at present sheltering the most sacred church in the world.

It will be remembered that, after many vicissitudes, the dome was burnt down in the year 1810, and that, unfortunately, the Greeks obtained leave from the Sultan to rebuild it without coöperation from any of the other rites or nationalities interested in the church. The unsightly cupola which was erected lasted barely fifty years, and the disputes which arose as to its reconstruction were among the causes which led to the Crimean War. The newly-awakened interest of Russia in the Holy Places brought her into the field as an interested party, along with France and Turkey, and finally, in 1867, a protocol was signed, and the three Powers became responsible for the present structure, designed by a Frenchman, which was completed in 1868. The drum, as well as the arches upon which it stands, were practically rebuilt, but little was gained in beauty, and still less, it would seem, in durability. Great cracks were visible within and without, as I well remember as long ago as 1903, and it was but a year or two later that I witnessed a friendly discussion between the consuls general of the two countries formerly concerned, as to the effect which the inevitable rebuilding would have, this time, upon the history of Europe!

The present dome is of iron and is double, the two parts being connected by iron braces. The lower dome is lined with lead, the upper is covered with boards, then with felt, and lastly with lead. Galleries on the inside and on the outside are reached from the Greek convent. The opening at the top has a gilded iron screen, surmounted by a gilt cross. The inside is decorated with rays.

That a hotel in Jericho should be destroyed is not surprising. The village, with the exception of some modern villas which have sprung up under the new régime, are of mud bricks, dried in the sun, which crumble away in heavy rain and could offer little resistance to an earthquake.

The land of Palestine is divided into two parts by volcanic action. The entire bed of the Jordan has been thus created; the district between the Jordan and Damascus is one great volcanic tract, as well as all the country round about the Dead Sea. The mighty disasters wrought by earthquakes are an element in the poetic imagery of the Old and New Testaments, and a source of religious emotion in prophecy and in the Book of Revelation. Earthquakes in the desert accompanied the Giving of the Law and the destruction of Korah; they are described in the days of Saul, of Ahab, and of Uzziah, the last (c. 790-740) being referred to by the prophet Zechariah as well as by Amos, who dates an event as occurring "two years before the earthquake." We have historical knowledge of an earthquake in the days of Herod, B. C. 31, in the time when Trajan was in Antioch, A. D. 115, and of another in the same district in 528 when 250,000 assembled for the feast of the Ascension are said to have been killed. The town of Berytus (Beirut) was destroyed in 511.

To come to later days, an earthquake destroyed a great part of the town walls of Tiberias in 1837, and 700 persons were killed. Many unimportant shocks have occurred in modern times, notably one in 1903, in which many houses in Jerusalem were more or less injured.

These facts are of the more interest in view of doubt which has been thrown upon the story of the earthquake which occurred, accompanied by darkness, at the moment of the death of our Lord—an occasion which, for all Christians, is specially associated with the site of the Church of the Holy Sepulchre. The Gospel narrative refers only to the rending of the veil of the Temple, but the tradition is a very old one which tells that the rocks rent were the rocks of Golgotha, the rock which still

stands within fifteen paces southeast of the Holy Sepulchre and only thirteen feet above it, for it must be remembered that we have no evidence in the Gospel story that Calvary was set upon a hill.

One of the early pilgrims describes the fissure in the rock of Calvary shown then, as now, to the east of the Holy Sepulchre. This he describes as large enough to admit a man, whereas the present opening is, at the top, only fifteen centimeters wide. Now, as then, it follows an undulating line from east to west. At the bottom of the rock, in the cave known as the Chapel of Adam, it is much wider, so that the narrative of the pilgrims would appear not to be exaggerated, and this is further borne out by the explorations of the German architect, Schick, who was permitted by the Greeks to examine the fissure from the back of the rock, which, when some alterations were in progress, he was able to enter from the Greek convent.

A FATHER TO A SON

who on the threshold of manhood was long sick unto death, and blind for months before the end.

DEAR patient sightless eyes,
Still gallant with the light of thy unsullied soul,
That strove with cunning art, bravely to hide
Ineptitude and helpless sad affliction;
Thou couldst not see my useless grief, my poor compassion,
As, bending down those last last times
I tried to knit my soul more closely to thy own.
Eyes, ever eager for exquisite pleasure in all beauty,
How had I hoped that sometime thou shouldst see
With me, certain fair sights and lovely—
A comet fleeing in the sky before the greying dawn,
Wintergreen berries found on some mossed forest floor,
The Aurora on a frosty Northern night,
Bloom of old gardens,
Sheepflocks, like clouds, upon a summer hill,
The Ponte Vecchio in the sunset of an autumn day,
Log fires on friendly hearths of peaceful homes,
Fair distant altars shrined in ancient gothic beauty
Seen in a haze of incense, golden with blaze of painted windows;
Alas, all this may never be!
Nor e'er again the longed for daffodills of spring,
Nor pale fragrant iris, circled with valiant swords of green,
For these thou lovedst here, with me . . .
But in thy new true native land, if in supernal fashion
Thou servest an unearthly rite,
As thou delightedst here at dawn to kneel
Upon the altar stair, waiting with pure and meek eyes scarce uplifted
To welcome with the soft sacring bell, the coming of the King
(Such times I used to see, as in a vision,
A hope of mine, and thine, fulfilled:
Thou standing vested as a priest to offer
The One True Pure Oblation;
Ah, with what joy would I have served thee then . . .
How could I know that this was not to be His Will);
So, if thou seest, in some Paradisiac fashion
Thy Eternal Host, not by priest's hands uplifted
In form of wheaten bread and wine, but in celestial beauty,
His Sacred Heart speaking in love to thee
And saying "Son, let there be light";
Then, as angelic sanctus and victorious alleluia
Teach thee new adoration and more perfect love,
Mayest thou still remember that I love thee.
And with that memory mayest thou make petition
That sometime, sometime, through His own dear Sonship,
I may be worthy to behold with thee, what thou beholdest . . .
Blind are my earthly eyes, but thou dost see.

OUR BODILY STATURE grows to maturity we know not how; only the growth and onward change was constant, and as calm as it was constant. All around teaches us the one lesson of quietness, and steadfastness of persevering effort, to be confident of our onward growth, if only there be the sustained carefulness. For to the acquisition of all the gifts of God, to the hope of victory in all strivings of the Spirit, the promise of our Lord applies: "Thou hast been faithful over a few things, I will make thee ruler over many things."

—Rev. T. T. Carter.

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.

SYNOD OF THE MID-WEST

To the Editor of *The Living Church*:

HAVING HAD some inquiries of late as to the time and place of the next meeting of the synod of the province of the Mid-West, and being desirous that all who are concerned may be sure to have the dates correctly entered in their calendar, I take the liberty of requesting you to publish again the following information.

The meeting of the synod will be at Racine on Wednesday and Thursday, October 19th and 20th, which are the dates set by ordinance. The president and council will meet the day before, Tuesday, October 18th, and the executive committee of the house of Church women on Monday, October 17th.

Thanking you for your courtesy, I remain, faithfully yours.

✠ CAMPBELL GRAY,
President of the Synod.
Mishawaka, Ind., July 14th.

"THE ORTHODOX CATHOLIC REVIEW"

To the Editor of *The Living Church*:

SO MANY inquiries have reached us concerning the *Orthodox Catholic Review*, published in Brooklyn, claiming to speak authoritatively for the Orthodox Church, that I am asking you to publish the enclosed letter from the Metropolitan Platon, which speaks for itself.

(Rev.) THOMAS BURGESS.

Secretary, Foreign-born Americans Division.

New York, July 15th.

[ENCLOSURE]

REV. THOMAS BURGESS, D.D.,
Secretary, Foreign-born Americans,
281 Fourth Avenue, New York City.

Dear Father:

REFERRING to your letter of June 23, 1927, I express my deep regret over the articles already published in the *Orthodox Catholic Review* concerning the Episcopal Church.

I wish to inform you that those articles do not represent the views of our Orthodox Eastern Catholic Church as a whole and that the responsibility therefor should rest on the editorial staff of the *Review*.

The fact that they have published such articles is sufficient enough to deprive the above publication of any right to the official standing in our Church. Very sincerely yours,

New York, June 29th. ✠ METROPOLITAN PLATON.

OPEN OR EMPTY?

To the Editor of *The Living Church*:

SHARPER PENS than mine will deal with the satanic proposal that Churchmen declare an "open mind"—more accurately, maybe, an *empty mind*—respecting the further advisability of pointing out the narrow way that is represented by its Maker to lead to life and profess instead a submissive willingness, in case a clamorous minority of doctors, college professors, psychologists, and psycho-analysts so insist, to recommend to its younger members and to the public generally, that road where there be many which go in thereat. The proposal seems to be based on an antecedent persuasion that the Church militant ought to make peace at any price with the world, the flesh, and the devil, and that loyal Churchmen could be relied on to support the Church even if it became the open enemy of all reason they ever had for wanting to be in it; and at the recitation of the seventh commandment substituted for its old-time "Lord have mercy on us" the more thrilling slogan, "Everybody's doing it!"

It is surprising how many persons fancy that the Episcopal Church is all ready to go somewhere and only waiting for some one, anyone, to give it marching orders. One person suggests that we are splendidly equipped to turn into a grand literary society or debating club; another asks whether we "must teach Christian Science." (I don't know of any law that requires it, if we don't wish to—and we certainly do not.) Another man thinks we can afford and should be made by the courts to finance Bolshevism and infidelity; and now comes the suggestion that we endorse licentiousness. If "science," it is

argued, can prevent inconvenient consequences, the Church ought to consider how to comfort such transgressors as may chance to have a conscience.

It would be a stupid impertinence to remind Churchmen that the Church exists primarily to declare a message from Jesus Christ to a world that sadly and evidently needs it. As a Catholic I can, of course, go further and find many another "right use of the Church," as elaborating an adequate technique in its dealings with all sorts and conditions of men. The fact that the study of science is no longer confined to believers is no reason for fearing that any truth has been discovered subversive of that message; on the contrary, the leadings of modern science have in many instances removed objections that in earlier generations were successfully urged against faith, especially where the controversial field was erroneously made too detailed or comprehensive. For instance, it is of no importance to us what St. Peter may have believed as a natural philosopher about the shape of the earth. But to alter the message of Christ in any essential particular without first explicitly renouncing Him and His will, puts the proposer, however amiable his motives, on the ethical level with the check raiser. For all the check raiser does is to alter or "modernize" your message to your bank. The names on the check, whether of bank or signer, have for him undoubted "preservative values."

Two suggestions. Since everyone is proposing corrections for the Prayer Book, why could we not put off our national squeamishness about calling things by their right names and for our rather weak "inordinate and sinful affections" restore the sturdy "from fornication and other deadly sins"?

Again, if even the world must needs have its hierophants and unbosom itself to the dubious assistance of psychoanalysis, why does not the rector of the parish (who has to be ordained a Catholic priest, even if he becomes to his acquaintances only an Episcopal minister) remind himself and his people that the Church has its sacred and august psychoanalysis in the confessional and that it is part of his duty to his flock to invite them to this spiritual aid against their besetting sins, not to wait for the sufferers themselves to seek an embarrassing appointment? Has not the Great Physician the right to expect His representatives to make easy the approaches to all means of grace?

T. T. CHAVE.

Boise, Idaho, July 7th.

"MORAL STANDARDS"

To the Editor of *The Living Church*:

THIS LETTER is in the form of a questionnaire. I desire to put to you and your readers certain things that greatly perplex me, and to which satisfactory answers will be much appreciated.

In your last issue [L. C., June 25th] I read with very considerable interest an article quoted *in toto* by you, by Mr. Henry Lewis in which he apparently champions Judge Ben Lindsay's view of trial marriage. In the local press I read Bishop Manning's indignant comment on the same. In an earlier issue of your excellent paper one of your contributors commented caustically likewise on the action of a Congregationalist minister who had altered the marriage service to "as long as this contract shall last."

I should like to ask therefore, "Why this sarcasm and indignation?" Is it not a fact that our present divorce laws have to all intents and purposes brought about a system of trial marriage years ago, and that in several states divorces equal or surpass the number of marriages? Is not the Congregationalist minister quoted by you simply saving many men and women from perjury in changing the wedding service as he has? And why the indignation from the Bishop of New York concerning the views of Mr. Lewis, when they practically simply endorse an existing condition of affairs?

May I continue? Did Jesus Christ, whom official America recognizes as God, forbid divorce and remarriage except for one very doubtful cause, or did he not? Is it true that He called such unions living in adultery? I have it on the very best authority that the eminent chancellor of a southern diocese has stated that a man is liable to fine or imprisonment

for quoting Matt. 19 in regard to any couple divorced and remarried, when the union is sanctioned by state law. It is "defamation of character." Would Jesus Christ if He returned to earth today be prosecuted in the law courts for criminal libel if He preached His gospel unaltered, by those who officially declare they regard Him as God?

Does the divinely founded Church endorse or not endorse the position of her Founder on this matter; or does she officially support the state laws against His plain decrees? Are those whose union is in direct defiance to the teaching of our Lord to be regarded by the Church as legally married or not, if a justice of the peace or Protestant minister solemnizes the contract? If they are to be regarded as cohabiting together without benefit of clergy, or in plain words "living in adultery," what ecclesiastical action is to be taken consistently in regard to them? Is debarring them from the altar enough? Would any rector take the following action in regard to friends, however dear, whom he knew to be simply cohabiting together without any form of union: ask the man to serve on his vestry, the woman to sing in his choir, and them both, as members of his own social circle? And yet would the Lord Jesus Christ not declare that such persons were only on a par with those divorced and remarried, and were living in adultery?

I am writing this letter to you, Sir, in real distress of mind. This terrible matter of divorce comes constantly under my attention, and I desire earnestly some more consistent method than I have hit on yet to deal with it. If we continue to sidestep and pussyfoot, is it not a bit pharisaical, to say the least, to scream a remonstrance at the hint of trial marriage or a radical alteration in a wedding service?

Bartow, Fla., July 1, 1927. (Rev.) F. M. BRUNTON.

THE IMMACULATE CONCEPTION

To the Editor of *The Living Church*:

DOES NOT the doctrine of the Immaculate Conception of the Blessed Virgin call in question the integrity of the salvation wrought by our Lord Jesus Christ?

Has not the long disharmony in our human nature, continuing through countless generations, wrought an undue tendency to follow the dictates of the flesh rather than those of the spirit?

If the Blessed Virgin by some supernatural power was preserved from this inherited weakness of the flesh, then is Christ truly the Saviour of fallen mankind? I have, perhaps mistakenly, believed that He took the same sort of humanity that I have inherited and by the power of His divine nature overcame its inherited weaknesses and presented it faultless to the Almighty Father, and what He did in His own humanity is a guarantee that He can with my cooperation do in and for me. Thus He is my Sponsor, and God the Holy One can accept me, though at this moment imperfect. I am not forgetting that sin sometimes can only be in the will, but I question the possibility of any man being able without the divine help to bring his whole nature into the harmony of perfect righteousness. To this perfection Jesus can save us because He did it most truly in His own real humanity and thus He is indeed the Captain of our salvation. Is Dr. Charles Mercer Hall consistent [L. C. July 9th, pp. 331-332], when in one breath he declares that "our Church stands for the faith in its purity and integrity as taught in the Holy Scriptures held by the primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils," and yet advocates the doctrine of the Immaculate Conception of the Blessed Virgin and extra-liturgical uses of the Blessed Sacrament, teachings quite unknown to the primitive Church and in the times of the General Councils?

As our own Bishop Hall reminds us, "the worship of our Lord in the Holy Eucharist, we may say, is incidental."

As I understand the Holy Eucharist, in it Christ by the impartation of His divine strength helps us to offer a true worship to the "divine Majesty," that is, the offering of ourselves, our souls and bodies. I fear that the visiting of the Reserved Sacrament for the purpose of worship does not strengthen the realization of Christ being present within us and thus deterring and saving from sin.

I fear one can (sentimentally) kneel in adoration before the "Tabernacle" and leave the "Presence" there. This, it seems to me, is distressingly evidenced in those places where such observances almost universally obtain by a serious slackness of morals.

What a great soldier once said in regard to missions may be well recalled in connection with the Holy Eucharist—Let us "look to our marching orders." Because there is so much of mystery in the Holy Communion it behooves us to beware of presumption and adhere strictly to the letter of our Lord's institution.

(Rev.) ARTHUR R. PRICE.

New Orleans, La., July 15th.

"BE YE CLEAN"

To the Editor of *The Living Church*:

I WAS EXCEEDINGLY interested in reading the letter of the Rev. P. C. Wolcott, of Jacksonville, Fla., in your issue of June 25th last, referring to the condition in which he found the chancel and its equipment in many churches, some large and rich. I most cordially agree with Mr. Wolcott and thank him for drawing attention to the apparent disrespect and neglect of the Holy of Holies in our beloved Church.

At the same time it seems to me that Mr. Wolcott did not finish his story. Should he not properly have gone further and noted that while everything in connection with the chancel, the holy vessels, linens, etc., should be as immaculate as is possible to have them? What of the celebrant who is handling the sacred vessels and distributing at the communion altar rail, who is so offensive through the use of tobacco that it disturbs those communing? I speak from experience and I know of others who have had similar experience. Why find fault with the condition of the chancel and its equipment when he who stands within the communion rail is offensive through his use of tobacco?

What does Mr. Wolcott think of this point, and what have my brethren of the clergy to say? (Rev.) HECTOR BAXTER.
Minneapolis, July 16th.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IN A LETTER on Prayer Book Revision [L. C., July 16th], William M. Ramsey raises the question of the correctness of our English translations of the Apostles' and Nicene Creeds.

I wish to point out that there is a variation in the Latin forms of the former creed; the Creed of Nicea reading: "*Et in Spiritum Sanctum, sanctam ecclesiam catholicam*"; the Creed of Aquila reading: "*Et in Spiritu Sancto; sanctam ecclesiam*"; while another form given by Venantius Fortunatus reads: "*Credo in Sancto Spiritu; sanctam ecclesiam*." It will depend upon which of these we wish to follow whether we attach the word "in" to the phrase "Holy Catholic Church" or not. To my mind the punctuation in our Prayer Book is in favor of reading "I believe . . . the Holy Catholic Church."

It also ought to be pointed out that the Creed of Nicea ended with the words, "and in the Holy Spirit," omitting any other reference to the Church; while the Creed of Constantinople reads: "and in one Holy Catholic and Apostolic Church." Apparently this is the creed of which Bishop Satterlee gives a translation. Our English form in the Prayer Book follows neither of the originals exactly.

The omission of the word "holy" as a mark of the Church has caused much comment; but no satisfactory explanation has ever been given as to how it happened. Many will agree that it ought to be restored to our form. But when we talk of a correct translation, we ought to remember that we have no one original form of either of our creeds.

Adrian, Mich., July 16th. (Rev.) R. E. CHARLES.

SACRAMENTAL MARRIAGE AND THE UNBAPTIZED

To the Editor of *The Living Church*:

RECENTLY A YOUNG WOMAN who is a member of my parish came to see me regarding her approaching marriage to a young man who is unbaptized. I explained to her the nature of the sacrament of Holy Matrimony, which could only be rightly given to the baptized, and the warning of St. Paul against the marriage of Christians with unbelievers, and asked her to endeavor to bring the young man to Holy Baptism, offering to meet him myself, and lending her books, including Atwater's *The Episcopal Church: Its Message for Men of Today*. She later told me that she did not think he would be baptized, and that she would not ask him to do so, since she thought baptism administered in that way would not mean anything, and told me that an Anglican clergyman in London, Ont., told her father that he would marry her to an unbaptized man in his church at any time. After consulting my bishop, I offered to marry them at home, but without the blessing. This she refuses. In the meantime I am told that members of her family will leave the church if I do not marry them! What, in the judgment of your readers, is the right attitude? Is the marriage service in the Book of Common Prayer meant for all persons, irrespective of their being baptized, and does this Church intend the marriage of believers with unbelievers?

Ionia, Mich., July 12th. (Rev.) EDWIN G. WHITE.

DOES ANY man wound thee? Not only forgive, but work into thy thought intelligence of the kind of pain, that thou mayest never inflict it on another spirit.—*Margaret Fuller*.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

OF THE making of sermons there is no end yet in sight, and with the making of them comes the making of more books; the preacher is justified in his statement, however diligently he may have "sought to find out acceptable words."

The Eloquence of Christian Experience, by the Rev. Raymond Calkins (The Macmillan Co. \$2.00), was elaborated from material used in the George Shepard lectures on Preaching, at Bangor Theological Seminary, and in the Lyman Beecher lectures at Yale, both in the year 1926, and so can be taken as a treatise on homiletics. As a matter of fact it is most largely concerned with an exposition of the Protestant idea of experimental religion, written in such a way as, the writer hopes, will appeal to modern thinkers. "A sermon," Mr. Calkins says, "is an attempt to convey through language the realities of the Christian experience"; and so the preparation for preaching must be first of all filled with this experience. It is a valuable book, thought provoking, and inspiring; but one should supplement it with the Catholic, objective experience of the extension of the Incarnation that the Church conveys through her sacraments. Indeed the truest "experience of Christ" is to be gained by being "made one body with Him."

Two books may be noticed together because of the contrast they present. They are *Doctrine and Duty*, edited by the Rev. John Henry Burn (Skeffington & Sons, Ltd. \$2.40), and *The Galilean Accent*, by the Rev. Arthur John Gossip (Charles Scribner's Sons. \$2.50). Both are volumes of sermons and both are by British writers; but there their similarity ceases.

The first contains sermons for the first half of the Christian year that could be used—as nearly as English sermons can be used in the United States—by lay readers; the other is much more easy to read, but the sermons could not well be delivered by any one but their author. The contents of the first are the definite product of homiletical work; the second contains a number of delightful religious essays that must have been pleasant to hear, and are pleasant to read.

There is a sermon in *Doctrine and Duty* for the feast of Corpus Christi, by the Rev. Leslie G. Berrington, which he calls an eirenicon. His way of peace is to "let each school of thought" concerning eucharistic worship "be true to itself and go the whole way, with the sole proviso that it allows equal liberty to other schools." "Spiritual evolution," he says, "may eliminate one or other of the three forms of eucharistic worship; persecution or intolerance never will." This, by the way, illustrates the temper of the entire collection.

THE FOURTH book of this series is *Case and Comment*, by Louis Howland (The Bobbs-Merrill Co. \$2.50). These "Meditations of a Layman on the Christian Year" were first printed in the writer's "column" in the Indianapolis *News*, of which he is editor, appearing on Saturdays for the next day's reading.

It is a difficult thing to present the teachings of the Church to the ordinary American with his Protestant preconceptions, but this was what Mr. Howland must do in a popular newspaper, and what he has done admirably well. Here are some sentence-extracts: "Advent is the season for setting things right against the coming of the great anniversary of the Incarnation." "While the Bible is known as the word of God, the most authentic Word, certainly for Christians, 'was made flesh . . .'" "The penetration of the human by the divine life, the transforming of the human life—this is salvation." The Magi "adored, sacrificed, and pledged their fealty. And this is Christianity, and nothing else is." In speaking of the "influence of the Good Friday sacrifice on the life of the world, and the course of history," he says: "The sacrifice is a perpetual and ever-living one, prolonged and continually applied in and through the great sacrament of Christ's institution."

Its issue, coming during the Bishops' Crusade and the emphasis that is being placed on lay evangelism, makes this book especially welcome. It should have a wide circulation among both the clergy and laity of the Church, for it can be used by them in furthering the Crusade.

Twelve Modern Apostles and Their Creeds (Duffield & Co. \$2.50), puts into permanent form a series of essays that ran in the *Forum* during 1926. These essays are more *apologiae* than "creeds," and are more static than the dynamic efforts of a real apostle. The volume contains a foreword by Dean Inge—who, curiously enough, is called the "Rt. Rev." in two places—and contains twelve papers by such men as Gilbert Chesterton, Bishop Slattery, Henry Sloan Coffin, and Archbishop Söderblom. Christian Scientists, Mormons, etc., are duly represented; and the fateful twelfth place is occupied by Carl Van Doren, who tells us why he is an unbeliever.

Books of this kind are put forth, probably, in an effort to provide a synthesis of religious thought, seeing that "in the multitude of counsellors there is safety." Nearly every writer, however, looks toward the Catholic Church, or, at least, to his conception of it; and yet there is very little evidence of a conception of the objective faith that is the characteristic of Catholicity. The net result of such books, therefore, is to make religion appear to be the product of each individual's thinking; and so we need not be surprised by the inclusion of the last writer nor of his conclusions, for he has just not happened to think along the lines of the other, presumably more orthodox, thinkers.

DR. ROBERT E. SPEER has added to his already long list of books another in *Seeking the Mind of Christ* (Fleming H. Revell Co. \$1.50). This is, as he says, "not a book on theology," but rather a collection of studies made in an attempt to apprehend the mind of Christ from the New Testament and from Christian experience.

Dr. Speer is thoroughly reverent in these studies, in which he shows plainly his desire and efforts to bring himself and his readers—his fellow students, really—into a fuller realization of the character and teachings of our Lord. We may expect the decidedly evangelical flavor; but, when we also find a decided statement of the supremacy of God, and of man's thorough dependence upon Him, we can use the book to our spiritual advantage.

The Negro in the Reconstruction of Virginia is another of the valuable contributions that the Association for the Study of Negro Life and History (Washington) is publishing. This volume is by A. A. Taylor, whose earlier work dealt with the Negro in South Carolina. Of the many suggestive chapters, that on Democracy Crushed by Caste is perhaps the best; although the ones dealing with the religious phases give an insight that is well worth while.

THE POSSESSORS of the late Dr. James Hastings' very valuable *Encyclopædia of Religion and Ethics*, the several volumes of which have been noticed in this paper, will surely wish to have the thirteenth or *Index Volume* (New York: Charles Scribner's Sons. \$8.00). It was begun and carried on for a year under Dr. Hastings' supervision before his death, and is now completed on the lines planned by him by two members of his staff. Besides the General Index, filling the bulk of the volume, there are Indexes to Foreign Words, to Scripture Passages, and to Authors of Articles. It is superfluous to praise Dr. Hastings' marvelous editorial capacity. Suffice it to say that this great *Encyclopædia*—a monument now to his memory—is practically indispensable to students of sacred learning.

Church Calendar



JULY

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

SEVENTH SUNDAY AFTER TRINITY

All Saints', West Newbury, Mass.
Sisters of the Transfiguration, Glendale, Ohio.
Christ Church, Corning, N. Y.

APPOINTMENTS ACCEPTED

BISHOP, Rev. CHARLES E., formerly rector of St. Matthew's Church, Indianapolis, Ind.; to be rector of St. James' Church, New Castle, Ind. September 1st.

BLANKINSHIP, Rev. A. HUGO, formerly rector of Immanuel Church, Fairfax parish, Alexandria, Va.; to be Dean of Holy Trinity Cathedral, Havana, Cuba. September 1st.

BROWN, Rev. CHARLES O., formerly rector of St. Mark's Church, Tonopah, Nev.; to be rector of Trinity Church, Fallon, Nev. Address, 507 So. Churchill St. September 1st.

CREWE, Rev. B. H., formerly rector of St. Mark's Church, Philmont, N. Y. (A.); to be assistant in St. Stephen's parish, Olean, N. Y. (W.N.Y.) August 1st.

FOREMAN, Rev. HARRISON W., formerly Archdeacon of Central New York; to be national secretary of Rural Work. Address, 281 Fourth Ave., New York City. December 1st.

HADY, Rev. JOHN LOWRY, formerly rector of St. Paul's Church, Doylestown, Pa.; to be rector of Gloria Dei (Old Swedes') Church, Philadelphia. August 15th.

HYDE, Rev. HENRY NEAL, formerly rector of St. Paul's-by-the-Lake, Chicago; to be executive secretary of the diocese of West Missouri. New address, 318 Rialto Bldg., Kansas City.

JOHNSON, Rev. CHARLES PADDOCK, recently ordained deacon; to be chaplain to students at Princeton University, Princeton, N. J. September 1st.

KIRK, Rev. JOHN F., formerly rector of the Church of Our Saviour, Jenkintown, Pa.; to be rector of St. Thomas' Church, Glassboro, N. J. New address, St. Thomas' Rectory, Glassboro. August 1st.

LOUNSBURY, Rev. HAROLD V. O., formerly rector of Trinity Church, Shepherdstown, W. Va.; to be rector of Memorial Church of the Good Shepherd, Parkersburg, W. Va. New address, 901 Charles St. August 1st.

PAGE, Rev. JOHN MITCHELL, formerly chaplain of Chapel of St. John the Divine, Urbana, Champaign, Ill. (Sp.); to be rector of St. John's Church, Dresden, Saxony, Germany. New address, Dresdener Bank, Dresden.

PARCHMENT, Rev. WILLOUGHBY M., formerly rector of St. Philip's Church, Jacksonville, Fla.; to be temporarily in charge of St. Barnabas' Church (col.), Altoona, Pa. (Har.) New address, 1905 Fourth Ave.

SHOESMITH, Rev. THOMAS, formerly rector of All Saints' Church, Lehigh, Pa. (Be.); to be rector of Christ Church, Stroudsburg, Pa. New address, Stroudsburg, Pa. (Be.) September 1st.

SHRYOCK, Rev. JOHN KNIGHT, formerly headmaster of St. Paul's School for Boys, Anking, China; to be assistant at the Church of the Saviour, Philadelphia.

SMITH, Rev. PHILIP S., formerly rector of St. Stephen's Church, Florence, N. J.; to be priest-in-charge of St. Paul's Church, Tombstone, Ariz. New address, Box 527.

STONE, Rev. MORTON C., formerly rector of Church of the Holy Nativity, Chicago; to be chaplain of the Chapel of St. John the Divine, University of Ill. Urbana, Champaign, Ill. (Sp.) September 1st.

RESIGNATIONS

MYERS, Rev. FRANK R., as rector of the Church of the Mediator, Morgan Park, Chicago; effective November 1st.

PFEIFFER, Rev. C. T., as rector of All Saints' Church, St. Thomas, V. I., P. R. New address, P. O. Box 716, Station C., Los Angeles, Calif.

TAYLOR, Rev. ALFRED R., as priest-in-charge of St. Mark's mission, East San Diego, Calif. (L.A.)

SUMMER ADDRESSES

VINCENT, Rt. Rev. BOYD, D.D., Bishop of Southern Ohio; Round Mountain, Me., during July, August, and September.

WING, Rt. Rev. JOHN D., D.D., Bishop Coadjutor of South Florida; Lookout Mountain, Tenn.

AULT, Rev. WILLIAM, Canon of St. Andrew's Cathedral, Honolulu, T. H.; 2374 Pacific Ave., San Francisco, during July, August, and first two weeks in September.

GOODALL, Rev. MILO B., Rice Lake, Wis.; to be post chaplain, Fort Brady, Mich., until September 1st.

STONE, Rev. MORTON C., rector of the Church of the Holy Nativity, Chicago; Saugatuck, Mich., during August.

WILCOX, Rev. RAY MILTON, rector of St. James' Church, Macon, Mo.; to be in charge of Christ Cathedral, St. Louis, Mo., during the month of August, in the absence of the Dean.

NEW ADDRESSES

JUNG, Rev. G. PHILIP, D.C.L., formerly 2219 Hampton St., Swissvale, Pa.; 2612 Belmar Pl.

LOARING-CLARK, Rev. ALFRED J., formerly 110 McKeller St., Memphis, Tenn.; 3 East Norwood.

ORDINATION

PRIEST

FLORIDA—On June 30th, in St. Luke's Church, Marianna, the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, advanced the Rev. JOHN B. MATTHEWS to the priesthood.

The candidate was presented by the Rev. Francis B. Wakefield of Jacksonville, and Bishop Juhan preached the sermon. The Rev. Messrs. Melville E. Johnson, Thomas A. Schofield, Randolph F. Blackford, William S. Stoney, and G. Hendree Harrison assisted in the service and in the laying on of hands.

Mr. Matthews is to be rector of St. Luke's parish, Marianna. He has been in charge of this parish and of the mission of St. Mark's, River Junction, since he first came to the diocese as a candidate for Holy Orders in the spring of 1926.

DIED

AGNEW—Entered eternal life, July 1st, the Rev. W. J. CLARKE AGNEW, rector of St. Peter's Church, Stone Ridge, N. Y., and St. John's Church, High Falls, N. Y., for the past thirty-seven years.

BURGESS—Entered eternal rest, CORNELIA ALBINA BURGESS, widow of the Rev. Herman B. Burgess, at her sister's home in Salina, Kans., July 1st. Requiem Mass at Christ Church Cathedral, Salina, the Very Rev. F. Victor Hoag, celebrant. Funeral services at St. Luke's Church, Plattsmouth, Neb., the Rev. A. C. Middleton, rector.

FISH—LAURENCE DEAN FISH, son of the Rev. and Mrs. Paul Rogers Fish, died at his home in Elizabeth, N. J., after a long illness on July 12, 1927, in his eighteenth year.

Requiem Mass was sung at Christ Church, Elizabeth, on Thursday, July 14th.

"Enable with perpetual light the dullness of our blinded sight."

KITTOE—Entered into life eternal, on the morning of June 30th, at his home in Galena, Ill., WILLIAM KIRBY KITTOE in the eighty-fifth year of his age. Burial service was held at Grace Church, July 4th. Mr. Kittoe had been senior warden of this church for thirty-five years.

"Grant him eternal rest, O Lord, and may light perpetual shine upon him."

LEWIS—Entered eternal rest, RUSSELL DENNISON LEWIS, at his home in East Orange, N. J., June 23, 1927, beloved husband of Harleston C. Gesher. Funeral services were conducted at St. Agnes' Chapel, New York,

by Dr. W. W. Bellinger, vicar of St. Agnes'. Interment in Kensico Cemetery, New York. Committal service read by the Rev. Henry Baldwin Todd of Trinity Church, Waterbury, Conn.

NICHOLS—At St. George's rectory, Sanford, Me., CAROLINE WEBSTER NICHOLS, wife of the Rev. Charles Edward Osgood Nichols, on July 9th.

ROGERS—Mrs. BENJAMIN TALBOT ROGERS (nee Nellie Lum Mead), died in Johns Hopkins Hospital, Baltimore, after an extended illness from tumor on the brain.

Requiem Masses were said at Mount Calvary Church, Baltimore, and St. Matthew's Church, Sunbury, Pa. The burial office was conducted by Bishop Weller and assisting clergy at St. Paul's Cathedral, Fond du Lac, Wis.

"May she rest in peace."

MEMORIALS

Laurence Dean Fish

Of your charity, pray for the happy repose of the soul of LAURENCE DEAN FISH, beloved son of the Rev. and Mrs. Paul Rogers Fish, born March 21, 1910, died July 12, 1927; a devout communicant and zealous acolyte of Christ Church, Elizabeth, N. J. After a long illness patiently and gallantly borne and blind for the latter part, fortified and comforted by the Blessed Sacrament, absolution and holy unction, sustained by many prayers offered for him at many altars, he passed from the darkness of this present world, to eternal light.

Particularly fitting are the words of the Gospel for his patron, St. Laurence: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. . . . If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor."

An aspirant for the priesthood, a lover of all pure and holy things, whose unwearied delight was to serve at the altar, eagerly going forward into manhood, he leaves a bright memory of a loving child of God, and a dear remembrance of filial devotion and unselfish affection. We are strengthened by his life and example. May he pray for us who love him and will always miss him.

"They shall grow not old, as we that are left grow old;

Age shall not weary them, nor the years condemn.

At the going down of the sun and in the morning

We shall remember them."

Jesu, Mercy: Mary, Pray.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

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

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

Clement Liddon Stott

In ever loving memory of CLEMENT LIDDON STOTT, who entered into eternal life, July 26, 1910.

"Lord, all pitying, Jesu blest,
Grant him Thine eternal rest."

**John Hardenbrook Townsend
Charlotte Cox Townsend**

In loving memory of JOHN HARDENBROOK TOWNSEND, priest, who fell asleep, August 9, 1925, and of his wife, CHARLOTTE COX TOWNSEND "whom we have loved long since and lost awhile."

POSITIONS OFFERED

CLERICAL

DURING AUGUST AND SEPTEMBER TO priest and family, cottage delightfully located in Litchfield Hills, in return for daily Eucharist. Address, DEACONESS-IN-CHARGE, St. Phoebe's House, Lakeside, Conn.

MISCELLANEOUS

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

MISCELLANEOUS

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

CATHEDRAL TRAINED ORGANIST—Choirmaster, 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.

CLERGYMAN'S WIDOW WILL CARE FOR elderly lady in her home in one of the best and highest sections of Washington, D. C. Must be person of refinement. Address P-911, care LIVING CHURCH, Milwaukee, Wis.

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

REFINED CHURCHWOMAN DESIRES PO-sition as housekeeper in motherless home, or as assistant housekeeper in institution. Excellent references. Address Box M-910, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

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

VESTMENTS

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

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

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

CHURCH LINEN

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

CHURCH FURNISHINGS

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

PARISH AND CHURCH

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

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.

BOARDING

Atlantic City

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

Los Angeles

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

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

New York

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

Washington, D. C.

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

HEALTH RESORTS

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

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

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

SUMMER RESORT

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

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.

CHURCH SERVICES

District of Columbia

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

Illinois

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

Minnesota

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

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
SUNDAY AND WEEKDAY SERVICES
Sundays
The Holy Communion 8:00 A.M.
Holy Baptism (except 1st Sunday) 10:15 A.M.
The Holy Communion (with Morning Prayer except 1st Sunday) 11:00 A.M.
Holy Baptism (1st Sunday) 3:00 P.M.
Evening Prayer 4:00 P.M.
WEEKDAYS (In Chapel)
The Holy Communion 7:30 A.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00 and 11:00 A.M.

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

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

RADIO BROADCASTS

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

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

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

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

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

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

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

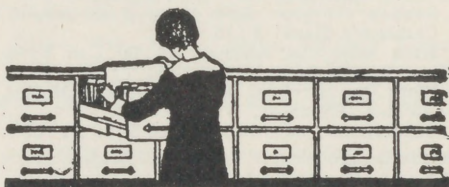
SISTERS OF THE HOLY NATIVITY

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

RETREAT

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.

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

The Abingdon Press. 150 Fifth Ave. New York City.

The Spiritual Element in History. By Robert W. McLaughlin. Price \$2.50.

Christopher Publishing House. Boston 20, Mass. *Flame Wings.* A Book of Bird Poems. By Evelyn M. Watson. Syndicate Series. Price \$1.50 net.

A Still Small Voice. By Rasmus Nielsen. Price \$1.00 net.

The Road of Faith. Price \$1.00 net.

Where Is Brother Robert? By Gladys L. Flint, author of *The Adventures of Brother Roland, Elizabeth's Dream*, etc. Price \$1.00 net.

Juvenile Jingles. Written and Illustrated by Marie Ker. Price \$1.50 net.

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

At the Lord's Table. By David Owen Thomas, M.D., Master, Royal College of Surgeons, London. Price \$3.00 net.

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

Gray Sheep. By Dillwyn Parrish, author of *Smith Everlasting.* Price \$2.00.

John J. Lanier. Norton, Kansas.

The Message of the Poets. By John J. Lanier. Price \$2.50 net.

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

The Ideas of the Fall and of Original Sin. A Historical and Critical Study. Being Eight Lectures delivered before the University of Oxford, in the Year 1924, on the Foundation of the Rev. John Bampton, Canon of Salisbury. By Norman Powell Williams, D.D., Fellow and Chaplain of Exeter College, Oxford. Price \$7.50.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

A Church School Book of Prayer and Praise Worship Services for Use of Junior and Senior Pupils. By the Rev. Maurice Clarke, executive secretary for Religious Education, Diocese of Southern Ohio. With Preface by the Rev. John W. Suter, Jr., executive secretary for Religious Education, National Council. Price 80 cts.

The Open Court Publishing Co. 122 South Michigan Ave., Chicago, Ill.

Hindu Mysticism. Six Lectures by S. N. Dasgupta, M.A., Ph.D. (Cal.), Ph.D. (Cantab.), late lecturer in the University of Cambridge, England. Late professor of Sanskrit, Chittagong College, Bengal. Professor of Philosophy Presidency College, Calcutta. Author of *A History of Indian Philosophy, Yoga as Philosophy and Religion.* (Norman Wait Harris Foundation Lectures, 1926) Northwestern University, Evanston, Ill. Price \$2.00.

S. P. C. K.

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

The Conversion of the English. By the Rev. H. Curtois. With Many Illustrations.

BULLETINS

Davenport Public Library. Davenport, Ia.

Twenty-sixth Annual Report for the Period, April, 1926, to April, 1927.

The Rockefeller Foundation. 61 Broadway, New York City.

A Review for 1926. By George E. Vincent, president of the Foundation.

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Theodore: The Mark of Tarsus and Archbishop of Canterbury. By Rev. Melville K. Bailey. Price 15 cts. Soldier and Servant Series. Publication No. 147. May, 1927.

CLERGY FINISH SUMMER COURSE AT MADISON

MADISON, WIS.—"The Church is the place where we may spiritualize our social program and socialize our spiritual progress."

This is the opinion of Glenn Frank, president of the University of Wisconsin, as expressed in addressing the ninety clergymen attending the summer course for Church workers at the State Agricultural College.

A feature of the short course was the presentation of certificates by Dean H. L. Russell of the College of Agriculture, to five pastors who had attended the two weeks' course for three summers. Those of the Church to receive this award were the Ven. V. G. Lowery of Sheffield, Ala., the Rev. R. V. Hinkle of Pendleton, Ore., and the Rev. Paul Engle of Bay City, Tex.

THE WELLESLEY CONFERENCE

WELLESLEY, MASS.—In spite of the rainy weather, which interfered with the sunset service and the outdoor sports, both of which were important features of the program at the conference for Church work which has just closed at Wellesley, there was no dampening of the enthusiasm of the 400 people who attended and who were practically unanimous in their opinion that this had been the best conference of the many held at Wellesley.

At the first evening meeting of the conference, Dean Tufts welcomed the members in the name of the college.

There were twenty missionaries in attendance from various domestic and foreign fields, including Alaska, Cuba, Porto Rico, Mexico, China, and Japan, and on Tuesday evening many of them told very briefly of their work. They made a corporate Communion on the morning of the next to the last day of the conference.

The other evenings of the conference were given over to lectures in Tower Court and to services in Houghton Chapel. The Bishop of Colorado occupied two evenings with his lecture on *The Development of the American Church*, and Miss Scudder spoke the night of July 4th on *The Church and the Nation*. Bishop Johnson had been expected on June 29th, for a series of three addresses, but did not arrive in time to speak that night.

The class in religious drama gave two short plays in the chapel, one a Christmas play, on Saturday night, at which there were also three brief missionary addresses, and the other, which was an Easter pageant or mystery play, on July 5th, following choral Evensong rendered by the music school and conference chorus, under the direction of Mr. Johnson, with Miss Grace Chalmers Thomson, organist of St. Philip's Cathedral, Atlanta, Ga., at the organ. On Sunday there was a choral Eucharist, at which the Bishop of Massachusetts was preacher, and in the evening a missionary service addressed by the Rev. George B. Gilbert and Alfred K. Chiu, of Amoy University.

One evening the members of the conference had the unusual experience of seeing themselves on the screen at the advance showing of several reels of film taken during the session this year. This film, which gives one a very realistic impression of the conference in its varied activities, has been presented to the Foundation, and after being edited and supplied with titles, will be available for showing throughout the Church. Information with regard to it can be had from Miss Evaline Taylor, 416 Moreland Ave., Philadelphia.

The gathering up of the conference meeting, on the afternoon of the last day, was in charge of the Young People's Fellowship of the conference, a group of seventy younger persons in attendance, and a dialogue, setting forth the impressions and benefits which they had received from the conference, brought it to a very impressive close.

The variety and standard of the class work done at the Wellesley conference is so well known that comment seems hardly necessary, but this year there was no lowering of the quality and many people remarked on the exceptional distinction of the faculty and the seriousness of the work done by the students. There were twenty regular courses offered in the conference, seventeen of which were accepted for credit by the National Accredited Teachers' Association, and four courses were given in the music school.

Anglo-Catholic Congress Opens; Church Assembly Passes P. B. Measure

Holy Eucharist is A. C. C. Topic—
Church Assembly Votes Indian
Autonomy

The Living Church News Bureau
London, July 8, 1927

THE THIRD ANGLO-CATHOLIC CONGRESS was preceded on Sunday last by special services at all the leading London churches, with selected preachers, whose theme generally was on the great subject to be considered by the Congress, The Holy Eucharist.

The Congress itself was opened on Monday afternoon at the Royal Albert Hall. There was a large attendance. Among the distinguished prelates on the platform were Dr. Frere (Bishop of Truro); Dr. Webb (Bishop of Milwaukee), with his coadjutor, Dr. Ivins; the Bishop of Guiana, Bishop Trollope of Corea, the Bishop of Willochra, the Bishop of Algoma, Bishop Smyth, and Bishop O'Rorke.

The religious orders were well represented among the many clergy, with Fr. Bull, S.S.J.E., Fr. Mounsey, C.R., Fr. Talbot, C.R., and Fr. Tribe, of the Society of the Sacred Mission.

The Bishop of Nassau, who presided, said that they were not going to discuss the revised Prayer Book. First, they had told the Archbishop of Canterbury that they were not going to discuss it, and he believed they were people who kept their word. Secondly, there was no possible way in which they could help the situation at the present moment by talking about it in that Congress. But they could render most material assistance by lifting the whole subject up to God in prayer. They might not all hold the same views about what the Church ought to do at this moment, but they could all unite in storming the heights of heaven for special guidance. He asked them to pray for the Church, and especially for the Archbishop of Canterbury.

THE PAPERS

It would be manifestly impossible to deal in a letter such as this with the wonderful series of papers, on The Holy Eucharist, which we have been privileged to hear during the Congress, as far as it has gone. A full report will be published by the Society of SS. Peter and Paul, and in America by Morehouse Publishing Co., in due course, and it will then be possible to read the printed text with greater profit than any summary could possibly afford. What is awaited with interest is tonight's concluding speech from the president, when some attempt will be made to interpret to members the dominant thoughts and feelings which animate the Congress as a corporate body; and to point a moral and enforce a practical lesson as the outcome of what has been so ably presented during the week.

The attendances at all the meetings have been remarkably good, the audiences, as usual, most enthusiastic, while the greetings accorded to such well-loved leaders as the Bishop of London, Lord Halifax, and Fr. Tooth were intensely moving. I will only add that we were all very glad to welcome Bishop Webb again—this is his third Congress, I believe—and also Bishop Ivins.

A very happy reunion followed the close of Wednesday's business, when the audience "took the floor" of the Albert Hall,

and the rest of the evening was devoted to music and "fraternizing" generally.

AMERICAN MASS IN LONDON

With the approval of the Bishop of London, High Mass will be solemnly sung at All Saints', Margaret Street, on Sunday next, according to the American liturgy. The officiating priests will all be of the Church in America. The Bishop Coadjutor of Milwaukee will preach the sermon.

CHURCH ASSEMBLY OPENS

The summer session of the Church Assembly opened on Monday afternoon in the Church House, Westminster. The Archbishop of Canterbury presided, and there was a good representation of the three constituent houses of bishops, clergy, and laity.

The Archbishop of Canterbury announced that, subject to the direction of the Assembly, the standing committee had fixed the following dates for next year's meetings: Spring session, February 6th to 10th; summer session, July 2d to 6th; autumn session, November 12th to 16th.

Lord Hugh Cecil explained the procedure in regard to the debate on the Prayer Book measure. He said that no amendment to the measure itself could possibly be moved, and no motion could be made sending the measure back to the House of Bishops with instructions to amend it or anything of that kind. Notice had been given of a large number of amendments giving reasons why the motion giving final approval to the Prayer Book measure should be negatived. These could not be ruled out of order, and it was within the discretion of the Archbishop to select any of the amendments to be discussed and voted upon.

The Archbishop of Canterbury said that, if the amendments were not proceeded with, it would still be possible for members who objected to the proposals to give their reasons in speeches for the rejection of the measure.

The Indian Church measure, a proposal to give autonomy to the Church of England in India, was, after a short discussion, unanimously agreed to. General approval was also given to the Clergy Pensions (Amendment) measure and the New Dioceses (Transitional Provisions) measure.

PRAYER BOOK DEBATE

The debate on the revised Prayer Book began in earnest on Tuesday morning, after the Archbishop of Canterbury had formally moved that the measure be "finally approved." He was followed by Dr. Darwell Stone, representing the "extremists" of the Anglo-Catholic party, who moved the rejection of the measure, and Sir William Joynson-Hicks, representing a section of the Evangelicals, who also opposed the book, though from an entirely different point of view to that of Dr. Stone. Sir William's was a clever speech, and his remarks on the illogical attitude of the bishops in allowing reservation but discountenancing corporate devotion to the Blessed Sacrament showed up one of the weakest spots in the Deposited Book. The debate extended over the whole of Tuesday and Wednesday, and was wearisome to a degree, consisting, as it did, mainly of the repetition of well-worn Protestant objections to the "Roman" tendencies of the book. Finally, at 7 o'clock on Wednes-

day evening, the vote was taken, the result being—

	AYES	NOES	MAJORITY
House of Bishops...	34	4	30
House of Clergy....	253	37	216
House of Laity.....	230	92	138

—a majority in favor of the measure of 517 to 133.

CELEBRATIONS AT YORK

The celebrations at York Minster were continued on Thursday, June 30th. A number of services were held, and in the afternoon the Archbishop of Canterbury was accorded a civic reception at the Guildhall. Among those who have participated in the celebrations have been four Archbishops, those of York, Canterbury, Dublin, and the Eastern Orthodox Church at Thyatira in Asia Minor; and the Metropolitan in India (the Bishop of Calcutta). Among the many bishops taking part were Dr. William T. Manning, the Bishop of New York, and Dr. Brent, Bishop of Western New York.

The Bishop of London, preaching at the midday service on Thursday, referred to the missionary zeal which had created York Minster, and said they ought to be ashamed of being afraid of their difficulties when they thought of what the early pioneers of the Church in this country had to face. Among the special messages which York Minster had to give to other dioceses was, he thought, that the church and diocese of Paulinus and the church and diocese founded by Miletus (the diocese of London) ought to be in closer touch and coöperation with one another than they were. They must be very careful to see that there were not two Churches in England, the Church of the south and the Church of the north. There was a real danger of this unless they were careful. They in the south admired and acknowledged the spirit of the north, but the two churches of Paulinus and Miletus might learn from one another. Let them hold together in common stock what special gifts of grace they had to make up one great Church of England, of which all the daughter Churches throughout the world might be proud.

At the gathering at the Guildhall the Lord Mayor of York, on behalf of the council and city, and the Archbishop of York, on behalf of Christian bodies in the Church, welcomed the Primate of All England to York.

RELIGIOUS PARTICIPATE IN SERVICES

The celebrations on Friday were identified with labor, art, crafts, literature, and community life—an allocation intended to emphasize the close connection of the history of York Minster with these departments of national life.

Though the services were hardly of the same significance as on the previous day, they were most impressive. Brethren from the Community of the Resurrection at Mirfield and sisters from the House of Mercy at Horbury, the former attired in their long black cassocks, and the latter in the customary black hoods and cloaks, walked in solemn procession. The musical portion of the services, chiefly of seventeenth century composition, was again beautifully rendered. At Evensong the York choristers were joined by the choirs from Durham and Ripon Cathedrals.

The Bishop of Truro (Dr. Frere), formerly principal of the Community of the Resurrection, gave an inspiring address on Labor and the Christian Life at the midday service.

BISHOP MANNING'S ACTIVITIES

Dr. Manning, the Bishop of New York, was outspoken in his sermon at the con-

cluding service in York Minster on Sunday last [See THE LIVING CHURCH of July 16th]. Bishop Manning will, I understand, be the guest of the "Pilgrims" at a dinner to be given in his honor at the Hotel Victoria, London, next Tuesday, July 12th. Lord Desborough will preside, and will be supported by the Archbishop of Canterbury and the Bishop of London, with leaders of commerce and industry, politicians, and diplomats, and also overseas representatives.

The services in connection with York's thirteenth centenary have been certainly unique in English history for their combination of dignified and gorgeous ceremonial, beauty and variety of music, the spiritual and intellectual greatness of the preaching, and the manifold opportunities for worship. The appeal of these services has been worldwide, and the attendances have been well maintained to the end, far greater than anybody could have hoped for.

BISHOP OF MEATH DIES

I regret to have to record that Dr. Thomas Gibson George Collins, Bishop of Meath, passed away suddenly last Sunday morning at Bishops court, Navan, in Ireland. He had only just returned from the York Minster celebrations.

Dr. Collins, who was 54 years of age, was elected to the bishopric of Meath as successor to the Most Rev. and Hon. B. J. Plunket, D.D., only in February of last year. He was educated at Rathmines School and at Trinity College, Dublin, where he had a distinguished career. He was ordained in 1896 to the curacy of Maralin, and after filling the incumbencies of Drumgath (Rathfriland) and Warrenpoint, was made rector of St. James', Belfast, in 1910. In 1919 he was appointed vicar and Dean of St. Anne's Cathedral, Belfast. During his brief episcopacy he had become popular throughout his diocese, which, although the population is under 10,000, includes the whole of Meath, a great part of Westmeath, and parts of King's County, Cavan, Longford, and Galway, and is co-extensive with the ancient Kingdom of Meath before the conquest of Ireland by the Normans. The Bishop of Meath is the premier bishop of Ireland, and is entitled, like the two archbishops, "Most Reverend."

GEORGE PARSONS.

GIFT OF PORTRAITS TO WASHINGTON CATHEDRAL

WASHINGTON—Contemporary portraits of Church of England dignitaries of the seventeenth century have been hung in the memorial wing of the library of Washington Cathedral. These famous works of art are paintings of the Most Rev. William Laud, Archbishop of Canterbury; the Rt. Rev. Lancelot Andrewes, Bishop, successively, of Chichester, Ely, and Winchester, who was chairman of the commission which translated the King James version of the Bible; and the Most Rev. George Abbot, Archbishop of Canterbury, and one of the translators of the King James version of the Bible.

The paintings were the gift of four trustees of the Cathedral, the Hon. Henry White, LL.D., former United States Ambassador to France, Charles C. Glover, Dr. William C. Rives, and James Parmelee. They form with the Gilbert Stuart portrait of George Washington, the gift of John Jay Chapman, the nucleus of the collection of historic paintings which will ultimately adorn the walls of Washington Cathedral Library.

To Raise Fund to Provide for Traveling Priest to Assist in Deaneries of Brandon

Tribute to Late Metropolitan of Ontario—Plan Edith Cavell Memorial Church

The Living Church News Bureau
Toronto, July 14, 1927

THE BISHOP OF BRANDON, DR. THOMAS, in the course of his charge to the third synod of his recently created diocese, pointed out that the only place where the clergy shortage is now acute is in the deaneries of Swan River and Dauphin. In this area, 20,000 square miles, there is but one priest. His Lordship hopes to raise a fund of \$40,000, which fund is to be known as the Dauphin Archdeaconry Fund and to provide a traveling priest to assist in the administration of that area.

Speaking of the prospects for the future, Dr. Thomas said that the diocese was fortunately situated as regards ordination candidates. He had not found Canadians lacking in offering themselves for holy orders, and in the past three years he had ordained six young Canadians and had other candidates in view.

The Bishop's announcement that the episcopal endowment fund had been completed was received with enthusiasm by the delegates. His Lordship said that the trust deed had appointed the Bishop of Brandon, the Bishop of Rupert's Land, and the chancellors of the dioceses of Brandon and Rupert's Land, as trustees and advisory committee.

Speaking of finances, Dr. Thomas expressed his great gratitude to the Rev. H. L. Roy, of Rapid City, and to D. C. White, of Brandon, for their assistance, without which it would have been nearly impossible to carry on. The Bishop also referred to the growth of the Mothers' Union in this country, and said that he desired his clergy to encourage this movement to the full, "for the modern evils of today are tending to lessen the sanctity of the marriage bond and of the Christian home."

The laymen of Brandon entertained the visiting delegates at dinner in the Prince Edward Hotel. J. Popkin presided over a gathering of 125 delegates to synod and was supported by the Bishop and Archdeacon Anderson. The Bishop, who, on rising to speak, was accorded a tremendous ovation, made a presentation to D. C. White as an appreciation of the whole synod for his work as honorary diocesan treasurer.

MEMORY OF REVERED ARCHBISHOP HONORED

A fitting and affectionate tribute was paid to the sainted memory of one of the founders of St. Matthew's Church, Quebec, the late Most Rev. Charles Hamilton, Archbishop of Ottawa, Metropolitan of Ontario, rector of St. Matthew's Church, Quebec, 1868-1885, by the Rt. Rev. Lennox W. Williams, Lord Bishop of Quebec, on the occasion of the unveiling of the Hamilton memorial window.

BISHOP ACTS AS INTERPRETER

The Rt. Rev. J. C. Anderson, Bishop of Moosonee, acted as interpreter for Long Horn Face at the district criminal sessions in Cochrane lately. The language of the Indian appeared to be a mixture of Cree and Eskimo and presented a serious problem for the court.

SPECIAL THANKSGIVING SERVICE AT TORONTO CATHEDRAL

Singularly appropriate in every way as the prelude to the observance of the diamond jubilee of confederation, was the semi-national service of praise and thanksgiving in St. James' Cathedral, Toronto.

The service was in keeping with the historic occasion. Canon Plumtre, the rector, delivered an eloquent sermon on the words of Moses to the people of Israel, "Beware that thou forget not the Lord thy God." "Those words uttered 3,000 years ago contain a warning for us as they did to the Jews of that period," he said, following it with an appeal to all to remember God.

The Hon. W. O. Ross, Lieutenant-Governor of Ontario, and Mrs. Ross, the Hon. Col. W. H. Price and Mrs. Price, and Mayor Foster were present, and the judiciary, the military forces, the University of Toronto, and the board of education were also officially represented. Great branches of maple leaves, and pink and white peonies were effectively massed in the chancel.

EDITH CAVELL MEMORIAL CHURCH

Out of the memorial service to Edith Cavell, which is held annually on the nearest Sunday to the 4th of August at the foot of the Glacier of the Angel, Mount Edith Cavell, Jasper National Park, Alberta, has grown a proposal to perpetuate in a more useful way the memory of the martyr nurse of the Great War. An appeal is being launched this summer for funds for the building of a church in Jasper to be known as the Edith Cavell Memorial Church.

SEVENTIETH ANNIVERSARY OF HOLY TRINITY CHURCH, BRIDGEWATER, N. S.

The seventieth anniversary of Holy Trinity Church, Bridgewater, N. S., was celebrated by the parishioners and invited guests assembled at parish hall, who were entertained by the rector, the Rev. G. W. Bullock, and Mrs. Bullock. A short program was rendered.

One of the earliest rectors, the Rev. Dr. Bullock, rector over sixty years ago, father of the present rector, was present and told the story of his earliest experiences at Bridgewater, of little things that happened and that clung to him through life. James Curll, one of the earliest parishioners, gave a brief sketch of the history of the church. Mr. Curll was warden for a period of twenty-nine years and told of the struggles and difficulties that were overcome to bring the church to its present standing.

CANADIAN BOY CHOSEN FOR CHOIR OF CHAPEL ROYAL, WINDSOR

Believed to be the first time that a Canadian boy has been chosen King's chorister, Robert Henry Palmer, boy soloist of Holy Trinity Church, Edmonton, and son of Col. R. Palmer, D.S.O., former commander of the forty-ninth overseas battalion, has accepted the position of probation choir boy to St. George's Chapel, Windsor Castle, England.

The offer came through Dr. Fellowes, who accompanied the Westminster choir on its Canadian tour a few months ago and heard Master Palmer sing when in Edmonton.

MISCELLANEOUS NEWS

During the recent campaign for the Near East Relief and Save the Children

Funds, the first \$1,000 to be given by the Anglicans of Victoria was ear-marked for a working girls' home in Athens, where Mr. Thurber, a lay reader of the Anglican Church, is stationed. This home was to be dedicated on July 1st and will protect seventy or eighty girls while they are going out to earn their living in the factories and rug making industries.

A score or more of Indians from Tyendinaga Reserve attended the ordination service in St. George's Cathedral, Kingston, on Sunday morning, June 26th, to witness the ordination of John Creeggan to the diaconate. He is the son of Canon A. H. Creeggan, Gananoque, for over twenty years rector of Christ Church on the reserve. The son takes charge of Rawdon parish. An Indian princess, on behalf

of the tribe, presented the newly-ordained deacon with a part of a communion service.

The Rev. F. H. Cosgrave, M.A., provost and vice-chancellor of the University of Trinity College, Toronto, was granted the degree of Doctor of Civil Law at the convocation of the University of Bishop's College, Lennoxville.

The Rev. A. E. Gabriel, formerly curate at Trinity, St. John's, and the Cathedral, Halifax, is at present in charge of St. Peter's Cathedral, Charlottetown. The incumbent, the Rev. Canon E. P. Malone, is on leave of absence, made necessary by poor health. Mr. Gabriel recently returned from the General Theological Seminary, New York, where he spent some months in post-graduate study.

NEW EXECUTIVE SECRETARY FOR CHURCH MISSION OF HELP

The appointment of Miss Mary S. Brisley as executive secretary of the New York branch of Church Mission of Help has recently been announced. Miss Brisley expects to enter upon her new duties on October 1st, and comes to New York directly from the Family Welfare Association of Minneapolis. Her experience in social work commenced with that organization about ten years ago, and in addition to work in Minneapolis, which has won wide recognition, Miss Brisley has served as director of the Louisville School of Social Work and has been instructor in social work in the University of Missouri. Her experience in training students and volunteers will be of great value in developing the program of Church Mission of Help in the diocese of New York. The resignation of Mrs. L. Frederic Pease, who has been executive secretary of the New York Church Mission of Help since 1915, becomes effective October 1st, owing to her removal to New Haven, Conn.

PERSONAL MENTION

The Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration, is spending his vacation at Litchfield, Conn., where he has recently purchased a summer residence.

The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, a speaker seldom heard in New York, is to be the preacher tomorrow at the Church of St. Mary the Virgin. HARRISON ROCKWELL.

BISHOP ROWE STARTS TRIP TO THE ARCTIC

SEATTLE, WASH.—The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, left Seattle on July 12th for Nome, for his tri-annual trip to the Arctic. He will go as far as Nome on the S.S. *Victoria* and then catch the revenue cutter *Northland* from Nome for Pt. Hope. He expects then to go on to Pt. Barrow and visit different points that the revenue cutter will stop at between Pt. Hope and Pt. Barrow. There are several important points where missionaries have worked for some years and the Bishop wishes to visit them this year. He expects Archdeacon F. W. Goodman to join him on this trip between Pt. Hope and Pt. Barrow.

CENTENNIAL OF WATERFORD, CONN., CHURCH

WATERFORD, CONN.—St. Peter's Church, Waterford, celebrated the 100th anniversary of its founding Wednesday, June 29th. The Rt. Rev. John C. Ward, D.D., Bishop of Erie, was the celebrant at the communion service, assisted by the Rev. Dr. Roger Charnock, a former rector, the Rev. Henry Post, present rector, and the Ven. M. S. Kanaga, Archdeacon of the diocese.

The address of welcome was made by P. W. McKay, of Waterford. The Rev. Mr. Post presided at the afternoon services, and addresses were made by John Dick, of Meadville; the Rev. Messrs. Mortimer Ashton, of New Brighton; Roger Charnock, of Indiana; Sisto Noce, of Farrell; William Heilman, of Erie; Archdeacon Kanaga; and Senator Miles Kitts, a former member of St. Peter's.

The Very Rev. Francis B. Blodgett, Dean of the Erie Cathedral, gave a short history of the parish, and the Rev. Martin Aigner, D.D., of St. John's Church, Franklin, was the preacher at the evening service.

A Quiet Summer in New York Churches; Interesting Activities in Calvary Parish

New Secretary for Church Mission of Help—Bishop of San Joaquin in New York

The Living Church News Bureau
New York, July 16, 1927

IN THIS THIRD SUMMER IN WHICH THE writer has reported for this paper items of interest from the New York parishes, it seems that the present season affords the least material that can be termed interesting reading for the Churchman. To produce an average length New York letter at this time, would force me to send on some light summer fiction, and that, I suspect, would not be welcome at the editorial offices.

The facts that many local parishes are now busily engaged in maintaining camps and homes for their parishioners either at the seaside or in the country, that we have our daily vacation Bible schools, and that playgrounds are being enjoyed under parochial direction, these, while highly important, are not especially newsy, for they are similar to the activities of parishes throughout the country. So the reader will readily understand why a writer feels a sense of strong disapproval toward those rectors who make it so difficult a matter to find news in these sultry days! And, it will also be understood why those, placed like myself, rejoice in the activities of such as Calvary Church. For it seems that under the direction of the head of that parish, the Rev. Samuel Shoemaker, his church is forging ahead, even in summer time, in widening its influence here in New York. Opinions differ, naturally, concerning the wisdom of the underlying policy at Calvary. I mean the close coöperation, on the part of the rector, with Frank D. Buchman, the founder of the much-discussed "Buchmanism." It is outside my province to consider that here, but it may be noted that Calvary Church has been brought into the forefront of public interest and that the policy of Mr. Shoemaker, in his work in personal religion, is being widely discussed among people and in the press, both religious and secular.

STREET CAR ADVERTISING

An unusual form of advertising has been adopted by this parish by making use of the space provided for display cards in the street cars. In addition to the usual mention of names and hours of service is

the statement that the clergy of Calvary Church are ready at all times to talk with those who are interested in having vital experiences in religion. Another effort being made to reach outsiders is the Sunday evening service in Madison Square, which is followed by the usual service of Evensong at the church. And then there is Calvary Chapel, out on East Twenty-third Street, near First Avenue. That unique work, under the personal direction of Harry H. Hadley, is also attracting considerable attention and interest. The following item has to do with one of its leaders and tells something of the chapel work.

Miss Mary Reynolds, who has been on the staff of Calvary Church for just a year, has gone to England to join the Oxford group in Personal Evangelism, where she will act as pianist. Similar work she has done at Calvary Chapel, and, prior to her departure, the men there gave her a farewell. Present on the occasion were men who for some time have been living upright lives, who have jobs and are on their feet again, as the saying goes. Some were of the driftwood that flows through East Twenty-third Street and is drawn into the room that is Calvary Chapel, attracted by the lighted cross that hangs over the door without. This is the testimony given at the farewell meeting by Miss Reynolds herself. It is an illustration of the work that is being done at the chapel.

"My first real hope that I could take God's will for my life came when I heard the testimony of a 'twenty-four hour man' here. He said: 'I thank God for keeping me for twenty-four hours from sin and drink.' If that man could trust God to give him strength to live his life a day at a time, I felt that I could do the same thing. I am just like you. Everybody is alike inside. I had a weak will and I used to do whatever the last person who spoke to me wanted me to do. Just the way some of you men go out of this mission meaning to put God first, and when somebody on the street asks you to have a drink, you go. You don't have to have a weak will any more than I have to. If you will let God in, He will give you strength and tell you what to do."

This is submitted as news, news of an interesting work that is being done in personal religion by one of our parishes in two widely different fields, in the parish church near Gramercy Square, and in its chapel down in the "gas house section," among the men of East Twenty-third Street.

Carillon Recitals at St. Stephen's, Cohasset, By Kamiel Lefevere, of Malines, Belgium

Organ of Grace Church, Salem,
Dedicated—Many Visit Old North
Church

The Living Church News Bureau
Boston, July 15, 1927

THE FOURTH SEASON OF RECITALS BY Kamiel Lefevere of Malines, Belgium, on the carillon of St. Stephen's Church, Cohasset, began on July 10th and lasted for an hour in the afternoon. The recitals will be given throughout July, August, September, and October on Sunday afternoons and Tuesday evenings.

Kamiel Lefevere, of St. Rombold's, the Cathedral church of the late Cardinal Mercier, is the professor of technique in the Carillon School at Malines. During the past year the Belgian Government decorated Monsieur Lefevere with the Order of Leopold in recognition of his proficiency in carillon music and for his services in making this distinctive Belgian art known throughout the world.

The privilege of hearing these beautiful carillon recitals is due to the generosity and interest of Mr. and Mrs. Hugh Bancroft of Cohasset, the donors of the carillon to St. Stephen's Church. While the recitals are being given, hundreds of people are gathered in their automobiles in which they have driven from a distance in order to hear the uplifting music of the bells as it floats from the stone belfry of St. Stephen's Church on the rocky Cohasset shore.

DEDICATE ORGAN OF GRACE CHURCH, SALEM

The organ of the new Grace Church, Salem, was dedicated when the instrument was used for the first time at public worship on July 10th. Grace Church itself will be dedicated by Bishop Slattery on October 28th. The Rev. Howard R. Weir, rector, preached the sermon.

The organ dedicated is fundamentally the one used for about forty years in the old church. When plans were under way for the erection of the new church it was found, upon consultation with experts, that considerable music value would be sacrificed if the pine pipes were supplanted by newer wood. The parishioners, therefore, determined to reconstruct the organ and supplement it with five new stops,

chimes, electro-pneumatic action, and another console. Throughout the summer, special musical recitals will be given at the services.

OLD NORTH CHURCH HAS MANY VISITORS

More than 500 people, a large percentage of whom were tourists, visited Christ Church (the Old North) on Salem Street, Boston, during the first week in July. Many of the visitors have become members of the Lantern League, an organization for the preservation of the historic old church. The free bus service from the Park Street car terminal to the church is maintained for the Sunday morning services. Special ushers for the Sunday services are enlisted from patriotic organizations. The Rev. Francis E. Webster of Waltham was the preacher on July 10th. The Rev. Ernest J. Dennen, Archdeacon of Boston and superintendent of the Episcopal City Mission, is rector of this church.

NEWS NOTES

The Rev. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis, will be the preacher at the Sunday morning services of Immanuel Church, Boston, beginning on July 17th and continuing through September 4th. These services will be held in the beautiful Leslie Lindsey Memorial Chapel adjoining the church. Dr. Osgood has been the summer preacher in Emmanuel Church for the past few years, and his coming is looked forward to by a great many summer residents of Boston.

Albert Francis Hagenberger, who made the trans-Pacific flight, was confirmed in the Church of the Redeemer, South Boston, on April 12, 1912. Before entering the service of the army, he was an active member of the Men's Club of the Church of the Redeemer; and his name is there on the Honor Roll of the Great War, together with that of his brother.

Bishop Slattery was elected president of the Board of Trustees of Wellesley College on the recent commencement day.

ETHEL M. ROBERTS.

A MOTION PICTURE has been made showing the work of the Boston City Mission, two of the staff acting as leading characters in the story. Inquiries about it may be addressed to the Diocesan Office, 1 Joy Street, Boston.

SYRIAN PRIEST FOR WORCESTER, MASS.

WORCESTER, MASS.—Worcester is shortly to have a Syrian Jacobite clergyman from Jerusalem, the Rev. Paul Samuel, who comes to take charge of St. Mary's Syrian Church. He was set apart in the Church of St. Mark, Jerusalem, which tradition says occupies the site of the house of St. Mark and the Upper Room. The Patriarch of the Old Syrian Church of Antioch made Fr. Paul a *chorepiscopus*, which, in the Syrian Church, is a priest who is married, who exercises jurisdiction over other priests. The name means a country bishop. Syrians migrating to this country have brought with them their ancient Church, in direct descent from the first Christian congregation founded in the city of Antioch by St. Paul and St. Barnabas.

GEARHART SUMMER SCHOOL CLOSES

GEARHART, ORE.—The diocesan summer school has just closed the most successful year of its history, having finished the scheduled courses on Friday, July 1st. Registrations numbered 10, a record.

Last year the school was presented with a gift of \$10,000 by an anonymous giver. With this, properties were purchased at Gearhart, building enlarged, and a beautiful summer chapel and parish house built. The chapel is known as St. Anne's in honor of the mother of the donor. On Sunday, June 26th, the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, assisted by various clergy present, dedicated the parish house and consecrated the sanctuary.

Half of the evenings were given over to recreation. On the first evening, get-acquainted games were played. Another was stunt night. A third was talent night, and one afternoon and evening members of the school were guests of Bishop and Mrs. Sumner at a beach party. The *Gearhart Gearshift* detailed the news of the day in a bright and witty way.

At the early Eucharist on the last day, the Misses Ruth and Marian Jenkins, daughters of the Rev. Thomas Jenkins, D.D., of McMinnville, were given the Bishop's blessing and set apart for the work of missionaries to which they have been appointed by the Church, to minister in Honolulu. These two young women have been attendants at the school since its inception as a lay school.



THE FACULTY AND YOUNG PEOPLE



ST. ANNE'S CHAPEL

AT GEARHART (ORE.) SUMMER SCHOOL

Captain Mountford of Church Army Gives Report of Army's Work in Long Island

Some 6,000 Children Attend Daily Bible Schools—Dr. Frederic W. Norris Convalescent

The Living Church News Bureau
Brooklyn, July 13, 1927

THE RECENT VISIT OF A DETACHMENT of the Church Army to this diocese seems to have been of much spiritual value. I talked with a few of the rectors of parishes that enjoyed a visit from the Army men, and after that I got into communication with Captain Mountford at the Diocesan House, in New York, where the Army makes its American headquarters for this crusade. Captain Mountford was good enough to give me a brief report of the Army's work in this diocese. He writes as follows:

"After the general send-off of thirty evangelists by Bishop Manning, at the Cathedral of St. John the Divine, on the afternoon of Ascension Day, two teams crossed to the diocese of Long Island. The first parish visited was St. George's, Hempstead, where the men spent Thursday to Sunday, inclusive, under the direction of the rector, the Rev. John S. Haight. On Sunday, May 29th, the Senior Honorary Evangelist of the Church Army, the Rev. Capt. Philip Prior (forty-five years in service), preached at the Cathedral of the Incarnation, Garden City. At 6:00 p.m. the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, received the two groups of crusaders, welcomed them to his diocese, and gave them his blessing. The column visited the following parishes in the diocese between that date and June 16th, when they terminated their work here: Hempstead, Freeport, Garden City, Merrick, Rosedale, Amityville, Babylon, Flushing, College Point, Rockville Center, Sea Cliff, Whitestone, Richmond Hill, Bay-side, Mineola, Oyster Bay, Setauket, Sag Harbor, Southampton, Patchogue, and Sayville.

"The work in the diocese of Long Island was full of encouragement and showed us that visits of longer periods, or properly prepared for preaching missions, would be of great value in the diocese. Many requests are reaching us, asking for week-end preaching, and some are asking the Church Army to conduct missions in their parishes. A team of six men is booked to the Rev. George F. Taylor, of St. George's, Flushing, January 26th, to February 5th next. I have also accepted an engagement to preach at the Church of the Resurrection, Richmond Hill, on 'Parish Sunday,' October 2d.

"We would like to pay tribute to the kindness and helpfulness of the clergy, without whose good will our work would be impossible.

"If desired, the Church Army would be pleased to loan one or two men to cooperate with rural clergy in an attempt to follow up the Bishops' Crusade."

Since receiving Capt. Mountford's statement, I have had conversation with a few more of the clergy visited, so that I have now talked with eight of these rectors. Without exception, they speak of the work of the Army in the highest terms, and are sure that the people of their several parishes have been benefited by the Army's visit.


ROUTINE OF VISITS

The usual routine of the visit seems to have been about the same, yet there was notable variation in detail in various places. So far as I have learned, the men slept, and usually were fed, in the parish

hall. They slept on the floor, without other bedding than their own blankets. Meals were usually provided by the women of the parish. In some cases groups of people were invited to eat with the Army men; in one place, at least, a good number of school children, after attendance at an early Communion, breakfasted with the visitors. In one place a number of young men were invited to supper with the Army men. A good deal of street preaching was done, both in day time and in the evening. Usually an invitation was given for the listeners to follow along to the church, and many times the churches were filled

to overflowing in this way. Sometimes these street processions were made up of vested choristers and clergy, as well as the Army men; sometimes only of the Army men and their band, and the rector in street clothes. In one village, on the second evening of the Army's crusade, a Presbyterian minister brought the attendants at his Bible class with him to the Episcopal church to hear the Army men. A typical outdoor service consisted of several hymns, usually quite familiar, striking texts of Scripture excellently recited by one after another of the men, one or two short, appealing, and effective addresses, an invitation to church, prayers, and final hymn. Services in church were straight Prayer Book services, but often with interesting and rather novel additions. For instance, in one church, after Evensong and two addresses, the people were urged to

Made by
American Seating Company



Interior Grace Cathedral, Topeka, Kansas

An Appropriate Memorial

THE entire chancel of the Grace Cathedral, Topeka, Kansas, illustrated above is dedicated to the memory of Bishop Milspaugh, Bishop of Kansas, and was designed and executed by our wood-carving division.

We shall be pleased to confer on any plans concerning memorials in wood, special pieces, or complete church furnishings.

American Seating Company
GENERAL OFFICES: 1074 LYTTON BUILDING
CHICAGO

come to the altar rail and rededicate themselves to the service of God. The rector went to the altar, the Army men knelt at the rail, and about twenty others came and knelt there. A prayer of dedication was offered on their behalf, and the blessing followed.

The early communions, which were a regular feature of the Army's work, were very well attended at all the places I have heard from. In one place, at 7:30 on a weekday morning, nearly fifty per cent of the communicants of the parish were present.

Another rector spoke especially of the character of the Army men; all of them men of ability, some of them college graduates, who could have secured and held positions of importance and responsibility; but content to endure hardship for the sake of giving their testimony to the power of the Gospel of Christ.

In short, the testimony of the clergy of the parishes visited, so far as I have been able to get it, is all to the effect that the Army's work is of much value, its men of a fine type, its methods excellent, its visits stimulating and invigorating.

BISHOP CREIGHTON IN NEW YORK

To the great delight of his many friends in the diocese of Long Island, the Rt. Rev. Frank W. Creighton, Missionary Bishop of Mexico, arrived in New York with Mrs. Creighton and his younger son, on Sunday, July 10th.

His present plan is to take charge of the summer chapel at Saltaire, Fire Island, for several weeks; before returning, it is hoped that Brooklyn people, to whom he endeared himself very much while at St. Ann's, will be given opportunity to see and hear him often.

CLOSE OF ST. FAITH'S SUMMER SCHOOL

"I found God on the croquet-ground," was the startling announcement made by a young girl attending St. Faith's summer school at Saratoga, N. Y.

The school was closing, a last heart-searching talk was being given by the pastor, the Rev. Arthur R. Cummings, rector of the Church of the Resurrection, Richmond Hill. Questions were asked, and when the question came, "What has the summer school meant to you?" this was her answer, and the explanation was, "In this way I met people who were loving and serving Christ, as I never had had the opportunity before, and it made me want to love and serve as they were doing." This school, which is the youngest of the group, and intended for younger students than the others, has tried having only one course for each pupil. A new venture, and it has worked splendidly.

BIBLE SCHOOL OF THE DIOCESE

Reports received tell us that 6,000 children are enrolled in the daily vacation Bible school in the borough of Brooklyn. Fifteen of these schools are under our own Church, and six of them are financed by a women's board in conjunction with the diocesan committee of the Woman's Auxiliary in the diocese of Long Island.

A week-day Church school has been started at Westhampton, L. I., which is doing real community work, under the care of Richard S. Martin, of the General Seminary, assisted by some of the summer colony.

At St. George's, Flushing, the Rev. George F. Taylor, rector, the parish has made itself responsible for its own school, which had 155 children present on the first day.

St. George's, Brooklyn, the Rev. Horace E. Clute, rector, is also financing its own

school, as is Grace Church, the Rev. Dr. George P. Atwater, rector, and many others.

NEWS NOTES

The Rev. Frederic W. Norris, D.D., rector of the Church of St. Matthew, Brooklyn, who has been seriously ill for several months at St. John's Hospital, has recovered sufficiently to be taken to the Catskill Mountains.

The Rev. Chas. Henry Webb, director of the Church Charity Foundation, sailed for Europe on Saturday, July 16th, to be gone for several months. Mrs. Webb and her sister accompanied him.

At St. John's Church, Springfield Gardens, a new church and parish house are to be built at once, the contract having just been signed. The colored mission at Corona is to have a new building also, as well as the mission at Floral Park.

CHAS. HENRY WEBB.

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, July 16, 1927

THE FORTIETH ANNIVERSARY OF THE foundation of the Clerical Union for the maintenance and defense of Catholic principles will be celebrated by the Philadelphia branch October 4th at St. Alban's, Olney. The general council, representing branches also at Boston, New York, and Baltimore, will hold its annual meeting at the same date and place, beginning with a business meeting at 9:30. Mass at 11:00, and the meetings to follow, will be open to all. St. Alban's was selected as a living witness and example of the development of the Catholic movement within our communion, with which the Clerical Union has been so strongly identified.

WORK OF ST. STEPHEN'S CHURCH

St. Stephen's Church, Tenth St., above Chestnut, is one of the downtown parishes whose influence extends all over the diocese. Its branch of the Girls' Friendly Society has members from many other parishes in other sections, who maintain contact year after year. Dr. Grammer has made the community house of the parish a center especially for liberal groups. The young people of the parish, under the Rev. Robert O. Kevin, formed a fellowship, and have become members of the diocesan organization. At a dinner Friday evening, Raymond C. Moore, diocesan president, was a guest. Mr. Moore, usually with other diocesan officers, has visited over thirty of the forty-two parish groups since his election last November.

LEADERSHIP TRAINING CONFERENCE

Some thirty-five boys from fifteen to twenty-one attended the leadership training conference at Camp Bonsall on Big Elk Creek, near Kelton, Chester County, from June 28th to July 9th. The Brotherhood of St. Andrew conducts Camp Bonsall, and similar camps, opening their privileges to the Junior Brotherhood boys and also to others. Younger boys are using the camp July 11th to 23d; then choirs and other parish or diocesan groups have a period; and from August 8th to September 5th the Lighthouse Boys' club, of the Kensington district of Philadelphia have their turn.

During the leadership conference, courses were given by the Rev. Edmund L.

EDWIN S. GORHAM & INC.
Church Publisher & Bookseller
Eleven West Forty-fifth Street, New York

HEATON, BUTLER & BAYNE

GLASS STAINERS

By appointment to the late King Edward VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, Etc.

Designs and Estimates on application to

Heaton, Butler & Bayne (N.Y.), Ltd.

551 Fifth Avenue,

New York

"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

Over 2,000 copies sold before edition was off the press.

Postpaid: Single copies 25 cts.; 4 for \$1.00;
9 for \$2.00.

FROM

THE BROTHERHOOD OF ST. ANDREW

202 S. Nineteenth St.

Philadelphia, Pa.

Catholic Club of Chicago, Inc.

If you are interested in the formation of a local Catholic Club, any help we can give is freely offered. Our work and program along with copies of our constitution and by-laws and literature sent free of charge.

We are a depository for the Catholic Literature Association, and have a supply of tracts and tract stands on hand. Address communication to: D. D. DOOLITTLE, Secy., 106 N. La Salle St., Chicago, Ill.



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING

131-133 East 23rd St. NEW YORK



VESTMENTS

For the Clergy and Choir.
Altar Furnishings
Tailoring

Inquiries given prompt attention

J. M. HALL, Inc.

174 Madison Ave. (Suite 403)
(Bet. 33d & 34th Sts.) New York

Phone Bluemound 1392W.

BADGER ORGAN CO.

PIPE ORGAN CONSTRUCTION
MAINTENANCE AND REPAIRS

603 15th Ave.

Wauwatosa, Wis.
(Milwaukee Suburb)

YEARLY MAINTENANCE CONTRACTS
SOLICITED

The Old Corner Book Store

Main Store, 50 Bromfield Street Branch Store, Hotel Sattler
BOSTON, MASSACHUSETTS

Gettier of Baltimore, camp director; the Rev. Elwood L. Haines of Bethlehem, chaplain; and for three days each by the Rev. Alfred M. Smith of Philadelphia on Social Service, the Rev. C. J. Harriman on Religious Education, and the Rev. Edgar L. Sanford, 2d, of Moorestown, N. J., on Missions. Mr. Sanford, who was for ten years in China teaching engineering, made a great hit with the boys by supervising the construction of a pier and diving board. The chaplain similarly erected a brick and stone altar on the summit of a steep hill overlooking the camp, which will be the focus of the camp life. The cross, of small stones embedded in concrete, came from a similar altar at the site left four years ago when the camp moved further down the creek.

CHARLES JARVIS HARRIMAN.

**LEADING SPEAKERS
ANNOUNCED FOR LAUSANNE
CONFERENCE**

[By Cable]

LAUSANNE, SWITZERLAND, July 13—Fourteen countries and all the leading participating bodies are represented in the list of speakers announced here today by the program committee for the principal addresses to be delivered at the World Conference on Faith and Order which opens on August 3d.

Seven of the forty-one speakers will come from the United States. They are the Rt. Rev. Charles H. Brent, Bishop of Western New York, who will preside and deliver the opening address; the Rev. F. J. McConnell, Methodist Bishop of Pittsburgh; the Rev. William Adams Brown of New York (Presbyterian); the Rev. S. Parkes Cadman of Brooklyn (Congregational), president of the Federal Council of Churches of Christ in America; the Rev. M. G. G. Scherer of New York (Lutheran); the Rev. Robert A. Ashworth of Yonkers, New York (Baptist), and the Rev. Peter Ainslie of Baltimore (Disciples).

The forty-one opening speakers have been assigned to make formal addresses on the seven fundamental subjects selected for discussion at the conference. These subjects are: (1) The Call to Unity; (2) The Church's Message to the World—the Gospel; (3) The Nature of the Church; (4) The Church's Common Confession of Faith; (5) The Church's Ministry; (6) The Sacraments; (7) The Unity of Christendom and the Relation Thereto of Existing Churches.

The speakers from outside the United States chosen to introduce the discussion of these subjects are:

ENGLAND—The Rev. H. B. Workman (Wesleyan Methodist), the Rt. Rev. Charles Gore and the Rev. Canon O. C. Quick (Church of England), the Rev. J. Vernon Bartlet (Congregational Union of England and Wales), the Bishop of Manchester and the Rt. Rev. A. C. Headlam (Church of England).

GERMANY—Prof. Dr. Werner Elert, Prof. Dr. Adolf Deissmann, Pastor Friedrich Siegmund-Schultze, Gen. Sup. D. Zollner, Dr. Theol. A. Lang, and Praelat Scholl, all representing the Protestant Churches of Germany.

SWITZERLAND—Prof. Eugene Choisy, the Rev. Adolph Keller, Prof. Dr. William Hadorn, representing the Protestant Churches of Switzerland, and the Rt. Rev. Dr. Adolf Küry (Old Catholic).

FRANCE—Prof. Wilfred Monod (National Union of the Reformed Churches of France).

SWEDEN—Most Rev. Nathan Söderblom and the Rev. Jonas Lindskog (Church of Sweden).

NORWAY—Prof. Dr. Theol. Olaf Moe and Bishop Peter Hognestad (Church of Norway).

SCOTLAND—Hon. Lord Sands (Church of Scotland), and G. F. Barbour (United Free Church of Scotland).

IRELAND—The Archbishop of Armagh (Church of Ireland).

BULGARIA—Dr. Nicholas Glubokowsky (Church of Bulgaria).

DENMARK—The Rt. Rev. Harald Ostenfeld (Church of Denmark).

GREECE—His Holiness the Metropolitan Chrysostom (Eastern Orthodox).

HUNGARY—Bishop Alexander Raffay (Lutheran).

INDIA—The Rt. Rev. the Bishop of Bombay (Anglican), and the Rev. John J. Banninga (South India United Church).

CZECHO-SLOVAKIA—Prof. Dr. Francis Zilka (Presbyterian and Reformed).

CANADA—The Rev. Prof. J. M. Shaw (United Church of Canada).

EASTERN ORTHODOX—Most Rev. Metropolitan Germanos, of London.

The formal addresses delivered by these men will be printed in three languages—English, French, and German—and distributed in advance to the 500 representatives at the conference for discussion at the general business sessions.

**RUSSIAN STUDENTS'
CONFERENCE**

HARTFORD, CONN.—There are about 1,500 Russian students in our colleges throughout the United States. These young men and women are of the highest type, part of the exiled "intelligentsia," the future hope of Russia.

From June 22d to 26th about thirty-five representatives of the National Russian Students' Christian Association in the United States met for conference, largely on spiritual topics, in Camp Haarlem, Conn.

The Most Rev. Theophilus N. Pashkovsky, the Russian Bishop of Chicago, was the chaplain. Dean Turkevich of the New York Cathedral was also present, and his two six-foot boys who are students at Dartmouth. From the European Russian Students' Christian Association came two of its chief organizers, Professor Zenkowsky, and Dr. Kullman, men on fire with the Orthodox religion.

The days were spent with conferences on religion and also on organization and spreading the work among all Russian students. The boys slept in tents; the girls in a farm house.

They converted the central building hall into a Russian chapel. On Sunday morning there was celebrated by the Bishop, priest, deacon, and reader, and choir of students, a wonderful Eucharist, the Divine Liturgy of St. Chrysostom. The Bishop sang some parts of the service in English.

This conference was part of that extraordinary movement outside of Russia among the Russian "emigrés." Circles of students have been formed, primarily to put the students into touch with God. Young men of the best intellectual type are preparing for the priesthood in the new Russian Seminary in Paris. Famous Russian university professors, once agnostics, professional men, and some nobles of the old régime, have taken Holy Orders. The Holy Spirit is working. In fact, the return of the exiled intelligentsia, purged by the fire of suffering, to their Holy Church, is one of the most striking spiritual phenomena of modern history.

**ANNIVERSARY OF
SALT LAKE CITY CATHEDRAL**

SALT LAKE CITY, UTAH—St. Mark's Cathedral, Salt Lake City, observed the sixtieth anniversary of its founding on Sunday, July 3d. Large gatherings testified to the place this church occupies in the community. The Very Rev. W. W. Fleetwood, Dean of the Cathedral, read a history of the parish, telling of the ministry of Bishop Tuttle in the early days of Utah.

Holy Cross Booklets

5 Cents Each. \$4.00 a Hundred

- Against Being Discouraged
..... By Father Huntington
 - A Method of Meditation
..... By Father Huntington
 - The Reasonableness of Faith
..... By Father Huntington
 - Temptation .By Father Huntington
 - ReposeBy Father Huntington
 - "Are You a Saint?"
..... By Father Hughson
 - The Martyrs of Memphis
..... By Father Hughson
 - Our Beloved Dead
..... By Father Hughson
 - Practical Considerations
Concerning Holy Baptism
..... By Father Hughson
 - The Upper Room ..By Father Sill
- HOLY CROSS PRESS, West Park, N.Y.**

READ

THE SPIRIT OF MISSIONS

ONE SUBSCRIBER WRITES: "The Spirit of Missions improves all the time and yet all through the more than 25 years I've had it each number seems quite perfect to me."

ANOTHER SAYS: "I am sure it is not easy to send out the magazine twelve times a year and keep it on the uniformly high plane you have set as your standard, but The Spirit of Missions never disappoints."

Sample Copy on Request
\$1.00 a Year. Profusely Illustrated.

The Spirit of Missions

281 Fourth Avenue, NEW YORK

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

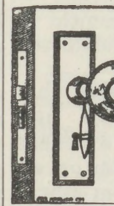
Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation
of the District of Columbia



APEX LOCK GUARD

Makes ordinary door locks burglar proof and secure from opening from the outside.

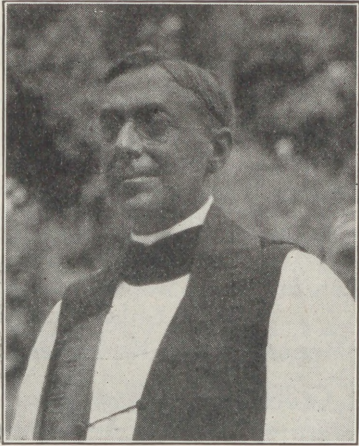
All door locks can be opened or forced by expert thieves, if not protected from the inside.

The Apex cannot be tampered with, or manipulated, and is instantly adjustable to both key and knob spindle. Price 25 cts. postpaid.

MONARCH NOVELTY WORKS
650 Fifteenth St. Milwaukee, Wis.

BISHOP THEODORE I. REESE IN ENGLAND

COLUMBUS, OHIO—The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, with Mrs. Reese, sailed for England on Saturday, June 25th. As a result of the heavy schedule assumed by the Bishop last winter when he undertook, in addition to his regular appointments, a schedule of vestry group conferences covering the whole diocese, he overspent himself. His physician stepped in before the Bishop actually broke down and he spent



TAKES ENFORCED VACATION

Following a brief illness, the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, has sailed for Europe to take a complete rest, complying with his doctor's orders.

several weeks in the hospital seeking a complete rest.

In view of these facts the standing committee of the diocese urged Bishop Reese to take a long rest. He and Mrs. Reese will spend the summer in England, and it is impossible to tell at this time whether the Bishop will resume his appointments in September or postpone his return until the first of the next year.

YOUNG PEOPLE'S CONFERENCE, CONNECTICUT

LAKEVILLE, CONN.—The Connecticut conference for young people of the diocese came to a close after a week's session under the direction of the department of religious education of the diocese. There were present some 150 young people from all parts of Connecticut, as well as from neighboring dioceses. Through the courtesy of the trustees of the Hotchkiss School, the facilities of that school were placed at the disposal of the diocese.

The faculty was especially good, and the courses offered a wide range of choice. The faculty included the Rev. Messrs. Albion C. Ockenden of Northampton, Mass.; William T. Hooper of Hartford, Conn.; Charles L. Taylor of Cambridge, Mass.; Charles E. McAllister of Newark, N. J.; George L. Barnes of Helena, Ark.; Charles H. Ricker of Manhasset, N. Y.; Henry McF. B. Ogilby of Brookline, Mass.; B. B. Foote of Norwalk, Conn.; Frank Lambert of Ithaca, N. Y.; Miss Anna C. Pratt, and Miss Katherine C. Smith. A course on Church Music was conducted by Stanley R. Waterman.

These courses, together with the sunset services overlooking the lake, and the evening forums with their excellent addresses, made a deep impression on all present. This conference, begun three years ago as an experiment, is now an

established institution in the diocese, and serves a real purpose in bringing to the young people both a vision of the Church, and in arousing in them a corporate consciousness.

FLORIDA Y. P. S. L. CONVENTION

PANAMA CITY, FLA.—One of the best proofs of the earnest intelligence at work in young people was seen in the sessions of the Florida diocesan convention of the Service League, which took place during the sessions at Camp Weed.

For two days the boys and girls stuck to a well-prepared program of Service League business, under the guidance of their own presiding officers, and the convention ran with a smoothness and effectiveness which surpassed many adult conventions. Especially satisfying and praiseworthy were the reports of the achievements of each parochial league, through its chosen delegate. The following officers were elected: President, Miss Frances Sawyer, Jacksonville; 1st vice-president, Malcolm Brown, Pensacola; 2d vice-president, Robert Jamison, Pensacola; 3d vice-president, Miss Grace Atkinson, Federal Point; corresponding secretary, Miss Alene Rawls, Jacksonville; recording secretary, Miss Helen Youngberg, Jacksonville.

CHINA CONVENT LOOTED

NEW YORK—The following cable from Bishop Gilman from Shanghai has been received by the Department of Missions. "Have received the following message from Hankow: 'Convent of St. Anne, Shasi, residence at Ichang, looted by soldiers. Movements of our missionaries Wuchang, Hankow, free from interference. We do not anticipate any danger.'"

BISHOP OF MEXICO RETURNS TO NEW YORK

NEW YORK—The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, returned to New York on July 11th and will have two months' rest on Long Island. He said that the Church has conformed to all the requirements of the constitution of Mexico, and is meeting with no difficulties in its work. The clergy have all registered under the law, all Church property has been declared as the constitution requires, and all of our clergy have been given certificates permitting them to officiate.

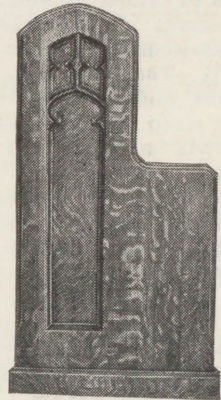
"Included in the work we have in hand," said Bishop Creighton, "are thirty-two native churches and missions and three foreign, that is, English-speaking. There are nineteen native clergy. We have four schools, of an entirely secular character, one social service station, and one hospital. Our English-speaking staff is limited to five, which includes the Archdeacon and the Bishop."

Bishop Creighton declined to discuss the situation in Mexico outside of his own particular work. "I have met with nothing but kindness on the part of Mexican officials," he said, "who, with proverbial Mexican courtesy, have explained the requirements of the law and have assisted us in every way to bring our Church and clergy under the requirements of the constitution. The policy of the Church, not only in Mexico but in all foreign lands where it operates, is to obey the law, and that is what we are doing. In my work I make no attempt to stress the American point of view."

CHURCH PEWS, ALTARS, PULPITS

And Special Ecclesiastical
Furniture

By the best equipped Church
Furniture Plant in America



Get particulars from us before
purchasing

MANITOWOC
Church Furniture Co.
Waukesha, Wis.

BEAUTIFUL MEMORIALS IN THE CELEBRATED SILVER GREY CORNISH GRANITE—

designed after those
to be found in the
old-world Churches of
Great Britain

The illustration depicts an

8th Century
St. Minver Cross
4 ft. high*

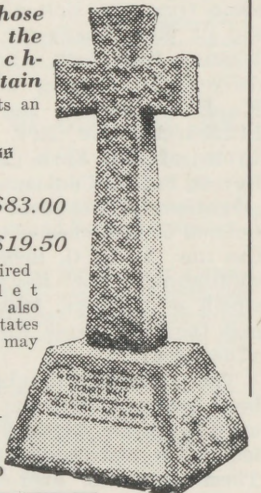
Packed in case ready
for shipment \$83.00

Approximate freight
to New York \$19.50

*Larger sizes if required
Illustrated Booklet
("L.C.") on request; also
list of places in the States
where our Memorials may
be seen.

MAILE & SON Ltd

Cornish Granite Sculptors
Founded 1785
367 Euston Road,
LONDON, ENGLAND



CLERICAL COLLARS



ANGLICAN (single band)
Linen (height 1 3/4-2) \$2.25 per doz.
Linen (height 2 3/8-2 3/4) \$2.75 doz. (Special)
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.00.

ROMAN (double style)
Linen (height 1 3/4-2-2 1/4 in.) \$2.25 per doz.
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4) 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.

RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50;

RABAT VESTS
Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.

CENTRAL SUPPLY CO
GARY & FRONT STS. WHEATON, ILL.

PRINTING PLATES FOR ALL PURPOSES

Universal Engraving Company
483-13th Street
MILWAUKEE
ARTISTS ENGRAVERS

SPECIAL DISCOUNT TO ADVERTISERS
IN THIS PUBLICATION

ANOTHER GOOD STATEMENT

NEW YORK—As of July 1st we have received approximately ninety per cent of the minimum amount due.

Forty-four dioceses and missionary districts have paid over the minimum amount due, an increase of four over a year ago, and five others have almost paid the amount due.

The next statement will be issued shortly after Labor Day.

Question: What will happen in the meantime?

Answer: "Pay as You Go" and we will issue Another Good Statement.

Greetings from the Church Missions House.

CHARLES A. TOMPKINS,
Assistant Treasurer.

**CONSECRATE CHURCH
AT NUANGOLA, PA.**

NUANGOLA, PA.—St. Martin's-in-the-Fields, Nuangola, was consecrated on July 4th.

A throng that filled the new edifice to overflowing attended the services. The Bishop Coadjutor, the Rt. Rev. Frank W. Sterrett, D.D., consecrated the church. He was assisted by the rector, the Rev. Joseph Groves of St. Clement's Church, Wilkes-Barre, the Rev. Robert F. Kline of Calvary Church, Wilkes-Barre, and the Archdeacon of the diocese. A number of other clergy were present.

A beautiful chancel memorial window was given by the widow of Thomas Edgar Bechtel. A. M. Hildebrand, the contractor, and his wife, gave a beautiful altar. The parish of St. Martin's-in-the-Fields of London, Eng., sent the old hymn book from their church.

Nuangola a few years ago consisted of a number of summer cottages, occupied by people from Wilkes-Barre. A number of these people have changed their bungalows into houses and the town will be permanent and is growing rapidly. For the present the different clergy from Wilkes-Barre and vicinity are serving the congregation on Sunday afternoons, the Rev. Mr. Groves directing affairs, as St. Martin's is a parochial mission of St. Clement's Church, Wilkes-Barre.

**CLOSE OF THE HILLSDALE
SUMMER CONFERENCE**

HILLSDALE, MICH.—Hillsdale summer conference closed July 6th, after ten days most profitably spent on the college campus, which for six years now has housed leaders of the diocese of Michigan for their summer seminar.

A splendid trio, hard to match, headed the young people's group: the Rev. J. R. Hart, Miss Hazel Hardacre, and the Rev. R. A. D. Beaty, of New York. The girls under twenty-five were housed in the women's dormitory, where Mrs. James H. McDonald was the social director. The boys occupied the Delta Tau Delta fraternity house on the edge of the campus, under the direction of the Rev. Mr. Beaty, rector of Grace Church, City Island Ave., New York. The seniors in attendance were housed in the new Frances Ball Mauck dormitory.

In addition to the usual courses on Church school subjects, women's work in the parish, drama and pageantry, Hillsdale offered some new courses which elicited the greatest interest. Dr. David McCamel Trout, dean of men and professor of Psychology at Hillsdale College, gave two very popular and instructive

courses: Experimental Character Education, and A Study of Personality. Miss Helen G. Arthur, specialist in Pediatrics, Grand Rapids public schools, gave a course on Creative Expression Through the Dance.

Bishop Campbell Gray of Northern Indiana, preached the sermon at the opening campus service on Sunday evening, June 26th. The campus service Sunday evening, July 3d, was conducted entirely by the young laymen in attendance, and the address, on Present Conditions in China, was given by Philip Sullivan, professor of Political Economy in St. John's University, Shanghai.

An interesting occurrence, which was listed as one of the regular items on the conference program, was the institution, in the local parish church of St. Peter, of the Rev. Edward L. Aldworth as rector. Archdeacon Ramsay acted as institutor for Bishop Page; the sermon was preached by the Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor, and the letter of Institution was read by the Rev. Allan N. McEvoy of St. Paul's Cathedral, Detroit.

A happy thing about the Hillsdale summer conference is the generous hospitality afforded year by year by the Baptist College and townfolk of every denomination to a Church gathering. Hillsdale conference is, in large part, the creation of Ernest E. Piper, superintendent of religious education in the diocese of Michigan. He was again this year the dean of the faculty which he had so ably gathered from various parts of the country.

**LOS ANGELES
SUMMER SCHOOL**

LOS ANGELES—With young people in noisy and enthusiastic evidence, the Los Angeles summer school took possession of the campus of Harvard School, the diocesan military school, from June 27th to July 2d. Out of a total enrolment of 325, about eighty-five were in residence throughout the week.

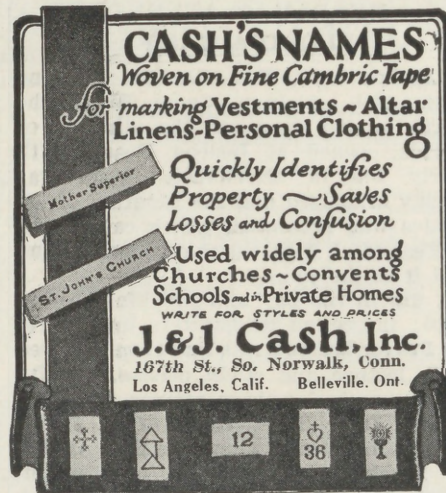
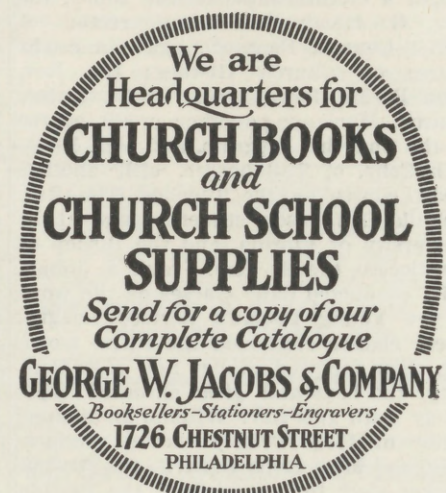
The Rev. Edmund L. Sills, of Dunkirk, N. Y., acted as chaplain. Other members of the faculty from without the diocese included Deaconess Julia A. Clark, of Ichang, China, and the Rev. Mark Rifenburg, of San Jose, Calif. Perhaps the greatest interest centered in two courses exclusively for young people: What is the Flame of Youth? by the Rev. Douglas Stuart, of Los Angeles, and Taking the Bible Off the Parlor Table, but the Rev. C. Rankin Barnes, of South Pasadena.

Headed by the Rev. Stephen C. Clark, Jr., as dean, the faculty also included the Very Rev. Harry Beal, the Rev. Messrs. Robert L. Windsor, Irving Spencer, Maurice L. Kain, and Mrs. Laurence Laslett.

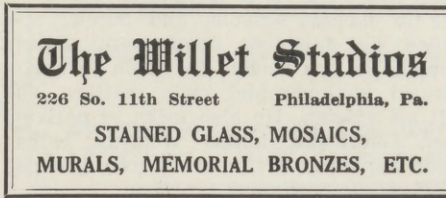
**CHURCH MISSION OF HELP
OPENS M'LEAN FARM**

SOUTH KORTRIGHT, N. Y.—McLean Farm, the summer house at South Kortright, given to the Church Mission of Help to be used for girls under its care, opened in June with eight mothers and their babies from New York, Newark, and Long Island.

The staff includes a head worker, a nurse, and a recreation and handicraft leader. A chaplain from a near-by town holds services in the little house chapel furnished by friends of the society. The Church Mission of Help offers use of the farm not only to its own girls but to certain of those from other societies with which it works.





NEARLY 100 ATTEND FLORIDA CAMP

PANAMA CITY, FLA.—On the morning of the 14th of June, Camp Weed, the fourth annual camp of the diocese of Florida, opened at Beacon Beach, with nearly 100 in attendance. Camp was quickly organized and the program of activities was presented, which caught the interest of all right in the beginning, and kept it to the end.

A dip in the bay and breakfast before 7:30; inspection of quarters and Morning Prayer before 9:00, and then followed three lecture and study classes, of fifty minutes each, for every camper. The Rev. Menard Doswell, Jr., rector of St. John's Church, Jacksonville, and the Rev. Ambler M. Blackford, housefather of the St. John's Home for Boys, of Jacksonville, taught a credit course on the Bible; the Rev. G. Hendree Harrison, rector of Christ Church, Pensacola, gave a credit course on Church History; the Rev. John B. Matthews, rector of St. Luke's Church, Marianna, another credit course on the Church's Program, and Mrs. Elizabeth Cobb, of Tallahassee, still another credit course on the Teacher. The Rev. Melville E. Johnson, student pastor at the University of Florida, and the Bishop of the diocese, the Rt. Rev. Frank A. Juhan, D.D., conducted daily classes on the work of the Young People's Service League. These classes consumed the entire morning, then followed dinner and rest hour. Later the boys and girls gathered separately with the Rev. William S. Stoney, rector of Holy Trinity Church, Gainesville, and Miss Hope Baskett, the student worker elect for the girls of the Florida State College for Women next winter, who led discussions in Personal Problems and Personal Religion. Supper and camp fire on the beach, with delightful and helpful Service League programs, followed by evening devotions, closed each day.

The work of this camp has undoubtedly established a standard and a record, which will be a challenge to the Church in the diocese of Florida, to maintain and prove.

INDIAN CONVOCATION OF UTAH AND COLORADO

RANDLETT, UTAH—Preparations are being made for the annual Indian convocation at Randlett, August 6th to 8th. Utes from all over Utah and parts of Colorado attend in large numbers, erecting typical Indian villages for the duration of the sessions. In addition to the churchly side of these gatherings, some time is spent in outdoor sports, games, and social groups. All the clergy of eastern Utah attend and take some part in the services.

WORK AMONG JAPANESE OF NEBRASKA

HASTINGS, NEBR.—There have been twenty-one baptisms of Japanese in Western Nebraska, where H. Kano, a lay worker, is working among the sugar beet farmers of that region. Mr. Kano has a Japanese young people's group organized.

Mr. Kano travels about and holds meetings in homes, schools, and hotels, attended by Japanese from many miles around. He has classes for them in agricultural methods and civic matters, as well as religion. He also talks to native-born Americans, telling women's clubs about Japanese art, and Church groups about missionary work in Japan.

DEDICATE PARISH HOUSE AT SALEM, VA.

SALEM, VA.—A service of special interest was that conducted at Salem, on Tuesday evening, July 5th, when the new parish house of St. Paul's Church was formally dedicated by the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese. In addition to the Bishop, other clergy present were the rector of the parish, the Rev. Roland J. Moncure, the Rev. Messrs. J. Manly Cobb of Blacksburg, James A. Figg of Christiansburg, and Alfred C. Bussingham of Roanoke.

Brief addresses were made by J. C. Terry, senior warden, the Rev. Mr. Moncure, the Rev. John K. Goode as the representative of the other communions of Salem, and by Bishop Jett.

Mr. Moncure, who has been rector of St. Paul's for only a short period, referred to the care and attention given to the erection of the building by those of the vestry who had it in charge, and spoke of the great interest being manifested by the people and his anticipation of a happy ministry in Salem.

The Rev. Mr. Goode brought greetings and congratulations from the other churches of the town, and testified to the spirit of coöperation and fellowship existing among the various communions there.

The new parish house, erected at a cost of about \$28,000, was made possible chiefly through a bequest of the late Mrs. Alice Duncan Chalmers. On the main floor is a large auditorium and a well equipped kitchen. The basement is devoted to the Sunday school, having a main assembly room and nine class rooms.

MEMORIAL TO RECTOR'S WIFE AT ARRINGTON, VA.

ARRINGTON, VA.—At Trinity Church, Arrington, there were recently installed a handsome altar and reredos in memory of the late Mrs. Lillie C. Mezick, wife of the Rev. Frank Mezick, rector of the parish. Mrs. Mezick, who died about seven years ago, served as the organist of Trinity Church during the last ten years of her life, and was greatly beloved in the community.

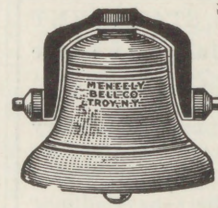
The church building itself has been greatly improved by a general overhauling, the renovation of the walls, and the repainting of the inside woodwork, pews, etc. Trinity is now one of the most attractive country churches in that section of Virginia.

Christ Church, Norwood, also in the Rev. Mr. Mezick's parish, has recently been repaired and painted, under the supervision and through the generosity of J. E. Johnson, warden.

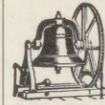
BUFFALO CATHEDRAL RECEIVES GIFTS

BUFFALO, N. Y.—The Rev. Charles A. Jessup, D.D., announces that two splendid legacies have been added to the endowment of St. Paul's Cathedral during the past month. One from the estate of Dr. Samuel D. Flagg of St. Paul, Minn., the sum of \$1,000 has been received, and from the estate of General Edmund Hayes has come \$50,000.

Dr. Flagg has been absent from Buffalo and St. Paul's many years, but his bequest shows the unbroken tie of affection which bound him throughout his whole life to the church of his childhood and early manhood.



**MENEELY
BELL CO.**
TROY, N.Y.,
AND
220 BROADWAY, N.Y. CITY
BELLS



Tower Chimes Played from
Electric Keyboard at Organ
Church Bells—Peals
McShane Bell Foundry Co.
BALTIMORE, MD.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

MENEELY & CO.
BELLS
WATERVLIET, N.Y.
FORMERLY
WEST TROY
N.Y.
1826
THE OLD
MENEELY
FOUNDRY
Church Bells, Chimes and Peals
Unequaled musical qualities

THE D'ASCENZO STUDIOS
Philadelphia—1602 Summer Street
DESIGNERS OF
HISTORICAL WINDOWS
Washington Memorial Chapel
Valley Forge, Pa.
Mural Decorations, Stained Glass,
Glass Mosaics, etc.

Memorial Windows
When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . Some of them are in the form of color photographic transparencies.
CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.
Awarded gold medal by Panama Pacific Exposition

The Ellwood Potts Studios
5438 Market Street Philadelphia, Pa.
**MEMORIALS IN STAINED
GLASS, MOSAICS, and MURALS**
If interested write for cuts of some of
our recent work

ST. HILDA GUILD, INC.
CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
131 E. 47th Street NEW YORK

MÖLLER PIPE ORGAN
THE HIGHEST GRADE INSTRUMENTS
Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.
M. P. MÖLLER, Hagerstown, Maryland

10% DISCOUNT
BOOKS OF ALL PUBLISHERS
(Postage additional)
WILLIAM GREEN, Church Bookseller
515 Lexington Ave. New York City

ALASKA RECTOR ENDS FORTY YEARS OF SERVICE

ANVIK, ALASKA—The Rev. John W. Chapman, D.D., rector of Christ Church, Anvik, completes his fortieth year of service at Anvik this year. Dr. Chapman has lost his most valued and helpful native worker, Isaac Fisher, who died in the flu epidemic which seems to be particularly fatal to the adult natives at Anvik. The mission at Anvik is trying to take care of the many children who have been left orphans by the epidemic.

If Bishop Rowe can possibly do so on his return trip from the Arctic, he plans to visit Anvik.

EXAMINING CHAPLAINS FOR DIOCESE OF SACRAMENTO

SACRAMENTO, CALIF.—The Rt. Rev. William Hall Moreland, D.D., Bishop of Sacramento, has appointed the Rev. Dr. Halsey Werlein, Jr., of Marysville, the Rev. Eugene H. Benson of Ukiah, and the Rev. Irving E. Baxter of St. Helena as examining chaplains of the diocese.

In recent years the examining chaplains of the diocese of California have served for this diocese.

LECTURES AT MADERA, CALIF.

MADERA, CALIF.—Trinity Church, Madera, has planned a series of Sunday night meetings beginning in October, at each of which a member of some profession is to discuss the question, "What is the business in which you are engaged doing for the permanent good of the community?"

The speakers include the judge of the supreme court, the state superintendent of schools, the county librarian, a newspaper publisher, a motion picture theater manager, an architect, a music director of the county schools, a county home demonstration agent, the county sheriff, and Bishop Sanford to close the series.

NEW RECTORY FOR CHURCH AT WILDWOOD, N. J.

WILDWOOD, N. J.—In March the old frame building adjoining the Church of St. Simeon-by-the-Sea, Wildwood, was removed and a beautiful modern brick rectory has taken its place. The vestry has built a home with all the latest devices for the comfort and convenience of the rector and his family.

The new building, exclusive of the ground, is valued at \$13,000. Bonds were issued for \$10,000, to run not more than ten years. Of this issue, \$8,500 was taken by members of the vestry. The Rev. James H. Clarke, D.D., rector, is now serving his eighth year with this parish.

NEED TREASURER IN OFFICE AT HANKOW

NEW YORK—Bishop Roots calls the attention of the Department of Missions to the need of a layman as treasurer in our business office in Hankow. In addition to being a careful accountant and a man with a reasonably broad business experience, Bishop Roots says:

"What we need is a person whose passion is the Christianization of the business methods of the Church from top to bottom, through mission offices down to country vestries. I do hope we can get such a man."

The Rev. A. B. Parson, 281 Fourth Ave., New York, will be glad to supply particulars.

CONFERENCE PLANNED FOR NEWARK CLERGY

DELAWARE, N. J.—The Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, recently announced the holding of a diocesan clergy conference at the Girls' Friendly Society Holiday House on Eagle's Nest Farm, Delaware, September 12th to 15th. This conference will be followed by a similar conference for laymen, with one or more representatives from every parish and mission in the diocese, on September 17th and 18th. The new Girls' Friendly Society Holiday House has been opened this year and is a commodious structure with attractive living accommodations for about one hundred. It is located about ten miles from Delaware Water Gap on the Eagle's Nest Farm property, the gift of the Misses Albertson and Cummings. Not far from the Holiday House is located the Eagle's Nest Farm diocesan camp for boys and girls.

It is hoped that the clergy conference planned for September will be an annual feature in the life of the diocese.

The faculty announced includes the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of the diocese, who will act as host; the Rt. Rev. Walter H. Overs, D.D., formerly Bishop of Liberia, who will deliver a series of lectures on Christianity, A World Religion. Bishop Overs is at present general secretary of the Field Department of the National Council and is one of the best informed speakers on missionary subjects in the Anglican communion. Other lecturers will be the Bishop Coadjutor of the diocese of North Carolina, the Rt. Rev. Edwin A. Penick, D.D., the Rev. H. Adye Prichard, D.D., of Mt. Kisco, N. Y., and honorary Canon of the Cathedral of St. John the Divine; the Rev. Royden K. Yerkes, D.D., professor at the Philadelphia Divinity School; and the Rev. Charles E. McAllister, executive secretary of the diocese of Newark and honorary Canon of All Saints' Cathedral, Newark.

The conference will open with a dinner on Monday, September 12th, after which Bishop Stearly and Bishop Overs will speak. The mornings of Tuesday, Wednes-

EDUCATIONAL

COLLEGES FOR MEN

New York

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

The College is equipped for teaching men who, after graduation, are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.

Address **BERNARD IDDINGS BELL, President**
Annandale-on-Hudson, N. Y.
(Railway Station: Barrytown)

HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B., and B.S. High standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D.D., Pres.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

ADDRESS

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 26th

For particulars address the Dean

Minnesota

SEABURY-CARLETON

THEOLOGY

LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

REV. FREDERIC F. KRAMER, Ph.D., D.D.

Seabury Hall, Faribault, Minn.

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS **THE DEAN**

Chelsea Square

New York City

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and fourth session opened Wednesday, September 15, 1926. For catalogue and other information address **THE DEAN.**

REV. BERRYMAN GREEN, D.D.

Theological Seminary, Alexandria, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training Negroes for the ministry. Preparatory and full canonical courses. The degree of B.D. awarded. The forty-ninth session begins Tuesday, September 20, 1927. For catalogues and other information address **REV. F. G. RIBBLE, M.A., D.D., Dean, Petersburg, Va.**

Wisconsin

NASHOTAH HOUSE

Founded in 1842

Theological Seminary

and

Collegiate Department

Academic Year begins September 29th

For particulars address **The Dean**
NASHOTAH HOUSE, Nashotah, Wis.

day, and Thursday will be taken up with addresses to the clergy, while the afternoons will be devoted to recreation. The evening meetings will be in charge of Bishop Overs and Mr. McAllister.

The laymen's conference will begin with luncheon on Saturday, September 17th, and will continue until Sunday afternoon, September 18th. Bishop Stearly, Bishop Overs, and Mr. McAllister will constitute the faculty for the laymen's conference.

NEWS FROM JERUSALEM

NEW YORK—No direct word has come from Jerusalem in regard to the earthquake on July 11th, except that the Rev. C. T. Bridgeman, American chaplain teaching in the Armenian seminary in Jerusalem, had been in Bagdad and returned to Jerusalem just after the earthquake. A report from the American consul to the State Department, in the *New York Times* of July 14th, says that no Americans were killed or injured, so far as known. A report from Jerusalem, in the same paper, says that there are many cracks in the walls and arches of the Armenian convent.

ARCHDEACON COLES ELECTED TO NEW POST

HAYS, KANS.—The Ven. C. E. Coles, D.D., Archdeacon of Western Kansas, has been elected department chaplain for the state of Kansas in the Veterans of Foreign Wars, probably the first time such an honor has fallen to a clergyman of the Church. The Archdeacon is also the president of the Ministerial Alliance in Hays, where he has been able to stimulate a measure of unity among the Churches such as had not existed before. This unity is a valuable asset to the religious forces of the city, which is the home of the Kansas State Teachers' College, the State Experimental Farm, the United States Experimental Farm, and other important state and government projects.

SCHOOL FOR IGOROT GIRLS

SAGADA, P. I.—A school for little Igorot girls is being established at Sagada. Ten years ago it was extremely difficult to get hold of the girls. Boys were given more freely because they were not used in the field; this work belonged to their sisters. Bishop Brent longed to establish a less arduous future for the women, but in his day there seemed no near outlook. Yet within the space of a decade, girls come beseeching to be taken into the school; and bitter are the tears at times when they are refused because there is no more sleeping space. The building will not hold more than fifty; even so, the smaller ones sleep eight or more on the floor of a cubicle, some 10 x 10 feet, and the older girls are crowded in proportion.

The girls are taken through high school, as far as they care to go, and usually marry among boys of the same attainment, to bring up a promising second generation. Some of them have become nurses and teachers. The youngest was received at the tender age of five days, and is now a flourishing baby.

There is always the question of money and there are very few scholarships at \$60 a year. The children are taught to make lace and to weave, and thus help toward their support. The mission is ever seeking a market. Philippine handwork is beautiful, and orders are gladly filled.

† Necrology †

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

W. J. CLARKE AGNEW, PRIEST

HIGH FALLS, N. Y.—The Rev. W. J. Clarke Agnew, rector of St. Peter's Church, Stone Ridge, and St. John's Church, High Falls, for the past thirty-seven years, died on July 1st.

The late Mr. Agnew was a student of St. Stephen's College. He was ordained deacon in 1887 and priest in 1888. Before going to New York he held cures in Omro, Wis., and in Houtzdale, Pa.

JACOB A. HIATT, PRIEST

SALEM CITY, IDAHO—The Rev. Jacob A. Hiatt, rector of the Church of the Redeemer, Salmon City, died suddenly at a Spokane, Wash., hospital on July 12th.

The late Mr. Hiatt was ordained deacon in 1900 and priest in 1902 by Bishop Peterkin. His first cure was that of chaplain at the Church of the Good Shepherd, Hinton, W. Va., later holding cures at Ronceverte, and at Marlinton, W. Va. He was also formerly rector of St. Andrew's Church at Eureka, Utah, of St. Paul's Church, Butte, Mont., and of St. Luke's Church, Coeur d'Alene, Idaho.

He has been an active missionary in the west for many years. He leaves besides his wife, Dorothy, three daughters, all married.

The funeral was held at Coeur d'Alene, Friday, July 15th.

GEORGE H. YARNALL, PRIEST

PASSAIC, N. J.—The death in Shaftsbury, England, on June 24th, of the Rev. George H. Yarnall, rector of St. James' Church in that city for twenty-seven years, was a shock to many friends in this country who knew this beloved priest well. He was born in Philadelphia, the son of the late Rev. Thomas Yarnall, for many years rector of St. Mary's Church. Fr. Yarnall was associated with the Church of the Annunciation, Philadelphia, for several years and in 1892 became rector of St. John's Church, Passaic, N. J., in the diocese of Newark. From Fr. Yarnall the members of St. John's learned their first lessons in the Catholic faith which has been a tradition of that parish ever since. Three of the boys of Fr. Yarnall's day at St. John's are now priests of the Church. He was one of the Catholic leaders in New Jersey during the time of his short but successful rectorship at St. John's.

Finding the congregation worshipping in a frame building somewhat in need of repair, he at once started an agitation to have the building repaired and a new church built. The plans were drawn by the late Halsey Wood, a personal friend, and provided for the present handsome structure. Some few changes were made later when it was decided to sell the old property and move to a growing section of the city six blocks away. But the general contour of the church is the same as that drafted by Fr. Yarnall and Mr. Wood. Fr. Yarnall suffered a breakdown and resigned the rectorship of St. John's, to be followed by the late Rev. George C. Betts. Fr. Betts carried out Fr. Yarnall's plans for the new church and the

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a Clean Mind **HOWE** In a Sound Body"
HOWE — INDIANA

A Thorough and Select CHURCH SCHOOL for Boys

Special attention given to College Preparation. The Lower School for Little Boys occupies an entirely separate fire-proof building, just completed at a cost of \$100,000.

Rev. Charles Herbert Young, S.T.D., Rector
Address P. O. Box L, Howe, Indiana

New Jersey

FREEHOLD MILITARY SCHOOL

for boys 7 to 15. Modified military training—inculcates obedience, orderliness, self-reliance. The school with the personal touch.

Write for Catalog. Address
Major Chas. M. Duncan, Box 71, Freehold, N. J.

New York

TRINITY SCHOOL

139 WEST 91st STREET, NEW YORK

Founded 1709

Primary, Grammar, and High Schools
Prepares for all Colleges

219th Year Begins Monday, September 26th

DeVeaux School

Niagara Falls, N. Y.

Long established, small classes, personal attention, supervised study hours, thorough preparation for college. For catalogue address
REV. WILLIAM S. BARROWS, Headmaster

South Carolina



An Historic School in an Historic City

PORTER ACADEMY

1867 — 1927

A Boarding School for Boys. Ideal winter climate. Prepares for the leading colleges. The military feature will be discontinued in order to raise scholastic standards and give boys more time for study and recreation.
Wm. S. Gaud, A.M., Rector, Charleston, S. C.

Virginia

Virginia Episcopal School

LYNCHBURG, VA.

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders.

For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D., Rector

Wisconsin

Racine College Grammar and Preparatory School

Racine, Wisconsin.

Founded 1852 as a department of Racine College, still conducted on original foundation. Select, Non-military. Small Classes. Personal Instruction. Atmosphere of Cultured Home. Recommendations required. Terms \$70 per month. Address: Rector.

continuing of the Catholic faith and practice he had established. The first altar ever erected in St. John's Church was placed there soon after Fr. Yarnall assumed the rectorship and is now being used as a side altar in the present building.

JOSEPH HENRY GIBBONS

WASHINGTON, D. C.—Joseph Henry Gibbons, father of the Rev. J. Howard Gibbons, rector of the Church of the Ascension, Frankfort, Ky., died at his home in Washington, July 3d, in the eighty-seventh year of his age.

Funeral services were conducted in St. Mark's Church, Washington, July 6th, by his rector, the Rev. W. H. Pettus, assisted by the Rev. E. M. Thompson and the Rev. C. K. P. Cogswell. Interment was in Glenwood Cemetery.

EDWARD STANLEY M'GOWAN

SPARKS, NEV.—Edward Stanley McGowan, sixteen-year-old son of the Rev. and Mrs. E. A. McGowan, of Sparks, was drowned while bathing in Lake Tahoe on July 5th. The family had been spending their holiday at Galilee, on the lake, and the day of the fatality was the day of their return home.

Stanley was a junior in high school, and a most promising young lad. His father has been rector of St. Paul's Church, Sparks, for the past year. The funeral services were held in St. Paul's Church, on July 7th, and the Rev. Seth C. Hawley, of St. Paul's Church, Elko, officiated. Interment was in the Masonic burial plot at Sparks.

NEW WORK IN THE PHILIPPINES

FAR DOWN in the southern end of the Philippine Islands, on the island of Mindanao, there are 17,000 Tirurai, living in the mountains, south of Cotabato, in the district of Awang. Upi is the central barrio, thirty-five kilometers south of Cotabato, in a section of eight thousand hectares of excellent agricultural land, well adapted to the growing of rice, coffee, and other upland crops. It is two thousand feet high, with a climate much cooler than in the lowlands.

The influence of the Jesuit missionaries of the early Spanish times did not extend as far as Upi, so this is indeed "virgin field." Certain pagan observances and beliefs make the Tirurai very responsive to our Church teachings. They have a belief in one God. They believe that they were people of heaven who wandered away and were lost, and they expect and await a Saviour who will take them back to heaven.

Near Cotabato is a mountain peak that resembles an overturned boat. This is thought to have been the boat on which the Tirurai left heaven, which capsized, and they were unable to right it. The mountain is held in reverence as a sacred spot and no member of the tribe will set foot on it.

They believe that "cruel" people will be severely punished. It is "cruel" to steal from an old woman and leave her in want. Ordinarily "stealing" from some one who has plenty is not "cruel," only "bad." They believe that they have two souls, one similar to our conception of "soul," the other a soul that gives form to anything, even inanimate things. A bench, for instance, has a soul. If the bench is destroyed the soul is lost. . . .

They believe in purgatory. When a person dies a path is thought to open from

his home to purgatory. It takes seven days to make the journey. At the end of the seven days the mourners feast in celebration of the soul's entry into the purgatory, where all Tirurai will remain until the promised Saviour comes and takes them back to the heaven from which they have wandered away. . . . They have a minute description of the trail between house and purgatory; at one place on the road a change is made from earthly clothing.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

Upon the Scripps Foundation. Boarding and day school for girls. Forty minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President. Board of Trustees Box 17, La Jolla, California.

Illinois

SAINT MARY'S

KNOXVILLE, ILLINOIS.

A superior boarding school for refined girls. College preparatory and general courses. Music, Art, Expression. Secretarial Courses. Special department for little girls.

For catalogue address the Secretary

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls

School recommended by Eastern Colleges. Beautiful Grounds. Outdoor Sports, and Riding. Address: THE SISTER SUPERIOR

Maryland

Hannah More

THE DIOCESAN SCHOOL OF MARYLAND

Founded 1832

A Country School for Girls, fifteen miles from Baltimore. College Preparatory and General Courses. Music, Art, Supervised Athletics. Terms \$600 to \$800.

Principal, Miss LAURA FOWLER, A.B. Box 1, Reisterstown, Maryland

Minnesota

ST. MARY'S HALL

FARIBAULT, MINNESOTA

Founded by Bishop Whipple in 1886

New fireproof building and gymnasium. College preparatory and General Courses. Junior College. Superior advantages in Music and Art. Outdoor Sports.

The Rt. Rev. FRANK A. McELWAIN, D.D., Rector. MISS AMY LOUISE LOWEY, Principal.

New York

SAINT AGNES SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.

RT. REV. RICHARD H. NELSON Pres. Board of Trustees, ALBANY, N. Y.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peeckskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

New Hampshire

ST. MARY'S SCHOOL CONCORD

New Hampshire

A homelike school for girls. College preparatory and general courses. Moderate charge.

MISS M. E. LADD, Principal

Tennessee

Columbia Institute

A Distinguished School for Girls and Young Women

Junior College, four-year High School, special courses. Individual work. Fully accredited. For 92 years, it has combined the charm and dignity of the South with the highest scholarship. Horseback riding, golf, swimming. Delightful environment. Rates \$600. For Catalog address

MRS. ERNEST CRUIKSHANK, President, Box F, Columbia, Tennessee.

ST. KATHARINE'S HALL

That our daughters may be as the polished corners of the temple.

In the foothills of West Tennessee, 90 minutes from Memphis on the Lee Highway.

Standard college courses and grammar school. Careful enrolment. Personal supervision.

Outdoor life

MISS MADDISON, Bolivar, Tenn.

Utah

ROWLAND HALL

A boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science. Outdoor and Indoor sports.

Virginia

ST. ANNE'S OPEN AIR SCHOOL

Box L, Charlottesville, Va.

Beautiful location in far famed Blue Ridge Mountains. College preparatory and elective courses. Fully accredited by State Board of Education. Open gymnasium allows sports in the fresh air in all weather. Riding taught by expert. Music. Art. Bishop of Virginia, President of Trustees. Laura Lee Dorsey, Principal.

Wisconsin

Milwaukee - Downer College

Milwaukee, Wisconsin

A STANDARD COLLEGE FOR WOMEN

Full four-year courses leading to B.A. and B.S. degrees. Academic programs, Home Economics, Music, Art, Occupational Therapy.

MISS LUCIA R. BRIGGS, President

For catalogue address the Registrar

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports.

SCHOOL FOR NURSES

New Jersey

THE SCHOOL OF NURSING

HOSPITAL OF ST. BARNABAS, Newark, N. J. Offers 2 1/2 years' course leading to R. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address Director, School of Nursing

NEWS IN BRIEF

LIBERIA—On Wednesday, May 18th, His Excellency, the Hon. C. D. B. King, LL.D., President of Liberia, accompanied by Lady King and quite a party in attendance, sailed from Monrovia for France. The President is junior warden of Trinity Church, Monrovia.

LOS ANGELES—Bishop and Mrs. Stevens left on July 6th for a much-needed vacation. After motoring to Vancouver, B. C., they will sail on the S.S. *Lakina* for a long cruise into Alaskan waters.—The County and City Mission Society brought the work of its home for convalescents, St. Barnabas' House, Los Angeles, before the people of the diocese with a large reception, on June 21st. Bishop Stevens and William H. Holland, superintendent of county charities, were the speakers.—Burglars celebrated Independence Day by breaking into the sacristy of the Church of the Epiphany, Los Angeles, and escaping with \$10 in communion alms.—Mrs. Grace Denhardt, an experienced social worker, was appointed superintendent of the Church Home for Children, Pasadena, on July 7th. For seven years she was on the staff of the Bell Home for Children, Washington, D. C. With the completion of its new building, the Church Home will accommodate seventy-five children.

MARYLAND—On Sunday, July 3d, Holy Cross Church, Baltimore, celebrated the fiftieth anniversary of the ordination of its rector, the Rev. Elbert Burr Taylor, to the priesthood. After the service, the congregation assembled in the parish house to offer their congratulations and good wishes personally.

MILWAUKEE—A silver tea was given by the Woman's Auxiliary at its missionary meeting held at Zion Church, Oconomowoc, parish house, on the afternoon of July 13th. The meeting was opened with prayer by the rector, the Rev. J. G. Seacord, and a talk on The Blue Boxes was given by Mrs. Edgar White Hunting, diocesan treasurer of the United Thank Offering, of Grand Rapids, Mich.

NEW YORK—On Monday, June 27th, St. John's Church, Tuckahoe, celebrated the tenth anniversary of the coming of its rector, the Rev. Frederick A. Wright. This active parish has always been interested in missionary work. It has already overpaid its missionary quota for the current year.

OKLAHOMA—The Church of the Good Shepherd, Sapulpa, the Rev. Paul Reese, priest-in-charge, is rejoicing in the completion of its new parish house, which has been completely furnished for use.—St. Thomas' Church, Pawhuska, the Rev. Samuel Hagan, priest-in-charge, is building a new rectory, which conforms in architecture to the church recently rebuilt. The rectory will cost about \$12,000 and this sum is in hand or subscribed. The Osage Indians have been generous contributors.

UTAH—The seventh annual conference on religious education of the district will be held in St. Paul's Church, Salt Lake City, August 8th to 13th, with Miss Mable Lee Cooper as the principal lecturer.—The thirteenth annual session of the Intermountain Christian Workers Institute (interdenominational) meeting at Westminster College, Salt Lake City, had two priests of the Church on its faculty, the Rev. Dr. H. H. Powell, dean of the Church Divinity School of the Pacific, and the Rev. Hoyt E. Henriques, secretary of the provincial department of religious education.

WESTERN NEW YORK—The Rev. Victor Dowdell, curate of Christ Church, Corning, is in charge of St. Peter's, Geneva, during the month of July while the Rev. Herbert Hawkins, O.H.C., is in England.

WESTERN NORTH CAROLINA—The Rev. Edward Bryan Andrews of Pittsburgh, vice-president of the American Guild of Health, held a mission at Calvary Church, Fletcher, June 19th to 26th.—A handsome bronze tablet was dedicated at Calvary Church, Fletcher, on July 3d. This is the first memorial to be erected anywhere to the composer of *Die Wally*. It stands in the "Open Air Westminster Abbey of the South" originated at this church by the rector, the Rev. Clarence S. McClellan, Jr. O. Henry, James Whitcomb Riley, and Stephen Foster are soon to be honored here by memorials.

A CHINESE WOMAN is editor of a daily Chinese paper published in Havana. She is a graduate of the University of Peking, and became a Christian while she was a school girl. She recently addressed the auxiliary of Holy Trinity Cathedral, Havana.

Written by a trained journalist and a reverent student of the Bible, this is an unusual book.

Bible Lands Today

By William T. Ellis

Dr. Ellis has written a book that gives a detailed and vivid picture of the Bible Lands Today, —a "fact book" for biblical study, unique in its field. For all who are teaching the Bible or who wish to know it more intimately—this book will prove invaluable.

Here is a colorful travel book—a study of the modern aspect of ancient places—new light on the historicity of the Bible.

"In other words, on this trip of Dr. Ellis' through the Bible lands, he knew exactly what to look for—and he knows exactly how to describe what he saw. The illustrations are abundant and excellently printed and add considerably to the charm of the book. It should be read for two purposes; to freshen the Bible accounts of the places visited, and to quicken interest in the important modern missionary enterprises of these places."
—*The Living Church*.

Dr. William T. Ellis

is a veteran traveler, author, journalist, and foreign correspondent. He has written numerous books, traveled extensively in England and the Near East and has also written for leading American newspapers and magazines.

[Price \$3.00, carriage prepaid \$3.20]

D. APPLETON AND COMPANY

35 W. 32d St., New York