

The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, JUNE 30, 1928

No. 9

Is Science the Holy Spirit?

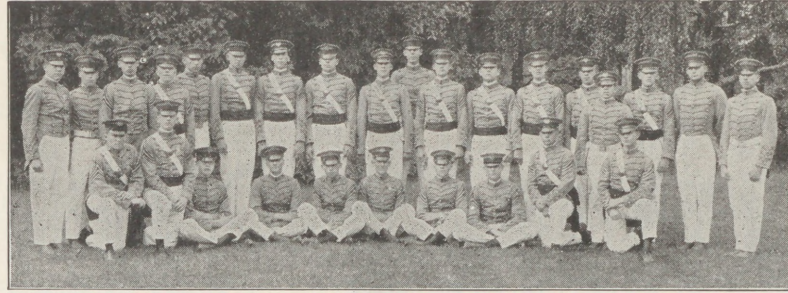
EDITORIAL

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By MEMBERS OF THE ANGLICAN COMMUNION

Edited by A. E. J. RAWLINSON, D.D.
Student and Tutor of Christ Church, Oxford

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The Living Church

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EDITORIALS & COMMENTS

Is Science the Holy Spirit?

THE correlation of science and religion proceeds enthusiastically. Some writers used to be content to draw up rather dreary lists of religious men who have appreciated science, or scientific men who have appreciated religion. At present a rapid succession of books has appeared from both sides, most of them happily working toward a real organic relation between science and religion. They discuss the scientific spirit in religion or the religious spirit in science; the kind of science a religious man can believe in, or the kind of God a scientific man can believe in; religious experience as true data for scientific examination, systematization, experimentation, and verification, and scientific statements of natural law as true data for theology, as revealing the true nature of God; the idea of God as a necessary postulate of human thought, scientific thought, if it means to be true. Considerations like these have become familiar enough to the reading public. In fact, among our younger folks there has been so much instruction, suggestion, discussion, of science and religion, at least in the more favored circles, that we have heard youthful voices proclaim that they have had about enough of it.

But still, any fresh attempt at such correlation is to be welcomed. Many voices in different keys are needed to give sufficient publicity to the fact that science and religion need not keep up a perpetual feud. Professor Fairchild of New York University contributes a short article to the May *Forum* which is most winning by virtue of its transparent sincerity and devout seriousness. It is true he uses up a good deal of space in the beginning for a discussion of the power of the dead over the living, especially in religious doctrine and practice, and at the end says: "Yet so inflexible is the rule of mortmain in the domain of religious thought that I am quite sure all living fundamentalists will convict me of heresy, and probably of blasphemy, because, in all reverence, I have ventured to suggest an interpretation not sponsored by some one at least a thousand years dead." But we need not quarrel over such a chip on the shoulder. The article has a refreshing amount of originality, and yet it falls into line with tendencies sponsored by numerous persons at least a few years dead.

The thesis is "that the Holy Spirit, the Third Person of the Trinity, *is* Science." The suggestion of it comes from the passage in which our Lord is represented as saying, "The Spirit of Truth, which proceedeth from the Father . . . shall testify of Me." What could He mean by the Spirit of Truth? What but Science?

To make "the Spirit" mean "Science" is certainly unusual. And yet the word "spirit" is one of the most versatile, volatile words in all religion. "The Spirit of Christ" may mean the principles of Christ, the general character of His aims, what He stands for, His influence, somewhat as one speaks of "the spirit of truth, unity, and concord," the spirit of coöperation, the spirit of service, etc., etc. Or it may mean the human spirit of our Lord. Or it may mean the Third Person of the Divine Trinity. It would take pages and pages to go through all the various meanings that "spirit" may have, and does have in modern usage. So "the Spirit of Truth" might mean, so far as modern usage goes, the general principle of devotion to the truth, the effort to discover it, and the will to be sincerely loyal to it at any cost. It might mean God in His aspect of absolute reality, truly revealing to men what His true nature and the nature of the universe really are. Generally spirit seems to mean some sort of invisible personal energy. From some of these points of view, the Spirit of Truth seems to suggest something like what we now call Science.

The method, in Professor Fairchild's article, is to try the experiment of putting "Science" in the place of "the Holy Spirit" (or equivalent expressions) where it occurs in sayings of our Lord, and to see how well it fits. It is acknowledged that this cannot be done satisfactorily in passages other than our Lord's sayings; other writers may not have meant the same thing as He did. The sayings of our Lord are taken as they are in the Authorized Version; most of them are taken from the Fourth Gospel. We are asked to divest ourselves of all traditional meanings, and "imagine a modern philosopher, who is seeking to introduce a new conception of religion into the world, trying to tell you the basic elements of his system. Then ask yourself this question: If this philosopher should tell you that

one of the pivotal factors in his scheme was the spirit of truth, what would you think he meant? Can there be any other answer than—Science?"

Now any criticism we may make of this method and its conclusion will be nothing like trying to convict the author of heresy or blasphemy, but, so far as we are competent, will be in accord with that spirit of truth which is here called Science. In particular, the test which we venture to suggest is that of the science of history. For we believe that history is rightfully classed as a science, or at least *may* be pursued scientifically, and rises to its true stature only when it is so pursued. We suppose that Professor Fairchild believes this too.

SCIENCE appears to teach us that there is a history of ideas and of the meanings of words. The Fourth Gospel seems to represent a stage in the history of our Lord's sayings, several decades (very momentous decades for Christianity) later than their original stage. In the account of the Fourth Evangelist, our Lord's words have acquired a large nimbus of expanded interpretation, through the mediation of the evangelist himself or of others before his time of writing. For this reason we are by no means compelled to reject them, but we may not take them as all on the same level with the sayings as reported in the earlier gospels. We may not, therefore, say scientifically that "It is clear that Jesus' favorite designations for the Third Member of the Trinity were The Spirit of Truth and The Comforter." Thus to test the thesis by imagining Christ as a modern philosopher telling us about the spirit of truth is scarcely to imagine the historical Christ at all.

Then, when Science has ascertained as accurately as possible our Lord's authentic words, it tries—this same historical science—to interpret them in the light of their *previous* history. We may divest our minds as much as we like of all conventionalized and traditional associations of words, such as have grown up since our Lord's time, but scientifically we may not ignore their history before His time. It is incredible that He used familiar words with utterly new meanings. "The Holy Spirit," in particular, is a term that had a long history by the time our Lord used it. The Breath of God, or the Spirit of the Lord, anciently meant the vital energy of the divine nature, often imparted to man to vitalize him in various ways, as in reasoning power, artistic skill, military valor, and the intensely vivid experience which we recognize as the "inspiration" of the prophets.

The New Testament continues this history of the term, with some development: "The Holy Spirit" becomes the favorite phrase, and some newly revealed attributes are spoken of. But still the Holy Spirit is invisible, divine, personal, vital energy; and when our Lord spoke to Jews about the Holy Spirit, He must have used the term with this background of meaning, however much He may have enlarged the meaning. And it is well-nigh incredible that He meant anything so different from its historical meaning as a modern philosopher's idea of Science. The Spirit that came upon Samson, Saul, Elijah, Isaiah, the Christ at His baptism—can one conceivably put "Science" in that Spirit's place, in the mind of the historical Rabbi Jesus?

It seems, once we consider scientific history, that Professor Fairchild has himself interpreted our Lord's words (as reported by St. John) according to a "conventionalized and traditional association of words"—the conventionalized and traditional modern meaning of "the spirit of truth."

AGAIN, there is some variation in the meaning of "Science." We think it is clear that in our Lord's belief the Holy Spirit is divine. Is Science divine? Is it not generally thought of as a system of human intellectual activities? It is often personified, and given a sort of apotheosis, but we have always supposed that was metaphorical. There is a tendency, perhaps always has been, to identify the human and the divine, or to pass easily in thought from one to the other without recognition of any difference. To identify the Holy Spirit with Science appears to be an instance of this tendency. One needs to remember the holiness of God, in speaking of the Holy Spirit.

Nevertheless, despite all this criticism, which we hope has not been unfair, and which assuredly has not been malevolent, there is much to be said for some close relation between the Holy Spirit and Science. We are glad that Professor Fairchild has so emphatically called attention to the closeness of the relation, though we cannot accept the identification.

Through all the long history of belief in the Spirit of the Lord, or the Holy Spirit, there runs a fairly steady meaning. The breath of anyone is invisible and very intimate, internal—the inner life itself, as the Jews thought. The *intimacy* of the Spirit is perhaps His most constantly recognized property. The Spirit of the Lord is the intimate life of the Lord, and when imparted to a man, lives intimately in him. That we find no less in the Apostles than in the Prophets. Theology puts it in some such way as this: the "economy" of the Holy Spirit is to sanctify by indwelling. Christians believe that God, as God, dwells within us (if we will have it so), but that the Holy Spirit is specially related to, specially concerned with, God's work of indwelling.

God is, we believe, transcendent, and we adore Him as such: the Father stands to us as specially representing the transcendence of God. God is with us, as one person with another: but the Son, Christ, stands to us as specially representing God's companionship. God is also immanent, within us; but the Holy Spirit stands to us as specially representing God's immanence. Increasingly in these days men are finding the great religious meaning of the Holy Spirit in this His "economy," or relation to the divine work in the world; the Holy Spirit often means to them simply God immanent in nature, in man. Surely it is not difficult to see the difference (for religion as well as theology) between God the Comrade and Friend and God the indwelling Life of our life. It would maim our religion to omit either.

Now if we think of God indwelling, we shall not be quick to distinguish His activities from ours. We simply feel sure that the best things we do are His doing, because we ourselves are not a sufficient cause for them. They are God's acts and our acts too. We recognize the infinite difference between God and ourselves, but in this kind of immanent activity we cannot draw the line of demarcation.

Science, as pursued with devotion and sincere love of truth, is a very high-grade human activity, or (if one prefers) a high type of human knowledge. As a superior kind of human functioning, no doubt it is in part caused by God indwelling, the Holy Spirit. Science may well be inspired. And so close is the co-operation of the Spirit of the Lord and the spirit of man that no one can tell where the one ends and the other begins.

We need to be somewhat on our guard against slipping easily from "God in me," by the alteration of a single letter, to "God is me."

Surely, then, it is not so scientific to take Science as identical with God the Holy Spirit, as to take it as one mode or sphere of divinely inspired human working, along with many other modes and spheres, perhaps infinitely many others, in which the Holy Spirit enhances our natural powers, and does it so naturally (so to say) that we do not know how much of our life and work is ours, and how much is His. In Science, ideally, we know truth, and God knows it: God and we know together—as far as we go in knowing. Science sometimes gropes and guesses; while we do not think of God as groping and guessing, making mistakes and correcting them, we do think that God the Holy Spirit helps us in our groping and guessing. Science may well be thought of, ideally again, as the common, coöperative knowledge of God and man; and we are glad to believe that Science is very close to God.

DISPATCHES from London to the daily press report that the House of Commons has passed a bill for the standardization of Easter, fixing the date as the Sunday after the second Saturday of April. Whether the measure is meant to apply only to the established Church of England or whether it is intended to establish a sort of "civil Easter" is not clear.

"Simplifying" the Calendar

Entirely apart from the merits or demerits of the case for a fixed Easter, we cannot see where it is a legitimate subject for civil legislation. Easter is purely an ecclesiastical feast, and even the matter of a civil holiday is not affected, as in the case of Christmas, since as it always falls on Sunday it is already a holiday. Under the anomalous relation between Church and State in England Parliament has certain powers in Church affairs that would seem intolerable to most Americans, but we cannot believe that the State will be permitted to dictate to the Church in a matter so purely ecclesiastical as this.

If the so-called "Easter Bill" becomes law, there will be three Easters in England: the Catholic one, now observed by many Protestant bodies as well; the Orthodox one, observed by the Eastern Churches; and the State one, established by Parliament. By what stretch of the imagination can this be considered as "simplification of the calendar"?

SAYS the *Churchman*:

"The letters which compose the word Presbyterian might be rearranged as 'Best in prayer,' or another might use them to spell 'Priest nearby.' Some wretch turned 'Congregationalist' into 'Got a scant religion.'"

Fascinated by this new game, we tried our hand at rearranging the letters of "Episcopalian," only to find

A Puzzle

we could make no sense whatever unless in the cryptic phrase:

"A laic pep is no . . ."

No what? Can some discerning reader interpret for us this oracular message?

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Offerings of June 11th from St. Peter's Church, Gulfport.	
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DR. RICE'S ORDINATION

A Universalist View

IN SOME letters which we have received marked "not for publication," in a few letters that have appeared, and in some of the comments in the press, there is reflected misunderstanding of the attitude of Dr. Rice in accepting reordination at the hands of Bishop Slattery of the Protestant Episcopal Church, and of various Universalist officials in attending the services and in taking Communion.

Dr. Rice was told emphatically by the authorities of the Episcopal Church that they did not deny the validity of his ordination, but that under the rules of the Protestant Episcopal Church reordination was the one way in which to accomplish the thing he had in mind. Dr. Rice accepted this assurance at its face value. He took reordination as a means to an end—that end "acceptance of a brotherly overture." As we said before, he regarded reordination as he would a door into a house.

Inasmuch as Dr. Rice is a free man and a part of a fellowship which believes in following the voice of conscience, and inasmuch as there is no rule of the Universalist Church standing in the way, but a rule specifically providing for dual fellowship, there was no reason why he should not take this step if he so desired.

Inasmuch also as the various officers of our Church and Church organizations are friendly, brotherly people, and were invited by Dr. Rice to be present, and were invited by the Bishop to take Communion, some of them attended the services and some of those who did attend took the Communion.

And inasmuch as the *Christian Leader* thinks the whole affair reflected credit on everybody concerned in it and particularly on Bishop Slattery, who will be made a target by every narrow-minded person in the Episcopal Church, it said so.

We trust that no one will charge us with belittling the intelligence of Universalist people if we pause to explain that approval of Dr. Rice doing what he thought right, and sympathy with him in doing it, does not mean that the Universalist officials present would necessarily do the same thing. In fact most of them would find it difficult to accept reordination. We perhaps ought to add that those Universalists present who took the Communion did not give their sanction to the doctrine of transubstantiation. Life would be a bare and dreary thing if harsh literalism were to color all our acts.

What if Universalists had taken the opposite course? Would fellow liberals have been proud of them? What if they had said, or some one with power should now say, "Dr. Rice, you can't stay in our fellowship because you accepted this invitation of the Episcopal concordat"? What if our General Convention officials had acted angry or offish? What if Universalists had denied that obedience to reason and conscience they preach about? What if we all had struck at the big Christian men in the Episcopal fellowship who talk publicly about putting pride in their pockets and going humbly to the doors of other Churches which produce saintly characters to find ways of working together? Why, men would have rung the changes on the word Universalist clear around the world!

For Dr. Rice to follow his light was right. For Dr. Lowe and the others to respect his liberty was right. For everybody concerned to be big and friendly was right, and it was Universalist.

Universalist morale is not going to be weakened by Universalist acts. Only when we deny with our lives what we profess with our lips shall we stand in peril.

—*Christian Leader.*

THE VIRGIN OF SAINT MARK

I SAW her standing in the dark,
 Arched, ancient cloisters of Saint Mark;
 Her hands frail, tender filigrees;
 Her form clothed in the draperies
 Of delicately sculptured lace.
 No moon lights up her wistful face;
 She stands compassionate alone;
 Sensitive carved in stone;
 Virginal, holy, and serene
 As she was in Palestine.

EVANGELINE CHAPMAN COZZENS.

DAILY BIBLE STUDIES

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

ANGEL OF PAIN

Sunday, July 1: Fourth Sunday after Trinity

READ Romans 8:18-25.

Angel of Pain, I think thy face
Will be in all the heavenly place
The sweetest face that I shall see,
The sweetest face to smile on me.

FOR pain is often a sign of life rather than of death. Some old-fashioned folk used to talk of "growing pains," when their children had sundry aches and discomforts. Whether they were right or not, it certainly is true that spiritual growth is attended by spiritual and mental pain. "We groan within ourselves." And Christ said: "Blessed are they which do hunger and thirst after righteousness"; and hunger and thirst, whether physical or spiritual, are painful. If we do not care to be better and do better we may well question the strength of our character. When we grieve over sin and apparent failure it is a proof that we care, and that the Holy Spirit is making intercession for us. It is a sign of life.

Hymn 203

Monday, July 2

READ Psalm 30.

THERE is a vision of goodness and strength which draws us on in the Christian life. Our collect for this week suggests that vision as the protecting power of God, "without whom nothing is strong, nothing is holy." Edward Dowden wrote, in his essay on Matthew Arnold (of whom it might be said that he tried to doubt, and yet faith held him in spite of himself): "Could he but lose sight of the ideal, his sufferings were at an end." So David sang: "Weeping may endure in the evening, but singing cometh in the morning." At night, as we review the day, we are conscious of failure, but in the morning the vision of new life comes and exalts us. The pain proves power. Tears become radiant as the light shines through them. Sensitiveness is a sign of life as we long for new strength to reach the ideal which the Holy Spirit ever holds before us.

Hymn 35

Tuesday, July 3

READ II Cor. 4:15-18.

THAT our desires, which St. Paul calls by a strong word, "groanings" or "sighings" (the word used of our Blessed Lord's emotion when He looked up to heaven) (St. Mark 7:34), are normal, even when painful, can readily be recognized when we shrink from evil sights or sounds. So the musician is hurt by a discord which one ignorant of music might not notice.

It is a comfort to know that we are not hardened. It is the blessed work of the Holy Spirit to keep us sensitive and attuned to the perfect strains of heaven's harmony. So we are comforted even in our pain, because "The Lord and Giver of Life" is revealing to us thus a far more exceeding and eternal weight of glory.

Hymn 227

Wednesday, July 4

READ Romans 13:1-10.

TODAY is our national Independence Day. The good Christian loves his country, and the true patriot loves God. Our land was founded at Jamestown and Plymouth with prayer and worship. The Supreme Court has declared that the United States is a Christian nation. But the same "groanings" must be felt in America if we would grow in righteousness. We must thank God for the past, and pray and strive for a better future. Our efforts to press moral issues prove that God is with us. "In God we trust" is engraved upon some of our coins. Far from perfect as we know our nation to be, we must not be

contented. We need national repentance even as we need a national Thanksgiving. And he who loves his country prays for her, and seeks himself to be loyal to God that he may be loyal to his brothers, bound together by a blessed tie of fellowship. It is a joy that our Church prays twice daily for our rulers and our nation.

Hymn 430

Thursday, July 5

READ St. Luke 6:36-42

LET brotherly love continue," cried the author of the Epistle to the Hebrews. "Love is the fulfilling of the law," cried St. Paul. True love suffers pain just in proportion to its sincerity. Humility and a genuine sense of unworthiness make the honest and true man "groan within himself." The need of others fills him with a longing to help which often is agonizing. The pain of love should come to the parent as he prays for his children. The pain of love should make the marriage vow a very sacred thing, never to be broken, because it signifies "the mystical union that is betwixt Christ and His Church." Love ever counts sacrifice for others a joy even when it hurts.

Hymn 491

Friday, July 6

READ I Peter 3:8-15.

PAIN endured for another's sake is Christlike if it is voluntary. A cross is that which is taken up, not that which comes without our volition. Yet even suffering which comes from a sense of injustice has a blessing if we ask God to guide and help. A friend told me of a condemnation by the court of an innocent man, "and I suffer, I think, more than he, from the knowledge of his trial," he added. So the Master often calls us to pain which is brought by the ignorance of others and by wrong done to others, and it is very hard to bear. Yet may it not be that so we are comforted, in that we are brought nearer to Christ who suffered, "the just for the unjust" (I Peter 3:18)? Does not such pain give us sympathy and lead us to seek a remedy for the wrong? And is there not a peculiar peace associated with the pain, because we know it is the fruit of the fellowship of our hearts and of the oneness of all humanity in Christ "who bore our sorrows"?

Hymn 496

Saturday, July 7

READ St. Matthew 25:34-40.

NO service is of value unless it is associated with sacrifice. Those who ministered to others in the Lord's parable did not act from a sense of duty, nor yet from an economic or sociological impetus. Worthy, indeed, is such endeavor, but it lacks the vitality coming from the Holy Spirit. They gave of their virtue, of their best, which they themselves needed. Their personal sacrifice made the Master cry, "Ye did it unto Me." Doubtless the joy of heaven will be deepened as the "angel of pain" opens our eyes to that of which in our earthly endeavor we were hardly conscious—the denial, the voluntary pity, the sacrifice. And even here on earth we can feel the divine thrill of surrender when we are hungry that another may eat, and thirsty that another may drink. Going without, that another may have, giving until it hurts—these are precious wounds which the nail-pierced hands of Christ blesses and heals.

Hymn 238

Dear Lord, I thank Thee for the longings of my heart for goodness. I thank Thee for the pains of life which are dear because Thy Holy Spirit shares my groanings and my desires. Let me never lose sight of the perfection to which Thou dost call me, and may my hunger and thirst for righteousness find no satisfaction save in Thee and Thy love. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

SPEAKING of commencements, this is a letter which came the other day, appropos of some reflections here published, and which I venture to reprint for your sharing with me:

"Dear Presbyterian Ignotus:

"When I read your animadversions upon June as emphatically the month of graduations, it brought to mind so vividly a recent experience of mine that I have resolved to write about it in the hope that you may find some pleasure in thinking of my happiness, at least. If it bores you, forget it.

"The old college stands among the hills, in a little country town where it has stood for long over a century. The winter weather is frightfully severe, if one minds twenty below zero and snow piled up in drifts almost beyond sounding; but in June the atmosphere is that of perfection itself, so balmy, so sweetly cool and bright it is. Summer is late in coming, up in the north; and lilacs blossom long after they are only memories elsewhere, while around the massive old houses there are beds of lilies-of-the-valley incredibly fragrant and poignantly suggestive. On the campus there are splendid new buildings with the somewhat self-conscious air of parvenus—at least so it seems to a conservative like myself who 'views any change, even for the better, with suspicion.' But the old halls stand in their grey severity, facing the long range of the eastern mountains; and a man might waken as if from a dream of mingled delight and sadness, to look out on the sunrise of his adolescence.

"I should not like to confess what was my year in college: let it suffice that I am one of those referred to as 'the older alumni,' and leave more specific data to the over-curious who dig into *Who's Who* and other books of reference. But the hunger came on me to see the old place again, even with the changes that had inevitably come; so I tore myself away from a very busy life in a great city and journeyed northward all day, with memories for companions. They had quartered me in the rooms of some underclassman; so I found my way there with strangely mingled feelings, appreciating to the full the simplicity of the furnishings I found, and accommodating myself at once to the new conditions. When I went down to dinner, among all the crowd there were perhaps ten of my time; but I had no chance to be lonely.

"From Phi Beta Kappa meeting to college dinner, with the alumni luncheon and the president's reception, all was as it should be; but the very happiest event was the banquet up on the mountain top, in the dear old inn given over, for that occasion, to the graduates. The road was steep and dusty; but once we reached the summit it was as if we had returned to the days and ways of two generations ago, so unchanged was the vast panorama unfolded before us, so hospitable the fare, so friendly the atmosphere. Men of renown hailed one another by undignified nickname, and indulged in reminiscences of school boy pranks in friendly competition. Why is it, I wonder, that the sort of recollections which come back most vividly are of that sort, rather than of the 'improving' variety?

"I found that the rector had introduced an excellent custom, for the summer Sundays at least, and had one Communion service, at the ancient hour, 9 o'clock, with music and a sermon. To that people could come fasting, easily and without hardship. The ancient church was unchanged exteriorly, since my confirmation as a boy, though the interior showed signs of improvement in the direction of seemliness. I remember, in the bygone days, that Eucharistic lights had been given to the church, and stood on the altar; but there was a cantankerous old man who announced that if ever those candles were lighted he would go over to the Congregationalists! So, in deference to his quite irrational prejudice, the candles stood unlighted, mute witnesses to the absurdity of the dark ages. What a pity to have given so much influence to a wicked disregard of the precepts of the Church! It would have been far better to have told him frankly that his loyalty was altogether too superficial if it could only be purchased at such a price. I don't believe he would have gone, at first anyhow; though the evil habit of having his own way may have grown

on him afterwards, as it is apt to do. It was not a question of charity for a weak brother; but of allowing an ignorant man to dictate Church customs under threat of withdrawing his presence and his subscription—the subscription being the more important factor. However, he has gone where they need no candle; and the altar blazed, while the priest was arrayed in decorous Eucharistic vestments. The preacher that day was a western Bishop, come back for his fiftieth anniversary of graduation, genial and winning, and with an extraordinary memory for all the family connections of every sort in that whole region.

"Then came the baccalaureate sermon. The college chapel is a dignified colonial building, altogether worthy of its purpose; and it was crowded to the doors, except for the seats reserved for the new graduates. They came in, a long procession, marching two and two, a girl and a boy—for the college has long stood where Oxford has come within the last ten years to stand, and admits both sexes on equal terms to its privileges. After the opening devotions, taken mostly from the Prayer Book and conducted by one of my classmates who is at once president of a neighboring institution, a Protestant minister, and the father of a new graduate, came the sermon by the president of the college itself, a vigorous apologia for humility in the presence of infinite wisdom, howsoever much may be ascertained by each generation of students.

"One much appreciated the joys of a little college, as distinct from a great university; the little college in a country town. For, in the hour afterwards, it seemed like a family reunion, where everybody knew everybody else, and there was no need of labored introductions to strangers, since the common Mother was sufficient for all needs.

"Commencement itself was held in the old 'congo' church, sacred to such purposes for almost five generations. The long academic procession marched down the hill, through the village streets, and up to its doors, headed by the band, and bright with the many colors of the academic regalia, testifying visibly how many centers of learning, on both sides of the Atlantic, were there represented. One new feature alarmed some of the more timid, for an airplane swooped around the spire, coming perilously low, it seemed, and dropped a message of congratulation to the president from two recent alumni who had chosen that way of returning.

"The oration was by one of the most distinguished scholars of the world: foreign-born, American-bred since boyhood, and illustrious as well for abstract learning as for many inventions. He spoke of his own early youth; his peasant mother, unable to read or write, yet wise beyond the wisdom of the schools as she taught him to look for the secret of what makes life worth living; and his progress toward the object of his life-long search. And all who heard saw more clearly than before that there can be no warfare between Religion and Science, between what God reveals and what God shows men how to find out by searching, since all truth is from God and is harmonious in itself.

"I was glad to find the consecrated Latin phrases used in conferring the degrees: the custom of many centuries can not be disregarded without a certain loss. It was interesting, too, to note among the new bachelors three children of the three latest presidents of the college. But my heart went out in loyal affection to the only one of the professors who was there when I was a boy, and who still adorns his place with all the graces that the humanities can give. *Floreat semper Carolus!*

"*Καπνὸς σκιὰς ὄναρ*—the dream of a shadow of smoke. So the humble glories faded. The old grads and the new went their several ways, and the little town was left in its summer garb, ready to entertain the summer schools when, a little later, they should reopen. I came back to my work, as if in a dream, scarcely remembering whether I had been actually living in the past, or beholding it in a vision. But one thing was plain: that nowhere is there that same sort of rejuvenescence as an American graduate finds on the tender breast of his Alma Mater."

WHY THE CHURCH MILITARY SCHOOL?

BY THE REV. CHARLES HERBERT YOUNG, D.D.
RECTOR, HOWE SCHOOL, HOWE, IND.

AS his children grow older and pass from the grammar grades into high school many a father is puzzled at the change he discovers in his boys and is discouraged over his own inability to cope with the situation in a satisfactory manner.

The boy is no longer content to sit at home evenings. He is restless and impatient of restraint. He seeks companionship of his own age and his own choosing. He wants the use of the family car, or one of his own. He is influenced by the standards of his friends. His highest loyalty is to the gang. Their wishes take precedence even over those expressed at home. His progress in his studies is interrupted. Whereas in grammar school he always made good grades he now fails or is content with a mere pass, just enough to enable him to "get by." He is sometimes possessed by the disturbing complexes of an age weighed down by jazz.

Father finds himself helpless. It is a serious situation. But it is not unnatural. And it is not hopeless. It is not the boy's fault. He is an adolescent in the twentieth century. He will survive and become as fine a man as his father, if he is given half a chance.

Just here our Church schools, and especially our military schools, offer most practical help to earnest, thoughtful parents. The Church has always been a leader in education. From the earliest days she has held out a sympathetic hand toward youth and as a fostering mother has guided their destiny. Today the Church has in her schools scores of the finest type of men (and of women in the schools for girls) who have consecrated their lives to the training of boys, and who have rejoiced in the superb characters of the finished product. I have no hesitation in challenging parents to compare the work of our Church schools both east and west with the quality of that in other schools, both public and private. On any academic standard our schools will meet the test.

And, which is of far greater value, we do not overlook the tremendous obligation we owe to the spiritual lives of our children. When I see parents, who in ordinary matters exercise intelligent judgment, send their children to secular schools where there is no chapel and where they cannot receive the Holy Communion from September until Christmas, and where the religion of our Saviour is practically ignored, I wonder what they can be thinking. If under such an environment a boy loses his interest in his spiritual life, whose fault is it?

But I am particularly interested in our military schools. Before going any further let us dismiss the absurd notion that by supporting military schools we are training a generation of boys whose chief delight is in butchering others and who wish to devote their lives to military pursuits. Quite the contrary is the truth. A uniform, a rifle, a military band make every boy's blood tingle. There is not one of us who does not stand straighter and try to walk in step when a military march rings out. There is something about it that appeals to the inner man. We instinctively and reverently rise, remove our hats, and stand at attention when the national anthem is played. And we are made better men by doing it.

Come with your boy and visit Howe or Shattuck or St. John's. Watch the cadets as they pass with rhythmic cadence in review. Study their faces. Notice their bright eyes, their ruddy cheeks, their erect carriage, their strength and endurance. Their neatness in appearance, their attention to details, their care of their rooms and of their equipment, the necessity for being always on time, all these help them appreciate the importance of little things.

Visit their classrooms and observe their courtesy and respect for their masters and for each other, the great pains taken to secure exactness of answers, to make certain their knowledge is accurate. When their work is over go with them to the athletic field or to the gymnasium and see with what splendid patience and care the coaches train not only the school or varsity squad, but require that every boy, so far as he is able, learn how to understand and play each season's sports.

By his military drill and his outdoor play, together with abundant, simple, wholesome food, and plenty of sleep in pure air, a boy lays a foundation for vigorous health which will

furnish him the physical power with which to carry forward the work to which he is inspired by his well-trained mind.

The slogan of Howe School is "A clean mind in a sound body." Can you conceive of a more splendid ideal to keep before your own fine son? Teach him to keep his body pure, clean, and strong, that it may be a sturdy, well-trained servant of the mind reaching forward to fulfill its divinely-given task?

Fathers who have come into contact with the demands of the world today realize the necessity of thorough discipline. This the military school can give in the most helpful way. By discipline we do not mean the cruel use of harsh physical punishment of bygone days. But we have in mind the earnest, kindly effort of experienced men who understand and trust boys; men who will with wisdom and patience show boys how to organize their lives, to control their desires and impulses, and carry every task to a successful issue. Put yourself in the position of an employer. Two young men come seeking work. One of them enters with head erect, clear-eyed and clean skinned. He looks you directly in the eye, states clearly what he desires and answers you with a courteous "yes sir." The other ambles in, his hair tousled, his hands in his pockets, and stands on one leg while he interviews you. Which has the better chance?

Then do not forget to visit the chapel. Come early and watch the battalion as the boys march in. Listen to their responses, catch the spirit of their hymns, study them as they kneel in silent prayer at the close of the service, and tell me if you ever felt just that thrill before. This is something your boy will carry away with him. It will be an anchor many times in his life.

CATHOLIC-PROTESTANT CO-OPERATION

A Roman Catholic View

IN THE question box of a [Roman] Catholic paper we find the following:

"Q. May a Catholic contribute to a Protestant church in a small town where Protestants help the Catholic church?"

"A. (1) Since a Catholic believes that the Protestant churches are in opposition to the Church of God—even though we do not question the sincerity of our Protestant friends—it would be inconsistent and wrong to contribute to the erection or maintenance of a Protestant church. The same logic would apply to a Protestant, who should not contribute to the erection or maintenance of the Catholic church since he must believe that the Catholic church is wrong.

"(2) In some communities it is very difficult to refuse contributions to Protestant churches. Where such churches are engaged in philanthropic or charitable works, you might contribute to such works which are good in themselves."

The second paragraph suggests a way out of the rather unneighborly policy outlined in the first paragraph.

If Catholics solicit Protestant aid in the building of Catholic churches, they will find it difficult to refuse to reciprocate. They must act consistently. It is, therefore, better not to ask Protestants to subscribe to the building of Catholic churches. Let each denomination stand on its own bottom in providing its houses of worship.

As to buildings erected in behalf of charity, there can be no objection against mutual help. We are on a common platform.

—Catholic Citizen.

SAINTS IN ART AND SAINTS IN LIFE

THE SAINTS in art represent great followers of Jesus Christ in the exalted place which they now occupy in human estimation. Depicted with significant symbols above their heads, ornate garments upon their bodies, and devout expressions on their faces, they have been removed from the sphere of ordinary happenings and set apart in a world by themselves. They bear only a remote relationship to those who are living the life of today.

The saints in life are usually unknown and unnoticed. Even those whom they are helping most are unaware of the influence they are quietly and constantly imparting. Their spiritual presence is felt when their bodily presence is withdrawn. Though they are regarded with a respect which is hardly less than reverence, they are held close to the hearts of many in the bonds of strong and abiding affection. Not to take them far away from common experience but to keep them forever near, God is asked to make them to be numbered with His saints in glory everlasting.—Rev. Edmund J. Cleveland.

What Price Impatience?

By the Rev. Raymond L. Wolven

Canon of Washington Cathedral

IT is with a certain unwillingness that we set about writing this paper. There is a lack of thrill in setting forth counsels of caution. The apostle of conservatism is never as appealing as the prophet of revolution. He who would try to show there is still virtue in the old ways must be prepared to be accused of throwing cold water on the fires of enthusiasm, of being reactionary, a worshipper of the god of things as they are. He must be ready to hear himself called narrow, lacking in vision, timid, and backward looking. This is not especially pleasant and we have no more relish for it than another. However, no harm can be done by looking at the other side of the picture. Mark Sabre, in that popular story *If Winter Comes*, complained of himself that one of his greatest troubles was that he could not help seeing the other fellow's point of view.

So while by temperament and inclination we may side entirely with Dick Sheppard* in his impatience, and wish we could with a gesture sweep aside every obstacle and prejudice that hinders men from united wholehearted effort for the bringing in of God's kingdom, yet we find ourselves bound to consider some of the cost which this would involve, and we wonder if after all this is the way to achieve the happy result we all long for.

There are few we believe who would deny the sad truth of the picture Mr. Sheppard draws of the ineffectiveness and weakness of the Church in the face of the urgent needs of the civilization of today. About us on every hand we see an appalling situation, social, industrial, religious. We see selfishness and greed dictating the policies of nations; we see hatred and envy separating class from class; we see irreligion and indifference sapping the idealism of our youth. We behold pleasure enthroned in the place of duty, and wild anarchy, under the name of self expression, flaunting all laws and breaking down all restraints.

If in the face of conditions such as these the Church is indifferent, if the Church is blindly clinging to privileges and position, if lesser matters of modes of worship, or organization, are occupying her sole attention and interest to the exclusion of the needs of civilization, then without doubt we must agree that the Church should with one gesture be swept out of the way, and the road cleared for the coming of the Day of the Lord.

But is the solution so simple? Is it merely the organization and doctrines of the Church that are keeping it back from its duty? Would the cause of Christ be advanced by throwing all these things into the discard? We feel constrained to answer, No. We find ourselves among those who still love the old ways, who still feel a strength of fellowship that comes from membership in the old Church, and who still find comfort and inspiration in the old creeds, and help and grace in the old sacraments. Believing as we do, we could not see these things and all they represent swept aside without a feeling of loss and desolation, which could not possibly aid us or make us better soldiers of the Cross.

And now, lest we grow sermonical, let us think of one or two details in the program of these impatient brothers.

TO start at the very beginning, is there something wrong with the Church itself? Is it true that the Church is less Christian than individual Christians? Does the Church, as at present constituted, hinder rather than help the development of the Christian life? If we examine the Church's organization, if we study its formularies, if we pray its prayers, it is difficult to find any basis for such a charge. Rather it would seem that the question puts the cart before the horse. We would say that far from the Church being less Christian than the individuals that compose its membership, it is the individuals who

fall short of the ideal of the Church and keep the Church from realizing its aim.

The Church on its human side is no stronger or weaker than the individuals who make up its constituency. A great ideal of Christian life is laid before us in the formularies of the Church. An organization is provided to give the sense of comradeship and strength that comes from association with other like minded souls, and help to attain the ideal is offered in the sacraments. We submit that if every soul could be trained in steadfast loyalty and earnestness in participation in these benefits, or even if a large number were so trained, we should see the Church rising to the full glory of its ideal, and going forth to conquer and claim for its divine Lord all the kingdoms of the world. To paraphrase Mr. Chesterton, the Church's ways have not been tried and found wanting, they have been found difficult and not tried. There is no reason to believe that the same individuals who have, by their shortcomings, caused the Church to fall short of the ideal, will rise to greater heights of devotion simply by throwing over the old ways.

Mr. Sheppard says too much stress has been laid upon the creeds. He says we should frankly recognize that there is nothing sacred about the creeds, and admit that they were "merely the best the Church could do." Even if we grant this and discount any guidance from the Holy Spirit in the formulation of these creeds, must we say that the best thing to do is to discard them as outworn and antiquated? Even if your treasure is contained in earthen vessels, is it the part of wisdom to throw away the vessels, and leave your treasure with nothing to contain it? The treasure is the truth of God and man's apprehension of that truth, and the earthen vessel is the attempt of men to give expression to that truth, and make articulate the faith that is in them. There would be, to put it mildly, grave danger in throwing away the earthen vessel, of losing in that act some of the precious treasure. There is, in all conscience, enough of change and uncertainty in the world today about even the foundations of life. Surely there is a strength and inspiration that come from the feeling of something fixed and definite in the statement of our belief. Even if it were true that the creeds were "only the best we could do," ought we to regard lightly our best and hold it of no account?

And when we come to the sacraments what shall we say? Most certainly we will agree that the Church must not practise magic. And if there be those of our people who think of the sacraments in this way, as a species of magic imposed from without, let us immediately set to work to convince them of their error, and to cleanse the Church from the taint of superstitious vanity. But why should we swing to the other extreme, and treat the sacraments as meaningless ceremonies? The sacramental principle is one of the laws of life. Nature is full of sacraments, outward and visible signs of inward spiritual meanings. Civilized life is sacramental. Outward signs convey our inward sentiments. As long as we are not disembodied spirits we must have sacraments to speak to us through our senses of the deepest spiritual truths.

IT IS an old and threadbare objection to Holy Baptism to rail against the idea of an innocent little child needing to be cleansed from sin. It is really a very shallow criticism. Of course, the child is innocent and pure, a type of those who would enter the Kingdom of God. But human nature is not pure. We know it only too well. Through the ages man has been in revolt against the will of God. Through the ages human nature has gone on lining itself up with the powers of evil and selfishness, and how could we expect that some traces of this should not have become attached to our nature? Believing this shall we not pour on this child the water that shall symbolize a break with this evil past of the race, and in faith pour out our prayers to God that this little one shall begin a

* *The Impatience of a Parson*, by R. L. Sheppard. Doubleday Doran and Co., \$2.00.

new life, a life freed from all the accumulated evil of the generations that have gone before?

And surely if we have faith we must believe that God will hear our prayer and put some special mark of His grace and safeguarding love upon the soul of this little one who is called by His name. It is not a mere form. It is a beginning of a new life definitely at the start consecrated to God. Surely it is not fair to ask that for the sake of obtaining unity with those who feel differently we must say that we attach no particular importance to this holy act.

And then we think of that other great sacrament of the Body and Blood of Christ. Who is there among us that does not long to see the Lord's Table thronged by all His children, gathering together as in their Father's house? We personally would welcome any who in love wish to come to that feast of love. We would never say to any of God's children, you shall not come unless you accept all that we believe. We believe there is no danger of God's grace being misused by those who in love receive it.

But this is not the same as saying that we value lightly the wonderful truths concerning that sacrament which we have been taught. If those of other folds come to us we shall not say them nay, and if they are unable to follow us in all that we believe concerning the sacrament, we believe that God will give them grace according to their faith. But this does not mean that we say there is no difference to be pointed out between our belief and that of others. It does not mean that a service which is simply a commemoration of a far off, past event is the same as one that makes the believing soul feel and know the presence of his Lord in a special and particularly intimate sense. If unity about the table of the Lord is to be achieved only by our sacrificing this belief, which is one of the fundamental parts of our Christian experience, if we must say we will give this up and henceforth believe with you only in a commemoration of a past event, in order that we may come together, then the price is too high. Something too precious to be lost would be sacrificed.

And then we come to what is after all the supreme test of the worth of the historic ways of the Church. What results have they produced? "By their fruits ye shall know them," said our blessed Lord. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." If the old ways, which we and our fathers before us have known and loved, have produced the fruits of the Spirit, then we must admit that they are worth maintaining.

After all, the greatest argument for Christianity is Christian experience. The glowing host of great souls who have loyally observed and followed the ways of our Mother Church, who have found inspiration in her creeds, and whose souls have been nourished by her sacraments, all rise up as witnesses to the worth of those things which impatient brothers would have us throw aside today. This tree has brought forth fruit in abundance in the form of heroic missionaries, steadfast martyrs, wise teachers, ardent lovers of their fellow men, and a countless host of faithful followers of their Lord, who have felt that they achieved their union with Him by these very means that we are told are only stumbling blocks.

Not for one moment do we mean to deny that other trees have in like measure brought forth good fruit. To deny the glorious array of spiritual beacon lights who have been produced by other methods than our own would be coming close to denying the power of the Holy Spirit. We would not want to see any of these things lost, because the spiritual life of the race would be the poorer for their absence. But after all each must guard and care for the particular talent that has been entrusted to him. He is a steward, and in God's good time he will be called upon to produce unimpaired and perhaps enriched the treasure that has been in his keeping. There will be a time of gathering up of the fragments that nothing be lost. To achieve a superficial unity only by denying the value of things we know to be our most precious heritage would be folly, and could not be productive of real good.

OUR own program would be much simpler than the one proposed by Mr. Sheppard. We would urge upon all our people the duty of trying to measure up to the ideal of the Church. We would implore them faithfully to practise those ordinances which have produced in the past the fair flower of Christlike life. We would beseech them to walk humbly with

their God along the paths wherein He has set their feet. And at the same time we would bid them in Christian love and charity to look with brotherly affection on those who tread other paths, to wish them good luck in the name of the Lord, to work with them for all causes that belong to the Kingdom of God, to ask of them no sacrifices that we do not wish them to ask of us. So in the end we believe we will find ourselves together one day about the throne of God.

This paper makes no pretense of being a complete criticism of *The Impatience of a Parson*. It is only an attempt to express thoughts which have been started by reading that sincere and soul-disturbing book. What an unspeakable joy it would be to be able by one act to destroy every barrier which now separates those who own the name of Christ. But we are convinced that unity is not to be achieved this way. The union of Christians is not to be brought about by giving up those things we each stand for, but rather by guarding them, and offering them as our contribution to the whole. May God fill us all with Christian charity, and loyal zeal to make us faithful workers in His vineyard, and soldiers under His banner.

ROBERT KEABLE

A READER in Mexico City, commenting on our editorial leader of May 12th, "What If Life Is God," sends us the following reminiscence of the late Robert Keable:

To the Editor of The Living Church:

THE EDITORIAL appearing in your issue of May 12th, devoted to the late Robert Keable, calls up in my mind two very distinct memories—one of a sultry afternoon when I sat in the cathedral at Zanzibar, built on the sight of the old Slave Market, and heard the fervent preaching of Keable; the other, a Sunday morning walk and talk with a Cowley Father on the deck of an Indiaman bound for a tropical port; during this latter encounter our unrelated conversation finally led us to speak of my former post and Keable's life in Zanzibar.

Keable, I learned, sprang from a markedly Evangelical family (his father I believe held a charge in London), but his was an emotional nature of such intensity that he doubtless sought in the advanced Catholic wing of the Anglican Church an outlet for his love of beauty and his craving for mysticism in the spiritual life.

The drowsy afternoon when I listened to him in Zanzibar, where the silence was broken only by the voice of the orator and the dull creaking of the punkah, was perhaps memorable because of the striking contrast between the somnolent atmosphere of the Cathedral and the fervor of the preacher. The keynote of Keable's remarks was the immanence of Deity, and its treatment was marked by the baldest simplicity. When I left the church I bore with me the impression that there was something in the man approaching a ravening spiritual curiosity which led him endlessly to test and reject in things of the spirit, a rejection due to his failure to find sustenance and fuel for the flame that burned within him. Coupled with this was what I sensed to be a craving for authority—which I concluded would lead him to the one institution which on this earth pretends to give an answer of finality to all our doubts and fears and questionings.

That morning on the Indian ocean stands out with equal freshness. The priest in question had known Keable only after his withdrawal from the sacred ministry, having met him in the course of a long voyage on a steamer where they were of necessity brought into a certain proximity. I think I quote this priest textually when I say that he stated that what impressed him in Keable was "something approaching a hatred of the Church, allied to a seeming inability to resist its call." "He would," said my informant, "lurk about the cabin" where a daily Mass was said—but never entered!

I myself never saw Keable after Zanzibar. My own impressions of him were that he was decidedly a "mother's boy," that the realities of life had never touched him deeply, that he moved in a world of his own creation, and that without the outbreak of the war he would probably have drifted to Rome and ended his days in a monastery. But the war, or at least some outstanding experience in that period of horror, shattered the mirror of his mind in which, like the lady of Shalott, he had "as through glass, viewed a windy world."

One sentence in your editorial has struck me: "Perhaps he was on the way back to . . . Faith." This I am strongly tempted to believe. Had his life on earth been prolonged, the eager, curious, prying spirit would have found a haven, he would have learned that the Blue Bird had been hanging at his door all the time! The "Hound of Heaven" would have brought down his quarry!

Catholic Missions in the Philippines

By the Rev. Edmund L. Souder

ANOTHER turn in the road, and there it lay before us—Sagada!

For fifteen years this village, in a remote part of the mountains of Luzon, had been for me a name to conjure with, the center of the most romantic piece of mission work under the American Church. And now, a pilgrim to this shrine of the ever-virgin Mother of God, I stood, with Father Rose, the priest-in-charge, gazing at one building after another as he pointed them out to me—the Church of St. Mary the Virgin, the convent of the Sisters of St. Mary, the boys' school, the girls' school, the office, the machine-shop, the mission store, the infirmary, the residences, the road leading to the saw-mill, and other things too numerous to mention. I realized then how little conception I had had of the magnitude of the work developed in Sagada by Father Staunton, work sufficient to keep four priests very busy, though at present borne alone by one.

It was not long before we were kneeling for a moment of prayer in the church, which dominates the Igorot villages like the cathedral of a European town. As one's soul rested in the hallowed peace of the Veiled Presence, there came anew a sense of the power of Catholic devotion to transform a bare conventicle into a rich, warm, prayer-inspiring House of God. The focal point was, of course, the high altar, before which flickered the tiny flame that whispers of the burning love of the Sacred Heart of Jesus, and reminds us that the Word is made flesh, and is tabernacling among us at the altar that He may win our love.

High upon the rood hung the Christ, between His blessed Mother and the Beloved Disciple, lifted up that He may draw all men unto Himself. At a pillar near the choir was our Lady's shrine, bright with fresh flowers and votive candles, a witness of that devotion to the Maiden-Mother which has been one of the most tender and uplifting expressions of Catholic devotion to the Son of Man. About us were the

Stations of the Cross, recalling the sorrowful Way trod willingly for us, and calling every worshipper to take up His Cross and follow Him who first walked that Way of Life and Peace. Across in yonder alcove was the Christmas crèche, before which presently, at the Angelus, following vespers, the priest and acolytes would kneel to lead the congregation in that salutation which once an angel from the skies came from God to say, "Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women."

Here was indeed "the Gate of Heaven": here one knew that the Christian religion is not the commemoration of some ancient history about a holy man who died, but fellowship with the living Lord in His Body, the Church. How could anyone resist the sense of the overshadowing Presence of God in such surroundings as this! Or how restrain the words, "Surely God is in this place!" God is everywhere? Certainly, but "wherever an omni-present God is especially realized, there He specially is." How naturally at such times we thank God for the wondrous riches of our inheritance in the Church. Catholics are not unmindful of the values found in the informal, unliturgical form of prayer-meeting, but how meagre and incomplete is the devotional provision of Protestantism when compared with the wealth of spiritual expression found in the Catholic Church!

Our Lent in Baguio, for instance, began with the Imposition of Ashes, a very apposite sermon in action for the first day of Lent. On every Friday we have had the Stations of the Cross with a meditation, at other times Litany with instruction, Evensong, Benediction of the Blessed Sacrament, a Bible class for sixty young people, the veiled Cross of Passion-tide,

the procession of Palm Sunday, the "drama" of Holy Week, ending with the joyous solemn Mass of the Queen of Feasts. If variety is the spice of life, certainly Mother Church most bountifully meets that need in the realm of devotional expression, where the almost unvaried worship of Protestantism is insipid and thin.

WE HAD come to Sagada from Bontoc, where we had been graciously entertained by Father Sibley, the nestor of our Igorot work, and from Sagada there was a delightful walk with Fr. Rose on to Besao, five miles beyond, where Father Gowen, formerly of Wuhu, China, labors amidst mountain scenery as glorious as any I have ever seen. At both Bontoc and Sagada I had the privilege of attendance at Evensong and Mass, and in both places found the same spirit of reverent and hearty participation in worship which has been such a constant source of inspiration this past year in Baguio, where I have led a congregation of Christian Igorots in their worship of God.

Ever since the coming of Bishop Brent, and the opening of this missionary district, there has been, in our work among the Igorots, a pretty consistent and steady tradition of Catholic teaching, and the result is evident today in intelligent, practicing Catholic congregations. Our Igorot Christians, from whatever station (Bontoc, Sagada, Besao, Baguio, or Balbalasang) are Catholics to the manner born. To lead them in worship and work has been a constant delight to one who has not always been in such an atmosphere. It is as natural for our Igorots to make their confessions, say the "Hail Mary," and take part in eucharistic devotions, as for a "Protestant Episcopalian" to go to Morning Prayer at 11 o'clock! I have seen young people, boys and girls, on their knees at their devotions in church twenty minutes before Mass begins, as also I have seen

little tots at Easter School slip, one by one, into the school chapel, dedicated to the Holy Innocents, to seek the Lord where He may be found, and whisper their childish evening prayers to Him who called the little ones to come unto Him. They do come, and love to, when they are taught how! Unlike some metropolitan parishes at home, our churches in the Philippines are not locked and bolted from Sunday to Sunday, which perhaps accounts for the Igorots' greater experimental knowledge of private prayer in church.

PART of our congregation in Baguio is composed of grown boys and girls, who, having graduated from our schools in Bontoc, Sagada, Besao, and Balbalasang, come here to continue their studies in one of the government institutions. Coming from Catholic parishes, they find themselves entirely at home in the Church life here. Incidentally, we have the most cordial coöperation and generous help of the American head of a government farm school in Trinidad, who will go to any trouble to assist us in our work of spiritual ministry to his students. During Lent this year, for example, he arranged for the school truck to bring our mission girls, studying at the farm school, in to the church for the Stations of the Cross every Friday. The boys "hiked."

Many have been the comments of genuine appreciation of our Igorot Christians on the part of American visitors to Baguio, who have chanced to share in our Sunday sung Mass. Among them have been a man very high in the counsels of the Y.M.C.A., some army officers, and the rector's warden of a parish in New York state. Almost always such visitors express themselves as surprised and impressed by the atmosphere of

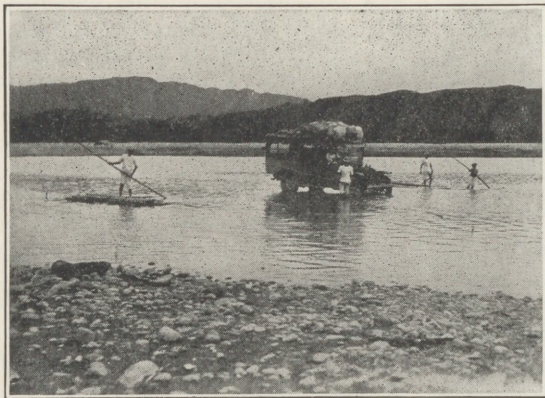


SHRINE OF OUR LADY
Figure of the Blessed Virgin Mary
in the church at Sagada.

reverent devotion which they have felt in the church during the offering of the Holy Sacrifice. One person said, "I have never seen a congregation so sincere." Another, a Chinese student from St. John's University, Shanghai, said, "I think I could not be so reverent as they."

But, some may ask, isn't this all a matter of elaborate services and "ritualism"? Well, the only ritualism I have heard of was reported some time ago by the Bishop of the diocese after returning from a visitation to one of the mountain stations. As he was about to enter the door of the church, he was somewhat amused to see a pretty little Igorot girl, stark naked, piously adjusting a little handkerchief on her head preparatory to entering the church to say her prayers! That, I judge, was "ritualism," albeit very ingenuous!

Religion, if it is worth anything, will transform life, and change ideals and purposes in life. In this regard I know no place where I have seen more striking evidence of the power of the Gospel to elevate and enrich human life than here among the Igorots. It isn't simply that you frequently meet a heathen father in G-string, possessing only one name, entirely without education, content to eat with his fingers, whereas his Christian son is "clothed and in his right mind." Rather, in *all* those elements of culture, whether intellectual or spiritual, which go to enrich life, the Christians, as I have come to know them, seem removed not one generation but twenty from their parents. And yet, as far as my very slender experience goes, the young Christian boys and girls do not seem to be ashamed of their parents, or of their own former life, however unwilling they might be to return to it. I can think of



A PHILIPPINE FERRY

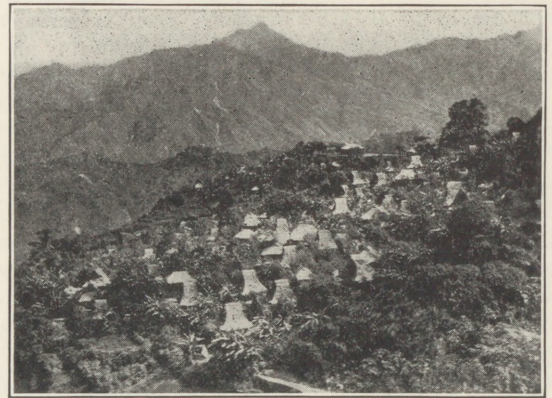
Ferrying the truck across a river at Tagudin, where the mission has a rest-house, and from which the start is made up over two mountain ridges to Bontoc. The trip to Bontoc, which used to be by horseback, may now be made by truck.

no better lesson for the American who "doesn't believe in foreign missions" than the opportunity of seeing at first hand the difference that Catholic missions (Anglican and Roman) have made in the lives of the Igorot people. (Protestants have as yet done very little among the Igorots.) It would be very difficult to believe, had one not seen it himself, that a people with so little *behind* them could, nevertheless, have so much *in* them.

IT seems only fair to add at this point that the presence of the American government has also been a very important factor in bringing about this change in Igorot life. To suggest, as some do, that we are in the Philippines rather against our natural inclination, but constrained by an unselfish impulse to be "big brother" to the Filipino, and show him how to run his country, is just so much cant and "eye-wash." The United States government is in the Philippines for exactly the same reason that all the Western nations have spread over Asia and Africa and the Islands of the Sea—first, for military advantage (this is our out-post in Asia), and secondly, for economic gain (it is a fine place to grow rubber!). Grant this, however, and it seems idle to deny that American imperialism in the Philippines is "an enlightened selfishness," which genuinely seeks to benefit the people of the land from which wealth is being drawn. Such men as Governor Early, of the mountain province, and Mr. Wright, the head of the government agricultural school near Baguio, both of them warm friends of the mission, are understanding students and earnest servants of the

Igorot people, laboring without stint for their uplift and advancement.

Some time ago I received a circular letter from America, suggesting the establishment of a "Catholic" missionary society in the American Church. My heartfelt prayer was, "God forbid!" Instead of starting some new society, why don't Catholic-minded American Churchmen support more loyally the one we have, not only with money, but also with men? Here in the mountains of the Philippines we have a well-developed work along Catholic lines, the result of years of consecrated effort. If ever there were work that should appeal to a young priest



AN IGOROT VILLAGE

just out of the seminary, and anxious to "declare the whole counsel of God" among the heathen, this would seem to be it. And yet Father Hartzell, a devoted priest, had to be invalided home last year because his nerves simply broke under the terrific strain of trying to "preach the Word and administer the Sacraments" alone among some two thousand people, scattered through the mountains around Sagada. At present, although there is a priest in Besao, Father Rose is still working single-handed at Sagada, and if he does not get some assistance, another earnest and effective mission priest will "go under," for no conscientious pastor of the flock of Christ can possibly look after the Sagada mission alone.

Is there any priest who would not dread Holy Week and Easter if he had over a thousand communicants nearly all of whom expect to make their confessions, catechumens to prepare for baptism, station accounts to oversee, a staff of about thirty to pay, together with responsibilities of general supervision for gardening, plumbing, and the construction of a convent! Yet Father Rose has faced this in Sagada this year. Where is the spirit of adventure among Catholics at home if he has to spend another Easter without a brother priest at his



A CONFIRMATION CLASS

The Rt. Rev. G. F. Mosher, D.D., Bishop of the Philippine Islands, after a confirmation at Masla, a Besao out-station.

side? If we really believe that the Catholic religion is the medicine of the world, then let us show it by more earnest support of the general program of the Church, at home and abroad. Whoever may be pardoned for lack of world vision, a self-confessed Catholic least deserves it. Let us show our faith by our works!

WHO KNOWS the ways of the world, how God will bring them about?
—Tennyson.

The Spring Conventions*

Summary of Principal Accomplishments

AMERICAN Churches in Europe. Passed a resolution reaffirming belief that continued supervision of the situation in Europe by a bishop of wide sympathies and hopes for Church unity is needed, giving full time.

Albany. Voted to divide present diocese and to raise endowment of \$100,000 before General Convention for the new diocese.

Arkansas. Presiding Bishop presented affairs of the Church as they are and as they ought to be.

Bethlehem. Received recommendation that convention take under consideration the founding of a home for old people in the diocese.

Central New York. A proposition to raise an endowment fund of \$250,000 for the diocese was referred to the standing committee with instructions to report to the diocesan council, which body will bring the matter before the 1929 convention in Syracuse.

Connecticut. Bishop Brewster announced his intention of resigning early in September as Bishop of the diocese.

Cuba. Attended a course, How to Teach Religion, given by the Rev. Dr. Frederick C. Grant of the Western Theological Seminary.

Delaware. Reported work of the department of religious education increasing so that the Bishop said it would be necessary to employ a religious educational secretary for the diocese.

East Carolina. Adopted action to increase the salary of the missionary clergy; to secure a full time expert worker in the convocation of Wilmington; and to secure a demonstration center with a rural worker in the convocation of Edenton.

Easton. Held large missionary mass meeting.

Erie. Appointed special committee to develop plans to raise a Church extension endowment fund.

Florida. Memorialized General Convention to retain Thirty-nine Articles in Prayer Book.

Hankow. Reported that some of the Church schools had been "enrolled" in accordance with the recent order of the provincial commissioner of education.

Harrisburg. Heard addresses by the Rev. Dr. Elmer N. Schmuck of the National Council and the Rev. Dr. Franklin J. Bohanan of the National Cathedral, Washington.

Honolulu. Reported district's apportionment paid. Clergy pledged to raise remainder of district's share of the deficit before General Convention.

Iowa. Commemorated seventy-fifth anniversary of the founding of the diocese.

Long Island. Elected the Rev. Dr. George P. Atwater as Suffragan Bishop of the diocese. (Dr. Atwater later declined.)

Marquette. Endorsed steps being taken to raise endowment fund of \$60,000 for missionary work of the diocese. Voted to retain Thirty-nine Articles in Prayer Book.

Massachusetts. Adopted a resolution memorializing General Convention that the joint committee on Church music be instructed to compile and publish a book of service music suitable for use by the people as well as by the choirs of the whole Church.

Maine. Celebrated fiftieth anniversary of the Maine branch of the Woman's Auxiliary. Bishop Murray attended convention.

Minnesota. Adopted a resolution to pay in full Minnesota's

share of the national Church deficit, and also to raise an additional \$8,000 to pay off loans and to create a revolving fund to care for the diocesan missionary pay roll.

Montana. Inasmuch as the next convention will mark the completion of twenty-five years in the life of the diocese, it was decided to celebrate the event by making a united effort to add a substantial sum as a thank offering to the Bishop Brewer memorial missionary endowment fund.

Nevada. Passed resolution asking House of Bishops that if possible a Bishop be assigned for this district, and that Bishop Moulton might be given to Nevada.

Newark. Adopted a memorial on the life and work of the Rt. Rev. Edwin S. Lines, D.D., late Bishop of the diocese.

New Hampshire. Admitted St. Paul's Church, Lancaster, into union as a parish.

New Jersey. Dedicated van for use of Church Army. Instructed deputies to General Convention to extend invitation to Convention to meet in Atlantic City in 1934.

New Mexico and Southwest Texas. Adopted a new set of canons.

North Carolina. Steps were taken to complete the sum of \$15,000 for a church for the deaf mutes in Durham.

North Dakota. Adopted resolution commending National Council for its stand on the Naval Bill.

Northern Indiana. Heard an address by Bishop Murray.

Ohio. Reported progress of the Capital Fund.

Panama Canal Zone. Dealt mainly with the building program of the missionary district and expressed the hope that the needed buildings in connection with St. Paul's, Panama, and elsewhere, could be provided presently.

Pennsylvania. Elected the Rev. Dr. Henry Knox Sherrill, rector of Trinity Church, Boston, Bishop Coadjutor of Pennsylvania. (He later declined.) Voted approval of move to drop Thirty-nine Articles from the Prayer Book. A proposal to return to the Baptismal offices of 1892, rather than adopt the proposed office, was embodied in a memorial to General Convention.

Quincy. Accepted for the first time the full quota of the National Council.

Rhode Island. Heard address by the Rev. J. I. B. Larned of the National Council.

Sacramento. Adopted resolution calling for immediate steps to increase the endowment funds of the diocese.

Salina. Adopted a complete revision of the canons of the district, subject to the approval of the House of Bishops.

Southern Brazil. Appointed commission to revise language of the old Prayer Book in Portuguese and publish a new edition.

Southwestern Virginia. Adopted resolution opposing removal of Thirty-nine Articles from the Prayer Book.

Springfield. Recommended a change in the name of the Orphanage of the Holy Child to that of the Home of the Holy Child.

Vermont. Heard an address by the Rev. Charles E. McAllister, a field secretary of the National Council.

Virginia. Opposed removal of Thirty-nine Articles from the Prayer Book.

Washington. Heard Bishop Freeman stress need for unity and consolidation within the Church in the face of the attacks from without.

* For a resumé of the winter conventions, see THE LIVING CHURCH of February 25, 1928. A complete list of deputies, delegates, and alternates elected to General Convention will appear in an early issue.

(Continued on next page)

SIN AND THE CROSS

BY ARNOLD N. HOATH

WE HAVE heard it said so often that this generation is not worrying about its sins that we have been inclined to believe that the statement is correct, although, like all sweeping generalizations, it will not stand an impartial and thorough investigation. Moreover, while sorrow for sin always accompanies progress in godliness, we should remember that there is a point beyond which the consciousness of evil may not safely go, for to be morbidly introspective and to grope a frightened way among the dark and ugly caverns in the hidden recesses of the mind is to be in danger of losing one's reason and one's health.

But it is not fair to this generation to suggest that other generations have been more awake to the hideousness of evil, for all generations are remarkably alike in their outward display of devotion to the pleasures of the flesh, and their inner dissatisfaction with their worldly existence. Each generation having apparently become reckless in its dissipation or its shallow and capricious pleasure seeking raises up its own reformer, a John the Baptist or a Savonarola, warning people to flee from the sins they have embraced. Yet there is always a righteous remnant, always considerable leaven, always many who are deeply conscious of evil and are diligently seeking to master it.

The two contradictory claims put forward for this generation, even as they have been advanced for other generations, are therefore both true. The one claim is that our generation neither worries about sin nor is worried by sin, and the other is that our generation is spiritually responsive in a remarkable degree and eagerly longs to know Christ and to understand and follow His way of living.

Sin, of course, is not a popular word, for it streaks one with an undesirable reputation and it arouses unpleasant and maybe unprofitable memories. Therefore only the sensational newspaper and the sensational preacher, like the coarse men who experienced an unholy joy in publicly dragging the sinning woman into the presence of our Lord, lack the reticence which hesitates to reveal the depths of human depravity. But it is undoubtedly true that there is a marked tendency in many quarters today to attempt to ignore or deny the reality of sin and to justify reckless conduct by appealing to a psychology which says, "Express yourself and your desires."

The tendency to avoid looking squarely at the ugly results of our actions is shown by Dean Swift when to his note, On the Death of Mrs. Johnson, he added this passage: "This is the night of the funeral which my sickness will not suffer me to attend. It is now nine at night, and I am removed into another apartment that I may not see the light in the church which is just over against my bed-chamber." Similarly there are people who think to escape the consequences of their sin by moving into another apartment. But the light still burned in the church and the funeral was proceeded with, even though Swift had successfully arranged that he should not be reminded of it; and the old, old penalties for evil are still meted out even to the devotees of the new liberty, although they may not acknowledge it or care to think about it, or indeed always be conscious of it.

IN THE light of the sorrow and suffering which are so often the accompaniment of wrong-doing, any attempt to minimize the potency and dreadfulness of sin or to adopt the view presented in much of our modern literature that sin is only an incident of growth, unavoidable and therefore blameless, reveals its folly and its danger.

There are hundreds of people who, indifferent at first to the consequences of their actions, have seen too late the fearful and continued results of evil and have cried with Macbeth, "What! will the line stretch out to the crack of doom?" There are hundreds too who have realized too late that their wrong-doing has brought untold misery upon others, especially upon those who love them. As the mother of Iscariot, once so proud of her son and his choice as one of the intimate friends of Jesus, must have suffered after the betrayal an almost unendurable feeling of shame, so evil usually trails misery after it and deposits it on the doorsteps of one's loved ones. However, the utter hideousness of evil lies principally in the loss and degradation of character which inevitably results from wrong-

doing, even as the beauty of the rose vanishes before the onslaught of the worm. From this deterioration of character there is no escape so long as evil is embraced. Although at times wrong-doing may seem to result in no unpleasant consequences to the wrong-doer, his neighbor, or his friends, it always results unflinchingly in interior degeneration.

But it is as we direct our thoughts toward the Cross of Christ that we see the dreadful nature of evil, for the evil in man confronted with the moral majesty of Christ's goodness failed to understand it, resented it, and finally crucified the innocent Saviour of the world as a common criminal. Throughout His life Jesus made no compromise with evil, never did He seek to avoid unpopularity or to escape from dangerous situations by coming to terms with wrong-doing. Evil did its worst to Him. He did not flinch or yield. The winsomeness of His character, its stern strength and its all-pervading love, revealed as it had never been revealed before the appalling contrast between the light of goodness and the darkness of evil. In His presence, therefore, and supremely in His sufferings on the Cross evil stands exposed by all its horror and its foulness. For it was the sin of men that sent the Son of God to suffer in a shameful death.

But this is not all. Were it all, were the Cross only a revelation of the terribleness of evil, it would be to us a symbol of despair. But the Cross shows us how evil may be conquered; it shows us that Jesus by the power of His wonderful love, which went as far as love could go, so identified Himself with sinning man that He has borne the guilt and consequence of our sin. It shows us the forgiving love of God and the greatness of the cost of that forgiveness. It has awakened within us the realization that evil has blurred or blotted out the vision of God and that our restlessness and unhappiness in the midst of every worldly pleasure are caused by the absence of God at the center of our lives. For sin always shuts out God, and no satisfying happiness can be experienced when the great eternal desires and longings of the human heart are given no expression. This is the thought which Emerson had in mind when he wrote, "Unlovely, nay frightful, is the solitude of the soul which is without God in the world."

Through His death upon the Cross, Jesus shows us that man can escape from his unhappiness and from the thralldom of his sinful nature by responding with answering love to the generous forgiving love of God. Sin is everywhere, but so is the grace of God, and the grace of God is stronger and more persistent than sin. "I, if I be lifted up, will draw all men unto Me." For we cannot resist the all-shattering love which the Cross reveals. As with bowed heads and reverent hearts we contemplate the scene on Calvary, we understand the significance of our Lord's person and of His ministry. He was incarnate for our salvation.

SPRING CONVENTIONS

(Continued from preceding page)

Western Massachusetts. Accepted offer of Christ Church, Springfield, to be cathedral church of diocese.

Western Nebraska. Accepted resolution, asking for the establishment of a theological school in diocese.

Western New York. Appointed committee to make plans for division of the diocese and to report further at next convention.

Western North Carolina. Outlined plans for the temporary organization for summer activities at the Kanuga property, as well as the hopes for its permanent acquisition by the Church.

West Texas. Completed revision of the canons of the diocese. Passed resolution to increase endowment fund of diocese from \$70,000 to \$100,000.

West Virginia. Passed resolution favoring the keeping of the Articles in the Prayer Book, and that General Convention appoint a committee for the revision of the Articles.

Wyoming. Made changes in the canons to bring the district into line with the present financial system of the Church.

THE VERY HEART of those lessons, the pivot around which all of them turn, is surely just this: that man is the maker of his own conditions of life, and that if you want a new and better social order, you must start by producing a new and better type of man.

—F. A. Burroughs.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

PRIEST WANTED FOR HAITI

To the Editor of *The Living Church*:

I AM GREATLY in need of a priest—a man from 35 to 50 years of age, for whom a summer in the tropics has no terrors. With the hope that there might be mutual satisfaction and readiness for permanent engagement, I should be glad to hear of someone who would be willing to come for a temporary engagement, say for six or eight months. The stipend is ample for a single man, but hardly sufficient for a man with a dependent family.

The principal duties would be as follows: (1) to act as chaplain for the Sisters of St. Margaret who are associated with the work in Haiti; (2) to have charge of the English services; and (3) to assist in our modest seminary work until the first of September, at which time that work will be suspended temporarily.

Further details may be secured from the Church Missions House, Latin America Department, 281 Fourth avenue, New York.

The need is very urgent.

I venture to quote a few words from the admirable address of the Rev. Dr. Robert F. Lau at the third Catholic Congress: "Some of you here tonight ought to volunteer for Haiti (and Porto Rico), ready to go whenever vacancies occur . . . priests whose zeal for souls does not lag behind their ardor for Catholic accessories of worship."

It is an interesting work we have here in Haiti but it is dishearteningly difficult to find the men ready to volunteer. Since February through the channels of the Church Missions House I have been seeking a man for the work; failing there, once more I appeal through the columns of *THE LIVING CHURCH*. The entire Sisterhood of St. Margaret offered themselves for service, but only four could be chosen. That was the right spirit.

✠ HARRY ROBERTS CARSON,
Bishop of Haiti.

Port au Prince, Haiti.

"DISCUSSIONISM"

To the Editor of *The Living Church*:

YOUR EDITORIAL on Discussionism [L. C., May 26th] attracted my attention at once, for my mind is much occupied in studying this method which you so clearly present in your article. I became interested in this method some years ago, as a means of developing leaders who are so sadly needed in all organizations, helping each member to think out for him or herself the planning of a subject for study by a group of people, or in arranging a series of problems for discussion so that they might be interesting and profitable. I feel sure this can only be done by studying the technique of the method. I was sorry you avoided going into this part of the subject, for it is the knowing how to do it on the part of the leader that makes for good discussion. It is strange that this method having, as you suggest, such value should be so little taught. I know of only one school where it is solely and distinctly taught as a method and not as a means of demonstration of some other subject. The technique is taught first, then demonstration in class practising the technique.

I wonder if you have ever met Prof. Harrison S. Elliott of the Union Theological Seminary, Broadway and 120th street, New York City, and heard him lead a group in discussion. I feel greatly privileged every time I have the opportunity of hearing him. He is past-master in the art of leadership. He led a group of about seventy men and women one summer at a conference on the one word subject "Fellowship," to bring out its full meaning. Each person went to that class with a different viewpoint according to his experiences, but we came out with one common group thought after a session lasting one and a half hours, and yet no one knew what Professor Elliott's views were at all. He had not been a discussor but a leader.

In these days when the Young People's Fellowship movement is growing by leaps and bounds, and they all want to

discuss, and yet advisors are cautious in letting their various chapters loose on this method, fearing the confessional friendly spirit may be lost in debate, surely emphasis might be placed on the importance of there being in diocesan and summer conferences classes where the young people might study and practise together the art of discussion, and by criticizing each other in class find out their weak points, and strengthen themselves for initiative work in their various fields of service at home.

MRS. ARTHUR VAN HARLINGEN,

In charge of class on discussion method,
Normal School, Diocese of Pennsylvania.

Bryn Mawr, Pa.

"OMISSIONS FROM THE COMMUNION"

To the Editor of *The Living Church*:

APPRECIATING, as I do, the gracious manner in which Fr. Yardley takes issue with me (L. C., June 16th), I venture to reply, not for the mean purpose of having the last word in controversy, but to emphasize the elements of my argument (L. C., May 26th), of which, it seems to me, Fr. Yardley's criticism does not take full cognizance.

That the words addressed to intending communicants "are inappropriate, if not meaningless" when there are no communicants, I gladly admit. If, therefore, those words were made in 1549, and have remained ever since a structural and integral portion of the liturgy, they must be construed to imply the presence of communicants at every celebration. In 1548 the English order for Communion was introduced as an invariable interpolation in the Latin rite; in 1549 this interpolation was fused into the English rite. I am sure that Fr. Yardley would not go so far as to argue that the omission in the American Prayer Book of the specification for a "convenient number of communicants" may be construed as a permission to make variable a portion of the liturgy which on every ground of liturgical history and interpretation would otherwise be regarded as invariable. I would add that "sufficient opportunity" for communion cannot be given to intending communicants if exhortations or prayers leading to Communion are eliminated at any celebration.

Even when it is "discovered" that Communions are not made at a late Mass it is hardly legitimate to assume that they may not on any particular occasion subsequently be made; and still less is it legitimate to take such action as to prevent Communions being made, by the elimination of portions of the service which the Church has made integral to its liturgy. In plain terms, does Fr. Yardley suppose that the Church contemplates permitting parish priests to designate at what celebrations people may communicate and at what celebrations they may not, and does he assume the right of the parish priests to make unauthorized excisions from the liturgy in order to support practices most clearly precluded by the maintenance of the rite in its integrity? No technical subtlety can dispose of the fact that our formularies presuppose the presence of communicants at every celebration; and the most eloquent testimony to this fact is borne by those who find it necessary to mutilate the rite in order to justify the Communion of the priest alone.

I confess that the comparison of the non-communicating Mass with the pouring-out of the precious ointment fails to move me. I am sure that the gentlemen who are prepared to abandon the Church's doctrine of ministry by assisting at Presbyterian Communions could, with the same appeal to the picturesque, justify their action as a "good work upon our Lord." I have no doubt, also, that a priest who did not regard the Virgin Birth as an integral element in the Christian faith could justify his omission of the preface for Christmas Day by the same kind of logic which supports the omissions under present consideration. I am bound, in conclusion, to say that I do not myself regard the indiscriminate breaking of alabaster boxes in the Church as the most effective means either to peace or progress; and I at least express the hope that some Anglo-Catholics will be found to agree with me.

New Orleans.

(Very Rev.) WILLIAM H. NES.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

A HISTORY OF THE CHURCH IN SCOTLAND, 1843-1874. By J. R. Fleming, D.D., General Secretary of the Presbyterian Alliance. New York: Charles Scribner's Sons. Price \$3.50.

THIS book is a comprehensive survey of the religious forces in Scotland from 1843 to 1874. The work is concerned chiefly with Presbyterianism, touching only incidentally on the Roman and Episcopal Churches and other dissenting communions. The year 1843 is chosen as the year of the great crisis in the Established Church of Scotland, when four hundred and seventy-four ministers, led by Dr. Chalmers, and thousands of laymen left the Mother Church. The cause of this secession from the Church of Scotland and of the founding of the Free Church was the conviction on the part of the seceders that political control of religion was contrary to the rule of Christ, that a Church under the authority of the State was incompatible with the teaching of the New Testament. Closely allied with this conviction of the seceders, and a cause of constant irritation to them, was the lay patronage system by which the parish ministers were given their parishes as the gift of some layman. It is not pleasant for us Episcopalians to see how Episcopacy, during its short reign of thirty years in the Established Church of Scotland since the Reformation, not only supported the system of lay patronage but furthered the claims of State control, thus creating for generations in the minds of Scotch Presbyterians a most unfortunate association of ideas in regard to the claims and character of the Catholic and Apostolic order of bishops in the Church of God.

The establishment of the Free Church as a protest against the Erastianism of the "Auld Kirk" was the occasion of a great popular manifestation of interest in the Presbyterian form of Christianity. Crippled as the national Church was by the withdrawal of some of its ablest ministers, and the immediate erection of competing churches all over the land, the Establishment survived the blow and continued with prestige as the legal Church of Scotland. The fortunes of the Free Church blossomed like a rose, although many comfortable manses were abandoned by ministers who became richer in their consciences than in their pocket books.

After the disruption of 1843 a period of missionary activity at home and abroad ensued. Presbyterianism, now divided into four great bodies in Scotland, the Kirk, the Free Church, the United Presbyterian, and the Reformed, gave an overwhelmingly Presbyterian complexion to Scottish religion, and in spite of its disruptive tendencies continued to hold the great majority of the people of Scotland to the religion of John Calvin. But even in such a fortress of Calvinism the spirit of the age made vast inroads. The influence of democracy and science was beginning to tell, and in spite of fierce opposition the organ was finally installed in parish churches, a popular hymnal was produced, a modified liturgical service was encouraged, and the Old Testament Sabbath became in many Scottish houses the Christian Sunday. From time to time attempts were made to unite the various bodies of Presbyterianism, and the need for union was increasingly felt.

However much we Episcopalians have from time to time thanked God that we were not as our neighbors, and rightly rejoiced in our Catholic heritage, there is no doubt that Scottish Presbyterianism has given a great contribution to Christianity which we can ill afford to overlook. An evangelical zeal for the conversion of souls to our Lord; a devotion amounting to fanaticism for the Bible; an intense enthusiasm for Christian morality and Christian missions have characterized the Presbyterian Christianity of Scotland. That bigotry, intolerance, the love of the letter of the law founded on theology rather than on charity, have sadly influenced the Presbyterian character, the candid Presbyterian would be the first to admit. The author of this book shows up the weakness of his Church as well as its strength. It is a significant fact that the

extremely ritualistic Irvingite Church secured as members several ministers of the Evangelical Union, a fact which our author describes as "a curious circumstance not easily explained." To us as Americans the book is also interesting as showing in its references the great importance of Princeton Seminary in the Presbyterian communion, and we are indebted, too, to Dr. Fleming, for his cordial recognition of the great spiritual benefits to Scotland of the Moody and Sankey revival of 1873.

Of the Scottish Episcopal Church enough is said to show both the importance and growth of that body. The author admits that the majority of the nobility of Scotland were members of it. Of its tenacious hold on a "Communion office more strongly sacramentarian in tone than that of the Book of Common Prayer" one could not expect Presbyterian approval. But what it means to American Churchmen is another matter. In 1843 there were about ninety Episcopal clergy, and a college for training ordination candidates was being built at Glenalmond in Perthshire.

Little reference is made to the Roman Catholic Church in Scotland, and what little there is is of little value. But Dr. Fleming has produced a book of great interest and importance for Presbyterians the world over.

ALBERT C. LARNED.

THE PUBLISHERS of *God and the Golden Rule*, by Joseph Fort Newton, D.D., rector of St. Paul's Memorial Church, Overbrook, Philadelphia (Century Co. \$2.00), describe its author as "one of the great Liberal ministers of the age," and it may well be added that as a preacher he ranks among the best of those called "Liberals." The title of the book is borrowed from the fifth sermon, in which the question is asked "Does God do unto us as He would have us do unto Him?" This question at once suggests the ever present issues of evil, sin and suffering and sorrow, and the preacher assures us that "God permits nothing to befall us that He would not welcome if He were in training and discipline for that quality of faith and character which He would have us attain."

The sermons treating of such subjects as the Supernatural, the Person of Jesus, His Birth, Resurrection, and Ascension, may lack a certain definiteness, but like all the others in this book they are of a very high order, with vital and nourishing food for soul and mind. As Dr. Newton says in his introductory statement, these sermons may have "many titles, but only one theme, the life of God in the soul."

Why I Am a Churchman, by the Rt. Rev. Charles L. Slatery, D.D. (New York: E. S. Gorham. 10 cts.), is a reprint of an article first published in the *Forum*. Originally it was one of a series by representatives of various types of religion, including some Christian denominations. The Bishop of Massachusetts, who wrote for the Church, well sustains his reputation for blending sweet reasonableness with firm convictions. *What I Would Do If I Were a Layman* is the title of a small leaflet written and published by the Rev. Edward S. Dean, rector of Emanuel Church, Petoskey, Mich., and sold by the author at \$1.25 per hundred. The layman who accepts the challenge of the title and reads this tract will obtain valuable suggestions for thought and action.

THE ATTEMPT to prove the literary unity of the Book of Isaiah seems in these days hardly short of quixotic. When in addition the writer endeavors to show in Isaiah the presence of all the teachings of the Nicene Creed, as does the Rev. W. A. Wordsworth in *Sawn Asunder* (London: The De La More Press), one cannot but recognize that the work is hardly likely to contribute toward the solution of the problems raised by the present conditions of the text of Isaiah.

Church Kalendar



JULY

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. Wednesday. St. James, Apostle.
29. Eighth Sunday after Trinity.
31. Tuesday.

CATHOLIC CONGRESS CYCLE OF PRAYER

- | | |
|------|-------------------------------------|
| July | 2—St. Barnabas' Home, Gibsonia, Pa. |
| " | 3—Holy Innocents', Hoboken, N. J. |
| " | 4—Grace, Jersey City, N. J. |
| " | 5—Calvary, Syracuse, N. Y. |
| " | 6—Trinity, Bristol, R. I. |
| " | 7—St. James', Burkhaven, N. H. |

APPOINTMENTS ACCEPTED

BARBER, Rev. ROBERT Y., formerly rector of St. John's, Centralia, Ill. (Sp.); to be rector of Grace Church, Galesburg, Ill. (Q.) August 1st.

BELLINGER, Rev. THOMAS, graduate student at University of Chicago; to be rector of Church of Holy Nativity, Chicago. 9506 Longwood Drive, Chicago.

BRADLEY, Rev. FREDERIC L., formerly priest-in-charge of St. Andrew's Church, New Paltz, N. Y.; to be vicar of St. Helen's Church, New Lenox, and assistant in Lenox parish, Lenox, Mass. (W. Ma.)

CLINE, Rev. THOMAS S., D.D.; rector of St. Peter's Church, New York City, and professor of Pastoral Theology at the General Theological Seminary; to become professor of Pastoral Theology and assistant dean of Berkeley Divinity School. September.

COCHRAN, Rev. A. M., formerly rector of St. Ambrose's Church, Raleigh, N. C.; to be priest-in-charge of Holy Trinity Church, Nashville, Tenn.

CROSBY, Rev. JOHN R., S.T.D., D.C.L., priest-in-charge of Grace Church, Hulmeville, Pa.; to be priest-in-charge of St. Elizabeth's Church, Philadelphia, and of the foreign-born work under the Archdeacon of Philadelphia. Address, 1606 Mifflin St., Philadelphia. August 1st.

MELLEN, Rev. ARTHUR H., formerly curate of Christ Church, Bedford Ave., Brooklyn, L. I., N. Y.; has become vicar of Christ Chapel, Van Brunt St., Brooklyn, N. Y. Temporary address, 145 Hewes St., Brooklyn, N. Y.

PITTMAN, Rev. CHARLES, recently ordained deacon; to be in charge of St. Elizabeth's Church, Floral Park, N. Y. (L.I.)

SADTLER, Rev. H. A., in addition to his duties as rector of St. Paul's Church, Rahway, N. J., and headmaster of the parish school, has become chaplain of the State Reformatory, near Rahway, N. J.

THROOP, Rev. MONTGOMERY H., graduate student at the Philadelphia Divinity School; to sail August 16th for Shanghai, to be professor at St. John's University, Shanghai.

WILSON, Rev. LESLIE A., formerly priest-in-charge of St. Luke's mission, Kinzua, and Christ mission, Tidioute, Pa. (Er.); has become priest-in-charge of Grace Church, Alvin, Texas and associated missions. Address, Box 135, Alvin, Texas.

RESIGNATIONS

CARTER, Rev. HAROLD R., as assistant priest at Intercession Chapel, Trinity parish, New York City. New address, 13 Jane St., Pawtucket, R. I. Effective August 1st.

CLAYTON, Rev. FREDERICK M., as assistant priest at Church of St. Mary the Virgin, New York City.

DEGREES CONFERRED

EPISCOPAL THEOLOGICAL SCHOOL, Cambridge—Doctor of Divinity upon the Rev. JAMES A. MONTGOMERY, D.D., of the Philadelphia Divinity School.

NASHOTAH HOUSE—Doctor of Divinity upon the Rev. JOHN COLE MCKIM of the diocese of Tohoku.

ST. STEPHEN'S COLLEGE—Doctor of Divinity upon the Rev. CHARLES N. LATHROP, social service secretary of the National Council, and upon the Rev. RUDOLPH BRESTELL, rector of St. Paul's Church, Camden, N. J.

WESTERN RESERVE UNIVERSITY, Cleveland—Doctor of Divinity upon the Very Rev. FRANCIS S. WHITE, S.T.D., Dean of Trinity Cathedral, Cleveland.

NEW ADDRESSES

CHRISTIAN, Rev. G. D., formerly Archdeacon of Kansas; Cassells, Colo.

MCMULLIN, Rev. G. WHARTON, priest-in-charge of St. Paul's Church, Roosevelt, and St. Mary's Church, North Bellmore, N. Y. (L.I.), formerly Rockville Center, N. Y.; Bellmore, N. Y.

RIKER, Rev. M. W., assistant at St. Thomas' parish, Washington, D. C., formerly 2300 18th St., N. W.; 1738 Que St., N. W., Washington, D. C.

SCHWEITZER, Rev. GUSTAV A., rector of Grace Church, Apponaug, R. I., formerly 180 Ohio Ave., Providence, R. I.; Box 197, Apponaug, R. I.

WILLIAMS, Rev. PAUL F., assistant at St. George's Church, Schenectady, N. Y., formerly 30 N. Ferry St.; 952 Park Ave., Schenectady, N. Y.

SUMMER ADDRESSES

FREEMAN, Rt. Rev. JAMES E., D.D., LL.D., Bishop of Washington; Sorrento, Maine, until September 1st.

BARTON, Rev. GEORGE A., D.D., Ph.D., LL.D., professor at the University of Pennsylvania, Philadelphia; Weston, Mass.

BENTLEY, Rev. CEDRIC C., rector of Trinity Church, Toledo, Ohio; Cape Vincent, on the St. Lawrence, N. Y., until September 10th.

BERNARDIN, Rev. J. B., assistant at Cathedral of St. John the Divine, New York City; 42 Janssen Place, Kansas City, Mo., until September 8th.

BENTLEY, Rev. WALTER E., missionary of Port Washington, L. I., N. Y., has sailed for Iceland and the North Cape, to return late in August. Address, care of American Express, Haymarket, London.

BURBANCK, Rev. GEORGE G., rector of St. Paul's Church, Richmond, Ind.; to be in charge of St. James' Church, New York City, during July. Address, 865 Madison Ave., New York City.

BURROUGHS, Rev. LE ROY S., rector of St. John's Church, Ames, Ia.; General Delivery, Ripon, Wis., until September 1st.

CABOT, Rev. J. H., Ph.D., rector of St. Peter's Church, Weston, Mass.; Vineyard Haven, Mass.

CHATTIN, Rev. JOHN M., rector of St. Luke's Church, Westville, N. J.; 30 South Kentucky Ave., Atlantic City, N. J., until September 1st.

CLARK, Rev. WILLIAM L., rector of St. Paul's Church, Brookline, Mass.; Westport Point, Mass., until September 8th.

DENNISON, Rev. G. HERBERT, assistant priest at St. Mark's Church, Philadelphia; Cousins Island, Casco Bay, Me, until September 15th.

GOMPH, Rev. CHARLES L., rector of Grace Church, Newark, N. J.; Kent, Conn., during July; St. John's Rectory, Avon-by-the-Sea, N. J., during August.

DORRANCE, Rev. SAMUEL M., rector of St. Ann's Church, Brooklyn Heights, New York City; Noroton, Conn.

EVANS, Rev. ALLEN, JR., rector of Trinity Church, Hewlett, L. I., N. Y.; Mattapoissett, Mass., July and August.

GATES, Rev. MILO H., D.D., rector of Intercession Chapel, Trinity parish, New York City; care of Equitable Trust Co., 23 Rue de la Paix, Paris.

HASTINGS, Rev. L. B.; to continue as acting chaplain at St. Francis' House, Madison, Wis., until the return of the Rev. Norman Kimball from Europe, and will also supply at Grace Church, Madison, during the absence of the Rev. H. H. Lumpkin, Ph.D., the rector.

HILLS, Rev. G. H., rector of Grace Church, Cincinnati, Ohio; Atlantic House, Scarborough Beach, Me.

HOGARTH, Rev. R. M., rector of Church of the Epiphany, Cincinnati, Ohio; to be in charge of Trinity Church, Toledo, Ohio, during July and August. Address, Scottwood Apts., Toledo, Ohio.

JEFFERYS, Rev. EDWARD M., D.D., rector of St. Peter's Church, Philadelphia; North East Harbor, Me.

KIRKLAND, Rev. ROBERT MACD., of Sewanee, Tenn.; Highlands, N. C., until September 15th.

KIRKUS, Rev. F. M., D.D., rector of Trinity Church, Wilmington, Dela.; Digby, Nova Scotia, until September 1st.

MARSDEN, Rev. J. CYRIL, rector of St. Paul's Church, New Smyrna, Fla.; care of Capt. George C. Roberts, P. O. Box 534, Nassau, N. P., Bahama Islands.

OWEN, Rev. W. H., rector of Holy Trinity Church, New York City; Mountain View Inn, R. F. D. 1, Natural Bridge, Va.

PEARCE, Rev. REGINALD, rector of Epiphany Church, Boston; R. F. D. 1, Newport, R. I., July and August.

PETTUS, Rev. WILLIAM H., rector of Grace Church, Everett, Mass.; during August, care of American Express Co., Lucerne, Switzerland; during September, care of American Express Co., London.

PHILLIPS, Rev. Z. B. T., D.D., rector of Epiphany parish, Washington; Yarmouthport, Cape Cod, Mass.

PINE, Rev. GEORGE S., of Providence, R. I.; MacMahan, Me., July and August.

RAY, Rev. J. H., RANDOLPH, D.D., rector of Church of the Transfiguration, New York City; Litchfield, Conn., until October 1st.

ROBINSON, Rev. C. W., D.D., rector of Christ Church, Bronxville, N. Y.; Jamestown, R. I., July and August.

SAVILLE, Rev. H. M., who has just resigned as rector of St. Mary's Church, East Providence, R. I.; to supply at St. Peter's Church, Weston, Mass., during July and August.

SOPER, Rev. BENJAMIN W., rector of St. Stephen's Church, Coconut Grove, Miami, Fla.; Oak Bluff, Martha's Vineyard, Mass.

TALMADGE, Rev. E. F., rector emeritus of Trinity Church, Toledo, Ohio, to spend the summer abroad. Address, care of American Express Co., 11 Rue Scribe, Paris, until August 22d.

THOMPSON, Rev. M. GEORGE, D.D., rector emeritus of Christ Church, Greenwich, Conn.; Ben Grosvenor Inn, Pomfret, Conn.

VAN ZANDT, Rev. M. J., rector of Trinity Church, Detroit; Leland, Leelanau Co., Mich., July and August.

WHITTLE, Rev. WILLIAM, rector of St. James' Church, Vincennes, Ind.; Onawa, Ia., until August 4th.

WILLIAMS, Rev. THOMAS J., vicar of All Saints' Church, Sterling, Colo.; 144 West 47th St., New York City, during July.

WILSON, Rev. A. J. M., rector of St. John's Church, Passaic, N. J., again to have charge of St. Thomas' Chapel, Amagansett, L. I., N. Y., during July and August.

ORDINATIONS

DEACONS

OHIO—On Sunday, June 17th, in the Church of the Holy Spirit, Gambier, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, ordained to the diaconate MAXFIELD DOWELL, HERBERT RALPH HIGGINS, ERNEST RISLEY, GEORGE STANLEY WEST, ORAN CLYDE ZAEBST, and H. L. WOODWARD.

The candidates were presented by the Rev. Dr. Jacob Streibert, of Bexley Hall, and the sermon was preached by the Rev. Kirk B. O'Ferrall, rector of Emmanuel Church, Cleveland.

BETHLEHEM—ALFRED W. PRICE was made a deacon in the Church of the Good Shepherd, Scranton, on June 15th. The Rev. Stanley R. West of Calvary Church, Conshohocken, preached the sermon, the Rev. J. Lyon Hatfield of St. Mark's Church, Dunmore, read the litany, the Rev. Thomas E. Winecoff, rector of the Church of the Good Shepherd, read the epistle and assisted the Bishop, the Rt. Rev. Frank W. Sterrett, D.D., in the celebration. The archdeacon presented the candidate.

Mr. Price will do social service work in New York City for the summer under the direction of the Rev. Dr. Charles N. Lathrop. He will live at the General Seminary.

DALLAS—The Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, ordained CHARLES JAMES KINSOLVING deacon on Sunday, June 17th, in St. Matthew's Cathedral, Dallas.

Mr. Kinsolving was presented by the Very Rev. R. S. Chalmers, Dean of the cathedral.

The Rev. Prof. J. A. Richardson of the General Theological Seminary preached the sermon.

NEWARK—On Monday, June 11th, the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, ordained KARL G. KUMM deacon in Calvary Church, Summit.

The candidate was presented by the Rev. Ovid Kinsolving, rector of Calvary Church, and the sermon was preached by the Rev. Thomas S. Cline, D.D., of New York.

PRIESTS

NEWARK—On June 19th Bishop Stearly advanced the Rev. HAROLD B. ONDERDONK to the priesthood in the Church of the Atonement, Tenafly. The Rev. John H. Rosebaugh, rector of The Atonement, presented the candidate, and the Rev. Dr. Joseph R. Lynes of Englewood preached the sermon.

Mr. Onderdonk is assistant at the Church of the Atonement, with address at 460 Orchard street.

SOUTHERN VIRGINIA—On June 12th, the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of the diocese, advanced to the priesthood the Rev. DAVID C. GEORGE, in St. James' Church, Boydton. The sermon was preached by the Rev. H. N. Tucker, rector of St. Paul's, Suffolk, and the candidate was presented by the Rev. E. R. Carter, D.D., rector of Christ Church, Petersburg. Others who assisted in the laying on of hands were the Rev. F. A. Sapp of Lunenburg, and the Rev. William R. Moody of Lawrenceville.

The Rev. Mr. George will continue as rector of the following churches in Mecklenburg County: St. James', Boydton; St. John's, Chase City; St. Timothy, Clarksville, and Christ missions.

On Friday, June 15th, Bishop Arthur Thomson also advanced to the priesthood the Rev. F. P. THORNTON in Brandon Church, Burrowsville. The sermon was preached by the Rev. E. R. Carter, D.D., of Christ Church, Petersburg, and the candidate was presented by the Rev. Myron B. Marshall of Halifax.

Others who assisted in the laying on of hands were, the Rev. Herbert N. Tucker, the Rev. T. Gardner Page, the Rev. George S. Gresham, the Rev. Richard H. Lee, the Rev. David C. George, the Rev. William A. Brayshaw, the Rev. Charles E. Stewart, and the Rev. Hugh B. Sublett, D.D.

The Rev. Mr. Thornton will continue as rector of Martin's Brandon parish, together with Christ Church, Waverly, Ritchie Memorial, Claremont, and Grace, Cabin Point.

MARRIAGE

FOX-COLEY—In Calvary Church, Utica, Saturday, June 23d, ELIZABETH HUNTINGTON COLEY of Utica to JOHN FUTHEY FOX of New York. Miss Coley is a daughter of the Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York.

DIED

PHILLIPS—Entered into life eternal on June 18th, at St. John's rectory, Grand Haven, Mich., MARY A. PHILLIPS, 84 years, beloved mother of the Rev. William Frederick Phillips. Burial service at St. John's Church, conducted by the Rev. Dr. James Wilkinson. Interment at Elkhorn, Wis.

ROLLIT—MARY ALICE ROLLIT, beloved wife of the Rev. C. C. Rollitt, passed to the rest of paradise, June 16th, in Minneapolis, Minn. She was buried from Holy Trinity Church, June 18th, Bishop McElwain officiating, assisted by the Rev. Dr. C. C. Haupt, the Rev. E. H. Eckel, Jr., the Rev. Dr. F. F. Kramer, and the Rev. R. S. Read. Interment was in Lakewood Cemetery.

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

SCHALL—Entered into eternal life May 17th, at York, Pa., Miss KATE SCHALL, for many years a faithful and devoted worker in St. John's parish, York.

"Meek souls there are who little dream,
Their daily work an angel's theme;

That the cross they bear so calm
Will prove in heaven a martyr's palm."

SISTER MARY JULIAN—At St. Gabriel's Convent, Bridgeport, Conn., June 19th, SISTER MARY JULIAN, S.T.D., a beloved sister of the Community of the Sisters of the Tabernacle, died.

"Eternal rest grant unto her, O Lord, and let perpetual light shine upon her."

SQUIER—ELLEN S. SQUIER, wife of the late Frederic B. Squier, and sister of the late Thomas G. Perkins, died in her 93d year.

"May her soul rest in peace."

MEMORIAL

Frank Copeland

On the morning of June 10, 1928, as the bells were calling the faithful to worship, God called his devoted priest, the Rev. FRANK COPELAND of Wayne, Michigan, to life eternal.

To those whom he ministered he was friend, father and priest. His unselfish service at cost of self, his deep reverence for the spiritual values of his office, his sound instructions, his deep sympathy and understanding, his brilliant mind, and above all, the rare beauty of his inner life, which shone through the weakness of his mortal body, made men pause as they passed by, sensing the vision of his service to God and his people.

Glimpsing the peace, love, joy, long suffering, gentleness, and goodness, which were the rewards of his earthly life, we the vestry and his parishioners realize most fully, our responsibilities to "carry on" his last message to us, and we as a parish emphasize the truth that "the things that are seen are temporal, but the things that are not seen are eternal."

THE VESTRY OF ST. JOHN'S CHURCH.

James H. W. Blake

At a meeting of the vestry of Christ Church, Georgetown, the following was adopted as the unanimous sentiment of the rector, wardens, and vestry on the death of the Rev. JAMES H. W. BLAKE, who was called away on the 27th day of April, 1928:

For over twenty years of active ministration in this parish Mr. Blake was a preacher of the pure word of God. His reverent and impressive manner of conducting the rites and ceremonies of the Church reflected the depth of his belief in the saving doctrines which they set forth. His life was a daily example of the gospel which he professed and preached. He was a friend to each and every member of his flock. He was above all things a godly and saintly man and an example of the precepts of our Lord Jesus Christ in action. His memory will long be cherished by those of us who knew him so well during all those years.

Emily Jane Hargrave Vance

Entered into rest eternal on Saturday, June 16th, in her 72d year, EMILY JANE HARGRAVE VANCE, widow of the late Emery James Vance, pioneer lumberman of Michigan.

In the death of Mrs. Vance God called into the more abundant life the soul of one of His true saints. She was among the oldest and most beloved members of Trinity Church, Bay City, Michigan, having attended with utmost regularity since her arrival there as a young girl. To her the ministrations of religion were ever a deep joy. Especially did she appear to love the more simple and quiet of the Church's public services—the early Eucharists and those on Holy Days—which she assisted by her presence with most devoted loyalty. Hers was that deeply devotional and conscientious type of Churchmanship none too frequently met with in this day of ours. Quiet and unostentatious she could say—

We love Thine Altar, Lord

Its mysteries revere,

For there in faith adored

We find Thy Presence near.

Her call came with tragic suddenness during a visit to Mt. Clemens, where, in company with her daughter, Mrs. John Howard, she had gone for rest and treatment. Burial took place on Tuesday, June 19th, from the church she had loved so well and served so long, the service being as she would have wished it—at a morning hour, with simple and appealing dignity, and closing with the hymn so dear to her, "Now the Labourer's Task Is O'er, Now the Battle Day is Past."

How WONDERFULLY we should learn to curb our tongues if we had only one year to live! "Only fifty-two weeks more," we should say to ourselves, "therefore let us weigh our words." Bitter criticism, unkind characterization, slanderous gossip, in any case ought to have no place in our lives. But especially should that last year be one marked with "love and charity" toward our neighbors. "If—" If we had only one year, there would be no time for idle words, for cheap and fruitless conversation, for polite nothings. No, "the time is short"; let us therefore give utterance only to those thoughts that will bring joy and inspiration, peace and comfort, to our fellow men.—*Zion's Herald.*

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C U R A T E FOR CATHOLIC PARISH, NEAR New York City. Young unmarried man, used to work in Church school and with young people. Adequate salary. Address, A. R. W.-192, LIVING CHURCH, Milwaukee, Wis.

C U R A T E FOR CATHOLIC PARISH, PREFERABLY a young man who can take charge of training choir. Parish within easy reach of New York City. Correspondence desired. References. Box S-193, LIVING CHURCH, Milwaukee, Wis.

W A N T E D—PRIEST TO TEACH LATIN and Greek in Church institution in Middle West. September. Reply with references to Box T-194, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

P R I E S T DESIRES POSITION AS Assistant. Musician, preacher, successful with boys and young people. G-179, LIVING CHURCH, Milwaukee, Wis.

P R I E S T—ORGANIST DESIRES POSITION. Experienced with boys or mixed choirs. Recitalist. Excellent references. D-180, LIVING CHURCH, Milwaukee, Wis.

U N I V E R S I T Y CHAPLAIN WOULD ACT AS supply during August anywhere in eastern states. Address, Box C-191, LIVING CHURCH, Milwaukee, Wis.

Y O U N G M A R R I E D CLERGYMAN, GOOD preacher, energetic. Summer supply or permanent work. References. E-174, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A T H O R O U G H CHURCH MATRON AND housemother experienced in social service and parish work wishes position in September in institution or elsewhere. Excellent Boston and New York references. Address, Mrs. CLARK, 97 Green St., Jamaica Plain, Mass.

C H U R C H W O M A N, WITH EXPERIENCE IN bookkeeping and general office work, seeks position. References furnished. B-187, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN—CATHOLIC, DESIRES position as secretary to rector, as chaperone in Church school, as parish worker. Position must be one where it will be possible to make distinct contribution to the Church's work. Credentials furnished. FAITH-196, care of LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION AS private secretary. References exchanged. A-186, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER (F.R.C.O., F.A.G.O.), desires to locate in the Carolinas. Experienced. Boy or mixed choir. Brilliant recitalist. Communicant. Now holding important position. Address, D-185, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OPEN FOR position. Finest of references. Has given over two hundred recitals. Authority on organ construction and design. Experienced with boy or mixed choirs. 32d degree Mason. Member A. G. O. Must have good teaching opportunity and good organ. M-198, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Exceptionally qualified. Good organ and teaching field essential. CANTORIS-154, care LIVING CHURCH, Milwaukee, Wis.

SOUTHERNER—CHURCHWOMAN, would like position as companion. References. Address J. M.-195, care of LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

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

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THE ABOVE-NAMED CORPORATION, OR- ganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. Secretary, L. H. Morehouse, 1801 Fond du Lac Avenue, Milwaukee, Wis.

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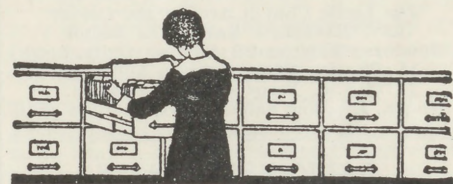
HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREATS

ADELYNROOD, SOUTH BYFIELD, MASS.—The annual retreat of the Brotherhood of the Way of the Cross, to which the clergy are cordially invited, will be held at Adelynrood, September 17th to 20th. Conductor, the Rev. J. E. Osborne. Charges, six dollars. Those purposing to attend should notify "THE SECRETARY," Adelynrood, South Byfield, Mass., not later than September 4th.

WEST PARK, N. Y.—A RETREAT FOR laymen will be held, God willing, at Holy Cross, West Park, Ulster Co., New York, beginning on Tuesday evening, July 3d, and closing on Thursday morning, July 5th. No charge. Address: GUESTMASTER, Holy Cross.

INFORMATION BUREAU



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, church institutions, 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.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. 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.

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District of Columbia

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

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 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 Service: Low Mass, 8:00 P.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, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 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. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8 and 11 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, 10:45. Preacher, July 1st and 8th, Very Rev. PHILLIPS S. GILMAN, M.A., Dean of St. Luke's Cathedral, Orlando, Fla. Full choir and orchestra every Sunday.
Week-day Masses, 7, 8 (Thursdays, 7, 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.

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REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30.)
11:00 A.M., Missa Cantata and sermon.
4:00 P.M., Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

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

WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WMAZ, MACON, GA., 261 METERS. Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time.

WRC, WASHINGTON, D. C., 469 METERS, 640 kilocycles. Washington Cathedral, the Bethlehem Chapel, every Sunday. People's Evensong and sermon (usually by the Bishop of Washington), at 4:00 P.M., E. S. Time.

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

BOOKS RECEIVED

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

Boni & Liveright. New York City.

The New Criminology. By Dr. Max Schlapp and Edward H. Smith. Price \$4.00.

Doubleday, Doran & Co., Inc. Garden City, N. Y.
John Bunyan. By Gwilym O. Griffith. Price, net, \$3.00.

Constructive Citizenship. By L. P. Jacks. Price \$2.00.

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

The Eternal Spirit in the Daily Round. Meditations for the Modern Mind. By Frank Carleton Doan, Ph.D., author of *Religion and the Modern Mind.* With an Introduction by Samuel McChord Crothers, and a Preface by Harold E. B. Speight.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

Business the Civilizer. By Earnest Elmo Calkin. With an Introduction by John Cotton Dana. An Atlantic Monthly Press publication. Price \$3.00.

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

Seven Psychological Portraits. A Handbook for Parents and Teachers. By Mabel Lee Cooper, secretary for Teacher Training, Department of Religious Education, National Council, Protestant Episcopal Church; Psychologist, Memphis, Tenn., Public Schools, 1915-1919; chair of Education, Tennessee State Normal School, 1920-1924. Price \$2.00.

The Open Court Publishing Co. 339 E. Chicago Ave., Chicago, Ill.

The Indian and Christian Miracles of Walking on the Water. By William Norman Brown, professor of Sanskrit in the University of Pennsylvania and joint editor of the *Journal of the American Oriental Society.* Price \$2.00.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

The Christ of the Byways: and Other Little Newspaper Sermons. By the Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington; author of *Everyday Religion, The Ambassador, The Man and the Master,* etc. Price \$1.75.

Wayne Wheeler, Dry Boss. An Uncensored Biography of Wayne B. Wheeler. By Justin Steuart, formerly Publicity Secretary to Wayne B. Wheeler. Price \$3.00.

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

The Speaker's Bible. Edited by the Rev. James Hastings, D.D., editor of *The Expository Times, The Dictionary of the Bible, The Encyclopaedia of Religion and Ethics,* and other works. Assisted by Rev. E. Hastings, M.A., and A. W. Hastings, M.A. *The Acts of the Apostles, Volume II.* Price \$3.50.

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

The Problem of Jesus. By Clyde L. Kuhn, minister of the First Congregational Church, Strongsville, Ohio. Price \$3.50.

PAMPHLETS

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

The Prayer Book Measure and the Deposited Book. The Present Situation: A Plea For an Agreed Book. By Darwell Stone, D.D., principal of Pusey House, honorary canon of Christ Church. Second Edition, with a postscript on the amended form of the Measure. Price 40 cts.

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

Anvik Illustrated. Pictures of Pioneer Mission in Alaska. The Church in Story and Pageant. Publication No. 150. Quarterly, price 25 cts. March, 1928.

YEAR BOOKS

American Library in Paris. 10 Rue de L'Elysee, Paris, France.

Year Book, 1928.

F. A. Acland, Ottawa, Canada.

The Canada Year Book, 1926. Canada Dominion Bureau of Statistics.

DALLAS SUMMER CONFERENCE

DALLAS, TEX.—The fifth annual conference for Church workers in the diocese of Dallas, held at St. Mary's College, June 12th to 20th, was as great a success as any of its predecessors. The attendance was well over 100, and the interest in the various courses was sustained throughout the entire conference.

The conference was under the direction of the Rev. Goodrich R. Fenner, of Christ Church, Dallas, and the faculty included Bishop Moore, the Rev. Alfred Newbery, of the Church of the Atonement, Chicago; the Rev. Prof. John A. Richardson, of the General Theological Seminary, New York City; the Rev. Everett H. Jones, of Grace Church, Cuero, Tex.; and Miss Mabel Lee Cooper, of New York.

Special events of interest were a requiem Eucharist for the late Miss Martha Russ, always an enthusiastic leader in the conference, and Miss Anna Lee Coffman, also a loyal member of the summer school. Miss Cooper directed a pageant on the Christian seasons on Sunday evening; and the annual corporate Communion on the last morning of the conference, was, as usual, attended by the entire conference.

The Young People's Fellowship held their annual meeting for the purpose of electing officers on Wednesday afternoon, with sessions extending until Thursday morning.

PROFESSOR DAY GIVES COURSES AT MADISON

MADISON, WIS.—The Rev. Marshall M. Day, professor of Hebrew and Old Testament at Nashotah House, gave the courses under the auspices of the Episcopal Church at the University Summer School of Religion this year. Professor Day offered three courses: Some Old Testament Problems, Christian Character in a Changing World, and Reason in the Age of Faith.

The summer school is given each year at the university under the joint auspices of the religious bodies maintaining student work here, each offering one or more courses. This year, in addition to the Anglican courses, the Roman Catholic, Congregationalist, Jewish, Methodist, and Presbyterian groups sponsored courses.

EXERCISES AT WOOSTER SCHOOL, DANBURY, CONN.

DANBURY, CONN.—Before a large assemblage of parents and friends, the annual prize day exercises of the Wooster School for Boys was held at Danbury, Saturday, June 9th. The invocation was given by the Rt. Rev. Edward C. Acheson, D.D., Bishop Coadjutor of the diocese, and the principal address given by the Rev. Dr. Frederick H. Sill, O.H.C., headmaster of Kent School.

The headmaster, the Rev. Aaron C. Coburn, spoke of the recent history of the school. Through the cooperation of friends the school last summer built its first permanent unit and this summer is building two more units. With the additional facilities it will be possible to take care of fifty boys this fall.

At the conclusion of the exercises, the Bishop, Fr. Sill, and the headmaster broke ground for the headmaster's house, which it is hoped will be ready for use in the fall.

Prayer Book Vote Received in Silence; Primate Announces Plan to Retire

Archbishops Appeal to Church for
Patience—Dr. Davidson to Resign
See in 1930

The Living Church News Bureau
London, June 8, 1928

AFTER A TWO-DAYS' DEBATE, THE REVISED Prayer Book Measure, 1928, was rejected by the House of Commons on Thursday night by 266 votes to 220. The figures were read out in dead silence. A few members showed their enthusiasm; but cheering was hastily suppressed, and, on the whole, the House received the result calmly.

The Archbishops of Canterbury and York, together with a large number of bishops, assembled in the Peers' Gallery when the debate opened on Wednesday afternoon, June 13th, and an overflow of members in the side gallery testified to the keen interest that the question has aroused.

Sir Boyd Merriman, the new Solicitor-General, opened the debate in support of the measure. There was a lawyer-like method in the marshalling of his arguments, and his speech was in striking contrast with that delivered by Mr. Bridgeman on the same side in December last. After Sir Boyd Merriman had stated the case for the measure, it soon became evident that its supporters would have to struggle against a strong opposition, fortified by the emotional appeal which Protestants never fail to raise from the "No Popery" cry. Sir Samuel Roberts, who led the opposition to the measure, received a more vociferous welcome than that accorded to Sir Boyd Merriman. Sir Samuel is a keen Protestant, with a long membership in the National Church Assembly.

LORD CECIL ADVOCATES MEASURE

The second day's discussion brought heavy reinforcements to the support of the measure. In the first place, it gave Lord Hugh Cecil the chance of recovering a position which sheer anxiety seemed to weaken in December. He made admirable use of it this time, neither shirking the difficulties nor descending to recrimination, but setting out the whole case for revision as perhaps no other speaker was competent to do. It is said with some reason—though the ultimate vote was probably never in jeopardy yesterday—that things might perhaps have gone differently if the House had divided when Lord Hugh sat down. At least that opinion is some evidence of the deep impression which he made on his hearers. In the second place, a fresh intervention came from an unexpected quarter. Mr. Churchill, who was known to be deeply concerned with the fate of the measure, but who had been silent on the last occasion, had made up his mind in the end that he must state his personal conviction. It was frankly that of the legislator rather than of the Churchman.

Sir William Joynson-Hicks' speech was largely occupied with a defense of the competence of Parliament to deal with the measure, which no one has ever disputed, and with quotations from the statements of individual bishops, which are altogether misleading without their context. Rosslyn Mitchell, a fervent Protestant, again based his exuberant elo-

quence (which by this time had lost something of its freshness) upon the parish magazine of the Anglo-Catholic slum parish of St. Augustine's, Haggerston, where Fr. H. A. Wilson is doing a magnificent work.

ARCHBISHOPS ISSUE APPEAL

Since the result of the voting became known, the Archbishops of Canterbury and York have issued the following appeal:

"The Prayer Book measure has failed to obtain full Parliamentary sanction. Some of those who have eagerly supported it as a right step on the roadway to orderliness, to harmony, and to new freedom for active service at home and overseas may be led by disappointment or irritation to advocate forthwith rash or irregular action. May we plead for quietness, for a little patience, and for abstinence from any angry or unkindly word? The new responsibility laid upon the bishops by tonight's vote is very grave. They are fully alive to it, and will, with least possible delay, give such counsel or direction as is required. This must needs take a little time, and meanwhile prayers will not be lacking that they may be guided to interpret aright God's will and purpose for the Church."

PRIMATE PLANS RETIREMENT

At the Canterbury diocesan conference on Friday, June 8th, the Primate, Dr. Davidson, announced that he would retire in the year 1930. Replying to a vote of hearty congratulation and good wishes on the celebration of his 80th birthday and his completion of twenty-five years as Archbishop of Canterbury, he said some of the generous words of his friends went beyond the strict bounds of accuracy, but in what time remained to him he would do his best to live up to them.

The Archbishop then delivered his presidential address. He spoke at some length on the question of the size of the diocese, and whether the Archbishop of Canterbury should have a diocese at all. After pointing out the great increase during the past forty years in the central and archiepiscopal work of the Primate, he asked: Ought the diocesan responsibilities which belong to Lambeth and Canterbury to be curtailed? He saw all the difficulties of the question, but his own belief remained unshaken that, given wise fellow-workers in the diocese, though conceivably with some ultimate curtailment in area, and with, he hoped, some increase in episcopal help, their system was the right one.

To relieve from diocesan or local duties the occupant of a central chair in order to set him free to exercise direct authority in dioceses other than his own would be, as he viewed it, to tread an Italian, not an English, roadway, and he wholly distrusted it. With all its drawbacks, the Anglican system, that an archbishop should have under his own administration a diocese, and a diocese of importance, was, he was persuaded, the more excellent way. He had been anxious again to put on record his deliberate opinion upon that point, for time was passing, and in the changes and chances of life it must needs be uncertain what other opportunities, if any, might hereafter be his. When, in 1930, the bishops gathered for the seventh Lambeth Conference it would be under other chairmanship than his own,

though he was privileged to take part next month in framing the initial plans for that great gathering.

RESTORING ST. BARTHOLOMEW'S

Princess Mary, Viscountess Lascelles, attended a special service at the City church of St. Bartholomew-the-Great on Sunday, June 10th, and opened the restored east walk of the cloister, the restoration of which was completed recently on the purchase of the last five bays towards the south end. The last acquired portion includes the rediscovered doorway and windows of the chapter house. The work of the newly restored portion corresponds to that employed for the earlier work—namely, a free treatment in the style of the fourteenth century gothic.

Arranged on either side of the east walk are showcases containing illuminating fragments of architectural work of varying date from the Norman to the late Gothic periods, including coins and other articles found during the excavations, and a portion of the wood and leather of the sandal of Rahere, the founder, which was recovered from his tomb. A striking portion of the work is the arch of the Norman cloister which preceded the present medieval building. The hope is expressed that the north walk of the cloister—which has been unearthed during the recent demolition of the stables on the site—may be restored to the church, and an appeal is made for funds for this purpose.

APPEALS FOR IRISH CHURCH

The Archdeacon of Connor (the Ven. F. Mac Neice), writing to the *Times*, says that the Church of Ireland is confronted with a peculiarly difficult situation in Belfast. The growth of the city in a hundred years has been remarkable, but the Church's growth, relatively, has been greater. In 1828 the Church of Ireland had three churches and fewer than 16,000 adherents in Belfast; today there are thirty-seven parishes and over 133,000 Church-people. But the Church is ill-equipped and under-manned. The Great War, and the years of acute industrial depression which followed, made it impossible for the Church to consolidate what had been worthily begun in the years preceding 1914. The archdeacon thinks that there must be some Irish Churchpeople resident in England who could assist. He is convinced that Belfast Churchpeople will do their part, but appeals to old members of the Church, now separated by circumstances, to join in an effort to equip the Church of Ireland to meet a great challenge, and to make full use of the finest opportunity presented to her for more than a generation. For this effort it is estimated that at least £50,000 will be necessary.

GEORGE PARSONS.

ST. STEPHEN'S COLLEGE COMMENCEMENT

ANNANDALE, N. Y.—The sixty-eighth commencement exercises of St. Stephen's College, Annandale-on-Hudson, which has lately become a member college of Columbia University, began on Sunday, June 10th, with the baccalaureate service, at which the preacher was the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts. The Rev. Dr. Bernard I. Bell, warden of the college, presided at the service. The commencement address on Saturday afternoon was delivered by Dr. James Lukens McConaughy, president of Wesleyan University, Middletown, Conn.

Bishop Manning Announces Notable Interest Shown Toward Holy Orders

Bishop Lawrence Discusses Situation in England—Dr. Cline to Go to Berkeley

The Living Church News Bureau
New York, June 23, 1928)

THE BISHOP OF NEW YORK, ACCOMPANIED by Mrs. Manning, their daughter, Miss Frances, and Mrs. Manning's sister, Miss Van Antwerp, sailed last night on the French liner *Paris* for a several weeks' vacation in France. A considerable portion of their time abroad will be devoted to a study of French cathedrals.

Prior to his departure the Bishop was asked by the press for a statement on present-day conditions as he sees them. In response the papers this morning have given his declarations. These have to do with the gradual passing of the jazz period and the increasing interest of our American people in religion. As an evidence that we are on the threshold of a great spiritual and intellectual development, Bishop Manning cites the fact that America is now leading the world in architecture, and that is, he declares, the most significant of the arts and the one which most clearly reveals a nation's soul.

The Bishop also mentioned a notable fact in our diocesan life, one which he believed would be of special interest to LIVING CHURCH readers. It will be recalled that in his address to the annual convention of the diocese Bishop Manning gave emphatic expression to the obligation of the clergy to preach the religion of the Church's creeds, reminding them of the definite expressions in the ordination vows and the voluntary assumption our deacons and priests have made therein.

The statement was provoked, of course, by the several recent instances wherein a few New York clergy have declared the young people of today cannot give sincere assent to the present creeds and that, therefore, we need greatly revised expressions of our corporate faith. The Bishop took decided exception to such statements; and it was very evident from the great ovation given him then that the convention, as a whole, heartily approved the stand of their diocesan. Therefore, because of what took place in convention, it is an item of real significance that Bishop Manning now reports that since the convention, which was early in May, some six or seven weeks ago, he has had from young men of this diocese sixteen applications to be admitted as postulants for Holy Orders that they may prepare for the priesthood of the Church. This number far exceeds the applications of like nature that have ever been made here in a period of the same length. Such a manifestation speaks for itself, and needs no explanation beyond the statement of the Bishop's address and these voluntary requests from some of our young people.

BISHOP LAWRENCE DISCUSSES SITUATION IN ENGLAND

The Rt. Rev. William Lawrence, D.D., formerly Bishop of Massachusetts, and now Bishop in charge of American Churches in Europe, returned last Tuesday from an official visit to his newly-assigned duties abroad. Upon his arrival here in New York the Bishop gave out an extended statement on conditions in Eng-

land as they appeared to him. He believes that so far as Parliament and the revised Prayer Book are concerned the incident is closed. Secondly, that in the Church there will be some confusion, but that the English people, who have a wonderful way of coming out in agreement, will surmount the chief difficulties of the present situation. As to the government, Bishop Lawrence believes that it is "in for trouble." A general election with great national issues involved is approaching. He believes that in the present temper of the public mind, with Socialists, Bolsheviks, Conservatives, and die-hards scattered throughout England, the government will discover that the matter of disestablishment with disendowment is a bigger subject than it will wish to tackle and that, as has happened again and again, it will be side-tracked.

THE REV. DR. CLINE ACCEPTS ELECTION TO BERKELEY

Following the announcement made in last week's letter that the Rev. Dr. Thomas Sparks Cline, professor of Pastoral Theology at the General Theological Seminary and rector of St. Peter's Church, West Twentieth street, had been elected to the chair of the same department at Berkeley Divinity School, New Haven, and had been appointed assistant to the dean of that institution, it is now possible to announce that Dr. Cline has decided to accept the call to the new field. He will enter upon his duties at New Haven in the fall. Dr. Cline stated last evening that he had just sent in his resignation as rector of St. Peter's Church and as professor at the General Seminary, and also had sent word to the Bishop of Connecticut of his acceptance of the new office which the Berkeley Seminary has offered him.

In view of the marked developments which Professor Cline has been able to accomplish in his work during these four years at Chelsea Square, the alumni of the General will greatly regret his decision to go to New Haven. However, it is evident that Professor Cline has started an experiment here which his successor will likely want further to develop. And it is evident that Berkeley, in the new environment which it is so soon to have, and under the direction of its progressive dean, offers an attraction and an opportunity of unusual nature.

CHURCH OF ASCENSION PAYS DEBT OF \$52,000

Under the able leadership of its rector, the Rev. Dr. Donald B. Aldrich, the Church of the Ascension, Fifth avenue and Tenth street, has just issued an inspiring report covering some of the work of the past year. Prior to his departure for his summer vacation, Dr. Aldrich stated last Sunday that by the sale of the St. Agnes' Nursery and by the generous gifts of several parishioners the entire indebtedness of the parish, amounting to \$52,000, a burden of some twenty years, has been paid.

The new rector has done a fine piece of constructive work in the short time he has been at The Ascension; not only has the financial side been wisely directed, but the increase in the size of its congregations is a further witness to the usefulness of this church in the Washington Square neighborhood.

EVANGELISM IN ARCHDEACONRY OF WESTCHESTER

The Rt. Rev. Arthur S. Lloyd, senior Suffragan Bishop of this diocese, has appointed a Commission on Evangelism in the archdeaconry of Westchester. It consists of the Rev. F. J. H. Coffin, rector at Larchmont, the Rev. J. McV. Haight, rector at Pelham Manor, and William Gaul. As a result of several months of study and conferences, the rectors of sixteen prominent parishes in this archdeaconry have decided to have parochial missions on personal religion this coming fall and winter. For them a list of available missionaries has been prepared and their study of Kernahan's *Visitation Evangelism* has been urged.

"SCHOOL OF LIFE" FOR THE CLERGY

There will be held in the week of July 23d to the 28th a School of Life at Calvary Church, New York. This will be under the direction of the rector, the Rev. Samuel Shoemaker, Jr. His vigorous article in THE LIVING CHURCH of June 16th may persuade some of the clergy to attend these sessions. They will be devoted to the subject of personal religion, looked at from the point of view of the parish priest. Further details may be obtained from the Rev. Garret R. Stearly at 126 East 24th street.

NEWS NOTES

For the benefit of the playground work at San Salvatore Church, 359 Broome street, the Florentine Choir will give a concert there at 8:30 on the evening of Friday, June 29th.

Bishop Manning announces that the conference of clergy mentioned in his diocesan address will be held on November 7th and 8th at the Dean House, Lake Mahopac.

Among visiting preachers scheduled for July are: The Very Rev. Phillips S. Gilman, Dean of St. Luke's Cathedral, Orlando, Fla., at the Church of St. Mary the Virgin, July 1st and 8th; and the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan, at the cathedral, July 8th and 15th.

HARRISON ROCKWELL.

COMMENCEMENT AT VIRGINIA SEMINARY

ALEXANDRIA, VA.—Bishop Murray, giving the missionary sermon at the commencement exercises of the Theological Seminary in Virginia, held Wednesday, June 6th, urged the duty of every man to make that one contribution to the Kingdom of God which nobody else can, and stressed the fact that those who try to do this will be adequately empowered.

The address was made by the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas. His theme was the need for clergymen to live a Christ-like life, and the way to do it.

At the alumni meeting the president of the alumni association, the Bishop of Southern Virginia, welcomed the new graduates to the association. Approximately 200 graduates returned for the meeting and banquet. After a number of addresses and a good deal of singing, a resolution was passed that "in view of certain criticisms of the seminary which have found voice during the past year, we, the alumni, in annual meeting assembled, wish to express our utmost confidence and trust in the present administration of the seminary."

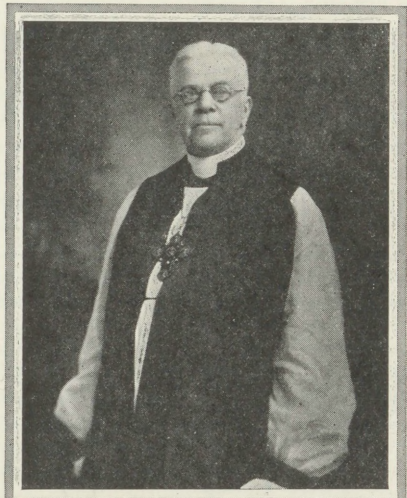
Bishop Babcock Celebrates Fifteenth Anniversary of Episcopal Consecration

Commencement at Episcopal Theological School—Beverly Farms Church Receives Gift

The Living Church News Bureau
Boston, June 23, 1928

BISHOP BABCOCK, PREACHING ON THE fifteenth anniversary of his consecration as Suffragan Bishop of Massachusetts in Trinity Church on the morning of June 17th, paid tribute to those with whom he has been associated not only during his years as Suffragan Bishop but also for the half century since his ordination to the diaconate in January, 1878.

Bishop Babcock spoke of the inspiring duties which have been his, of the 22,000 persons he has confirmed in the past fifteen years, of the fellowship with the clergy enjoyed by a Bishop, and of his



RT. REV. SAMUEL G. BABCOCK, D.D.
Suffragan Bishop of Massachusetts

conviction that no vocation known among men offers so many opportunities for usefulness, so many compensations and satisfactions in return for faithful labor as the ministry. The Bishop said in part:

"As the years speed on, I become more optimistic about the future of the Church and the world because of my knowledge of the noble characters of men, both in the Christian ministry and among the laity, those who have a real religious conception of life. . . .

"What is the real test of every minister? We can find the answer in many places.

"I invite you to go with me on a series of visitations to mission fields of the diocese where amid great difficulties and discouragement, men and women are doing the work of the Christian ministry. I speak now of the universal ministry to which every communicant of the Church belongs, and in which I believe there was never a more widespread disposition to follow Christ in cross-bearing service than there is today. . . .

DIFFICULTIES IN MAINTAINING SERVICES

"In many localities, there are great difficulties in the way of maintaining regular services of worship and preaching. Frequently, homes have been opened to furnish accommodations for the mission. One of the large independent parishes of the diocese started and held services for several years in the parlor of a private house. . . .

"Another congregation . . . started in a store in New Bedford twenty-three years

since. Among the Brotherhood of St. Andrew workers, who spent their evenings as volunteer carpenters and painters in converting the store into a chapel, were five young men who later became candidates for Holy Orders, and entered the Church's ministry.

"There is a great missionary in China, whom we all know and love, Bishop Roots. In his early ministry in Massachusetts he had charge of a congregation worshipping in the loft of a barn.

"A successful rector of this city began his work with a devoted flock in the only place obtainable, an abandoned blacksmith's shop. Some congregations have had their home in a hall in the third story of a business block, and when they have finally acquired a church they have cared for it with their own hands to save money to pay the debt upon it.

"Missionary enterprises carried on with devotion and sacrifice are steadily furnishing material for the larger places. . . .

"No one can tell what may be the future of an apparently insignificant missionary enterprise. Provided there is consecrated personal service for Christ and His Church, as in Apostolic days, the seed is certain to take root and bear fruit. Let us then have confidence in the future of the Church so long as her members measure their ministry by the Christ standard of self-surrender and self-giving." . . .

COMMENCEMENT AT THEOLOGICAL SCHOOL

The commencement exercises of the Episcopal Theological School, Cambridge, were held on the morning of June 14th, when fifteen students were graduated. Bishop Slattery gave a short address and presented the degrees.

At the alumni banquet in the evening, the speakers, in addition to Bishop Slattery, were Dean Washburn, the Rev. Thomas C. Campbell, Goldthwaite Sherrill, one of the trustees, and Richard McEvoy, a member of the class.

BEVERLY FARMS CHURCH RECEIVES GIFT

St. John's Church, Beverly Farms, has recently received the gift of a beautiful parish hall from Judge Loring in memory of his wife. This hall is in addition to the parish house and it will be used by the community as well as by the parish itself for lectures, classes, and entertainments. The trend of the times is illustrated by the fact that the land between St. John's parish house and the church has been filled in so that it may be used for parking the motor cars of those frequenting the services.

St. John's Church, whose rector is the Rev. Neilson Poe Carey, has been beautified by a new reredos and the installation of a west window. The completion of the last of the series of memorial windows will mean that the whole church is adorned by stained glass designed by Charles J. Connick of Boston.

BISHOP SLATTERY TO GO ABROAD

Bishop Slattery, accompanied by Mrs. Slattery, will sail from Quebec on the S. S. *Montroyal* of the Canadian Pacific Line on June 23d. The month of July will be spent in England and Bishop Slattery will preach in St. Paul's Cathedral, London, on July 8th. August will be passed in Germany, where visitations will be made to our American churches in Munich and Dresden at the request of Bishop Lawrence, now in charge of American churches in Europe.

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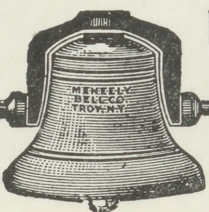
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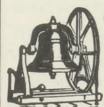
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Bishop Griswold Dedicates Eugene Field Memorial Cemetery in Chicago

Emphasize Children's Crusade at Meeting of Fifth Province—Honor Dr. Hopkins

The Living Church News Bureau
Chicago, June 23, 1928

THE EUGENE FIELD MEMORIAL CEMETERY for poor and orphaned children at Battersfield Park, near Hinsdale, was formally dedicated on Sunday afternoon, June 24th, Bishop Griswold officiating, assisted by the Rev. L. H. Danforth, rector of the Church of the Holy Comforter, Kenilworth.

It is at the Kenilworth Church that Eugene Field, the children's poet, is buried, and a beautiful memorial cloister and monument have recently been built. To commemorate further the poet's love for children, the cemetery at Hinsdale has been set aside. The title of the property will be held in the name of the rector of Kenilworth and the parish, and the cemetery may be used by charitable organizations and churches, regardless of race or creed.

The cemetery will be administered by the Rev. David E. Gibson, head of the Cathedral Shelter. It consists of a hillside plot of 1,500 feet. The plot is in the form of a cross, and shrubbery which outlines the land makes the cross visible for many miles around.

For twenty years title to the property will be vested in the rector and parish of the Holy Comforter, and then it will become the property of the Bishop of Chicago.

Burial in the cemetery will be without cost. Such organizations as the Chicago United Charities, the Cathedral Shelter, the Church Mission of Help, etc., have been asked to make use of the memorial.

EMPHASIZE CHILDREN'S CRUSADE

The children's crusade came in for a special emphasis and support at the recent religious education conference for the fifth province held at St. Paul's Church, Kenwood.

The crusade was most effectively presented by the Rev. C. C. Jatho of Cleveland. Miss Virginia Zimmerman outlined the young people's crusade of Ohio, and E. G. Piper, the leading force in the children's crusade, summed up very concisely the aims and hopes of the whole project should it be adopted by the national Church. As a result a resolution was adopted "that the conference recommend to the department of religious education of the fifth province that we put on a crusade of the Church's youth within the province, and that it be called to the attention of the whole Church at the General Convention in October."

It was also suggested that the Bishop of the committee on the crusade be responsible for the presentation of the idea at the General Convention.

APPRECIATION OF DR. HOPKINS

A most enthusiastic dinner was held at the parish of the Church of the Redeemer, Chicago, on the evening of June 5th. It was a demonstration by the people of the parish of their affection and loyalty to their rector, the Rev. Dr. John Henry Hopkins, who is to leave his work there on July 1st.

Speeches of appreciation of Dr. Hopkins were made by C. A. Norse, chief engineer of the Rock Island Railroad, by Prof. W. D. Harkins, chemist of the University of Chicago, and others. At the conclusion of the meeting and on the following Sunday more than 200 persons signed a pledge of registration for service for the coming year.

DEANERY MEETS AT FARM RIDGE

The parish of St. Andrew's Farm Ridge, the Rev. Harvey H. Heard, rector, is the most distinctively rural work in the diocese. The church is beautifully situated on a country hillside, which years ago was the site of Jubilee College, founded by Bishop Philander Chase.

It was at St. Andrew's that the southern deanery held an enjoyable conference on Monday and Tuesday, June 18th and 19th. The Church Club of the diocese had a meeting and dinner on Tuesday night with the Rev. Dr. George H. Thomas as the chief speaker. Afterwards Evensong was sung in the parish church with sermon by the Rev. W. O. Butler, rector of St. John's Church, Chicago.

On Tuesday there was Holy Communion at 7:30 A.M. At 9:30 the Rev. T. DeW. Tamer, Joliet, gave a helpful meditation and afterwards the Rev. W. H. Ziegler, rector of the Church of the Redeemer, Elgin, made an interesting address on the Church's work in Alaska.

HERE AND THERE

Bishop Johnson of Colorado had a very busy day on the North Shore on Sunday, June 10th. He preached at the Church of the Holy Spirit, Lake Forest, in the morning, preached the baccalaureate sermon at Ferry Hall, Lake Forest College, in the afternoon, and in the evening he preached again at St. Elizabeth's, Glencoe.

The West Side Suburban Church School Institute held its summer meeting at St. Barnabas' Church on St. Barnabas' Day. The Rev. Gerald G. Moore gave an address on Keeping the Church School Children Interested Throughout the Summer, and George K. Gibson, superintendent of St. Luke's Church school, Evanston, spoke on The Annual Picnic.

H. B. GWYN.

BISHOP BRENT JOINS IN SERVICE INSTALLING POLISH BISHOP

BUFFALO, N. Y.—The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, gave the greeting which opened the ceremonies on Sunday, June 17th, in connection with the installation of the Rt. Rev. John Zenon Jasinski, consecrated Bishop of the Polish National Catholic Church, as head of the new diocese of Western New York and Western Pennsylvania.

Discussing the duties of all Christians, Bishop Brent stressed two points. Christians, he said, must not only worship God but must come to know Him personally and they must have charity in their hearts for all men and not bitterness nor hatred toward any.

Deep appreciation of the presence of Bishop Brent at the services was voiced by Bishop Jasinski. He said Bishop Brent is known not only in America for his endeavors, but in all Christendom.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

July, 1928

Vol. XXIII. No. 5

Subs. \$3.00 annually. Single copies, 25 cts.

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THIS CHURCH: AN EXPERIMENT IN TOLERANCE

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Washington Cathedral Becomes Custodian of War Records

Canon Stokes Accepts Records of Churchmen from Brotherhood—Emphasizes Ideals of Cathedral

The Living Church News Bureau
Washington, June 23, 1928

THE HONOR OF ACTING AS OFFICIAL CUSTODIAN of the World War records of members of the Protestant Episcopal Church serving in all branches of the service, has been conferred upon Washington Cathedral by the Brotherhood of St. Andrew.

This is the second time that the Brotherhood, the national organization of young men and boys in the Church, has turned to Mount Saint Alban to place a symbol of the patriotic service rendered by 105,102 men and women in 1917 and 1918. A large service flag with one star for each 1,000 members in the service and one gold star in memory of all who gave their lives, was placed in the ambulatory of the Bethlehem chapel several years ago. Now seven cabinets containing the individual records of the service men and women have arrived at the cathedral offices, where they have been stored temporarily for possible display in the cathedral library when that building is completed.

The official presentation was made by H. Lawrence Choate, chairman, and his associates on the committee in charge of the national convention of the Brotherhood of St. Andrew, which is to meet in Washington from October 5th to 9th. The Rev. Anson Phelps Stokes, D.D., canon of the cathedral, and the Rev. Joseph Fletcher, librarian of Washington Cathedral, represented the cathedral authorities in gratefully accepting the gift of national interest and significance. The ceremony was held informally in the memorial reading room of the cathedral library.

In his brief remarks, Mr. Choate reviewed the work done by representatives of the brotherhood in the camps during the World War, stressing the importance of getting groups of men together for fellowship in observing the organization's two cardinal rules of prayer and personal service. He said that the national officers of the Brotherhood had decided that the proper place for the war service records of the men and women of the Church was in the cathedral now rising in the capital of the nation. In addition to the records in the files he presented to the cathedral library, a copy of an interesting book entitled *Army and Navy Department of the Brotherhood of St. Andrew During the Great War*.

IDEALS OF CATHEDRAL AND BROTHERHOOD

Expressing the gratitude of the cathedral authorities for this evidence of nation-wide interest in the enterprise going forward on Mount Saint Alban, Canon Stokes emphasized the following ideals which Washington Cathedral and the Brotherhood of St. Andrew have in common.

"First, we stand for devotion to the Protestant Episcopal Church, believing that because of its history, orders, sacraments, and ideals that it has a message of peculiar importance to the American people.

"Secondly, both are organizations of national scope. It is the aim of the ca-

thedral authorities to make this cathedral increasingly national in purpose and service.

"Thirdly, both stand for a patriotic movement in the best sense of the word—a real passion to serve the nation. It is always touching to me to see on Sunday mornings, the Church pennant on top of the completed apse of the cathedral—the highest point in the District of Columbia—to symbolize this spiritual power-house dedicated to national service.

"Fourthly, neither is a party movement. Each appreciates the contributions made by other groups in the life and work of the Church.

"Fifthly, both have a very definite and

spiritual purpose. The Brotherhood exists for prayer and service. So does the cathedral. Through preaching services, standards of public worship, the two cathedral schools, the College of Preachers, for which a new home is now under construction, and the welcoming of thousands of pilgrims, the cathedral strives to work toward the elevation of the spiritual level of the whole nation.

"Lastly, both the Brotherhood and the cathedral are especially interested in youth."

Following a buffet luncheon served in the library, the committee in charge of the convention next October held a special meeting at which encouraging reports were made on registration for senior and junior members of the Brotherhood. The program ended with a visit to the crypt chapels of the cathedral under the personal guidance of Canon Stokes.



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State Board of Charities Commends House of St. Giles', Garden City, at Annual Visit

The Rev. John A. Fitzgerald, Bay Ridge, Recovering—Ground Broken for Brooklyn Church

The Living Church News Bureau
Brooklyn, June 22, 1928

THE ANNUAL FESTIVAL OF THE HOUSE of St. Giles, Garden City, was held last Saturday, and brought together a large number of members of this diocese who are especial friends of the crippled children of St. Giles'. The weather was perfect. St. Giles' brass band made its first public appearance, resplendent in new white uniforms with gorgeous red sweaters. Their music was remarkably good. Kismet Temple Band also discoursed sweet sounds and was much appreciated. The recent annual inspection of this institution by the State Board of Charities resulted in high commendation of St. Giles', in respect of both the orthopedic hospital in Brooklyn and of the convalescent home and school at Garden City. This beautiful work, founded by Sister Sarah in 1891, with small resources but with great faith and courage, in now well established and recognized as one of the finest works of this diocese.

RECTOR OF CHRIST CHURCH,
BAY RIDGE, RECOVERING

The Rev. John Henry Fitzgerald, rector of Christ Church, Bay Ridge, Brooklyn, and secretary of the diocese, is, to the great relief of his many friends, making a good recovery from his illness. Despite the great disappointment involved in the postponement of his marriage, he was able to write a letter to his parishioners which, for Christian courage and cheerfulness, breathes exactly the remarkable spirit which we have come to recognize as characteristic of the man. The letter was printed in the weekly bulletin circulated in his parish church last Sunday morning. With his wedding day set and passage reserved for a trip abroad for himself and his bride, he was stricken suddenly with appendicitis and had to submit to an operation ten days before his wedding day. His letter to his people dwells mostly upon the expressions of sympathy and loyalty he has had from them, and his determination to pay his debt of gratitude to them by devoting himself even more fully to them upon his return. The wedding, which was postponed two weeks, will be celebrated June 30th, and they will sail July 2d, to return in September.

The Rev. Joseph R. Peckham, D.D., will be in charge during the absence of the rector.

GROUND BROKEN FOR
EPIPHANY CHURCH, BROOKLYN

Ground was broken on Sunday morning last for the new Church of the Epiphany, Brooklyn. It will be remembered that this parish made a successful effort last winter to secure gifts toward a new building. Since then the rectory has been moved from its first location, in order to clear sufficient ground for the new church, and relocated on the southerly edge on the plot, facing E. 18th street.

A large congregation was present for the inaugural ceremony. After a celebration of Holy Communion, the choir led the way to the chosen spot, the congregation following. After appropriate prayers,

the rector, the Rev. Lauriston Castleman, turned a spadeful of earth, and the officers of the parish and its various societies in turn did the same. The contractor was ready to begin actual work the next morning.

The new structure will be Gothic, of gray stone. The principal entrance will be on avenue R, about midway of the block; and the chancel will be where the rectory formerly stood. The present church will be converted into a parish hall. It is expected that the cornerstone will be laid about August 1st.

A SUBSTITUTE FOR EVERY MEMBER CANVASS

A substitute for the every member canvass has been tried at Christ Church, Manhasset, with success. A letter signed by the rector, wardens, and vestrymen set forth the present budget in detail, and enclosed a card on which was indicated a definite suggested share in the budget for each person to whom the letter was addressed. Furthermore, a certain Sunday, designated as dedication Sunday, was set for the presentation, in the alms basins, of the signed cards. The rector, the Rev. Charles H. Ricker, says that the reaction was entirely favorable. The budget seems to be more intelligently understood than before, and the response in a large number of cases was generous. He thinks that, except for a certain amount of follow-up in the fall, the every member canvass can be omitted this year.

NEWS NOTES

Official announcement has been made, and the program is now published, of a diocesan clergy conference to be held at Easthampton on the 24th, 25th, and 26th of September. As in the similar conference of two years ago, St. Luke's Church will be the place for the services and public meetings, and the clergy will be housed at the Maidstone Inn. Bishop Stires will be the leader of the conference. Bishop Barnwell, Bishop Nicholls, and the Rev. Mr. Larned of the National Council will speak and lead discussions.

Last Sunday morning the congregation of the Church of St. Mark, Eastern Parkway, Brooklyn, commemorated the tenth anniversary of the rectorship of the Rev. Arthur L. Charles. After the service the rector was the recipient of many congratulations and good wishes.

CHAS. HENRY WEBB.

CORNERSTONE LAID FOR VALLEY FORGE CHURCH

VALLEY FORGE, PA.—One day later than the 150th anniversary of the evacuation of Valley Forge by General Washington and his continentals, the cornerstone was laid on Tuesday, June 19th, for a \$10,000,000 Washington National Memorial Church at Valley Forge, planned by the Rev. Dr. W. Herbert Burk, rector of the Valley Forge Memorial Chapel.

To the Rev. Dr. Burke it was the real start of another dream. It was he who suggested, started, and developed the memorial chapel with its treasures, and the growing scope of the work at Valley Forge has led him to believe that a great church is needed to make the place a national shrine. The church will rise near the present chapel.

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Synod of Anking Meets in Wuhu

Demand and Organize Board of Education—Shouldering Responsibility Spirit of Synod

The Living Church News Bureau }
Wuhu, May 21, 1928 }

THE QUESTION OF DIOCESAN ORGANIZATION provoked much discussion at the synod of Anking which met May 19th in Wuhu. One notices the tendency to place authority in the hands of a committee or board rather than in one individual. A general secretary of the diocese was appointed, namely, the Rev. Lindel Tseu. His duties will be practically the same as those of an archdeacon. Incidentally, the question of ecclesiastical terminology came up and the delegates felt that the existing Chinese terms for clergy, priest, and bishop are not sufficiently expressive of the office. Since a new and adequate terminology should be determined by specialists it was determined to refer the matter to the next General Synod of the Shen Kung Hui.

A board of education was demanded and consequently organized, consisting of nine members and a general secretary. The board members themselves elected the Rev. Hunter Yen as secretary of education. After much debate and discussion concerning the possibility of opening a high school in Wuhu under the suggested regulations made by the Commission sent to China last year, it was decided that to do so would mean inevitable closure. The board determined to ask that a Christian school be established temporarily under the private control of a Christian faculty, that worship and religious instruction be voluntary and that registration be delayed. The board hopes that members of the mission staff may be borrowed and paid by the school to carry on this private enterprise. If the fees received are not adequate for running the school individual members of the board have pledged to make up the deficit. This proposed private undertaking is in no way dependent on the Board of Missions in America for support and is the only solution possible at present to the educational problem of the Church in China. Such a solution eliminates a girls' school, as a girls' school in this diocese cannot hope to be self-supporting.

SHOULDERING RESPONSIBILITY

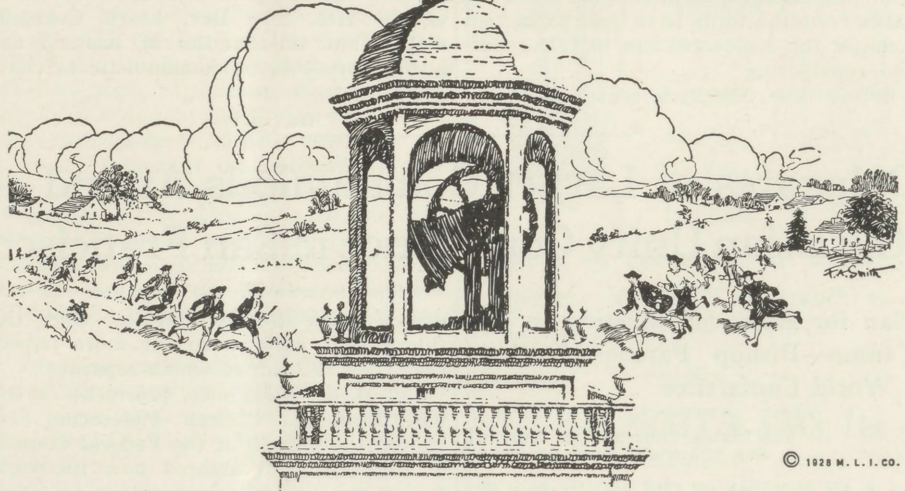
The spirit of the synod was that of shouldering responsibility. The Church faces many problems, not only the political and military chaos in China, the resulting poverty and lack of employment in general, devastated buildings and lack of understanding of Christian ideals, but also the new attitude of the Church in America. These Christian representatives faced their burden courageously. Whatever else the revolution in China has accomplished, it has introduced a spirit of independence throughout the country. If this spirit of independence is baptized with the love of Christ it becomes indeed a new force for China. The delegates, men and women, were mostly under fifty. They are looking toward the Church of the future. Self-support is being urged and definite means being adopted to bring about such a goal. Private groups met and discussed ways

and means of economy in personal living and Church administration.

The report from Anking was most discouraging. Dr. Taylor had personally visited the scenes of the former St. James' Hospital and met with a great deal of ill

feeling though warmly welcomed back by his old friends and patients. An expelled student is responsible for this animosity of feeling, especially as he himself has established a rival hospital, that of Saint Moses! Our Christian doctors, however,

Another Headache



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“CLANG! Clang! Clang!” rang the bell in the old town-hall and at once the whole countryside was alert. The bell meant danger—usually FIRE!

“Bang! Bang! Bang!” goes the pain in your head—and it, also, is a warning of danger, perhaps grave danger, somewhere in your body.

Can you imagine any villager being stupid enough to cut the bell-rope because the clanging of the bell annoyed him—thus silencing the alarm while the fire raged? When you take a pill, or powder, or wafer to stop a headache, you may deaden the nerves which are carrying a message of danger to your brain—but the “fire” goes on.

Headaches are usually symptoms of unhealthy conditions, perhaps in some totally unsuspected part of the body. There is almost no physical ailment which does not at some stage manifest itself in headache. That pain, if heeded in time, may be counted a blessing.

Fortunately the causes of the vast majority of headaches—indigestion, eye-strain, sinus and teeth infections and wrong posture—can be located promptly. But some of the obscure causes of headache can be found only by patient, skilful search. The trouble may come from a cause so remote from the head as a bone out of place in the foot or a toxic condition from a diseased gall-bladder.

What Causes Headache?

WHEN your head pounds with pain your first thought should be, “What causes it?” not “What shall I take to relieve the pain?” That headache may come from any one of many causes. Among them are:

- Indigestion
- Fatigue
- Impure air
- Eye-strain
- Nose or sinus trouble
- Infected teeth
- Incorrect posture
- Infectious and contagious diseases
- Nervous disorders
- Emotional strain
- Disordered kidneys, liver, gall-bladder
- Intestinal difficulties
- Foot trouble
- And many other abnormal conditions

It is risky to attempt to diagnose your own headache. You may guess wrong and waste precious time prescribing for an imagined ailment while the real trouble grows steadily worse. To still the voice of pain without finding its source is like cutting the bell-rope and ignoring the fire.

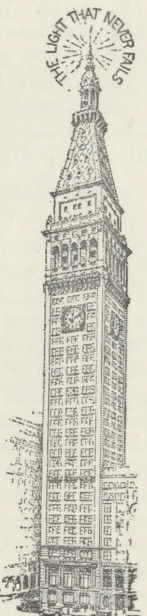
Beware of headache remedies composed of habit-forming drugs which may injure the digestion, destroy red corpuscles of the blood, undermine the nervous system, depress or over-excite the heart action, and at best may give only temporary relief.

Give your doctor a chance to find the cause of your headache. While he is searching for the cause let him prescribe something to relieve the pain, if you must have relief.

When another headache comes, take warning!

A booklet giving helpful information about headache may be obtained free on request to Booklet Department, Metropolitan Life Insurance Company, 1 Madison Avenue, New York City. Ask for Booklet No. 78-K.

Haley Fiske, President.



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are carrying on. Dr. Tzo, the wife of Dr. Sen, captured twenty-nine St. Agnes' beds as they were being carried away and has opened a hospital for women and children in the cross-stitch building. She also has a clinic. Dr. Sen has moved into the El Lan Han high school building and is successful so far in attempting medical work for men.

St. Agnes' School has suffered the worst of all the institutions in Anking. Even the lathes from the walls have been extracted. Some of the residences are in fair condition, considering.

Before the delegates scattered, word

came that Kingsien had been captured by bandits and that Nanking was soon to be surrounded. The Rev. Huang and the Rev. Rankin Rao left at once to join their families. Mrs. Huang and children arrived promptly that night. A Mr. and Mrs. Toucar, C.I.M., reported that the bandits were all armed with modern pistols and that they told the poor not to be afraid but that they, the bandits, were making it possible for the poor to share the wealth of the rich. The Rev. Lloyd Craighill states that the bandits in Kiangsi are also reported to be communistic in character.

We should also recognize the ministries of the other Protestant communions, as the Anglican Church recognized the Continental Reformation ministry in the time of Elizabeth. We need more education about other denominations. Mr. Wood recommended a great corporate service at the beginning of each year as a common dedication to our task.

The Rev. Dr. Robert E. Brown, pastor of the First Congregational Church, Oakland, stirred the conference with a prophetic address in which he presented a definite, concrete plan for an immediate fellowship for a United Christian Church

Delegates of Larger Communions Attend Christian Unity Conference in San Francisco

Plan for Extended Meeting in Autumn—Bishop Parsons Reviews World Conference

The Living Church News Bureau
San Francisco, June 23, 1928

AS AN OUTCOME OF THE RECENT REQUEST sent out by the continuation committee of the Lausanne conference, asking for suggestions as to the "next steps to be taken in forwarding the movement toward Christian unity," an informal conference was held in San Francisco on June 7th.

The conference was attended by representatives of all the larger communions. So many questions and plans were brought up which could not be adequately considered that it was unanimously decided to have a conference of several days early in the autumn.

A Communion service was held in Grace Cathedral to which all members of the conference were invited. The morning session was held in the headquarters of the Presbyterian Church, San Francisco. Dr. John E. Stuchell, moderator of the San Francisco presbytery, was elected chairman, and the Rev. B. D. Weigle, secretary of the diocese of California, was elected secretary.

The session began with the presentation of reviews of movements toward Christian unity.

Dr. Lynn White, professor of social ethics in the Presbyterian Seminary at San Anselmo, gave a most interesting account of the Stockholm conference. Dr. White showed the immense contributions which such conferences made toward Christian unity.

BISHOP PARSONS REVIEWS LAUSANNE CONFERENCE

The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, followed with a review of the Lausanne conference. The Bishop showed clearly that the objective of that conference was limited to certain results, chiefly to get at the facts, both of agreement and of difference. Those who were impatient because things were not done forgot the purpose of the conference. The conference brought out the fact that the things that unite the communions were far greater than the things that separate them. Each group learned to study and to understand the viewpoint of the others.

Dr. Herman F. Swartz, president of the Pacific Theological Seminary, who was a delegate to Lausanne from the Congregational Church, gave a pointed and witty picture of the Lausanne conference. He

agreed with Bishop Parsons that the things that unite were far more important than the things which separate.

Dr. M. H. Alexander, president of the San Francisco Church Federation, reviewed the growth of the Federal Council of Churches and showed how its work helped the various communions to know and to understand one another.

In the afternoon session the topic, What is the Next Step in Forwarding the Christian Unity Movement, was presented by prominent leaders representing all of the larger denominations. Dr. John W. Bailey, professor of New Testament Literature in the Baptist Theological Seminary, presented the characteristic viewpoint of the Baptist, emphasizing the freedom of the individual conscience and the congregational polity.

Dr. L. G. Leavitt, who spoke from the viewpoint of the Church of the Disciples, showed how the ideal of Christian Unity was the underlying basis of their communion. But in carrying it out they often became more interested in institutions and doctrines. He said that the present emphasis on ecclesiastical machinery was the greatest obstacle to Christian unity.

GIVES CHURCH VIEWPOINT

The Rev. W. B. Wood, professor in the Church Divinity School of the Pacific, spoke from the viewpoint of the Episcopalian. Mr. Wood attended the Lausanne conference and noted the many things that united the communions. The stumbling blocks were over non-essentials. We should recognize the membership of all baptized persons in the Universal Church of Christ.

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in which the members do not relinquish their present denominational membership. It would be based on the common fundamental principles of the Christian faith.

The Rev. Ernest A. Trabert of Berkeley presented the Lutheran position from almost the same viewpoint as the Anglican, claiming the succession to the Apostolic Ministry freed from the accretions and errors of the medieval Roman Church. Unity must be based on the truth, as expressed in the historic creeds and the Church traditions.

LETTER FROM RUSSIAN BISHOP

Bishop Parsons read a letter from Bishop Alexy of the Russian Orthodox Church, in which it was recommended that the next step toward Christian unity was to study the history of the original, united Church and the schisms from it. That would lead us to the true Church of Christ.

Dr. Frank P. Flegal, a superintendent of the Methodist Church and an active worker for Christian unity, reported the recent action of the Methodist conference in the matter of unity, showing that they were much in earnest in their desire for Christian unity.

Dr. Hugh W. Gilchrist, a Presbyterian, after paying a tribute to the Episcopal Church for its leadership in promoting Christian unity, said that his Church was also deeply interested in it. He said that denominational non-essentials must be sacrificed in the interest of a larger unity.

The report of the findings committee recommended a more extended conference be held in the autumn, the conference to include representatives of the laity, both men and women, and the youth of our Churches; the interchange of information through the denominational press and literature; the promotion of the will to Christian unity in each denomination and congregation by inspirational and educational methods; and a closer co-operation in the training for the ministry, including definite knowledge of the point of view of other denominations than one's own.

CALL SPECIAL CONVENTION OF SOUTH CAROLINA

CHARLESTON, S. C.—A special convention for the election of a bishop will be held in St. John's Church, Florence, on Tuesday, September 18th, as the result of action taken by the standing committee in Charleston recently.

Besides this action, the standing committee adopted a resolution expressing the loss of the diocese through the death of Bishop Guerry, and another extending its sympathy to the family of the Rev. J. H. Woodward, who committed suicide after inflicting the fatal wound upon Bishop Guerry.

REOPEN HOSPITAL IN WUSIH

WUSIH, CHINA—St. Andrew's Hospital, Wusih, in the district of Shanghai, was reopened in April, after much earnest solicitation on the part of the people of Wusih. Dr. Claude M. Lee having returned, the out-patient department was repaired and one building, an old Chinese house, white-washed and painted. Twenty-five beds with new mattresses were painted and made ready. The staff besides Dr. Lee includes two Chinese doctors, three Chinese nurses, and a Chinese pharmacist.

LAY CORNERSTONE OF NEW CATHEDRAL IN SPOKANE

SPOKANE, WASH.—A supper in honor of the Rt. Rev. Lemuel H. Wells, D.D., first Bishop of Spokane, and the laying of the cornerstone by Bishop Wells of the new Cathedral of St. John the Evangelist, was an important two-fold event in the diocese of Spokane recently.

About 400 friends of Bishop Wells gathered from the many missions and churches founded by him throughout the jurisdiction. The Rt. Rev. Charles D. Schofield, D.D., Bishop of British Columbia; the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, and Bishop Wells were the chief speakers at both events.

At the laying of the cornerstone over 2,000 attended, Bishop Cross of Spokane presiding. Bishop Huston read the first part of the service and the act of consecration was performed by Bishop Wells. All the choirs of the Episcopal churches in Spokane united in the procession and music.

The new cathedral is expected to be ready for occupancy by Easter, 1929. It will meet the needs of three present churches, All Saints', St. James', and St. Peters'.

NEW YORK CHURCH SCHOOL PRESENTS FLAG TO RUSSIANS

NEW YORK—The Church school of St. Andrew's, Harlem, presented an American flag, together with flag pole and stand, to their friends and neighbors, the Russian Orthodox Church of Christ the Saviour, on a recent Sunday.

The Church school marched from St. Andrew's, led by the flag to be presented, and escorted by the school's American flag and Christian flag. The rector of the Russian church, in accepting the flag, spoke in Russian. This was translated into English so that all the members of the school could understand how much the Russians appreciated the gift of the American flag.

The Rev. Albert E. Ribourg, D.D., is rector of St. Andrew's.

CORNERSTONE LAID FOR PARISH HOUSE IN OHIO

CLEVELAND—The cornerstone of the new parish house of St. Luke's Church, Lake avenue and W. 78th street, Cleveland, was laid by the Bishop Coadjutor, the Rt. Rev. Warren Lincoln Rogers, D.D., on Sunday afternoon, May 20th. The parish house will be 100 feet long and 50 feet wide. The main building will be two stories high, and the added portion at the front corner toward the church will be three stories, the top one to be an apartment for the rector. It will cost \$35,000, of which \$30,000 is already in hand.

ANNIVERSARY OF CHURCH AT BIRDSBORO, PA.

BIRDSBORO, PA.—For three days, June 18th, 19th, and 20th, St. Michael's Church, Birdsboro, celebrated the seventy-fifth anniversary of the founding of the parish.

The Rev. William Du Hamel of Douglassville read a historical sketch of the parish on Monday. On Tuesday the Bishop confirmed a class and preached. On Wednesday morning there was a corporate celebration of the whole parish, the Bishop being the celebrant. Wednesday evening there was a parish dinner with addresses by the rector, the Rev. A. B. Vossler, vestryman, and others.

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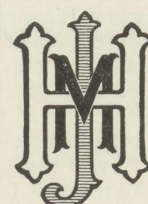
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† Necrology †

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

FRANK COPELAND, PRIEST

WAYNE, MICH.—The Rev. Frank Copeland, rector of St. John's Church, Wayne, died on Sunday, June 10th, at the age of 53 years.

The late Mr. Copeland was born and educated in England, coming to the United States as a young man. Shortly after his arrival in this country, he was received in the Methodist ministry, where he served a large district in the missionary fields of northern Michigan.

He was ordained to the diaconate in 1917 in Trinity Church, West Branch, by the late Bishop Williams, and later priest in Trinity Church, Bay City, also with Bishop Williams officiating. He returned to West Branch, where in his ten years of service, he built up the church from a mission to a parish.

In 1923 he came to Wayne and while rector of St. John's built up a parish which poured out its devotion in loyalty, love, and service. It created for him a place in the community of leadership. He was a member of Rotary International, a Shriner and chaplain of the local Masonic Order. He organized and was first president of the Ministerial Union of Wayne.

He was buried from St. John's Church, where his body lay in state on Tuesday, June 12th, Bishop Page conducting the service, assisted by Rev. Laurence Midworth of Trenton, and honored by a large delegation of his fellow clergymen. All business in Wayne was suspended during the hours of the last rites.

STEPHEN ELLIOTT PRENTISS, PRIEST

RICHMOND, VA.—The Rev. Stephen Elliott Prentiss, retired priest of the diocese of Southern Virginia, died suddenly in Richmond on June 22d. The funeral was held from Grace and Holy Trinity Church on June 23d, conducted by the Rev. G. MacLaren Brydon, D.D., executive secretary of Virginia, the Rev. Reginald G. Davis, assistant at Grace and Holy Trinity Church, and the Rev. S. S. Spathey of St. Paul's Church.

Mr. Prentiss was born in Charleston, S. C., March 6, 1862 and was ordained deacon in 1892 and priest in 1893 by Bishop Knickerbacker. The greater part of Mr. Prentiss' ministry was spent in the dioceses of South Carolina and Virginia. He retired from active work on account of ill health in 1923. He leaves a widow and one son.

FREDERICK J. WALTON, PRIEST

BROOKLINE, MASS.—The Rev. Frederick J. Walton, for seventeen years a member of the staff of St. Paul's Cathedral, Boston, died on June 20th, after a long illness, at his home, 199 Longwood avenue, Brookline. Funeral services were held on Friday in St. Paul's Cathedral, when Bishop Slattery, assisted by Dean Sturges and other members of the cathedral staff, officiated. The burial took place on June 23d in Woodstock, Vt.

The Rev. F. J. Walton was born in Bristol, England. He graduated from Brown University in 1880. He was ordained dea-

con in 1889 and priest in 1900 by Bishop Vincent. He held cures at Gallipolis, Ohio, and in Delaware, Ohio, and was an assistant to the late Dean Rousmaniere when the latter was rector of Grace Church, Providence, and again became his assistant when Dean Rousmaniere undertook his great work in connection with St. Paul's Cathedral. Mr. Walton resigned from his duties at the cathedral over six months ago on account of illness. He is survived by his widow, Mrs. Agnes A. Walton.

HARRY HERKIMER COWAN

BIG RAPIDS, MICH.—Harry Herkimer Cowan, formerly a member of the Brotherhood of St. Andrew and a lay reader and teacher in St. Andrew's Church, Big Rapids, died at Logansport, Ind., May 30th, following an operation. He was 62 years old.

His estate is left in the hands of a trust company with instructions to divide the interest equally between two brothers and two sisters during their lifetime. But as these four pass on the proceeds shall be divided as follows: three-fourths shall be paid to St. Andrew's, Big Rapids, and of the remaining one-fourth the interest shall be added to the principal each year until St. Andrew's is receiving \$5,000 per year. Then all above this amount shall be paid to the Bishop of Michigan until he receives \$25,000 per year, after which the balance shall go to the Board of Missions. This is to be a perpetual fund, called the Harry Herkimer Cowan Fund.

CLOSE OF BISHOP HOPKINS HALL, BURLINGTON

BURLINGTON, VT.—The closing exercises for 1928 of Bishop Hopkins Hall, the diocesan school for girls at Burlington, were held on Thursday, June 7th. Bad weather prevented the out-door play, which is generally a pleasing feature of the occasion, but a Chinese play was performed in the school room.

After the general reception, for which a large number of friends gathered, including several former pupils and parents of present students, came the address of the Bishop, the Rt. Rev. Arthur C. A. Hall, D.D., on Practical Education, the conferring of diplomas, and the announcing of honors. Then followed Evensong, sung with great heartiness.

MEMORIAL SERVICE HELD IN NEW YORK FOR CHOIR BOY

NEW YORK—A beautiful memorial service, the second of its kind in nearly seventy-five years, was held in Trinity Chapel, New York, Sunday afternoon, June 17th, for one of the choir boys, Howard Christian Schanbacher, who died

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on May 30th. He was the the son of Mr. and Mrs. E. C. Schanbacher of Woodhaven, New York. As it had not been possible to have the burial from the chapel, this special service was held.

**BISHOP FISKE PREACHES
CORNELL BACCALAUREATE**

ITHACA, N. Y.—The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, preaching the baccalaureate sermon at Cornell University on June 17th, warned his hearers that "a passion for education, and with it a sort of childish belief in education as the sure salvation of men, is sweeping over America at the present time.

"We have a naive idea," he said, "that somehow a college education is bound to be a universal blessing. . . . Man may learn much by scientific investigation, but one thing science cannot do for him: it is powerless to give him guidance for life. No knowledge can take the place of such spiritual certainty. Without such knowledge we are no more enlightened as to the things that really count than were our ignorant ancestors years ago.

A BISHOP in the middle west recently said that he had in one mission a clergyman and his wife who are living in one room over a store, on \$1,200 a year, and sticking to it because of their faith in the people they serve and their belief in the coming of better times.

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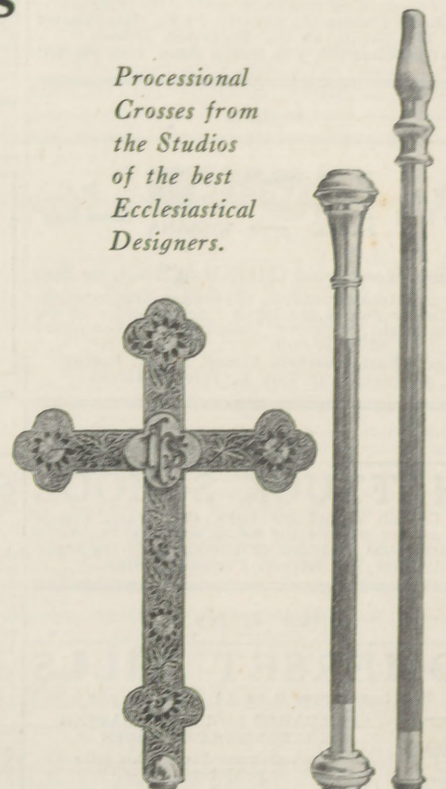
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