



The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, JULY 21, 1928

No. 12

Religious Orders in the Church

EDITORIAL

Religion and Postage Stamps

J. WHITSED DOVEY

Church and State

CLINTON ROGERS WOODRUFF



Altar Crosses and
Candlesticks made
by the GORHAM
Craftsmen.



Worthy Memorials of Enduring Beauty

In the choice of Church Equipment you will find "at Spaulding's" the finest examples of Ecclesiastical Art. Memorials and Thankofferings should be worthy of the traditions of the Church.

Estimates and Sketches gladly
furnished for English Stained
Glass Windows.

SPAULDING & COMPANY

Representing The Gorham Co.'s Ecclesiastical Department

Michigan Avenue at Van Buren Street - - CHICAGO

THE PERMANENT VALUE OF THE TEN COMMANDMENTS

By H. J. FLOWERS, M.A.

"This study of the Ten Commandments is particularly valuable because of the courageous use that is made in it of the conclusions of modern scholarship. This is done with discrimination and balance, but there is no hesitation whatever in taking the position, for example, that the Lord's Day as kept by Christians has no connection whatever with the Sabbath as laid down in the Fourth Commandment, and the connection between the Sabbath and the deliverance from Egypt is preferred to that between the Sabbath and the creation which is emphasized in our Prayer Book version of the Commandment. . . .

"This book can be heartily commended as a help to the preacher and as a manual for intelligent lay people who are interested (as all intelligent lay people ought to be) in the problems of conduct."

—*American Church Monthly.*

"Should prove of real worth to preachers, to teachers and educated laymen."

—*Virginia Churchman.*

Cloth, \$3.00. Postage about 25 cts.

MOREHOUSE PUBLISHING CO.

1801 - 1811 Fond du Lac Ave.

MILWAUKEE, WIS.

THE LIVING CHURCH

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.
Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service Editor, CLINTON ROGERS WOODRUFF.
Circulation Manager, HAROLD C. BARLOW.
Advertising Manager, CHARLES A. GOODWIN.
Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond
du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS, RESOLUTIONS, AND APPEALS, 3 cents per word. MARRIAGES and BIRTH NOTICES, \$1.00. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

Special rates on both in quantities to Church schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE BOOKSHELF. About four times a year. Sent free on request.

Agents also for (London) *Church Times*, weekly, \$3.50; *The Guardian*, weekly, \$3.25; and the *Green Quarterly*, the *Anglo-Catholic Magazine*, \$1.15.

The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, JULY 21, 1928

No. 12

EDITORIALS & COMMENTS

Religious Orders in the Church

HOW many Churchmen are there who have never seen an Anglican Sister, or a priest of one of the Religious communities for men? How many, indeed, are ignorant of the fact that sisterhoods and monastic orders exist in this Church?

Of course no reader of *THE LIVING CHURCH*, or indeed of any general Church paper, is unaware of at least some of the principal orders, but (we have it on good authority) there are Church people who—as astounding and incredible as it may seem—seldom or never read a Church paper. It is probable, however, that few readers of *THE LIVING CHURCH*, except those who are themselves associated with one or other of the orders, are aware of the wide extent of such communities in the American Church, or of the variety of good works in which they are engaged. For this reason, and because (due to this prevailing lack of knowledge) not a few good Churchmen are inclined to regard monks and nuns as queer, inhuman, and unnecessary persons, it may not be amiss to review briefly the various orders in the Church, noting the special works to which each is devoted.

THE orders for men are few, but they are constantly growing and their influence is far greater than their number and size would indicate. The two largest, the society of St. John the Evangelist and the Order of the Holy Cross, are widely known throughout the Anglican communion and have priests at work in many dioceses and missionary districts, abroad as well as at home.

The Society of St. John the Evangelist in America is an offshoot of the English order of the same name, but since 1921 the American congregation has been autonomous and is no longer dependent upon the English order. From the first the order has had American associations, for Charles Chapman Grafton, later Bishop of Fond du Lac, was, with Richard Meux Benson and Simeon Wilberforce O'Neill, one of its founders. These three men took the three-fold vow of poverty, chastity, and obedience on the feast of St. John the Evangelist, 1866, at Cowley St. John, Oxford, and thus began the first stable movement since the Reformation toward the Religious life for priests of the Church of England.

We cannot here take the space to trace the history of the society, in England or America. Suffice it to say that the Cowley Fathers, as the mission priests of this order are known, established themselves in this country in 1872, formed an autonomous province in 1914, constituted an American congregation in 1921, and recently divided their American and Canadian work into three provinces.

The avowed object of the Society of St. John the Evangelist is "the cultivation of a life dedicated to God according to the principles of poverty, chastity, and obedience." It occupies itself in "works missionary and educational, both at home and abroad, for the advancement of the Kingdom of Christ, as God in His good providence may seem to call." Lay brothers are united with the mission priests in the work of the society, which has given three bishops to the Church: the late Drs. Grafton of Fond du Lac and Osborne of Springfield, and the present Bishop of Vermont, Dr. Hall.

The mother house of the society is in Bowdoin street, Boston, where the Fathers maintain the Church of St. John the Evangelist. The novitiate is located at St. Francis' House, Cambridge, Mass., where the society owns an attractive plot of ground along the Charles River, on which they have just erected the second unit of what will some day be the new mother house. Other works are in Brooklyn (St. Paul's Church and St. Andrew's Home), San Francisco (Church of the Advent), and Bracebridge, Ont. Among external works the Fathers give themselves especially to the preaching of missions and the conducting of retreats. They also publish *Cowley*, a quarterly magazine, and various catechisms and tracts. The superior is the Rev. Spence Burton, S.S.J.E.

The Order of the Holy Cross, founded in 1881, is a younger but equally active order for priests and laymen, whose object is "the cultivation of the spiritual life of its members and the practice of good works." Its mother house is the Holy Cross Monastery, West Park, N. Y., where it also maintains the Holy Cross Press. The superior is the venerable Fr. J. O. S. Huntington, D.D., who is loved and revered by all who know him.

The works of the Holy Cross Fathers include St. Andrew's School for mountain boys at St. Andrews,

Tenn.; Kent School for boys, at Kent, Conn.; and the Holy Cross Liberian Mission, in the Gbande country of Liberia. Bishop Campbell of Liberia is a member of the order. Publications include the *Holy Cross Magazine* (monthly), *St. Andrew's Messenger* (quarterly), the *Kent Quarterly* and *Kent News* (weekly), and *The Liberian Hinterland* (bi-monthly). Associated with the Order of the Holy Cross are two associations for secular clergy and seminarians: the Society of the Oblates of Mount Calvary, and the Congregation of the Companions of the Holy Saviour.

The Order of St. Francis is a small community of priests and lay brothers living under the rule of St. Francis of Assisi and devoting themselves especially to the conducting of missions and retreats. Formerly located at Merrill, Wis., they have recently moved to a new location at Mount Sinai, in the diocese of Long Island. They practise complete poverty, living on the alms which they are able to beg. Fr. Joseph, O.S.F., is the superior.

St. Barnabas' Brotherhood is a Religious order of laymen, devoted especially to caring for men and boys of the sick poor in free homes and hospitals for convalescents and incurables. The mother house and novitiate are at St. Barnabas' House, North East, Pa., in connection with which is a home for men and boys. The order also has charge of St. Barnabas' Free Home, Gibsonia, Pa.

The total number of priests and lay brothers in these four orders is not large, but is constantly growing, appealing to an ever-widening circle of young men as the horizon of their influence is extended.

OF sisterhoods and similar organizations for women the Church has nearly two dozen, some of which have a large number of members, with schools, hospitals, and convents throughout the country. The devoted, unobtrusive women who compose their membership are among the most faithful workers in the Church, and many a saintly life is spent in the quiet routine of convent life.

Perhaps the best known of the sisterhoods in the American Church is the Community of St. Mary, with its mother house and eastern novitiate at Peekskill, N. Y., and its western convent and novitiate at Kenosha, Wis. The work of this order is extensive and varied. Three boarding and day schools for girls are maintained: St. Mary's, Mount St. Gabriel, Peekskill, N. Y., together with St. Mary's Junior School for children; Kemper Hall, Kenosha, Wis.; and St. Katherine's, Davenport, Ia.

The charitable organizations of the Community of St. Mary are: St. Agnes' House, Valhalla, N. Y., a house of mercy for wayward girls; St. Mary's Free Hospital for Children, 405-411 W. 34th street, New York; St. Mary's Training School for Nurses, 35th street, New York, the Wilkes Dispensary, 439 Ninth avenue, New York; St. Mary's Summer Hospital, Norwalk, Conn.; the Noyes Memorial Home, Peekskill, N. Y.; St. Mary's Home for Children, Chicago; Doddridge Farm, Libertyville, Ill.; and St. Mary's School and Mountain Mission, Sewanee, Tenn. In addition they have a convent and school in the mission of St. Mary the Virgin at Sagada, Philippine Islands.

An order somewhat similar in its work to the community of St. Mary is the Sisterhood of St. John Baptist. This is an offshoot of the English sisterhood founded at Clewer in 1851, but the American order has been independent since 1881. The mother house and novitiate are at the Convent of St. John Baptist, Ralston, N. J., where are located also St. Anna's, a home for wayward girls, St. John Baptist School for young

ladies, and St. Marguerite's, an industrial school for girls. In New York City the sisters maintain Holy Cross House (boarding) and Holy Cross Mission on the East Side, and St. Andrew's Convalescent Hospital. Other works include St. Michael's Home for wayward girls, Mamaroneck, N. Y.; St. Andrew's Rest, Woodcliff Lake, N. J.; and St. Helen's Hall, Portland, Ore.

Parochial and mission work is the principal activity of the Sisterhood of the Holy Nativity, founded in 1882 by Fr. (later Bishop) Grafton.

The mother house and novitiate are at Fond du Lac, Wis. In Wisconsin, the sisters are working at the cathedrals of Fond du Lac and Milwaukee, and have a house on the Oneida Reservation where they established the lace industry among the Indian women. In California, they have a house in St. Matthias' parish, Los Angeles; in the East, they have six houses: one in Providence, R. I., where the sisters work in St. Stephen's and other parishes; in New York City, at the Church of St. Mary the Virgin; in Newport, in St. John's parish; in Baltimore, with work in Mt. Calvary parish, including St. Mary's colored mission; and at St. Clement's Philadelphia.

The sisters have a house at Bay Shore, Long Island, intended especially for women who wish to make retreats or who desire a rest for a few days or longer. They also visit parishes at the rector's request, remaining for some time, and giving temporary aid in parish work, *viz.*: the formation of guilds, gathering the unbaptized, preparing persons for Confirmation, etc. Where missions are being held, they often go to aid the missionary. At the convent, Fond du Lac, there are the ecclesiastical embroidery rooms, the altar bread department, and a picture department through which the sisters try to do a missionary work and convey Church teaching by furnishing devotional cards for the Holy Eucharist, for Christmas, Easter, and other occasions. They have a free lending library from which Church books are sent out by mail with no expense to the borrower, except for return postage.

OTHER sisterhoods are engaged in similar activities, too numerous to mention here. The All Saints' Sisters of the Poor, Orange Grove, Md., maintain a school and several homes in Maryland and Philadelphia. The Sisterhood of St. Margaret, affiliated with St. Margaret's, East Grinstead, Eng., has its mother house in Boston and maintains a number of institutions in the East, as well as doing parish work at the Church of the Advent, Boston. The Community of the Transfiguration, with its mother house at Glendale, Ohio, is at work in the Ohio dioceses and the missionary districts of Anking and Honolulu.

A western order whose work is not unlike that of the Sisters of the Holy Nativity is the Community of St. Saviour, with convent and novitiate in San Francisco. The Maria Kip Orphanage is the best known institution of this order, which also does parish work in the Church of the Advent, San Francisco.

At present there are no fully enclosed orders in the American Church. Several, however, are partly enclosed, or are working toward the ideal of an enclosed life of intercession. In this class is the Order of St. Anne, which however has a second order in active life. The convents, each of which is antonomous, are at Arlington Heights, Mass.; St. Anne's House, Boston; Church of the Ascension, Chicago; Kingston, N. Y.; St. Thomas, Virgin Islands; Emsworth, Hants, England; and Shasi, China. The Sisters of the Tabernacle, Bridgeport, Conn., and Chattanooga, Tenn., are semi-enclosed, as are the Poor Clares of Reparation and

Adoration, affiliated with the Franciscan community at Mt. Sinai, L. I.

Other sisterhoods having valuable but less extensive works include the Sisterhood of St. John Evangelist, Brooklyn; the Sisterhood of the Holy Child Jesus, Albany, N. Y.; the Sisters of Bethany, New Orleans; the Society of the Epiphany, Washington, D. C.; the Sisterhood of the Holy Communion, New York; the Sisters of the Annunciation of the B.V.M., New York; and the Order of the Incarnation, Quincy, Ill.

WE HAVE enumerated these various orders and indicated their principal works only to show the extent to which the Religious life has become a part of the American Episcopal Church. We are confident that the orders have a real place in modern Church life, and valuable functions to perform.

Perhaps in some future editorial we shall endeavor to point out the special values of the Religious life, and suggest some possible spheres of usefulness to which it might be extended. In the present article, however, we have had to content ourselves with a bird's-eye view of the present status of community life in the Church.

Suffice it to say, in conclusion, that the members of these Religious orders are among the busiest workers in the Church, and there is not a community whose members are not painfully aware that they must leave much more work undone than they can do, in caring for God's sick, poor, and neglected due to the scarcity of their numbers and the lack of understanding on the part of the great body of Church people.

DR. CHARLES CLAYTON MORRISON, distinguished journalist, author, and advocate of the "outlawry of war," will next October complete twenty years as editor of the *Christian Century*. At present Dr. Morrison is in Europe, and during his absence the readers of his progressive journal are vying with one another in suggestions for a fitting celebration of the approaching anniversary.

Dr. Morrison's
Anniversary

During his editorship, Dr. Morrison has gained for his paper an enviable position in the ranks of religious journalism. Under his leadership its editorial policy has been far-seeing, courageous, and unwavering, and its expression has been singularly courteous and free from captious criticism. The *Christian Century* has lived up to its subtitle, "A Journal of Religion," and has faithfully represented the best ideals of modern Protestantism as it interprets them. Its policies have been carefully formulated and consistently pursued.

THE LIVING CHURCH takes this opportunity to congratulate the *Christian Century* and its editor on their twenty years of valuable service, and to express the most cordial wishes for the future. We have not always agreed with our respected contemporary in matters of detail, but we believe that on many of the larger questions we are at one. We are heartily in accord, for example, with an earnest desire to abolish the diabolical institution of war as a means of settling international disputes, and to bring the nations into closer understanding through mutual cooperation; though we cannot agree to the immediate abrogation of our national defense policy as a means to that end. We share the *Christian Century's* opposition to militarism at home and abroad; but we do not look upon a sane policy of national preparedness, such as our National Defense Act, as militaristic. We believe, with the *Christian Century*, in inter-Church cooperation and look forward to a reunited Christendom; though we would not be

content to surrender the essentials of Catholic faith and order that we hold priceless for a pan-Protestant unity. But even when we do not agree with our fellow-editor's views we admire his ability, his zeal, and his Christian courtesy.

So we are happy to add our felicitations to the many others that Dr. Morrison will receive, and to wish him and the *Christian Century* many more years of continued useful service.

LAST week we reported the illness of the editor, Mr. Frederic C. Morehouse; this week we are happy to chronicle his continued improvement and progress toward recovery. The doctors express the belief that he may probably be dismissed from the hospital early in August, though another month or more of convalescence must follow that before he can return to his desk.

Personal

Mr. Morehouse asks us to express his gratitude and thanks for the many letters of sympathy being received every day from members of THE LIVING CHURCH Family. He is not yet able to write, nor will he be for some weeks to come, so he cannot address a personal note of thanks to each of his correspondents, as he would wish, and must therefore rely upon this means of expressing his appreciation.

ACKNOWLEDGMENTS

BISHOP CREIGHTON'S MEXICAN CHURCH BUILDING FUND (SAN SEBASTIAN)

Miss Annette DeCoursey, Duxbury, Mass.....	\$ 1.00
A Friend	5.00
A Friend	10.00
F. E. W.	5.00
Mary E. Kearton, Corinth, N. Y.....	5.00
J. K. Law, Brooklyn, N. Y.....	10.00
	<hr/>
	\$ 36.00

NEAR EAST RELIEF

J. L. L.....	\$ 20.00
F. E. W.....	5.00
J. E. K., Hartford, Conn.....	10.00
	<hr/>
	\$ 35.00

CHINA FAMINE RELIEF

C. B. M.....	\$100.00
Trinity Church, Santa Barbara, Calif.....	12.00
K. M. O.....	5.00
	<hr/>
	\$117.00

PERSONAL DISCIPLESHIP

PUT FORWARD the practice of personal discipleship as a remedy against pessimism and as a ground for hope. Our age is not lacking in Jeremiahs who lament the evil days upon which we have fallen. The worst of it is that there is a heap of facts on the side of the pessimist. A blind optimism is as bad as a hopeless pessimism. It is useless to cry "peace, peace, where there is no peace"; or to bury our heads in the sand like an ostrich and say that we see nothing wrong with the world.

There is something wrong with the world. There are perils threatening the Church. The Church is going through a crisis in the twentieth century, as critical as anything that happened in the Renaissance or the Reformation. It is no time to be rocking the boat. It is no time to stir up new controversies over inconsequential things, or to reawaken the controversies of the sixteenth century. This is the twentieth century. The thing which is at stake in our times is not some doctrines that lie out on the circumference, but the practice of personal discipleship to Christ, with all that that involves. It is a good time to trust to the Captain, rather than to a quarrelsome crew, to steer the boat over the waves and storms of this troublesome world. . . .

Affairs in Church and State are not what they ought to be; but our country will not go to the dogs, our Church will not go to the dogs, our civilization will not go to the dogs, so long as men exalt the Person of Jesus Christ and give allegiance to Him; for he that followeth Him "shall not walk in darkness, but shall have the light of life."

—BISHOP ANDERSON, in *Twentieth Century Discipleship*.

DAILY BIBLE STUDIES

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

ETERNAL LIFE

Sunday, July 22: Seventh Sunday after Trinity

READ Romans 6:19-23.

LIFE that shall endless be," a life free from care and sorrow and trouble, must certainly stand as one of the blessed promises of the Gospel. Jesus Christ came into the world that we might have unending life. Is then this eternal life something only of the future, or may we have it here and now, still burdened with human weakness, but nevertheless real and sure? I think we can claim this blessedness for our days on earth, if we are sincere in our faith and devotion. "He that believeth hath everlasting life."

Hymn 236

Monday, July 23

READ St. John 5:24-27.

PHYSICAL death is what men have been fighting against through all the centuries. Spiritual death, when a man does not care to be better or do better, has been the enemy against which religion has fought. We may go a step farther and realize that Christ came into the world, not only to save sinners, but to give to all who would receive it everlasting life—that is, to those who accept Him with their whole hearts. Having entered into a spiritual and blessed relationship which death cannot destroy, we can say with St. Paul: "I live, yet not I, but Christ liveth in me."

Hymn 220

Tuesday, July 24

READ St. John 4:9-14.

HOW wonderfully refreshing are our Lord's words to the woman of Samaria, when He speaks of the water of life! All through the Old Testament water seems to be counted as a type of blessedness and strength. This, of course, was because water was scarce in that country; yet still with us, who have an abundance of water, the sense of refreshment and new life appeals. And in the Book of Revelation, describing the last days, we have the same gracious suggestion: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "Let him that is athirst come, and whosoever will, let him take the water of life freely." To realize that this is a present opportunity and blessing is to accept the full force of our Lord's words to the woman by Jacob's well.

Hymn 242

Wednesday, July 25 (St. James' Day)

READ St. Matthew 20:20-28.

THE appeal of the mother of James and John proves the wonderful love of the mother for her children. She thought that Christ was to establish an earthly kingdom, but He taught her that service was to be the method through which there would come a blessed spiritual association. Christ gave His life as a ransom—that is, He is our Redeemer, and He raises us from death unto life. Faith in Him is spoken in that glorious and enthusiastic cry of David: "I shall not die, but live, and declare the works of the Lord" (Psalm 118:17).

Hymn 224

Thursday, July 26

READ Psalm 21:1-7.

THE Psalmist was inspired by the Holy Spirit to sing concerning the Incarnation, although he did not see the Christ with his mortal eyes. In this beautiful psalm he identifies himself as it were with the King, and expresses the prayer,

so full of longing, which is an anticipation of the gift of Christ: "He asked life of Thee, and Thou gavest it him, even length of days forever and ever." In spite of our sinfulness and often physical weakness, how instinctively we stand up and rejoice at the fulfilled promise of God! Truly, we ask for life, and our petition is more than answered in the fullness of the never-failing gift of God in Jesus Christ.

Hymn 228

Friday, July 27

READ St. John 10:11-15.

WE CANNOT tell how the life of Jesus Christ can enter into us. Indeed, all life is a mystery, and yet the mysterious things become more and more the realities as we fight our way on. We can grasp the truth, however, by illustration. To stand upon a hill and breathe in the morning air (Psalm 119:131); to feel the thrill of returning health after sickness; to come into loving contact with a strong and noble person; do not these experiences suggest life? And if we can remember that these are illustrations and proofs of the life of the soul as well as of the body, we may realize in a measure what it means when Christ says: "I am come that they might have life, and that they might have it more abundantly."

Hymn 387

Saturday, July 28

READ St. John 17:1-8.

OUR Lord spoke many times of the life which He came to give to those who would believe on Him. And here, in His great sacrificial prayer, He makes it a part of His holy appeal as He communes with the Father concerning His children through the centuries. "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." Evidently, the desire of the blessed Christ above all else is that we should here and now have this life which can never fail, and which is the result of faith in God and in Jesus Christ whom God sent as the world's Redeemer. May it not be that they who, in loneliness and grief, cry out for the coming of a better day, are losing a present gift? May it not be that the wonderful pledges of God's love and Christ's power found in Baptism, Holy Communion, and the Bible, are to be present joys through which we may know that the life we are living is not physical or mental, but preëminently spiritual? The great message of Christianity is that here and now, if we will, we may have eternal life.

Hymn 241

Blessed Christ, I thank Thee that Thou hast made it possible for Thy children to live on earth and yet to live with Thee. Poor and weak though we are, if we love Thee and believe in Thee, Thou wilt give us, here and now, the water of life freely, and Thyself dwell within us and be our life. Help us, therefore, to rejoice in Thy presence and to praise Thee for all that Thou art to us now, as well as for all that Thou wilt be to us throughout eternity. Amen.

PRAYING ALWAYS

TO PRAY always is a hard precept, and one we can only come to by time and habit, as well as by gift and grace. But the thing is to find that the older we grow the more we pray, and that the more we pray the more our prayer takes the line of intercession for the souls of others.

Call upon Jesus in the day of battle, that He may be on thy right hand, and on thy left, with His holy Angels. Bear, for love of Christ, the weight of the holy Cross, which will open unto thee the gate of Paradise.

—*Orient Leaves.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

TO MOST visitors, I suppose, the South Shore of Massachusetts connotes memories of Plymouth and Cape Cod, with one or two other conspicuous resorts, all reached by the directest roads; with perhaps a little of Martha's Vineyard and Nantucket for good measure. And that is well, since there is quite enough for many people in those special regions, without trespassing into others not yet become fashionable.

I thought I knew the beauty spots better than that, since for many years I have traveled through those regions unweariedly; but this last week or more I have discovered how truly inexhaustible are their charms, and how altogether entrancing are the intimacies of what is called "the Old Colony." There is on a certain by-road an ancient farm house almost two hundred years old, with two magnificent ash trees before it, giving the name to the place. Splendid open beams support the ceiling of the living-room; a vast fire place warms it. Gables mark the corners of the second floor, and queer extensions stand out unexpectedly. All "modern improvements" are to be found, in their proper place, though carrying themselves modestly as befits what are, after all, intruders. Not far away stands the house where was written "The Old Oaken Bucket"—still with the well-sweep in use which inspired the song; and round about are not a few little villages where the best of Pilgrim ways survive among the present generation of those who, by birth or appreciation, choose them rather than the latest labored modernity from the haunts of the *nouveau riche*.

From that home as a center I have been exploring, by the aid of a car; and the only limits to our exploration were my hostess' kindness and the necessity of a return to dinner. (Our last day's journeyings covered 175 miles, so we didn't waste much time, you see.) It was not along the main-traveled roads that we went, 3 and 3A and the others; but wherever some curved and half-forgotten way went winding in among the trees, with a weather-beaten guide-post hiding rather than revealing the destination, there we turned, feeling our way along by sense of general direction rather than following a fore-ordained route. It brought back an experience I had once in the Westchester Hills, where I asked a farmer the straight way to Tarrytown. He leaned on his rake, gazed thoughtfully at me in silence for a moment, and then said: "Th'aint no sech thing as a straight road to nowheres in this hull county; but if ye keep smellin' your way along to the left, ye'll mebbe get there sometime or other."

WHAT TREASURES of antiquity appeared to our wanderings! That, altogether a relative term, be it understood; and it is to be measured in terms of time elapsed from the first white settlement, not in absolute duration. Thus, to stumble on the old Winslow homestead, by Green River not far from Duxbury, is to find something as venerable in its way as a ruined Norman keep come down from the days of Stephen; and the old Indian meeting-house, on the reservation at Mashpee, dating from 1684, in age if not in dignity is to be compared to Winchester or St. Albans.

Few people visit that reservation, for it is a little one side the "arteries"; but it is extremely suggestive to find there the tiny relic of the mighty Indian nation which under King Philip made aggressive war against white civilization. In the midst of sand-dunes and strawberry fields, with evergreens standing round, a little tillage, a little pasturage, a very little trading, there cluster a very few who call themselves Indians, though their pedigree is blotted with every shade of intermarriage, from Caucasian to African, and their complexions run the gamut from white to black, with only a few that might be called redskin. It is not far from Teaticket (a suburb of Falmouth), that strange survival of an ancient order; and it stands with Old Town in Maine as the only relics of the Indian Society still having life.

The old meeting-house is of more than Puritan simplicity. An inscription bids the traveler come in against the discouragement of a door that sticks; and when once you have forced an entrance, you find a register of names and an open basin where you are invited to contribute to the upkeep of the building. Various small coins reposed therein, tempting the casual to help themselves if unrestrained by regard for *meum* and *tuum*. All is painted neatly and freshly. Not with such rites were the first comers made welcome, I fancy, but with tomahawks and scalping-knives. Times have surely changed for the better!

By way of contrast, Duxbury hallows many shrines, whether of colonial days like the Alexander Standish house, built in 1660, or of times a little later. (By the way, a lineal descendant of the doughty captain of Plymouth, Dr. Myles Standish, a well-beloved physician, dear to many of us, has just fallen asleep, full of honors and enriched with many friends.) But the one for us most significant is the summer convent of the Sisters of St. Margaret, where sisters, guests, and little children rusticate. A chapel adjoins, with a priest in residence: fortunate they who profit by the ministries of one spiritually akin to Neale and Keble! We have too few of that old-fashioned sort of saint, in our busy, struggling days when even the clergy seem to have entered into rivalry with the department stores.

The old Church of St. John Evangelist has a strange history. Built over a century ago by the Methodists, it saw the society owning it so reduced in numbers that at last the question arose of closing it altogether. But the authorities were generous enough to offer it to local Churchmen, on condition that it be always used for religious purposes, for \$25! So it was bought for this merely nominal price, turned over to a well-known Salem architect who specializes in Colonial designs, and is now a seemly church of what is called the "Georgian" style.

How strangely myths grow! There is a stately old house, with brick ends and clapboarded sides, which bears the name of "Suicide House" in the speech of the people. That dreadful sobriquet is traced to the architectural peculiarities which holds the ends together by iron rods piercing the house, themselves ending in twisted S-shaped finials. And a legend has arisen, not deliberately invented but perhaps with some faint germ of fact, declaring that in the early days of its building, under the baleful influence of that dreadful S, certain dwellers within its walls committed *felo de se*; therefore the house is ill-fated.

AMONG THE little towns along the South Shore, two stand out as particularly inviting: Marshfield Hills and Scituate Harbor. One is left a little off the main thoroughfare by the engineering that has laid out the new road; and it is all the more delightful because of that. There are dignified old mansions, pleasant cottages of the right Cape Cod style, a few gambrel-roofed structures of the late seventeenth or early eighteenth century, all shaded luxuriantly by aged trees; and the village stands on the hillside with a distant view of the sea through the trees. The trail of the dance hall, the cheap lunch-stand with its hideous sign, "Hot Dogs," and the temporary camp-shelter, is far away—perhaps leading down to Brant Rock, wholly given up to such sometimes necessary evils. But Marshfield Hills seems permanent, and delightful.

"The Harbor" is a dear old fishing village, with a certain number of homes of the better sort, but altogether without any gorgeous newness. Trees abound almost to the water's edge, and the green turf abounds restfully. The village shops are served by regular Americans of the elder fashion, self-respecting, cheerful, civil without any taint of servility, obliging without that detestable phrase apparently taught to all young salespeople, "Can I help you?" The streets wind up from the sea-front briefly but delightfully; and there are a few comfortable inns where it would be a satisfaction to stay.

A SUFFRAGAN TO THE PRESIDING BISHOP

By THE RT. REV. JOHN N. McCORMICK, D.D.
BISHOP OF WESTERN MICHIGAN

PREVIOUS to the General Convention in New Orleans a resolution was passed by the National Council in the following terms:

"RESOLVED, that the National Council at its session May 13th, 14th, 1925, after full and careful consideration of the reasons advanced for the creation of a bishopric for the European Churches, hereby recommends to the General Convention that in order to make provision for the oversight of the American Churches in Europe, and for the development of the work of the Church in the Near East, as also for the administration of vacant missionary districts, canonical provision be made for the election of a Suffragan or Suffragans to the Presiding Bishop, who may be assigned by him to such duties as he may deem necessary."

Owing to various causes this resolution did not come formally before the Convention and it is now proposed to revive the subject with a hope for favorable action by the Convention of 1928. The proposal as adopted by the National Council at its meeting on April 26, 1928, is in the following form (which might presumably be slightly altered before being cast into canonical shape):

"RESOLVED, That the National Council recommends to the General Convention that provision be made by it for the election of a Suffragan Bishop to the Presiding Bishop for such duties as he may deem necessary, including the following: the care and administration of vacant missionary districts, the oversight of American Churches in Europe, the oversight of the clergy of this Church in the service of the Army and Navy, and for the development of the work of the Church in the Near East. The official residence of such Suffragan should be the city of Washington."

It will be seen that an important new feature has been added to the proposal through the action of the Commission on the Relation of the Church to the Army and Navy Chaplains' Corps. Members of this commission have felt for a long time that supervision over our chaplains in the army and navy of the United States should be given to a bishop who might have the time and the aptitude for this particular duty and relationship. It is highly important that our allotment of chaplains in both services should be maintained and that the men recommended should be most carefully selected. Close relations must be maintained with the chief chaplains of the army and of the navy and with the two departments. Chaplains are now connected with various dioceses and have no one bishop to whom they can go with the problems which they share in common.

Since the war, the Commission on the Relation of the Church to the Army and Navy Chaplains' Corps (succeeding the Army and Navy Commission) has been one of the really active commissions created by General Convention and has been serving as guide, philosopher, and friend to the chaplains. Through its chairman and its executive committee it has served continuously and its meetings have been held regularly and with good attendance. But it is the members of this very commission—many of them chaplains or former chaplains, and all of them intimately acquainted with army and navy conditions—who now recommend the appointment of a bishop for this special duty. It is not proposed to abolish the commission nor to restrict it, but to relate it as a sort of council of advice to the specially appointed bishop, who no doubt would welcome its continued coöperation. To the bishop would be committed the definitely episcopal relations connected with the life and labor of the clergy of the Church serving as army and navy chaplains and as commissioned officers, and, so far as expedient, the activities also of our chaplains in the Officers' Reserve Corps and in the National Guard.

It is not possible even for a bishop so strategically located and so well qualified as the present Bishop of Washington to add to his diocesan responsibilities the time and attention for the detailed administration of such duties and relations. It must also be remembered that the number of communicants and of baptized adherents of the Episcopal Church among the officers of the army and navy is very large. There are also many members of the Church among the enlisted men and their families. The more efficient a chaplain is the more likely it is that he will present soldiers and sailors and their families for Baptism and for Confirmation. These men and their families

move about from place to place and very often there seems to be no one specially charged with the oversight of their spiritual welfare. A chaplains' bishop would also be a service bishop to whom army and navy people of all sorts and in all places could look, among all their changes and chances, as the one continuous connecting link between themselves, their Church relations, and their individual religious life. Such a bishop would be in position to visit army and navy posts and stations and to keep in touch with summer camps and training schools. It is obvious that to this skeletonized presentation many arguments may be added and many various angles presented.

THE expediency of appointing a bishop in charge of the American Churches in Europe with oversight of the contacts with the Eastern Churches has often been argued, and memorials from the convocation of the American Churches in Europe have been presented to several General Conventions. The arguments against a localized bishop resident in Europe have so far seemed strong enough to prevent action. These arguments would not apply to a bishop suffragan who would have no territorial jurisdiction and whose official residence would be in this country, presumably and preferably in the city of Washington. The Church of England chaplaincies and congregations in northern Europe are administered by the Bishop of Fulham, a suffragan to the Bishop of London, whose official residence (as in the case of Bishop Bury, so long in charge) is in England. The Bishop of Gibraltar administers southern Europe, but takes his title from a British possession.

It would seem that the one essential requisite for the administration of our scattered clergy and congregations in Europe lies in the factor of continuity. Bishops temporarily appointed and constantly changing, however individually suitable and acceptable they may be, can hardly render the service which could be given by a bishop continuously in charge and increasingly familiar with conditions and with personnel. As he is to be a Bishop Suffragan to the Presiding Bishop (to the office and not to the incumbent), this would entirely remove the very reasonable objections to the complications which would be caused by foreign residence, strange title, or questionable jurisdiction.

To these considerations (also merely skeletonized and capable of extended argument) might be added, so far as concerns the contacts with the Near East and the Eastern Churches, and the work of the Foreign-born Division of the Department of Missions, the quite obvious fact that representatives of organized Christianity in the Near East are accustomed to dealing with and through bishops, and that our associations with them might be considerably facilitated by the appointment of a bishop who would be an official spokesman, interpreter, and agent of our own Church. Here again the argument of continuity and of progressive individual experience would apply. To these duties might be added, as in the suggested resolution, the care of vacant missionary districts. This clause requires no argument, and the Bishop Suffragan might at least help to relieve a situation which is always difficult and which frequently imposes a heavy burden upon the neighboring missionary bishops.

It might be said that we are proposing responsibilities which are considerably varied and that we might seem to be outlining work for not one, but at least for two or even three suffragans. However, we might at any rate go so far as to commence with one. The army and navy duties and relationships and those of the European churches would evidently play in and out of each other at many points, and so also with the oversight of the European churches and the contacts in the Near East. The care of vacant missionary districts would arise only on occasion.

The writer happens to have been in charge of the American Churches in Europe and also to have been both in war and peace conditions in intimate contact with the chaplains. He is also a member of the Commission on the Relations of the Church to the Army and Navy Chaplains' Corps and of the Commission on American Churches in Europe, but does not speak officially for either group except insofar as he has been asked to make a preliminary statement of the case. It would, of course, be understood that the framing of the proposed legislation in proper canonical form would be arrived at through consultation with the experts on canon law.

Religion and Postage Stamps

By J. Whitsed Dovey

Reprinted from the Church Standard (Australia)



MALTA
The shipwreck
of St. Paul



PORTUGAL
The Archangel
Gabriel

THE postage stamps of the world constitute a unique gallery of human interests. The arts and struggles of Peace and War alike find abundant expression in the designs of stamps, and the history of our own times and of many by-gone centuries is writ large on the commemorative issues which have been so popular in recent years. Exploration, navigation, social problems, zoölogy, and many other branches of political and natural science each have their niche in the philatelic gallery. It is but fitting, therefore, that religion, which touches the deepest springs of human emotion the wide world over, should also find expression, both in its history and in the essential characteristics of the great religious systems of today and their missionary developments.



HUNGARY
The Blessed Virgin
and the Infant
Jesus

SCENES FROM THE OLD AND NEW TESTAMENTS

TURNING first of all to the history of our own faith as recorded in the Old

and New Testaments, our philatelic gallery includes several views of Mount Ararat, with its associations of the Flood and the Ark, on the stamps of Armenia, and also on the 1923 issue of the Trans-Caucasian Republic. The throne of Solomon figures on several of the stamps of Abyssinia, and several values of the first issue of the same country picture the Lion of the tribe of Judah. The 1915 issue of Persia shows us King Darius on his throne, while coming to the threshold of the New



LITHUANIA
The Blessed Virgin
offering the head
of Christ to a
kneeling figure

Testament we find the Archangel Gabriel, the messenger of the Annunciation, portrayed on one of the stamps of Portugal issued in 1898 in commemoration of Vasco da Gama's expedition, which had adopted the angel as its patron saint.

The Virgin Mary figures on quite a number of European stamps in a variety of conceptions. The high value Hungarian stamps of 1921-25 show the Virgin clothed in regal vestments with the crown of St. Etienne on her head. The Infant Jesus holds in His hands the globe of the world surmounted by a cross. Several values in the independence issue of Lithuania give quite a novel rendering of the subject in that the Virgin Mary is shown offering the head of Christ to a kneeling figure. A recent issue of stamps for the Saar reproduces a medieval statue representing the Virgin supporting the body of Christ, while other renderings of the subject are found on several of the stamps of Bavaria and Liechtenstein.



ARMENIA
Mount Ararat

The only incident in our Lord's life which is portrayed on a stamp is the scene where Christ is commissioning His disciples to preach the Gospel to the whole creation. This scene appears on the striking series of stamps issued in Italy in 1923 to commemorate the tercentenary of the Roman Catholic Society for the Propagation of the Faith. One of our Lord's parables also furnishes the subject for a United States revenue stamp, where the Good Samaritan is shown ministering to the needs of the stricken wayfarer.

Passing on to apostolic times, several of the 10/- stamps of Malta picture the shipwreck of St. Paul, not forgetting the viper which came out of the fire and fastened itself on his hand; while the struggle between the Archangel Michael and Satan recorded in the twelfth chapter of the Revelation is portrayed on the Belgian stamps of 1896, issued in connection with the Brussels Exhibition.



SAAR
The Blessed Virgin
with the Body
of Christ



BELGIUM
St. Martin divid-
ing his cloak

CHURCH HISTORY

UNDER the heading of Church History, we find St. George a favorite subject on the stamps of Georgia, before that state became a part of Soviet Russia, and he also figures in the issues of Crete, where the design is taken from the British gold sovereign. The war charity stamps issued in Russia in November, 1914, picture St. George as armed with a lance instead of the usual short sword of Roman pattern. Although as the patron saint of England St. George has figured on its coinage, yet Tasmania is the only part of the British Empire to honor him on its stamps, where he will be found on the Postal Fiscal series of 1863.



ITALY
Christ commissioning His disciples
to preach the Gospel

St. Publius, the first Bishop of Malta, is pictured on the 1/6 stamp, issued last year for this colony. He was the son of the Roman governor, and was created bishop in A. D. 58, the year of St. Paul's visit to the island. The Virgin Islands in the British West Indies present us with the picture of St. Ursula, the virgin British martyr and patron saint of maidens; and St. Vitus, the Sicilian martyr of the fourth century and patron saint of dancers, appears on a number of the stamps of Fiume. San Marino, a small republic in the heart of Italy, portrays its founder St. Marinus on one of its recent issues, engaged in chiseling some of the stone for which the country is famous, while several Belgian charity stamps depict



BELGIUM
St. Michael and
Satan



RUSSIA
St. George and
the dragon



ITALIAN ISSUE IN HONOR OF THE SEVENTH CENTENARY OF ST. FRANCIS

St. Martin in the act of giving half his cloak to the poor.

A striking series of stamps was issued in Italy last year to commemorate the seven hundredth anniversary of the death of St. Francis, depicting his vision when a voice seemed to call him to a life of religious knight errantry, the Church of St. Damien, where the vision came, the church and monastery erected at his birthplace, Assisi, in his honor, the scene at his death, and his portrait as painted by Luca della Robbia.

St. Anthony of Padua, the great Franciscan saint and preacher, was also honored with a special series of stamps by Portugal in 1895, picturing his vision and call to service, his preaching to the fishes when men refused to hear him, his ascent to heaven, and a fine portrait of the saint from his picture in the Academy of Fine Arts in Paris.

The only missionary of more recent times whose portrait appears in the philatelic gallery is Father Marquette, the Jesuit missionary to the North American Indians in the seventeenth century, who is shown in the 1898 United States set standing on the



PORTUGAL

St. Anthony of Padua preaching to fishes

bank of the Mississippi preaching to the tribesmen. Two other series of commemorative stamps issued by the United States portray religious migrations of far-reaching influence, *viz.*, the Mayflower set of 1920 picturing the Mayflower itself, the landing of the pilgrims, and the signing of the compact; also the similar set issued in 1924 in connection with the Huguenot-Walloon tercentenary.

Mexico presents the only religious service which appears on a postage stamp, where the celebration of Mass on the Mount of Crosses is commemorated on one of the independence set of 1910.

RELIGION: GENERAL

THE sacrificial rites of primitive man in his efforts to propitiate the Great Unknown find expression in the megalithic remains depicted on the 5/- stamp of Malta issued last year, the Haamonga or prehistoric trilith shown on the 3d Tonga stamp of 1897, and the Tiahuanacu monolith appearing on one of the Bolivian stamps of 1916.

Stars, associated with the early religions of Babylon and Assyria and many later cults, appear in the watermark of a large number of British colonial issues and some of the more recent issues of Brazil and Cuba. Two pictures of angels appear in our gallery, one in the 1900 series of Brazil depicted in the act of emancipating the slaves, and the other on the Rumanian charity stamps of 1907 showing the Princess Maria and her children receiving a poor family conducted by an angel. A winged cherub, one of the heavenly beings conceived as being in attendance on the Divine Being and as the guardians of the doors of temples in Babylonian art, is pictured on the 1½ annas stamp of Mesopotamia in 1923. Satan too has his niche amongst our philatelic portraits, as he is depicted with very evil countenance on one of the Armenian stamps of 1923.

EARLY RELIGIONS

AMONG the great religions of the past none has aroused a greater interest among modern students than the ancient faith of Egypt, and the imposing monuments which reveal a magnificence and breadth of architectural vision almost without parallel in our own times. It is not surprising, therefore, that the stamps of modern Egypt should exhibit something of



VIRGIN ISLANDS
St. Ursula and vestal lamps



INDO-CHINA
St. Joan of Arc

its ancient glory, and among the scenes depicted we find the Pyramids, with their remarkable religious significance as mausolea; the Sphinx, worshipped as Harmachis, the rising sun; the goddess, Isis, the great mother; the Colossi of Thebes; the pylon or gateway of the Karnak Temple at Luxor; and the Rock Temples of Abu Simbel. The sun, worshipped as Amon Ra, the supreme deity, appears as a watermark on the first set of stamps issued by Egypt in 1866, while a recent issue pictures Thoth, the divine scribe, whose duty it was to record the weighing of souls in the underworld.

The gods and goddesses of ancient Greece are well represented in the philatelic gallery. Among the stamps of Crete we find Hermes, Hera, Talos, Minos, Diana, Britomartis, the patron goddess of fishermen, Jupiter, Ariadne, and Triton depicted as part man and part fish. Hermes also figures on quite a number of the stamps of modern Greece, and Apollo, Atlas, and Iris are similarly honored. The very fine set of newspaper stamps issued by the United States also includes two Greek goddesses, Clio, the muse of history, and Hebe, the goddess of youth.

The only ancient deity appearing on Italian stamps is the Goddess of Plenty, depicted on a recent issue for the colony of Libia in North Africa, but the United States shows us the Roman divinities Ceres, Minerva, and Vesta in the emblematical series referred to above, and Uruguay presents Mercury, the patron deity of Roman merchants, and Ceres, the patron of agriculture.



MEXICO

Mass on the Mount of Crosses

HEAVEN

I THINK that heaven is set upon a hill
So waiting souls in Paradise may see
Across the intervening fields of space
What heaven itself may be.

I think that heaven is set upon a hill
So children there in Paradise may look
And count its gleaming towers and turrets tall
As in a picture book.

I think that heaven is set upon a hill
So that anaemic souls that have done wrong
May bask in light reflected from those walls
And feel themselves grow strong.

ETHEL FANNING YOUNG.

As it is, his people are believers in the Lord Christ; and they know amidst their sorrow that his opportunity of service will be fully given in another city than this, and they equally know with confidence of faith that he will meet it and use it alike with humility and power. He came to his people as a gift from God; and for no moment of his life did he bring them other than thankfulness. He will be as faithful to them in that unseen sphere as he was faithful here, and with steadfast memories. They know that soon or late, when they likewise shall pass on, he will minister to them under the Lord Christ as guiding them in that great city whither he went so soon, and where he will have felt no weight of years, yet will have grown so much wiser than they, and so much nearer to the light.

—BISHOP SESSUMS, at the time of the death of his son.

The Canadian Church at Work

3. In the Diocese of Niagara

By the Rev. Canon R. H. Ferguson, M.A.

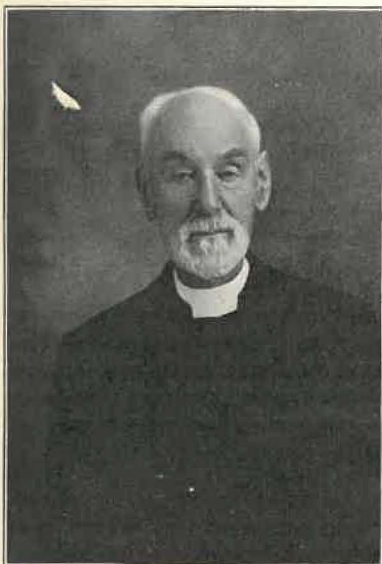
Secretary-Treasurer of the Diocese

THE diocese of Niagara is situated in the "Garden of Canada" and is bounded on the east by the historic river whose name it bears. It is by far the smallest, in point of area, of the twenty-six Canadian dioceses, but stands fifth in order in the number of clergymen. The diocese was formed in 1875 by the separation of the counties of Lincoln, Welland, Haldimand, Wentworth, Wellington, and Halton from the diocese of Toronto. Later, when the county of Dufferin was created, part of Wellington was used for that purpose, so that the dioceses also included part of Dufferin.

The clergy and lay delegates of the parishes within the new diocese met in Hamilton on St. Patrick's Day, 1875, and elected a bishop for the new see, and the first session of the synod was held in Christ's Church Cathedral on May 26th and 27th of the same year. Of those who were present at either or both of these gatherings, only two are living: the Rev. Canon P. L. Spencer, D.D., of Hamilton, and Col. W. W. White of St. George's parish, Guelph.

Canon Spencer, during his fifty years of active service in the ministry within the diocese, has rendered very notable service. He has served faithfully in several important parishes, for many years was the honorary clerical secretary of the diocese, and is at present chaplain to the Bishop. He has given three sons and two daughters to the work of the Church.

In 1875 there were sixty-four congregations, in 1928 there are 116. In 1875 there were fifty-six clergymen in active service, in 1928 there are 83. In the see city—Hamilton—there were but four churches: the Cathedral, St. Thomas', All Saints', and the Church of the Ascension; today there are fifteen substantial churches. The Church population in the see city is 40,000 out of a total population of 120,000. The value of the diocesan Church property is \$3,206,472.



CANON SPENCER

In 1875 there was contributed for missionary work outside of the diocese the sum of \$375; in 1926 there was contributed \$39,313. If we add to this the amount contributed for diocesan missions we have a total of \$48,378 given in 1926 for missionary purposes, within and beyond the diocese. Of this amount the Woman's Auxiliary contributed the splendid sum of \$20,059. In addition, substantial sums were raised for the work of the General Board of Religious Education, the Council for Social Service, the Cale-

donia Episcopal Endowment Fund, and the sanatorium in Mid-Japan.

result was more than gratifying, \$272,904 having been actually paid into the central fund, out of which \$96,796 was returned to the diocese. This amount was added to our capital funds as follows: The Widows' and Orphans' Fund forty per cent, the Augmentation of Clerical Incomes fifteen per cent, Episcopal Endowment Fund twenty per cent, Church Extension Fund twenty per cent, Emergency Fund five per cent.



RT. REV. DERWYN T. OWEN, D.D.
Bishop of Niagara

the Old Country, and to send their names and addresses on to the clergymen in whose parishes they are living. Problem cases, of which there are many, are also dealt with. Men and women, many of whom are considered "down and out," are helped and encouraged. The work is being carried on chiefly in the industrial city of Hamilton.

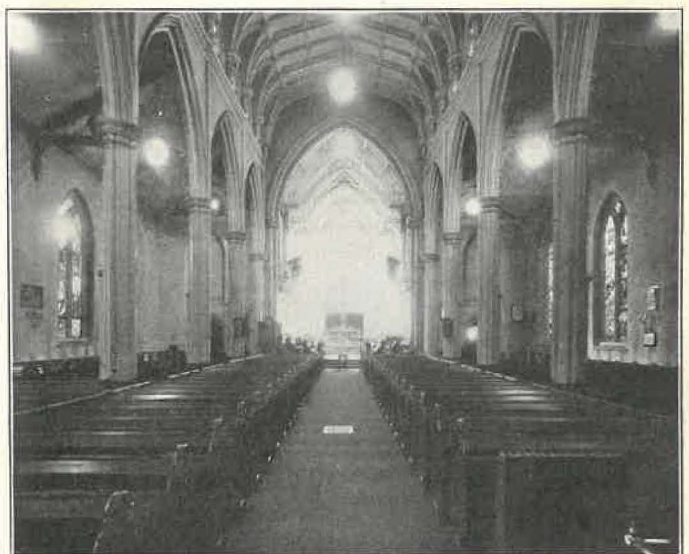
In this connection mention should be made of the work of

THE Woman's Auxiliary to the M.S.C.C. is a very strong missionary force within the diocese. It has a total membership of 5,189, made up as follows: seniors 3,150, girls 646, and juniors 1,393. The "Little Helpers" number 1,857. The total amount contributed by this splendid organization for the year 1926 was \$20,059.

The National Laymen's Committee consists of a number of leading men of the diocese with missionary zeal, whose object is to disseminate missionary information and arouse keener interest in the cause of missions among laymen.

Largely through the interest of the laymen, a group insurance plan came into effect in January, 1927, whereby all the clergy of the diocese in active service are insured for \$1,000. The annual premium is met through the parish apportionment.

An experienced and efficient diocesan social service worker is employed. Her duties are chiefly to visit the newcomers from



INTERIOR OF HAMILTON CATHEDRAL

the Girls' Friendly Society, which is responsible for the maintenance of Holiday House, a holiday camp for girls and women, and the Mable Martin Memorial Lodge, a hostel for girls.

(Concluded on page 397)

Church and State*

By Clinton Rogers Woodruff

THOUGHTFUL citizens everywhere, and especially thoughtful Catholics (Roman and Anglican), owe our fellow Churchman, Charles C. Marshall, a large debt of gratitude for his scholarly and dispassionate discussion of the much vexed question of the relation of Church and State, published under the title *The Roman Catholic Church in the Modern State*. In this carefully and reverently written book we have a contribution of high order. It grew out of his open letter to the Hon. Alfred E. Smith, which appeared in the April (1927) *Atlantic* and excited so widespread a discussion and brought forth a reply from Governor Smith to which Mr. Marshall gives high praise.

In his introductory note he definitely states that the Roman Catholic Church asserts, "as an integral part of its faith, a moral and religious sovereignty, the exercise of which from time to time draws civic rights and interests within its alleged jurisdiction, and the citizen who would acquaint himself with the real situation must pursue his inquiries within ecclesiastical lines with such resources as may be at his command. It cannot be justly claimed that subjects of great civic importance to everyone can be understood only by the authorities of one religious cult; nor will it be denied that modern civic institutions, especially in the United States, have been established with due regard to the capacity of the average man to understand."

After paying due respect and veneration for the religion of the Catholic Church, Greek, Roman, and Anglican, East and West, he declares that the arguments that he advances are drawn entirely from public law, from political science, and from history, and have no connection with the supernatural. The purpose is to present the situation between the Church of Rome and the modern State, not from the viewpoint of any religious or sectarian prepossessions, but from that of the disinterested observer, and he has sought to quote from sources not hostile to the Roman Church.

This does not mean that he does not pay his respects to such controversialists as Gilbert Chesterton, of whom he said, "We must not be too hard on Mr. Chesterton, who has always found paradoxes more interesting than facts."

In support of his contention that the Roman Catholic Church claims not only a superior, but a supreme authority, he quotes the well known and distinguished Hilaire Belloc's *The Contrast*: "The (Roman) Catholic Church is in its root principle at issue with the civic definition both of freedom and of authority. For the purpose of the State, religion is either a universally admitted system or a matter of individual choice. But by the definition which is the very soul of (Roman) Catholicism, religion must be for the (Roman) Catholic first, a supreme authority superior to any claims of the State" . . . "The supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself."

If Belloc is right, and he is a faithful and loyal son of the Church, still living in full communion with her, does Governor Smith's contention, as set forth in the *Atlantic*, that he recognizes "no power in the institution of his Church to interfere in the practice of the Constitution of the United States or in the execution of the laws of my country" represent a new policy on the part of his mother Church or does it represent the extension of a papal privilegium or dispensation, as suggested in some European journals?"

One is tempted to quote at great length from these care-

* *The Roman Catholic Church in the Modern State*. By Charles C. Marshall. New York: Dodd Mead & Co. \$2.50.

The Catholic Church and the Citizen. By John A. Ryan. New York: Macmillan Co. \$1.00.

Proof of Rome's Political Meddling in America. Washington, D. C.: The Fellowship Forum. \$1.00.

How We Got Our Liberties. By Lucius B. Swift. Indianapolis: Bobbs-Merrill Co. \$2.50.

fully written pages, but to do so would be to exceed my proper limits and possibly to divert my reader from the pages of the book itself. The appendices reprint in full the Constitution *Pastor Aeternus* of the Vatican Council of 1870, the Syllabus of Pope Pius IX, and the Encyclical Letter of Pope Leo XIII on "The Christian Constitution of States," thus presenting a firm basis for much of the argument and giving to readers material not readily accessible to all.

This book will be as widely discussed by Roman as by Anglican Catholics and Protestants, just as was the correspondence when it appeared a year ago. At that time a correspondent of *America*, a Jesuit publication of really great distinction, wrote:

"Now that the Pope of Rome has been given exclusive right to rule over the Vatican, and his temporal power restored, he is legally a monarch, and he functions as such. Roman Catholicism is now a government. The Vatican is a nation with a flag. Like other sovereign governments, it maintains diplomatic relations with most of the other nations. An important question now arises. How can Roman Catholics in the United States claim to be true Americans while at the same time they acknowledge allegiance to a foreign government? How can the Catholic priests, bishops, and cardinals claim to be true Americans while admittedly they are a branch of this foreign government and under its jurisdiction?"

To which the editor of that paper replied:

"Our correspondent seems under the impression that the Bishop of Rome (not 'the Pope of Rome,' a title that has no standing) has recently been restored to the temporal power possessed *de facto* and *de jure* before the usurpation by the House of Savoy. This is quite incorrect. No change has occurred. The 'exclusive right to rule over the Vatican,' however, was never questioned even by the usurpers, although much was done to interfere with its free exercise."

Then the editor proceeds to declare:

"Our correspondent's question does not, perhaps, carry the importance which he attributes to it; but in any case, the answer is easily found.

"The Bishop of Rome possesses a two-fold jurisdiction. One is spiritual. The other is civil. The first is world-wide; the other is local. His spiritual jurisdiction extends to his spiritual subjects in whatever part of the world they may be. His civil jurisdiction is restricted to the area over which he happens to be at present the temporal sovereign; over the Vatican with its grounds, and the Basilica of St. Peter's.

"Every Catholic American acknowledges allegiance in matters of faith and morals to his spiritual sovereign, the Bishop of Rome. To the Bishop of Rome in his capacity as head of a temporal sovereignty, he owes no allegiance whatever. His sole and exclusive civil allegiance is to his state and to the United States.

"Therefore, between the Catholic's civil allegiance to his state and to the United States, and his spiritual allegiance to the Bishop of Rome, there can be no conflict. The two allegiances are paid in two different spheres of sovereignty. When the Bishop of Rome rules in matters of faith or morals, the Catholic American obeys. Assuming the impossible, should the Bishop of Rome legislate in civil matters for the United States, or any state, he would exceed his authority, and the Catholic American would disavow the act."

It seems to me that this is not only in conflict with the Belloc quotation already given and others adduced by Mr. Marshall but begs the question. As I understand, the question is not that the Bishop of Rome claims supreme authority *qua* Bishop of Rome but as the spiritual head of the Roman communion.

THAT well known Roman Catholic sociologist, the Rev. Prof. John A. Ryan, in a thoughtful book entitled *The Catholic Church and the Citizen* in a series edited by Hilaire Belloc, known as "The Calvert Series," undertakes to answer Mr. Marshall. He denies or rather maintains that it is a false assumption, that "Catholics are required to believe that a union between their Church and State should be maintained in America." Here again it seems to me that Mr. Marshall's point is missed, namely that the Roman Catholic, if loyal, owes a supreme allegiance to the Roman Pontiff.

A careful statement of the Roman position is to be found in the *Catholic Mind* for March 22d, 1928, by the Archbishop of Cincinnati, which says:

"I have no hesitation in saying that one of the greatest friends of the United States in the world today is Pope Pius XI. Thinking and informed men know:

"(a) That he recognizes the authority of our government as having its source in God;

"(b) That, as the universal teacher, he insists, on the authority of St. Paul, that Catholics respect and obey the civil power of the United States as emanating from God;

"(c) That he teaches his Catholic subjects the right of all to hold private property;

"(d) That he teaches them that they cannot embrace anarchy or any form of dangerous radicalism;

"(e) That he teaches the employer to be just to his employees, and that the first charge on his business or industry is to provide a just wage for the workingmen;

"(f) That he insists that the laborer must render a just day's service for the wage that he receives;

"(g) That he teaches the sanctity of the home, as the unit of society, and that the officials of the Christian home are united not by a mere bilateral contract, nor merely by a contract which the government declares a status, but by an indissoluble sacramental bond of matrimony; that he rightly insists, on the authority of Christ, that there can be no stability to any government if the home be destroyed and the sanctity of marriage denied.

"One may study all the natural virtues and consider their highest demands. The Pope insists that these must be practiced, not only in the natural order, but also from a higher, supernatural motive."

There is a striking contrast between Mr. Marshall's book, which is so appropriately dedicated "to all those who with intrepid spirit have preferred the treason of truth to the loyalty of error," and some of the popular Protestant attacks. There is one on my desk as I write, entitled *Proof of Rome's Political Meddling in America*, which is a violent attack on the work of the National (Roman) Catholic Welfare Council, a body that is doing a work in its own Church very similar to that which our own Department of Social Service is doing. This brochure seems to feel that there is some peculiar evil in trying to "make America Catholic" and reproduces pictures of the headquarters in the nation's capital! In reading such arguments one is inclined to ask what the difference is between a Roman Catholic lobby and a Methodist lobby, such as is maintained in Washington within the shadow of the capitol building itself.

For a delightful account of religious liberty in America I want to call attention to a book just issued under the title of *How We Got Our Liberties* by my 80 year old friend Lucius B. Swift of Indianapolis, which concludes with these pregnant words: "Religious liberty is freedom of worship, freedom of religious opinion; it is the right of all the people to worship in any manner they like and to hold and express such doctrine as appeals to them."

The chapters show the development and actual meaning of representative government, of trial by jury, of habeas corpus, of freedom of speech, and discuss the great institutions such as Magna Charta, the Bill of Rights, the Declaration of Independence, the Constitution, the American courts, the House of Commons, and the Church in England and America. Mr. Swift has wide knowledge of constitutional history, together with an extraordinary talent for clear expression. These stories are based on facts from standard histories, but are so used as to explain much that the histories merely imply. It is history, but history caught at its crises, and translated into the daily life of every American citizen. To perhaps four-fifths of the inhabitants of America the actual foundations of their liberty remain a secret.

GOD'S WILL

THE WILL of God is always best. God asks nothing but acceptance of that Will, not to do great things, but what He wills. This is the true love of God in practice; this is peace in all troubles. This precludes all undue sadness or regrets, and softens all trials. It does not make one shut one's eyes, or relax one's zeal; but it preserves one's calmness in the midst of the greatest trials. It is, perhaps, the best grace God gives us. Before death, when all fades away in one's mind, one can still think of that; it is the last and brightest flicker of the flame which is going out. To accept His Will with our last breath, our last sigh, that is true love to the end, the entry into heaven.

—Orient Leaves.

THE CANADIAN CHURCH AT WORK

(Continued from page 395)

Missionary work is being carried on among the three thousand men employed on the construction of the new Welland Ship Canal, which connects Lake Erie with Lake Ontario, about ten miles west of Niagara Falls.

The sanatorium, the hospitals, and the jail, all in Hamilton, and the Ontario Reformatory at Guelph, are visited regularly by our chaplains.

The diocese may become the Canadian center for the work of the Church Army. The synod has endorsed the work and an experienced worker, Capt. Banks, from the headquarters in London, England, has already taken up work. We believe there is ample scope for this type of work in Niagara and indeed throughout the whole Canadian Church.

THE diocese of Niagara takes a keen interest in encouraging suitable young men to proceed to Holy Orders; nine at present are being assisted financially in their theological studies.

Under the diocesan board of religious education a Candidates' Club has been organized. It has a membership of twenty-six. Meetings are held at the cathedral each month, when devotional studies are taken up. The object of the club is mainly inspirational and devotional; the warden is the Very Rev. Dean L. W. B. Broughall, rector of the cathedral. Last fall four young men left for college to prepare for Holy Orders.

In addition to this vocational conference is held each year, when the call to the sacred ministry and to other vocations is placed before the young men present. A splendid type of young manhood usually attend these conferences and much good has resulted.

We in the diocese of Niagara feel that we are highly privileged in that our lot is cast in favored places; a delightful country, a hard working and united people. These things mean for us great responsibility and the call for sacrificed service.

FAITH

WE WANDER in the pastures of Christ's tending,
Wavering in His steps with timid will;
And somehow see the twisted pathways blending,
And somehow find the waters that are still.

We creep with secret longing to the altar,
Seeking a Touch to ease our human care;
And somehow find our hearts less prone to falter,
And somehow gain a deeper courage there.

We kneel before the Presence one brief hour
And find Him nearer than we dared believe.
Forever for our langour there is power—
Forever peace for striving we receive.

Thus over our desire fulfilment lingers
And waits our weak, uncertain prayers to bless;
The healing hem we touch with grouping fingers
Steadies our little faith with tenderness.

O may the Love that gave in perfect kindness
A vision to Saint Thomas of his Lord,
Grant us the promised blessing in our bindness—
And teach us trust more worthy of reward!

LOUISA BOYD GRAHAM.

MEDITATION

HOLY MEDITATION produces the passions and desires it intends; it makes the object present and almost sensible; it renews the first passions by a fiction of imagination; it passes from the Paschal Parlor to Cedron; it tells the drops of sweat, and measures them, and finds them as big as drops of blood, and then conjectures at the greatness of our sins; it fears in the midst of Christ's Agonies, it hears His groans, it spies Judas' lantern afar off, it follows Jesus to Gabbatha, and wonders at His Innocence and their malice, and feels the strokes of the whip, and shrinks the head when the crown of thorns is thrust hard upon His Holy Brows; and, at last, goes step by step with Jesus, and carries part of the Cross, and is nailed fast with sorrow and compassion, and dies with love.

—Bishop Jeremy Taylor.

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.

"RECRUDESCENCE OF MEDIEVALISM"

To the Editor of *The Living Church*:

WHY DON'T Churchmen of differing schools of thought get together and talk things over? The idea is not original with me. It is prompted by reading the letter of the Rev. John A. Wade in your issue of July 7th.

It seems a pity that some Churchmen are so slow to get the logic of the Catholic position. The source of a devotion is no reason at all for using it or not using it. The use of the Baltimore ceremonial has no more to do with reunion than has the use of Protestant hymns. We can unite with Rome by submitting, and in no other way, and we can unite with the modern Protestants by throwing the ministerial priesthood and the doctrine of the sacraments overboard. But, if we will, I believe, we can do the work God has called us to do by standing our ground like men and by using to the full the Catholic heritage of faith and practice he has given us.

"Divisive," "disloyal," "this virus," "medievalism," "laughing stock"—let the Rev. Mr. Wade get acquainted with us, find out what we are doing and what we are aiming at, and he won't talk that way about us, I am sure.

The great American indoor sport is sitting in the grand stand and throwing pop bottles at the players. The players are no better than they ought to be, perhaps, but in this case, at least, they are honest, and most of them did some hard thinking before they started in the game. Why not get acquainted and leave off using the hard words?

Chicago.

V. D. CRONK.

To the Editor of *The Living Church*:

THE HARM which follows from such statements as given out by the venerable Bishop of Vermont regarding the use of the terms "Father" and "Mass" is not so much that it will disrupt the ranks of practising Catholics, as that it brings forth kill-joy letters such as the Rev. Mr. Wade's, in your previous issue of *THE LIVING CHURCH*. "Mass" is a dear word; may its use increase! Imagine Mr. Wade assuming that the Roman clerical collar is opposed to preaching Christ! Since when did the Presbyterian "split collar" become the sole symbol for true religion? Personally, we much prefer the "Roman collar" and pleated front, as we do the "Roman" sequence of colors for the Christian year—as we think both are more beautiful. As to the term "Father": let us all adopt it, as indicating our loyalty to the clergy! "Mister" as applied to a priest does not fill the bill at all, and as for the title "Doctor," it has no religious significance at all. The clergy are already "doctored," sometimes it seems beyond all Gospel recognition.

Montclair, N. J.

W. LYNN MCCrackEN.
(*Evangelical-Catholic*)

To the Editor of *The Living Church*:

THE Rev. John A. Wade asks a series of (possibly rhetorical) questions in his letter in the issue of July 7th as follows:

"Are so-called Anglo-Catholics superior in moral and spiritual acumen? Do they show, whether bishops or otherwise, superior intellectual training and attainments? Can bishops, afflicted with this virus, honestly look their consecration vows and the eyes of decent men straight in the face without qualms of conscience?"

Well, on the whole, yes, decidedly. That is, if "Rev. Wade" (who does not like to be called "Father") means what (making allowances for the heat of New York City in July) I suppose he means. For the good gentleman doesn't say superior to whom, in his first two questions. I suppose he means other kinds of Churchmen. If so—yes, decidedly.

I never heard of looking either a consecration vow or any eyes straight in the face. In fact, I doubt if either consecration vows or eyes have faces. But be that as it may—yes, decidedly. Very decidedly on those intellectual traits referred to.

And then—your London correspondent speaks of the Rt. Rev. Henry Mosely as "Mr. Mosely." I never heard an English

bishop called "Mr." before. But then, why not? A lot of people address priests that way. Why not bishops?

A little humor helps this weather in our Church weekly. Congratulations, sir.

Harrison, Maine.

(Rev.) HENRY S. WHITEHEAD.

[Discussion of this subject in the Correspondence department is now at an end.—EDITOR, L. C.]

THE CHURCH AND THE COLLEGES

To the Editor of *The Living Church*:

RECENTLY there appeared in the *Spirit of Missions* a very illuminating and disquieting article by the Rev. C. Leslie Glenn, secretary for college work under the National Council, in which he calls attention to the fact that the Church is steadily losing her hold on the young college men and women and the very small and ineffectual part which religion plays in their scheme of things. On top of that, Miss Vida D. Scudder, in the June number of the *Atlantic Monthly*, strikes the same note. When the young intellectual remolds his world as he would have it, organized religion plays no part. She says:

"The majority of young intellectuals, though not all, have ceased to regard institutional Christianity with either expectation or interest. From creeds in any form they shy away. My students used to write Utopias for me, after reading many Utopias by other people, from Plato and More to H. G. Wells. We had good fun over those ideal states. But one thing in them that struck me year by year was the absence of any churches."

There are many other signs which point in the same direction. These young people are to be the intellectual and spiritual leaders of our country. If the Church is to definitely part company with them, she must contemplate the certain prospect of being relegated to the background. We must find a remedy and apply it at all costs.

I would say in this connection, however, that we reap what we sow: we need not expect to give our children ten or twelve years of education with the religion left out and then expect them to be sympathetic or responsive to the call of Christ for the succeeding four years. By no method of argument whatever can we look for any other result than that which we are getting; it is certainly contrary to the whole idea of the Church which contemplates a spiritual development and growth, step by step, through every year of the life of the infant, the child, the youth, and the adult.

Georgetown, S. C.

(Rev.) H. D. BULL.

THE ANOINTING OF CHRIST

To the Editor of *The Living Church*:

I WONDER how many realize not only that our Lord's Baptism and Anointing are not upon the Church's Calendar, but that the Anointing is not even mentioned in the Prayer Book (the Baptism has the great distinction, in comparison, of casual mention in the first prayer of the baptismal offices).

Is this as it ought to be? At the last revision, the Transfiguration was placed on the calendar. Important as that event is, is not the Anointing (inclusive of the Baptism, which is really inseparable from it) every whit as important? The Circumcision and Presentation have been on the calendar from ancient times. Important as these are, is not the Anointing of even greater importance? In dealing with it, Eidersheim says of our Lord, that from the waters of Jordan "He emerged as its [the Kingdom's] heaven-designated, heaven-qualified, and heaven-proclaimed King. As such He had received the fulness of the spirit for His Messianic work." . . . It was the divine, official, and miraculous recognition, by spoken word of the Father and visible unction of the Spirit, of Jesus as the Christ, before taking up His work as Prophet, Priest, and King. That this tremendous event should go unnoticed by the Church in her yearly cycle (save for a few lessons—entirely inadequate!—and even they are now mostly optional), is beyond me. I cannot understand it. . . .

If I am correct, and I cannot see it otherwise, then this event should be placed on the calendar, and that as soon as

possible. But why, if I think it so important, didn't I call attention to the matter long ere this? For the simple reason that I felt confident someone more able than I, and more influential, would surely do so. But it would now mean another three years, and the process of revision has been going on long enough. True, yet, aside from several other matters which, it is generally agreed, need attention, necessitating the additional time, what are three years, if only this outstanding lack be remedied, and the Anointing (including the Baptism) be given its rightful place and be properly observed year by year in the worship of the Church.

South Glastonbury, Conn. (Rev.) M. J. SIMPSON.

"OMISSIONS FROM THE COMMUNION"

To the Editor of *The Living Church*:

A RUBRIC after the Creed, in the Holy Communion, says, "Then shall follow the sermon." Does the Very Rev. Mr. Nes [L. C., June 30th], *always* have a sermon there? Is it not possible that he interprets the rubric to mean "Then shall follow the sermon, if there be one"? Such an interpretation is followed in parishes not consciously tinged with Anglicanism. The general disregard of a rubric at an early Mass (caused by sloth on the part of the clergy) *might* cause great perturbation; the revisers of 1549 intended the faithful to be instructed, encouraged, and comforted by a sermon at each Mass. If the ignoring of a rubric at an early Mass is done quite generally, then why the objections to the ignoring of a rubric at a late Mass?

The revisers of 1549 quite evidently intended there should be communions at every Mass. But we must not forget that the revisions of 1549 were made *in the interests of the people*. If people prefer to make their Communion at an earlier Mass when the rule of fasting can be more easily observed, why should the clergy try to make the privilege and duty more difficult by insistence upon late Communion?

No matter what "tendencies" may sway the clergy, few, if any, of them are concerned with trying to "put something over" on the people. The clergy, as a whole, are chiefly concerned with trying to make religion more real, with cementing the soul of the individual to God, through Jesus Christ—which I take to be the purpose of the Church.

For seven years I have omitted the Exhortation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access from the late Mass. This has been the custom except when notified, on rare occasions, that there would be Communions at the late Mass. The custom, far from causing resentment, has been commended as tending to make the service more intelligible.

Parishes are as individualistic as people (if not as individualistic as the clergy), and therefore must be dealt with as individuals. A plan that works in one parish may not work in another. If a plan will work in one parish, why should the rector of another cavil if it does not work in his?

Philadelphia. (Rev.) CARL I. SHOEMAKER.

"WHAT IF LIFE IS GOD?"

To the Editor of *The Living Church*:

ONE BOOK WRITTEN by the late Robert Keable has not been mentioned in the recent discussion. During his religious days he wrote a perfectly beautiful book called *Paul Kangai*. It is published by the Universities Mission to Central Africa, and is the life story of a little black boy who became a Christian priest. Bishop Steere is in the book, and some of the early workers in the mission, and the book gives a wonderful picture of the work and of the Cathedral of Zanzibar. I have read the book a dozen times. It is a book to keep and to read at least once a year.

McComb, Miss. (Rev.) EDWARD G. MAXTED.

GLADSTONE'S SUNDAY

SUNDAY I reserve, with rare exceptions, for religious employments; and it is my practice, in general, to receive the Holy Communion weekly. It is Sunday, I am convinced, that has kept me alive and well, even to a marvel, in times of considerable labor.

What is essential is that to the New Life should belong the vigor and flower of the day. We are born, on each Lord's Day morning, into a new climate, a new atmosphere, and in that atmosphere (so to speak), by the law of a renovated nature, the lungs and heart of the Christian life should spontaneously and continuously drink in the vital air.

—W. E. Gladstone.

AROUND THE CLOCK

By Evelyn A. Cummins

A WRITER in an English newspaper tells the following story, or should we call it a fable? It takes place in a lost property office.

A young man has left his typewriter in a taxi. He looks anxious about it.

"I hope it's turned up," he says. "It's worth a lot to me." They find it. It is produced and identified.

"Now, what value do you put on it?" asks the attendant, and explains that a reward of one-eighth of the worth of a lost article is given to the driver or conductor who has brought it in. The young man looks thoughtful.

"Oh, its value is about a couple of pounds, I suppose."

"More than that, surely," the attendant suggests. "How much did you pay for it?"

"Oh, I paid £12, but it's had a lot of knocking about. I dropped it a few days ago, and . . ."

"Suppose we say £5?" suggests the attendant, quietly.

"Oh, all right," and the young man hands over 12s. 6d.

THE Very Rev. Dr. W. Foxley Norris, Dean of Westminster, and formerly Dean of York, described recently the preserving of the medieval stained glass windows of York Minster.

"People talk about the mellowing effect of age. There is no such thing in the case of glass. I believe the old artists meant those beautiful windows to look for all time exactly as they did when they were put in centuries ago. The so-called mellowing effect is simply sheer dirt, and no artist could have meant that to remain.

"What we did in York—and it is still going on—was to take the panes out, and carefully put them into baths of slightly warm water, thus disintegrating the dirt of six hundred years. . . ."

"The Five Sisters Window, put in when the stone work was built in 1250, has lights over 53 feet high, and it is surprising how much of the glass is no thicker than a sheet of paper. The great East window covers an area almost as large as a full-size tennis court, and there is not in that window a single piece of glass as large as the top of a teacup.

"There are 109 great windows in the Minster filled with medieval colored glass, and it is the finest collection of such glass in the world. The reason we've got this vast collection of such beautiful glass in York is because the commander of Cromwell's troops—Fairfax—told his men that anybody who harmed these lovely windows would be taken out and shot at dawn."

A WRITER to the *Spectator* tells a little story of parish life.

"One spring Sunday a pair of swallows revealed themselves just as the parish minister began the solemn 'Let us worship God' of the northern ritual. During the instrumental introduction to the first singing the little strangers contented themselves with a few tentative pipings as if searching for the keynote. Soon, however, full-throated warblings from above mingled with the increasing volume of praise from the congregation.

"The remarkable thing here was the singularly appropriate nature of the service—unpremeditated, naturally. The opening psalm contained fitting reference to the swallows, 'Even Thine own altars,' etc., while the Versicles included 'The time of the singing of the birds is come.' The children's hymn declared that

Now the little birds arise
Chirping gaily to the skies,

and the hymn after service alluded to the happy state of

Birds that sing and fly
Round thine altars, etc.

"All this was accompanied by the feathered songsters as they flitted from spandril to spandril or darted hither and thither high in the open timbers.

"The sermon itself was not infrequently interrupted by 'peepings' of sweet agreement and assent or shrill cries of protest and anger. (The minister's wife alleges there were avian snores!) Many notabilities from the South have worshipped in the tiny edifice, but never was there so unexpected an addition to the congregation or so apposite a welcome."

THERE is a little plant called Reverence, and it is in a part of my soul's garden that I like to have watered at least once a week.—*Oliver Wendell Holmes*.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE UNIQUE STATUS OF MAN. By H. Wildon Carr. New York: The Macmillan Co. \$1.75.

DR. WILDON CARR, of the University of London, was elected to lecture last year on the New Era Foundation of the University of California, and the result is the present volume. Its author is an interesting figure in the English philosophical world, where he has for some years fulfilled the dual role of encouraging philosophical discussion among all schools of thought, and of engaging in the lists himself as a doughty advocate of the "progressist" movement. There is no more striking phenomenon in twentieth century English philosophical thought than the swing of the pendulum away from absolutism of every sort toward relativism and "the philosophy of change." "We must take time seriously," is the motto of the day. Indeed, if one may hazard a guess concerning the future history of Christian apologetics, it is not belief in a universe of pre-determined mechanism with which the Christian of the next generation will have to wrestle, but belief in a universe so free that God Himself (if the word be used) has not the least idea what He will do next.

It is just because Dr. Wildon Carr is a leader of this movement, who has a masterly power of lucid and graphic writing, that his books form a particularly valuable introduction to the study of present day philosophy of religion. Any one who has read his last year's *Changing Backgrounds in Religion and Ethics*, together with the present volume, cannot fail to find his ability to see the point of current controversies appreciably enhanced. *The Unique Status of Man* is a rapid survey of the history of the problem of free will, as implied in the theology of St. Paul, from the seventeenth century to the present day. His aim is to show how the *volte face* in the conception of the universe which "the philosophy of change" has brought about results in a point of view from which freedom is regarded as the essential characteristic of reality, while the problem is to account for the actual determinate course which events take. One is reminded of how the same problem leads Professor Whitehead to bring in God as a kind of *deus ex machina* to determine which of the infinity of possibilities shall be actualized in the system of "occasions" which for him make up the real world.

Mention of Professor Whitehead recalls to us the fact that even now unadulterated progressivism does not have everything its own way, and that its more extreme exponents have probably been carried too far by a swing of the pendulum of thought. The late Bernard Bosanquet's *Meeting of Extremes in Contemporary Philosophy* and Mr. Brabant's paper in *Essays on the Trinity and the Incarnation* bear further witness to the same truth. But more significant, perhaps, than any of these are the marks of a change of mind in Dr. Wildon Carr himself. In *Changing Backgrounds* the ultimate reality was Life conceived of as a blindly urgent force, ever changing and ever devouring its own offspring. But now he speaks of a universal will, and trembles on the verge of admitting the existence of "a realm of spiritual values . . . a world of beauty, truth, and goodness."

Nevertheless there is much in his positive contribution (contained in the last chapter) which is open to criticism. The assertion that the theories of "emergent evolution" and "creative evolution" represent irreconcilably opposed positions shows a strange blindness to the fact that each needs the other to ratify itself, and hardly does justice to the thought of Lloyd Morgan. As a result of this, after stating that "there is only one way to philosophize, and that is to explain the world by the reality which we actually experience in ourselves," Dr. Wildon Carr seems to ignore the probability that our own consciousness, with its awareness of freedom, is distinctive of man at the human level of "emergence," and is thus led into a blurring of the difference between human and lower levels of life which

leaves one wondering whether any clear meaning can be attached to his notion of "consciousness" at all. In this he surely loses the clue to the whole matter which is given by the thought of creation as issuing in men and women capable of individual purposive coöperation in the cosmic process in which lower orders of beings function willy nilly in accordance with the universal will.

Still, the fact remains that from the point of view of Christian Theism Dr. Wildon Carr's mind is moving in a direction more hopeful than might have been anticipated from his earlier works. In the Preface to *The Unique Status of Man* he explains the grounds on which he felt himself able conscientiously to accept an invitation to lecture on a foundation dedicated to eliciting "contributions to the religious thinking of the day, especially from the Christian standpoint." It is not too much to say that the philosophy of his conclusions is more Christian than the Christianity of his preface. L. H.

Old Time Church Drama Adapted and The Sinner Beloved (Harper. \$1.75 each), two volumes of plays for use in the Church, are by the Rev. Phillips Endecott Osgood, who is well known for his work in the field of religious drama. The first of the two contains "mystery plays and moralities of earlier days" and the second "modern biblical, miracle, and morality plays." Both have complete explanations and stage directions as well as interesting photographs. Some of us, at thought of a morality play done by amateurs, are inclined to groan: a perusal of these books will be likely to turn bored indifference to interest, even enthusiasm. Mr. Osgood's prefatory remarks are particularly apt, as his instructions are entirely practical. He is quite right in saying flatly that there must be an Oberammergau atmosphere about the presentation of these plays, and no histrionics. His books should be an immense help to parishes that wish to produce religious drama at appropriate seasons in the Church's year.

Through the Lane of Stars, by Sister M. Eleanore, C.S.C. (Appleton. \$2), is a book of twelve saints for children. One child of six, to whom some of these stories were read, listened delighted and demanded them over and over again, which seemed to bear out the contention of Father Lord in his foreword, that the doings of the saints make stories far better than the exploits of the fairy tale characters. The legend of St. Elizabeth of Hungary, for instance, is as romantic as Cinderella's—only she went from the palace to the hut, from riches to rags, instead of the usual other way round! Sister Eleanore uses simple language with many repetitions and the kind of detail children appreciate, though she is far from having the literary charm and humor of a master story teller like Andersen. One or two of the saints in her collection, such as the Blessed Isaac Jogues, "flaming torch of the American forest," should be left to older children. His martyrdom cannot be sufficiently softened for little minds even in a book like this.

A CHURCH ADVERTISING concern asked that the clergymen of America preach a sermon "as if their last." From a large number of these, a volume has been made up: *If I Had Only One Sermon to Preach*, sermons by twenty-one ministers (Harper's. \$2.50). There are all sorts and kinds; anyone who does not read the reports on Sunday sermons in the Monday metropolitan daily papers, and would like to get a slice of homiletical life, might buy the book. For other use, it is not very stimulating or encouraging.

EVERY machine and every great enterprise was dreamed out before it was worked out. —*Catholic Citizen.*

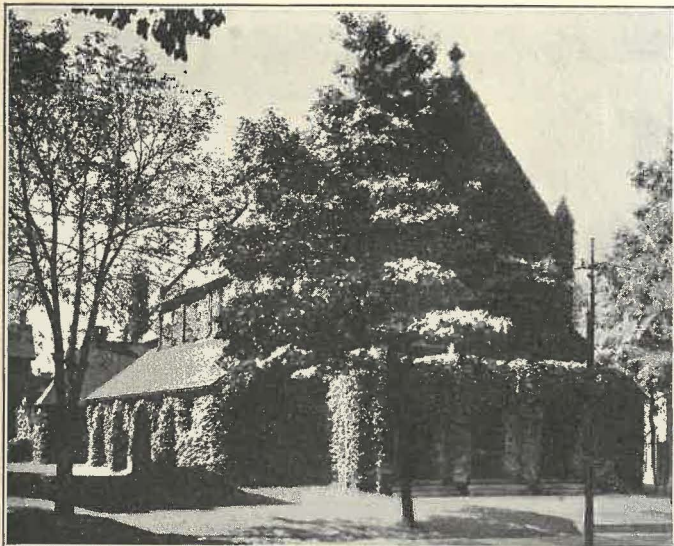


PHILADELPHIA PRIEST DIES
 Rev. William H. Haupt, rector of Grace Church, Philadelphia, who died suddenly on Friday, July 13th. [Story on page 414.]

News of the Church in Pictures



BISHOP-ELECT
 Rev. Peter Yonetaro Matsui, who will be consecrated Bishop of Tokyo on July 25th. [Story on page 412.]



ST. ANDREW'S, AMARILLO, TEX.
 Showing the new parish house and cloister

LEFT: PENNSYLVANIA CHURCH CONSECRATED
 The beautiful new St. Stephen's Church, Wilksburg, Pa., was consecrated May 16th by the Bishop of Pittsburgh, assisted by the rector, the Rev. William Porkess, D.D. [See THE LIVING CHURCH of June 2d.]



AT THE OLYMPIA SUMMER CONFERENCE
 Front row, left to right: Miss Elizabeth C. Redway, librarian; the Rev. H. H. Gowen, D.D., Mrs. Thos. Kydd, the Rt. Rev. S. Arthur Huston, D.D., Miss Ridgeway, housekeeper; the Ven. J. C. Black.
 Back row: The Rev. F. B. Bartlett, Miss Frances Edwards, the Rev. Canon E. B. Smith, Miss Lucy Mays Taylor, treasurer; the Rev. R. E. Francis, Mrs. R. Arneson, dean of women; the Rev. G. G. Ware.
 (See THE LIVING CHURCH of July 14th.)



CRUCIFIX
 Designed by Angelo Lualdi and recently erected on the grounds of Nashotah House, Nashotah, Wis.

Church Kalendar



JULY

22. Seventh Sunday after Trinity.
25. Wednesday. St. James, Apostle.
29. Eighth Sunday after Trinity.
31. Tuesday.

CALENDAR OF COMING EVENTS

JULY

27. Provincial Conference on Religious Education, Sewanee, Tenn.
30. Evergreen Conference for Church Workers, Evergreen, Colo.

CATHOLIC CONGRESS CYCLE OF PRAYER

- July 22-29—All Saints', West Newbury, Mass.
" 23—House of Mercy, Valhalla, N. Y.
" 24—Cragmoor, N. Y.
" 25—Trinity, Granville, N. Y.
" 26—The Saviour, Providence, R. I.
" 27—St. Paul's, Peoria, Ill.
" 28—St. Peter's, Peekskill, N. Y.

APPOINTMENTS ACCEPTED

AMBLER, Rev. J. JAQUELIN, recently ordained deacon; has been assigned to work in the Associate Missions field of the diocese of Southwestern Virginia, with address at Dante, Va.

BAKER, Rev. JAMES DAVID KWEE, formerly curate of Trinity Memorial Church, Monrovia, W. Africa; has become curate of Irving Memorial Church, Robertsport, Cape Mount, Liberia, W. Africa.

BESSEY, Rev. CLAUDE A., associate rector of Church of the Incarnation, Dallas, Tex. (Dal.); to be priest in charge of the churches at Mineral Wells, Breckenridge, Cisco, and Graham, Tex. (Dal.), with residence at Mineral Wells. Sept. 1st.

COWLING, Rev. ROBERT A., formerly rector of Grace Church, Huron, S. D., has become priest-in-charge of St. Philip's Church, Armour, and St. Peter's Church, Lake Andes, S. D. Address Lake Andes.

FULFORD, Rev. JOSEPH, formerly priest-in-charge of Trinity Church, Birmingham, Ala.; has become priest in charge of the South Baldwin field, including the missions at Foley, Loxley, Robertsdale, and Daphne, Ala. Address, Daphne.

KUHNS, Rev. JOHN ELLIOTT, recently ordained deacon; has been placed in charge of St. Margaret's mission, Park Falls, and St. Mary's mission, Medford, Wis. (Mil.), with residence at Park Falls.

MAZYCK, Rev. HENRY DE C., formerly of Holy Trinity Church, Townesville, and St. Mark's Church, Roxboro, N. C.; to be rector of St. Luke's Church, Anchorage, Ky.

NEFF, Rev. E. R., formerly priest-in-charge of St. Wilfred's Church, Marion, Ala.; has become assistant at Church of the Advent, Birmingham, Ala.

SAMWELL, Rev. A. NUGENT, rector of St. Thomas' Church, Barnesboro, Pa. (P.); to be rector of All Saints' Church, Oakville, Conn. Sept. 1st.

RESIGNATION

MEAD, Rev. GEORGE OTIS, as rector of Christ Church, Roanoke, Va. (Sw.V.), because of ill health. Effective August 6th.

SUMMER ACTIVITIES

HORSFIELD, Rev. F. H. T., retired priest of the diocese of North Carolina; 9 Via Pinturicchio, Perugia, Italy, until September 9th.

KNAUFF, Rev. GRANT, rector of St. Andrew's Church, Carbondale, Ill.; to be in charge of St. Alban's Cathedral, Toronto, Ont., Canada, until August 31st. Address 137 Howland Ave., Toronto 4.

PEACOCK, Rev. H. DOBSON, rector of Christ Church, Norfolk, Va., to spend August and September in Europe. Address Sutherland House Club, London; and Isola Bella, Lago Maggiore, Italy.

RICHARDSON, Rev. C. G., non-parochial priest of the diocese of Atlanta; to be in charge of the chapel of St. Paul's by-the-Sea, Jacksonville Beach, Fla.

NEW ADDRESS

LOWERY, Ven. V. G., Archdeacon of the Tennessee Valley, diocese of Alabama, Sheffield, Ala.; Ensley, Ala., September 1st.

CORRECTION

FRANKEL, Rev. CLARENCE D., is priest-in-charge of Trinity Church, Platteville, Wis. (Mil.), instead of non-parochial priest of that diocese, as listed in the *Living Church Annual* of 1928.

DEGREE CONFERRED

KENYON COLLEGE, GAMBIER, OHIO—Doctor of Sacred Theology upon the Rev. GEORGE A. WIELAND, rector of the Church of the Epiphany, Seattle, Wash.

ORDINATIONS

DEACONS

ALABAMA—ARTHUR LEBARON RIBBLE was ordained deacon in St. Paul's Church, Greensboro, on Sunday, July 1st, the Rt. Rev. William G. McDowell, D.D., Bishop of the diocese, officiating.

The candidate was presented by his father, the Rev. G. Wallace Ribble, D.D., rector of Trinity Church, Bessemer, who also preached the sermon. Mr. Ribble will serve St. Paul's, Greensboro, and Holy Cross, Uniontown, of which he has been in charge since March.

EAST CAROLINA—On Friday, July 6th, GEORGE WOOD of Kinston was ordained to the diaconate by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, in St. Paul's Church, Wilmington.

The candidate was presented by the Rev. Alexander Miller, rector of St. Paul's Church, the litany was read by the Rev. Walter R. Noe, executive secretary of the diocese, and the sermon was preached by the Rev. E. W. Halleck, rector of St. John's Church, Wilmington.

PRIESTS

ALABAMA—The Rev. FELIX L. CIRLOT, tutor at the General Theological Seminary, was advanced to the priesthood on Thursday, June 14th, in St. John's Church, Mobile.

Mr. Cirlot was presented by the Rev. Gardner C. Tucker, rector of St. John's Church, Mobile, and the sermon was preached by the Rev. T. R. Bridges, rector of All Saints'. Mr. Cirlot expects to continue his work at the General Theological Seminary.

COLORADO—On Sunday, July 8th, the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, advanced the Rev. LAURENCE D. STUELAND to the priesthood in St. Peter's Church, Denver.

The candidate was presented by the Rev. W. L. Blaker, rector of St. Peter's Church, and the Rev. C. H. Marshall of St. Barnabas' Church preached the sermon.

Mr. Stueland will continue in charge of St. Philip's Church, Sedalia, and Christ Church, Castle Rock.

COLORADO—On Sunday, July 8th, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, advanced the Rev. HAROLD B. WHITEHEAD to the priesthood in St. Matthew's Church, Worcester, Mass.

The Rev. William Smith, rector of St. Matthew's, presented the candidate, and the Rev. H. W. Donegan, assistant at All Saints', Worcester, assisted. Walter Y. Whitehead and George B. Baker, students of St. John's College, Greeley, Colo., acted as acolytes.

DIED

WALLIS—In Wilmington, Del., ARCHIBALD WRIGHT WALLIS, aged 16 years, eldest son of Elsie K. and the late Richard S. Wallis, died on July 7th.

"Thou gavest him a long life, yea forever and ever."

RESOLUTION

Albert L. Hoskins

God has called from an active life on earth to the more abundant life of eternity the soul of ALBERT L. HOSKINS, a member of the vestry of the Memorial Church of the Good Shepherd, Rosemont, Pa., for eighteen years, and its secretary for the past three.

Ever thoughtful of others, with a rare graciousness of manner and a sincerity of heart, he attracted many to him and made them lasting friends.

To him the answer to the demands of the Church and the parish was always the greatest pleasure and the desire for service an exceeding joy. His faith in the presence of Christ in the sacrifice of the altar gave him the full appreciation of the duties of worship, and he attended the services with unflinching regularity.

His wise counsel and his efficient work as secretary of the vestry will be greatly missed. Underlying all his thoughts and all his actions were his deep sense of justice and his high standard of business integrity.

Bidden to enter the life triumphant, he joins with those who are called and chosen and faithful in ever interceding for us who are still on our earthly pilgrimage.

The vestry hereby records in its minutes these expressions of affection and regard, and offers to his family its deepest sympathy; and resolves that a copy of these minutes be sent to THE LIVING CHURCH for publication.

MEMORIAL

Henry Easter

In ever loving memory of the Rev. HENRY EASTER, who entered into life eternal, July 22, 1922.

"O happy saints! forever blest
At Jesus' feet, how safe you rest."

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED—PRIEST, PREFERABLY UNMARRIED, to teach Latin and Greek in Church institution in Middle West. September. Reply with references to Box T-194, care LIVING CHURCH, Milwaukee, Wis.

WANTED—PRIEST FOR ST. JAMES THE Less, Philadelphia, month of August. Daily Mass and Sundays. \$100 and room. Address RECTOR, 3227 W. Clearfield St.

MISCELLANEOUS

WANTED—IN A SMALL CHURCH INSTITUTION a lady to teach cooking and supervise the kitchen. Apply A. B.-200, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

AN EXPERIENCED PRIEST, HOLDING A master's degree, will consider a school chaplaincy. Address L-204, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN DESIRES SMALL COUNTRY parish. Salary not important. Will supply August, September. Z-209, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, SINGLE, MUSICAL, middle aged, Canadian, industrial town and country experience, C.B.S., desires sphere of work. Box N-201, LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST OF SOME ABILITY wishes to make a change. Apply A-202, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST DESIRES PARISH or curacy. Good preacher, musical, Catholic Churchmanship, moderate ritual. References. O-199, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ATHOROUGH 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.

HOUSE MOTHER — BY EXPERIENCED woman. Best of references. Boys' school preferred. Apply C. B. A-211, LIVING CHURCH, Milwaukee, Wis.

KINDERGARTEN GRADUATE DESIRES position. Highest references. Miss H., Apartment 24, The Connecticut, Washington, D. C.

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

ORGANIST AND CHOIRMASTER DESIRES change from present position. Experienced English musical education. Will accept position where other employment can be secured. ORGANIST, Box R-206, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES position. Salary not so much an object as teaching field and location. ORGANIST-213, LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN, UNIVERSITY GRADUATE and music training abroad, with four years college teaching in music, and organist, desires teaching, secretarial, or organist position. Best of references. G-212, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

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

EMBROIDERED ALTAR LINENS AND SILK Altar Hangings, Burses, Vells, Stoles, Markers, Silk Chasubles, Damasks, Fringes. Linings. Embroideries remounted. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th St., New York. Conferences by appointment. Telephone, Penn. 6288.

CHURCH LINENS

LINEN FOR ALTAR AND VESTMENTS— Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conference by appointment.

PURE IRISH LINEN FOR ALL CHURCH purposes sold by the yard to rectors and guilds. Samples on request. MARY FAWCETT CO., 350 Broadway, New York City.

PARISH AND CHURCH

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

MISCELLANEOUS

CALENDARS AND CALENDAR PADS. Episcopal Feast and Fast Calendars and Calendar Pads for 1929—lithographed. Prices and samples to clergy on request. THE SIDENER PUBLISHING COMPANY, Southern Ohio Bank Bldg., Cincinnati.

LENDING LIBRARY

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

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED 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.

Form of bequest: "I give, bequeath, and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of....., the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

HEALTH RESORT

S. T. ANDREW'S REST, WOODCLIFF LAKE, Bergen County, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

SUMMER RESORT

THE MARTIN, FRANKLIN, NEW YORK. A refined family house. Excellent location. Delightful environment. High elevation. Home cooking. Rates reasonable. Booklet.

BOARDING

Los Angeles

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

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

New Jersey

HAGGLAND COTTAGE — A PRIVATE home of a homey type, with good accommodations. 101 St. and Sunset Drive. STONE HARBOR, N. J. Near Beach. Bathing from house, fishing. Excellent board.

New York

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

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, within four squares of the heart of Washington, yet very quiet. Near White House and Convention Auditorium. Guests find here all they would require in best hotels. Spacious rooms, en suite, with single finest box spring beds, and connecting private baths, for families or large motor parties, which are taken on short notice, by referring to this paper. Ample free parking space. Reliable guides furnished. Several excellent, inexpensive dining rooms, also cafeterias, close at hand. This fine tourist-house is owned and personally conducted by Mrs. KERN, who mails full details, folders, and free maps upon request. Address 1912 "G" St., NORTHWEST.

FOR SALE

CAMERA S, VIEW, PORTRAIT, AND Kodaks in several sizes; also many photographic accessories, stereopticon, and Radiopticon for sale cheap. MONARCH NOVELTY WORKS, 650 15th St., Milwaukee, Wis.

TYPEWRITERS—USED MACHINES, IN first class condition; also some duplicating and numbering machines for sale cheap. Address, REPAIRCO-190, care of THE LIVING CHURCH, Milwaukee, Wis.

SISTERS OF THE HOLY NATIVITY

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

APPEAL

CHURCH OF ST. MARY, THE VIRGIN, South Vancouver, B. C., Canada. South Vancouver is one of the largest working-class municipalities in Canada, and the Church of St. Mary endeavors to teach and practise the full Catholic faith, meeting with strenuous opposition. Our buildings are valued at about \$12,000, but we need about \$3,000 to finish our church, which has been built by voluntary labor and donations from the parish. We must relinquish St. Mary's as a center of Catholic teaching and practice, unless other Catholics are willing to lend us some aid. All donations (no matter how small) toward finishing the building of St. Mary's Church, will be gratefully received and promptly acknowledged by the rector, the Rev. JAMES MACDOUGALL, 6415 Prince Albert St., South Vancouver, B. C., Canada.

RADIO BROADCASTS

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

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

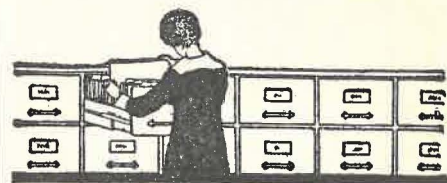
WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

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.

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

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.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

Church Services

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 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

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, 9:00.
Missa Cantata, 10:45. Preacher July 22d, Rev. JAMES H. GORHAM, O.H.C., Prior
Holy Cross Mission, Masambolahun, Liberia.
Full choir and orchestra every Sunday.
Week-day Masses, 7, 8 (Thurs., 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.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
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.

Pennsylvania

St. Clement's Church, Philadelphia

Twentieth and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7:00, 8:00 and 9:15.
High Mass, followed by sermon, at 11:00.
Sermon, followed by Benediction, at 8:00 P.M.
Daily: Low Mass at 7:00, 8:00 and 9:30.
Matins at 9:00, Vespers at 6:00.
Fridays: Sermon and Benediction at 8:00 P.M.
Confessions: Fridays, 3:00 to 5:00; 7:00 to 8:00 P.M. Saturdays, 11:30 to 12 M.; 3:00 to 5:00; 7:00 to 9:00 P.M.
Priest's House, 2013 Apple Tree Street.
Telephone: Rittenhouse, 1876.

RETREAT

SEWANEE, TENN.—A RETREAT FOR women will be held at St. Mary's on the Mountain, Sewanee, Tenn., beginning with vespers, Thursday, August 16th, and ending with Mass, Monday, August 20th. Conductor, the Rev. Roger B. T. Anderson, O.H.C. Address THE SISTER SUPERIOR.

BOOKS RECEIVED

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

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

My Life in Advertising. By Claude C. Hopkins, New York.

Century Co. 353 4th Ave., New York City.

An Introduction to Social Work. The Century Catholic College Texts. By John O'Grady, Ph.D., editor Catholic Charities Review; professor of Sociology at Catholic University of America and Trinity College, Washington, D. C. Price \$2.50.

Longmans, Green & Co. 55 5th Ave., New York City.

And Was Made Man. An Introduction to the Study of the Gospels. By the Rev. Leonard Hodgson, M.A., professor of Christian Apologetics, General Theological Seminary, New York. Price \$3.50.

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

Immigration Crossroads. By Constantine Panunzio. Author of *The Soul of An Immigrant.* Price \$2.50.

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

The War Debts. An American View. By Philip Dexter and John H. Sedgwick. Price \$1.50.

Oxford University Press. 114 5th Ave., New York City.

An Introduction to the Study of the American Constitution. A Study of Formation and Development of American Constitution System and of the Ideals upon which it is based with Illustrative Materials. By Charles E. Martin, Ph.D.

Messrs. Rivington, 34 King St., Covent Garden, London, W. C. 2, Eng.

Mrs. Eddy's "Christian Science." By Leighton Pullan, D.D., fellow and tutor of St. John Baptist's College, Oxford. Price 80 cts. net.

The University of Chicago Press, Chicago, Ill.

Primary Elections. By Charles Edward Merriam and Louise Overacker. Price \$3.00.

YEAR BOOK

The National Council of Congregational Churches, 287 Fourth Ave., New York City.

The Congregational Year Book. Statistics for 1927. Price, Cloth, \$1.50. Paper, \$1.00.

TREES FROM MOUNT ST. ALBAN TO BE USED IN CATHEDRAL

WASHINGTON, D. C.—Oak from trees which once grew on Mount Saint Alban, here, will be used for choir stalls in Washington Cathedral, the cathedral authorities have announced. The trees were removed to make room for the foundations of the edifice, which is now lifting its noble proportions high above the capital city, and are now being seasoned. When prepared for use, the timber will be carved in a graceful gothic design to harmonize with the general architectural plan of the cathedral. A notable feature of the stalls will be concealed platforms for the accommodation of a symphony orchestra and chorus so that it will be possible to augment the cathedral choir of men and boys whenever great oratorios are given in the completed edifice.

The choir, the portion of the cathedral between the sanctuary and the transepts, is in an advanced stage of construction. The walls have been completed through the triforium gallery and are now being raised through the clerestory. The next step will involve the placing of the stone vaulting.

FUNERAL OF MOTHER EVA MARY

GLENDALE, OHIO—Flowers everywhere, the blue and white of Bethany Home the prevailing colors. Most heart touching of all, the stairway on each step of which sat the younger children of Bethany Home family, just outside the little chapel in which for so many years happy little ones have chanted the praises of the great Lover of childhood. They were crowded out because the chapel was filled with associates of the Sisterhood of the Transfiguration, and it was the requiem celebration of the Holy Communion committing to God His faithful servant, Mother Eva Mary, foundress and Mother Superior of that order since August 6, 1898.

At the altar was the Rev. Gerald H. Lewis, chaplain of the Home, assisted by the Rev. Spence Burton of Boston, superior of the S. S. J. E., and the Very Rev. Benjamin D. Dagwell, dean of St. John's Cathedral, Denver, Colo. This was on Tuesday morning, July 10th, at 7:30 o'clock. The same morning at 11 o'clock the regular burial service of the Church was conducted in Christ Church, Glendale, by Bishop Johnson of Colorado, assisted by the rector, the Rev. Gilbert P. Symons, and Canon Charles G. Reade.

The casket was borne by seven clergymen and a theological student, a nephew of the deceased. The choir stalls were filled by clergy from the churches of greater Cincinnati and several from distant points, including the Rev. A. J. J. Gruetter of Toledo, Ohio, and the Rev. Francis J. Bloodgood of Madison, Wis. The older girls of Bethany Home led the singing of the chants and hymns. Prower Symons, brother of the rector, a noted organist, played.

The casket was taken after the ceremonies to Spring Grove Cemetery, Cincinnati, and placed in a vault where it will remain until the new chapel of the Sisterhood is complete, when it will rest under the high altar.

Mother Eva Mary had been an invalid for several months and in poor health for a much longer period. As a last resort she was taken to Denver, and died there Friday, July 6th, comforted by the ministrations of Bishop Johnson and Dean Dagwell and the companionship of Sister Beatrice, who was her first helper in the organization of the order.

Bishop Matthews, her brother, was at Oxford, England, when the news came and was at sea on the *Berengaria*, returning with his family to this country, at the time of the funeral.

PICTURE OF PRIEST HUNG IN ARIZONA HALL OF FAME

PHOENIX, ARIZ.—An addition to the Arizona Hall of Fame at the Phoenix Chamber of Commerce was made Friday afternoon, June 29th, when a picture of the Rev. Canon Bertrand R. Cocks of Trinity Cathedral, Phoenix, was hung after he had been unanimously elected for membership by members of the selection committee of the Chamber of Commerce.

Canon Cocks, who is a leading figure in the life and growth of Phoenix and Arizona, has lived here for about twenty years, and has "fathered" some of the most substantial movements for the improvement of social conditions in Phoenix and surrounding vicinity.

He is the head of St. Luke's Home, and it was largely through his efforts that the Phoenix Community Chest was established and the organization of the Social Welfare League was accomplished.

Summer Schools and Conferences

WELLESLEY

WELLESLEY, MASS.—The summer conference at Wellesley has become an institution. If not the parent, it is at least the inspirer of most of the summer conferences of the Church. This year it was held from June 25th to July 5th, a day longer than usual.

The attendance was large and representative, larger than in any previous year, numbering nearly 500. The four bishops present came from Vermont, Liberia, South Florida, and Brazil. Three theological seminaries—Cambridge, General, and Philadelphia—sent seven members of their faculties to offer courses. Of deaconess training schools, New York and Philadelphia were represented, each by its head deaconess. Of missionaries came workers from Liberia westward to China, by way of Mexico and Brazil, including many domestic workers.

The conference was a striking demonstration that a Church, to be truly catholic, must know how to distinguish between ends and means. Here the emphasis was always upon ends to which there might be many conducive means.

The devotional life was expressed each day by the celebration of the Holy Communion at 7 A.M., which was unusually well attended, by the sunset service held on the lake shore when the weather permitted and in Tower Court when it did not, and by Compline at 9:45 P.M.

The mornings were divided into four lecture periods: in each of the first three were seven courses from which to choose, but the last had only five. The lectures embraced Church History, Liturgics, Biblical Studies, History of Religions, Mission Study, Religious Education, Social Service, Music, Religious Drama, and Personal Religion.

The afternoons were given to chorus rehearsals, meetings, conferences, recreation, sight seeing trips, and teas. Four of the evenings were devoted to missionary activities, two to historical lectures, one to a musical lecture, one to a patriotic lecture, one to the presentation of a religious play, and the last to the conference service.

One hesitates to select for special comment particular names from the galaxy of experts who gave of their best to the conference, but no report would be complete without noting the evening lectures of the Rev. Dr. Henry B. Washburn, dean of the Cambridge Seminary. For the same man to present sympathetically and graphically the work of Julian the Apostate, Mary Tudor, and Archbishop Cranmer was of itself a feat to be accomplished only by a Christian scholar while the rapt attention and continuous applause of the packed house bore fitting tribute to his mastery of material and his skill in presentation.

It will be difficult to estimate the encouraging future for the music of the Church if the seeds sown at Wellesley bear fruit. The whole purpose of the music school was to make music an act of worship offered to Almighty God. This must needs affect the selection and rendition of services, hymns, and anthems. The effect of the work of the school was seen

in the rendition of the *Missa Marialis* at the late service on Sunday morning. The director of the conference considered that service one of the high spots of the two weeks.

MISSISSIPPI

GULFPORT, MISS.—The annual Mississippi camp and conference was held at the Gulfport Military Academy, from June 8th to 23d. Nearly seventy young people assembled for a week's intensive training in methods for work in the Young People's Service League.

Miss Rebecca Miller, who on September 1st will become diocesan executive secretary for religious education and young people's work, was the chief councillor and the Rev. Gordon M. Reese of Vicksburg was director and chaplain.

Two features of the conference were the lectures on Religion and Modern Thought by the Rev. Dr. Edward McCrady, rector of St. Peter's Church, Oxford, and student pastor at the University of Mississippi, and the lecture by the Rev. Frederick Deis of the Field Department of the National Council.

The services at the conference were under the direction of the Rev. Joseph Kuehnle, rector of Trinity Church, Natchez.

DULUTH

CASS LAKE, MINN.—The third annual summer school and conference of the diocese of Duluth was held June 24th to 29th at The Mission, Cass Lake, in the midst of the pines for which this part of Minnesota is famous.

The faculty was made up, with one exception, of members of the diocese under the leadership of the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, who also acted as chaplain.

All plans were in charge of the Rev. Donald G. Smith, rector of Our Saviour parish, Little Falls, including entertainment of the guests. The Rev. H. J. Wolner, rector of St. Andrew's, Cloquet, acted as registrar. There was a display of Indian baskets, the handiwork of the Indian Churchwomen in this neighborhood, and also a book exhibit.

Each day began with Holy Communion at 7 o'clock, ending with an evening hymn and prayer around a camp fire on the lake shore.

CALIFORNIA

LA JOLLA, CALIF.—Fifty girls and seven counsellors were enrolled at Camp Johnson, held here at the Bishop's School for Girls, from July 2d to 12th. This was the third annual summer camp for girls conducted under the auspices of the Girls' Friendly Society of Los Angeles.

With the magnificent equipment of the Bishop's School, including St. Mary's Chapel, one dormitory, dining-room service, gymnasium, swimming pool, class rooms, and chaplain's cottage, at its disposal, Camp Johnson was this year more distinctly a training school than a camp. Daily classes were held on The Mean-

ing of the Church for Young People Today, The Missions of the Church, and Life Adjustments for Girls. The Rev. Henry Clark Smith, rector of All Saints' Church, Riverside, was the camp chaplain. The Sunday celebration of the Holy Communion was a full choral Eucharist, with an offertory solo by one of the girls.

Lecturers included the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles; Deaconess Anna G. Newell, dean of St. Margaret's House, Berkeley; Miss Mary Brooks Eyre, professor of Psychology at Pomona College, and Miss Mary Sanford, Western field secretary of the Girls' Friendly Society.

ORDER OF SANGREAL AWARDS HONOR CROSSES

RACINE, WIS.—"For meritorious service to God and mankind," two women and eight men have been awarded the Cross of Honor of the Order of the Sangreal. The honor was awarded by the members of the master's degree in session at the tenth annual conference for Church workers at Taylor Hall, Racine College, and the crosses will be presented on All Saints' Day, Thursday, November 1, 1928.

The ten chosen, with their citations, are:

The Most Rev. John Gardner Murray, Bishop of Maryland and Presiding Bishop; "because under great pain and hardship he has offered his life freely in the fulfilment of the heavy burdens of his office."

The Rt. Rev. Charles Henry Brent, Bishop of Western New York; "because by his missionary labors in the Philippine Islands, by his leadership in the Lausanne Conference, and by his life and writings he has set a light of inspiration and service to the world."

The Rt. Rev. Peter Trimble Rowe, Bishop of Alaska, "who by his heroic labors in the enormous district under his care has set up the standard of Christ in the far corners of the earth."

The Rev. David E. Gibson, head of the Cathedral Shelter in Chicago, "who abandoned a business career to obey the call of the Church and has stretched out the hands of Christ to the destitute and despairing."

The Rev. James O. S. Huntington, founder of the Order of the Holy Cross; "because by his life he has preached Christ crucified before the world."

Ralph Adams Cram, architect; "who has interpreted the spirit of Christ to the world in terms of architecture, and has found the Truth of God in his own profession."

The Rev. Francis J. Hall, retired professor of Theology, "because by his writings and teachings under the handicap of a physical infirmity, he has brought many to a clearer knowledge of the Truth of God."

George Fyson, lay reader at St. Stephen's Church, Chicago, "who for more than sixty years has served God as a layman in the Church in his own vocation and ministry."

Augusta Martyn, founder of the House of Happiness, Scottsboro, Ala.; "because she saved many lives during an epidemic among the mountain folk, constantly risking her life to serve them without thought of her own danger."

Edna Biller, head of the National Center for Devotion and Conference at Racine, Wis., "because by her unflinching devotion and human kindness, she has established a hearth-fire to which the children of the Church turn as to a common home."

Each year at the Conference for Church workers at Racine the awards for that year will be voted by the members of the master's degree in attendance. The Cross of Honor of the Order of the Sangreal is given only for exceptional service to God and to mankind.

Archbishop Pleads With Church Assembly to View Prayer Book Situation Calmly

Plan Tribute to Archbishop of Canterbury—Complete Twenty-five Churches Fund

The Living Church News Bureau
London, July 6, 1928

THE SUMMER SESSION OF THE CHURCH Assembly opened last Monday afternoon at Westminster, before a large attendance, the three constituent Houses—Bishops, Clergy, and Laity—being well represented, while the public galleries were thronged by interested spectators. All were anxious to hear the eagerly-awaited statement of the Archbishop of Canterbury on the position created by the second rejection by the House of Commons of the Prayer Book measure.

The Archbishop said that the occasion in the history of the Church was grave, and even solemn, and at such a juncture it was essential that some words should be spoken from the chair. The Commons' vote a fortnight ago might have a prominent place in the history of the Church and people of England. They were very close to that event, and to view the incident with thoughtful self-restraint was not easy. But he pleaded with the assembly that in looking at what had happened they should view it calmly and in proper proportion.

It was a mistaken view to think that in defeating the measure the House of Commons was arrogantly claiming to take in hand the absolute control of the belief and worship of the Church of England. He did not think that was so. The House had exercised its unquestionably legal power, but had departed lamentably, as it seemed to him, from the reasonable spirit in which alone the balanced relationship of the Church and State in England could be satisfactorily and harmoniously carried on.

The Archbishop said he had been in touch during the past week with the whole of the diocesan bishops, except two, and he then made the statement, which produced a profound impression, and for which he said he claimed the concurrence of the whole of the diocesan episcopate of England:

"It is a fundamental principle that the Church—that is the bishops, together with the clergy and laity—must in the last resort, when its mind has been fully ascertained, retain its unalienable right, in loyalty to our Lord and Saviour Jesus Christ, to formulate its faith in Him and to unite the expression of that holy faith in its forms of worship.

"I venture to believe," the Archbishop added, "that no one can challenge that principle as a principle, however loyal he be to the true relation which that principle bears in a Christian land—and ours is a Christian land—to the recognized constitutional rights of the state or nation as such."

BISHOPS TO MEET IN SEPTEMBER

The Archbishop could not himself see how the assembly could be expected to submit a further Prayer Book measure at the present time to Parliament. No measure worthy of the name would be uncontroversial. But the situation could not be allowed to drift, and as the bishops were bound to try to secure a reasonable and coherent plan of administration they were entitled to rely upon the support of the

Church as a whole. The bishops would meet again in September for further consideration of the situation, and the central and deliberate bodies of the Church, particularly the convocations, must in due course be consulted. It was also his firm hope that when facts had been quietly considered some strong committee of statesmen and Churchmen might weigh afresh the existing law to see if readjustment was necessary.

The Archbishop concluded with a peroration which greatly impressed the assembly. "It depends," he said, "my younger brothers—and you are nearly all my younger brothers—upon you. In future days—ten, twenty years on, across the years which I shall not see—you will look back on this year 1928, a year almost unique in English Church history, unique certainly in your own experience. I pray God that in that backward look you may find nothing in your record of here and now to be sorry for, nothing of narrowness or of obstinate self-will as individuals, or as groups; nothing of the spirit 'It must be my way or no way at all'; nothing but the memory of a wholehearted resolve to go forward unitedly in God's service as Christ's men, strong in the power of prayer and conscious of His captaincy alone. If that spirit can permeate our whole ranks now, and if we can welcome to our side shoulder to shoulder in the onward march those who like ourselves have made their sectional preferences—even cherished preferences—give place to the larger unity, then, if that comes true, our efforts, our sore disappointments, even our unhappy rivalries, may prove to have been not in vain."

Tuesday's chief business was the question of giving general approval to the Cathedral measure, which was introduced by the Archbishop of York. After a long discussion, the further consideration of the measure was postponed until the November session.

Wednesday was entirely devoted to financial questions, the estimates for 1929 amounting to £146,271. The assembly authorized the expenditure of the whole of this sum.

MOTIONS AT CONVOCATION OF CANTERBURY

For the sessions of the Lower House of the Convocation of Canterbury, beginning on Wednesday next, the following notice of motion has been given by the Archdeacon of Suffolk:

"That this House—understanding that his Grace the president and their Lordships of the Upper House contemplate taking such steps as shall lead to the appointment of a committee or commission of leading men (ecclesiastics and statesmen) to consider whether any amendment is necessary in the existing law so as to secure the principle of the Church's inalienable right to formulate its faith, and the expression of that faith, in worship—desires to express humbly its gratitude to his Grace and their Lordships, and to assure them respectfully of its support."

Prebendary R. M. Woolley is to move:

"That this House respectfully asks his Grace the president to introduce into Parliament a bill so amending the enabling act as to procure for the Church of England the same measure of freedom as is enjoyed by the established religion in Scotland."

Bishop Frodsham has given notice of a motion in similar terms to that of the Archdeacon of Suffolk, quoted above, for the Lower House of York convocation.

PLAN TRIBUTE TO ARCHBISHOP OF CANTERBURY

The following statement (which will doubtless interest many American Church-people) has been issued over the signatures of the Archbishop of York, the Prime Minister, Lord Selborne, Lord Dunedin, Lady Salisbury, the Dean of Westminster (Dr. Foxley Norris), the Attorney-General (Sir Thomas Inskip), and the Rev. Dr. J. Scott Lidgett:

"It is well known that the present year is in a very special sense an *annus mirabilis* in the long life of the revered Archbishop of Canterbury. On February 6th he completed the twenty-fifth year of his primacy; on April 7th he reached his 80th birthday; and on November 12th he and Mrs. Davidson will celebrate their golden wedding. Further, the Archbishop has himself made it known that he cannot be expected to sustain much longer the heavy and increasing burden of his office. There is thus a very widespread desire and expectation that this year should be marked by the offer to the Archbishop of some tribute expressive of the gratitude, esteem, and affection which he has won by his personal character and by the long and conspicuous services which he has rendered to the Church and nation.

"In order that effect may be given to a desire so natural and general, a committee has been formed representative of the many-sided interests and activities of the Archbishop's life. After full consideration, the committee has decided that the most fitting form of tribute would be:

"(1) To offer to the Archbishop a sum of money, which it is hoped would be considerable, to be used by him for such purposes as he may select, with the express stipulation that he shall use it primarily in such ways as may secure the greater ease and comfort of himself and Mrs. Davidson for their remaining years.

"(2) If funds permit, which no doubt they will, to place in the courtyard of Lambeth Palace some memorial, worthy of its surroundings, of the unique association of the Archbishop and Mrs. Davidson with that historic house.

"On behalf of the committee we now invite subscriptions to this tribute, which we hope may be offered to the Archbishop on the occasion of his golden wedding. Many will desire to make liberal contributions, but the value of the tribute would, we feel sure, be enhanced in the eyes of the Archbishop himself if it came also from multitudes of people who could only afford small subscriptions. The names (and only the names) of all subscribers will be given to the Archbishop.

"The Earl of Selborne and Viscount Dunedin have consented to act as honorary treasurers to the fund, and the Dean of Canterbury as honorary secretary. The committee will have the assistance of Arthur Sheppard, M.V.O., as secretary, to whom all subscriptions should be sent at the Church House, Dean's Yard, Westminster, London, S. W. 1."

That there will be a hearty response to the invitation to pay honor to Dr. Davidson, no one can doubt, and there will be universal approval of the form that it takes. All will desire that the remaining days of the Archbishop should be spent in an atmosphere of peace and comfort. All will be glad to think that there will be at Lambeth a permanent memorial of a great archiepiscopate and of an unprecedented association with that historic house.

BISHOP'S NOTICE CREATES STIR

The following notice from the Bishop of Winchester, in the current number of his *Diocesan Gazette*, has attracted some attention:

"The Bishop wishes to inform the clergy of the diocese that a revised form of ser-

vice for Confirmation has now been issued. . . . This form corresponds with the alternative form contained in the revised Prayer Book. It will be used at all future Confirmation services in the diocese."

It is stated that Dr. Woods wrote this note before the division in the House of Commons, and probably in anticipation that Parliamentary approval would be given to the Prayer Book measure.

The action of the Bishop of Winchester would probably have passed unnoticed at any other time. But coming so quickly after the adverse vote in the House of Commons on the Prayer Book measure, it has strikingly exposed the unworkable conditions for which Prayer Book revision was intended as a remedy. The Act of Uniformity is virtually a dead letter. It is nowhere obeyed except partially, but the charges of lawlessness have been directed at Anglo-Catholics as if they were the only offenders. The truth is that the clergy of all schools break the law—even the interpolation of *Hymns, Ancient and Modern* is an illegal practice.

The publicity given to Dr. Woods' action will have served a useful purpose if it makes the public realize that law-breaking is not confined to one party in the Church, but is every bit as prevalent among Low Churchmen and Broad Churchmen, and that the bishops, also, have taken liberties with the Prayer Book for a long time past. For instance, the catalog of the S.P.C.K. contains four pages of offices and services authorized by various bishops, but not contained in the Book of Common Prayer. The chief significance of the step taken by the Bishop of Winchester lies in the moment he has chosen for it and the terms in which he has announced it. As a matter of fact there is no bishop who adheres strictly to the Prayer Book rite of Confirmation. It is, for example, customary in every diocese to supplement the hymn provided—*Veni, Creator*—with others from unofficial manuals, and also for the Bishop to make, as a rule, two sermons—an enlargement of the rite to which the rubrics give no countenance whatever.

Now that the Bishop of Winchester has attracted so much attention to his exercise of a *jus liturgicum* unknown to the act of uniformity, it is to be hoped that the whole question of "lawlessness" in the Church of England will be seen in its true proportions.

COMPLETE TWENTY-FIVE CHURCHES FUND

The Lord Mayor of London and the sheriffs visited Southwark Cathedral on Friday last in response to the Bishop of Southwark's final appeal for about £7,000 to complete the total of £100,000 needed to build twenty new churches in the diocese and to enlarge five existing churches. The appeal, which is known as the Twenty-five Churches Fund, was launched by the bishop about three years ago. The Bishop was in the cathedral all day receiving gifts until 9 o'clock at night. During this time £7,842 was received, and Dr. Garbett announced shortly afterwards that the total amount given to the fund had been £103,740.

RAISE QUESTION ABOUT PRINTING BOOK

The *Guardian* raises an interesting point in connection with the printing of the rejected Deposited Book. It asks whether, now that it has failed to obtain legal sanction, the university presses can continue to publish it? Will they not be tearing up their own contracts, risking their privileges, and even perhaps compounding a felony, if they print what purports to

be the Book of Common Prayer while it deviates from the official exemplar? It is difficult to believe that, if there is a great demand to use a book, that book will not get printed somehow. And the presses may take courage from the thought that they have taken the first step long ago. In printing the Deposited Book for use in

worship, they will be doing nothing different in principle from what the Cambridge Press has done already in printing the Prayer Book of the Scottish Episcopal Church and the revised Canadian Prayer Book, both of which are the Book of Common Prayer revised.

GEORGE PARSONS.

Pass Resolution Favoring Organization of Church Army in Canada at Meeting

Indian Boarding School Burns— Archdeacon of the Arctic Visits Missions

The Living Church News Bureau }
Toronto, July 12, 1928 }

A CANADIAN CHURCH ARMY MAY NOW be regarded as assured. Two years ago a party of crusaders visited the dioceses of Montreal, Ottawa, and Toronto, this year a similar party under Captain Casey has been working in the diocese of Huron and will soon spend a few weeks in the diocese of Toronto. Recently Captain Davey, of the senior officers of the Church Army in England, paid a flying visit to Canada and with Captain Casey visited a number of the leading centers.

At a well attended meeting of the deanery of Toronto, presided over by the rural dean, Canon Baynes-Reed, a resolution favoring the establishment of a Canadian Church Army was passed and a committee appointed to consider ways and means. This was heartily endorsed by the executive committee of the diocese of Toronto, which also appointed a committee. The two committees met in conference and decided to ask each bishop of the ecclesiastical province to send delegates to a larger conference, which was held at the Church House, Toronto, on July 10th, the Bishop of Toronto presiding. The whole situation was thoroughly canvassed and the decision reached to establish a Canadian Church Army training center to equip young men in Canada for Church Army work. On the motion of Dean Broughall of the diocese of Niagara, seconded by the Rev. H. A. Sims, of the diocese of Algoma, it was decided that the training center shall be in Toronto. The Church Army in England will loan a training captain, the Bishop of Toronto was asked to appoint as warden a clergyman keen on evangelistic and social welfare work, an executive committee was appointed to arrange details, and funds and recruits are to be at once sought. Captain Casey read a letter from a devoted layman of the diocese of Huron regretting his inability to be present and promising \$3,000 toward the work.

The following executive committee was appointed: The Archbishop of Huron (ex-officio), the Bishop of Toronto, the Bishop of Niagara, Dean Broughall, Archdeacon Ingles, Canon Vernon, and Messrs. C. Dolph, Walter Smith, A. H. Cuttle, Judge MacLean, and W. T. R. Boyd.

SUMMER SCHOOL AT ST. CATHARINES

A well attended summer school for the dioceses of Toronto and Niagara closed on Tuesday at Ridley College, St. Catharines. The Rev. R. J. Shires of Bowmanville was the dean; Dr. Hallam, rector of the Church of the Ascension, Hamilton, conducted the Bible study on The

Life of Christ; teacher training classes were held by the Rev. C. A. Moulton and the Rev. G. R. Bracken; the Mission Study on India was taken by the Rev. A. Perry Park; and the Social Service Course by Miss Kathleen Snowdon, assistant secretary of the Canadian council of child welfare. Visitors who addressed the conference included the Bishops of Toronto and Niagara, Canon Vernon, general secretary of the council for social services, the Rev. R. M. Millman, Japan, Mrs. D. M. Rose, Indiana. The efficient secretary was F. G. Lamb.

BLACK INDIAN SCHOOL BURNS

Word has been received at the office of the missionary society of the destruction by fire of the Indian Boarding School on the Blackfoot Indian Reserve, diocese of Calgary. None of the inmates was injured.

RETREAT FOR THE CLERGY

The Bishop of Niagara will conduct a two-day retreat for clergy at Bishop's College, Lennoxville, Monday, September 10th to 13th, and application may be made to the retreat committee, Church House, 36 Garden street, Quebec.

ENLARGING THEIR OWN PARISH HALL

During the summer the men of St. Cuthbert's, Elmwood, Winnipeg, are enlarging their parish hall. The work, which is under the superintendence of A. D. Kelly, people's warden, is being carried out entirely by voluntary labor. In addition to doubling the capacity of the hall, a chapel has been erected which will be used for week-day services and early celebrations. The rector, the Rev. R. E. Park, left for England, May 28th, and will return in October. In the meantime the parish is in charge of the Rev. G. G. Stone, rector of Onondaga, diocese of Huron.

ARCHDEACON OF THE ARCTIC VISITS THE MISSIONS

The Ven. A. L. Fleming, Archdeacon of the Arctic, left Edmonton, Alta., this week for the mouth of the Mackenzie River, and an extended tour of the Church of England missions. Archdeacon Fleming is taking with him Miss McCabe, a trained nurse, to the Church of England Hospital at Aklavik. From that point he will travel east of the Mackenzie River for another thousand miles to Cambridge Bay. He expects to return about the middle of September.

PROFESSOR OF EDUCATION AT BISHOP'S COLLEGE

W. O. Rothney, Ph.D., has been appointed professor of education at Bishop's University and will enter upon his duties in September. Dr. Rothney has his B.A. degree from Manitoba University and his M.A. degree from the University of Chi-

cago. He took his Ph.D. from the Hartford School of Education.

FORWARD STEPS AT VICTORIA, B.C.

Nearly fifty men, women, and young people have enrolled already for the Church tutorial classes to be conducted by the Very Rev. C. S. Quainton in the Cathedral Memorial Hall, Victoria, next September. At a preliminary meeting held in mid-June, Ottley's *Short History of the Hebrews* was accepted as the textbook for the first term. Two classes will be arranged, each meeting fortnightly, one on Wednesday evenings at 8 o'clock, and the other on Thursdays at 3 P.M. Following a season on the Old Testament, the New Testament will be studied, and then Christian doctrine or history.

Inspired by the success of a children's festival, which was held at the new cathedral and was attended by 1,500 young people and adults from thirty parishes in the diocese, the children's committee for the new cathedral are now preparing for a "Hobbies and Crafts' Exhibition and Bazaar," with an historical and missionary pageant, to be held early next year, when the diocese will commemorate its seventieth anniversary. While of an educational character throughout, it is expected to be a profitable undertaking that will bring the fund for completing the baptistry and children's corner nearer the goal of \$5,000. Already \$1,278 have been given through the festival, contributions from individuals and schools in thirty-seven parishes and missions.

to whom the Transfiguration was revealed. Between the figures are date palms, a favorite device in Byzantine mosaics, which are here used to carry the eye upward to the apex of the dome where, surrounded by stars and clouds, is a dove symbolizing the Holy Spirit. Below this, inscribed in Latin, are the words: "This is My beloved Son; hear Him." All of the figures are set against a background of gold in the manner of the Byzantine mosaics of the sixth century.

Thus is St. Bartholomew's, perhaps the most beautiful of New York's parish churches, to be brought to the point of entire completion as planned by its original architects, and it is gratifying to note that the portion of its edifice where worship is to be taught and offered, where the Sacramental Presence is to bless the people, is to be treated in a manner suggestive of the supreme importance of the Eucharist.

WALL STREET PREACHING

Capt. B. F. Mountford of the Church Army has returned to the United States headquarters at the diocesan house here after a short visit in England. He will begin preaching in Wall street on Monday, the 16th, continuing through July and, possibly, during the month of August. The time is from 12:30 to 1 o'clock on Mondays, Tuesdays, Thursdays, and Fridays. This out-of-door preaching in the financial district is being conducted under the supervision of Trinity Church.

HARRISON ROCKWELL.

St. Andrew's, Yonkers, N. Y., Elects the Rev. Dr. William C. Hicks to Be Rector

To Complete Sanctuary of St. Bartholomew's Church—Wall Street Preaching

The Living Church News Bureau
New York, July 14, 1928

FOLLOWING THE RESIGNATION, EFFECTIVE June 1st, of the Rev. Dr. Theodore Sedgwick as rector of St. Andrew's Church, Yonkers, that has been the most important clerical post to be filled in this diocese. It is now announced that the vestry of that parish has elected to succeed Dr. Sedgwick the Rev. William Charles Hicks, D.D., that he has accepted the election, and will enter upon his new duties about the 15th of September.

The Rev. Dr. Hicks is at the present time on the staff of Grace Church, New York, and during the summer months during the absence of the Rev. Dr. Bowie, the rector, is in charge of the work at the church. The rector-elect of St. Andrew's is not widely known in this vicinity for the reason that he was educated in the Middle West, at the University of Minnesota and at the Western Theological Seminary, and that the chief work of his ministry thus far has been performed in the state of Washington, where for twelve years he was the dean of All Saints' Cathedral at Spokane.

In coming to St. Andrew's at Yonkers Dr. Hicks will assume charge of one of the leading churches of this diocese, in numerical strength second among the parishes outside of New York City, and having a communicant list of 1,180. Its location is in the residential section of the rapidly growing city of Yonkers. Among the names of the clergy who have served St. Andrew's as rector stands out, especially, that of Dr. James E. Freeman, now the Bishop of Washington.

SANCTUARY OF ST. BARTHOLOMEW'S CHURCH TO BE COMPLETED

The long-delayed work of completing the interior of St. Bartholomew's Church is to be undertaken at once. When the new edifice at Park avenue and Fiftieth street was erected, war-time conditions made it imperative to leave a considerable portion, a very important portion, of the interior unfinished. In the meantime the huge community house has been built; it adjoins the church on the southern portion of the property, and with the church forms a unit that is unequalled here in

architectural beauty. Now the sanctuary of the church is to receive attention, and, under the direction of the parish architects, Messrs. Mayer, Murray, and Philip, that portion of the church is to be finished in a manner that will render it unique among religious edifices of the country. This firm of architects is carrying on the work of the late Bertram Grosvenor Goodhue, the designer of St. Bartholomew's, and is sometimes referred to as The Goodhue Associates.

An unusual feature of the sanctuary at St. Bartholomew's is the location of the altar. The shape of this portion of the church is basilican, and the altar stands out nine feet from the rear wall. This arrangement permits an architectural treatment that will undoubtedly be remarkably effective. It produces a semblance of spaciousness, and that effect is heightened by the depth of the altar foot-pieces, extending out four feet both before and behind this holy table. Against the wall of the semi-circular sanctuary will be twelve stone seats, ending with a credence at the extreme right.

The treatment of the walls will be diverse. The lower portion will be sheathed with marble of a warm, yellowish color, divided into vertical panels by bands of marble mosaic. The central panel will be of a somewhat darker marble to form a background for the altar, and while there will be no ornaments thereon, this central panel will contain an inlaid marble cross, impressive in size and distinctive in color.

The upper portion of the vertical wall contains the five narrow windows by which the sanctuary is lighted. The present glass is to be removed and in its place will be used thin sheets of translucent, amber-colored onyx. By this means the sanctuary will be filled with a mellow, golden light, producing a climactic effect at the end of the church's long nave.

The sanctuary is crowned with a half-dome which will be treated entirely in glass mosaic. Therein the architects are working in collaboration with the mural painter, Miss Hildreth Meiere, for the depiction of the Transfiguration of Christ. In the center of their design is our Lord, clad in gleaming white and surrounded by a radiant nimbus. He is raised upon a rocky eminence from which flow four streams of water, symbolic of the universal nature of the Gospel. With Him are Elias bearing a scroll, Moses with the tablets of the Law, and the three disciples

POLISH PRIEST VISITS CHURCH AT KEWANEE, ILL.

KEWANEE, ILL.—A service of unusual interest was held on St. John Baptist's Day, June 24th, at St. John's Church, Kewanee, the Rev. C. A. G. Heiligstedt rector. At the 11 o'clock service the Rev. Theodore P. Hucal of the Polish National Catholic Church celebrated the Holy Eucharist in Polish, afterward preaching to St. John's people in English.

The Polish National Catholic choir, numbering sixty voices, occupied the choir loft and furnished the music under the direction of their organist. The choir had motored from Chicago the previous day to render a concert for the benefit of the building fund of the new St. Theresa's Polish National Catholic Church, whose congregation has been worshipping at St. John's Church the past ten months. With members of both congregations present the church was filled to capacity.

Twenty-five per cent of Kewanee's population is foreign-born, ten or more nationalities being found among the number, many of such being Orthodox Christians. In St. John's Church school and congregation there are a half dozen different nationalities who are using the ministrations of the Church.

CHRISTIAN NURTURE TO BE TRANSLATED INTO SPANISH

MILWAUKEE, WIS.—The Christian Nurture Series, with much of its accompanying Church school material, will be translated into Spanish and adapted for use among the Araucanian Indians of Chile, according to an announcement by Morehouse Publishing Co., who publish the series for the National Council of the Church. The work of translation and adaptation will be done by the Rev. Walter H. Dugan, missionary at Temuco, Chile.

Glenn Frank Encourages Rural Workers at Madison Summer School

Four-fifths of Registrants are Churchmen—Courses Deal With Practical Problems

The Living Church News Bureau
Madison, Wis., July 12, 1928

GLENN FRANK, PRESIDENT OF THE University of Wisconsin, opened the university's seventh annual Summer School for Rural Leadership, at Madison, on June 25th, with the statement that the whole problem of rural life in the United States was to be one of the chief storm centers of the next fifty years. He felt a glow of satisfaction, he said, to see gathered for serious study rural workers in close touch with this "most exciting social frontier." The issues arising there will color the whole life of the nation. We have over-emphasized the importance of national and international leadership at the expense of smaller units. Bad leaders in small places can nullify the best of national plans and policies. Hence the importance of every rural worker's making the most of every opportunity to improve his or her work.

The Rev. E. V. O'Hara of Oregon, known for his rural work in the Roman Catholic Church, said that rural work is connected with two fundamental factors in the well being of humanity, one, the private ownership of productive property, the other, the relation between the home and the farm. The rural community, embracing home and farm, the fundamental social and economic institutions, is the basis of human progress.

With these emphatic statements turning the spotlight on their special problems, some seventy or eighty rural clergy and women workers registered in the classes arranged by Professor J. H. Kolb and the College of Agriculture, from June 25th to July 6th. The importance of such a gathering is by no means limited to rural workers. City clergy and Church people in city parishes can help to an immeasurable degree in the Church's rural work. One of its greatest difficulties is the frequent lack of information and understanding on the part of city people.

The class of most general interest was that of Professor R. J. Colbert of the Department of Sociology, a man of wide experience and a truly devoted Churchman. His ten lectures on the sociology of community life, a study of the background for community social service, were packed with value and practical usefulness.

Dr. M. A. Dawber of the Methodist Board of Home Missions, a firm believer in rural values, had a most stimulating course on a Christian program for rural life. A class which had special interest because of the approaching national elections was Professor Hibbard's on agricultural economics. Courses in mental hygiene, rural health and sanitation, home economics, social case work, were given, and there were instructions and demonstrations in play production, community recreation, and music. The lecturer on psychology for public speakers, a course designed primarily for preachers, was somewhat taken back when a number of women registered in it. They were Auxiliary workers and others who do considerable speaking, and they were glad of the help afforded.

MAJORITY ARE CHURCHMEN

Of the seventy or eighty registered, four-fifths were Episcopal Church people, about thirty-five clergy and twenty-three women workers. Men and women came from California, Texas, Connecticut, three New York dioceses, Oregon, and intermediate points, representing about thirty dioceses in all. Something of the enthusiasm which is felt for the school may be judged from the fact that three men came up from Mississippi in spite of their having just completed an excellent rural workers' conference in Mississippi. The men were fewer than last year, chiefly because several other conferences were taking place at the same time this year. The number of women doubled.

Clergy and women each had their special group meetings, arranged by the Rev. H. W. Foreman of the Division of Rural Work, with Miss Edna B. Beardsley in charge of the women's group, and there were also joint conferences of the two groups. Such discussions of common problems go far to overcome the isolation which is usually the rural worker's greatest hardship and handicap. The spiritual life of the country clergy, parish programs, small Church schools, adult education in rural communities, the rural work of the Church Mission of Help, Girls' Friendly and Daughters of the King, were subjects presented and discussed. Bishop Rogers of Ohio and Bishop Roberts of South Dakota contributed a great deal by their sympathy, enthusiasm, and practical suggestions. Captain Jarvis presented the work of the Church Army, winning, as usual, new friends for it, and Captain Wiese, one of the first five Americans commissioned, gave a demonstration of its usefulness. The Rev. Lloyd S. Charters of Norwich, N. Y., told of the thrilling evangelistic undertaking carried out in his parish. The Rev. D. H. P. Selinger of Western Nebraska gave a lecture, illustrated with forty-one charts and tables, on facts and figures with reference to the Church, a strong argument for the need of a thorough systematic survey of every diocese and district in order to plan the Church's rural work in an adequate manner. The Rev. George B. Gilbert of Connecticut described the religious work he carries on in nine district schools. It is natural to describe him as inimitable, but his chief point is that anyone in a similar situation can do the same work.

THE RURAL MINISTER'S WIFE

No subject was discussed with more lively interest than "the rural clergyman's wife." Several wives were present and spoke for themselves and others were represented by their husbands. No woman anywhere could want a finer tribute than some that were paid.

Notwithstanding their sentiment against too much organization, there is so little appreciation of rural life and problems that the country clergy themselves formed an organization a few years ago known as the Rural Fellowship. Its annual meeting takes place at Madison. The new officers are Bishop Roberts, honorary president; the Rev. Paul E. Engle, Bay City, Texas, president; the Rev. David W. Clark, Fort Thompson, S. D., and Miss Edna Beardsley, New York, vice-presidents; the Rev. Val H. Sessions, Bolton,

Miss., secretary and treasurer. The Fellowship's paper, *The Rural Messenger*, obtainable from Mr. Sessions, will print findings and other material from the Madison conference.

The foregoing is the barest outline of the ideas and personalities of the Madison school. Nine-tenths of the school's value lies in the concrete details, which no amount of space could cover, and in the personal contacts, which cannot be put into type. Every rural clergyman and a great many women working for rural communities will want to consider the possibility of going next summer to Madison or to one of the five other similar rural schools. One at Washington College, Chestertown, Md., September 3d to 14th, still remains for this summer.

RECTOR OF CHRIST CHURCH, ROANOKE, RESIGNS

ROANOKE, VA.—At the morning service on Sunday, July 8th, the Rev. George Otis Mead announced his resignation as rector of Christ Church, Roanoke, effective August 6th.

Following Mr. Mead's brief statement, C. Edwin Michael, senior warden, made a short address to the congregation, in the course of which he expressed in a touching way the love of the vestry and people of Christ Church for Mr. Mead and their deep regret that on account of the state of his health he has found it necessary to resign. Mr. Mead has not enjoyed the best of health for several years and for the greater part of the past twelve months he has been taking a rest in the hope that he might rebuild his strength. This hope, however, has not been realized and he felt that he must surrender his charge.

Under Mr. Mead's leadership since his coming to the work in April, 1913, Christ Church has experienced a splendid progress. A concrete evidence of this is the handsome plant, church and parish house, at the corner of Washington avenue and Franklin road. The church is to be consecrated on August 5th next. Christ Church has at present a communicant list of 574 and its property is valued at \$130,000.

NEW BOARD OF DIRECTORS FOR VIRGINIA CHURCH SCHOOL

ROANOKE, VA.—The control of the Virginia Episcopal School at Lynchburg having been taken over by the diocese of Southwestern Virginia at the session of the annual council in May, it became necessary for the executive board, acting for the council, to elect the new board of directors to govern the affairs of the school.

At the meeting of the executive board of the diocese, held in Roanoke July 12th, the board of directors of the Virginia Episcopal School was elected as follows:

The Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, president ex-officio; the Rev. Carleton Barnwell, Lynchburg; the Rev. Alfred R. Berkeley, Roanoke; the Rev. John J. Gravatt, Jr., Staunton; the Rev. Devall L. Gwathmey, Wytheville; Col. William M. Brodie, Blacksburg; Edward L. Carrington, Lynchburg; Charles M. Hunter, Tazewell; S. V. Kemp, Lynchburg; and Col. William King, Jr., Lynchburg.

Bishop Jett has issued a call for the first meeting of this board at the parish house of St. Paul's Church, Lynchburg, on Tuesday, July 24th, at 2:45 p.m.

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, July 14, 1928

FREQUENTLY ENQUIRIES ARE RECEIVED at diocesan headquarters at this season of the year in regard to Church services in towns and cities all over the country, for people planning vacations on a ranch in the west or in a coast town of New England take more thought than is generally credited as to where there will be early morning celebration of the Holy Communion and the customary services of the Church.

Bishop Babcock and the diocesan missionary, the Rev. W. W. Love, have prepared a schedule of services on the north and south shores of Massachusetts, two districts that are particularly rich in summer resorts. A perusal of this schedule gives the names of some of the visiting clergy during the summer and also the summer plans of some of the diocesan clergy. The Rev. Burdette Lansdowne of St. James' Church, Fall River, will have charge of services in the Church of Our Saviour, Allerton, during July, and the Rev. Louis A. Parsons of St. Luke's Church, Hudson, will serve Allerton during August. The Rev. Charles B. B. Bowser of St. Augustine's Church, Lawrence, will conduct services in Moorland's Hotel, Bass Rocks, during July and August. The Rev. Francis S. Lippitt, rector of All Saints' Memorial Church, Meriden, Conn., will care for the Sunday services in Chatham at the Hotel Mattaquasson during August and also in West Harwich at the Hotel Belmont during the same month. The Rev. John McGaw Foster, formerly rector of the Church of the Messiah, Boston, will be in charge of services during July and August in the Hawthorne Inn, Gloucester. The Rev. Frank Orr Johnson of Christ Church, Pittsburgh, will be at St. Mary's of the Harbor, Provincetown, during July and August. The Rev. Robert H. Parkes will be at St. Mary's, Rockport, during the summer. The Rev. John R. Dallinger, assistant in Grace Church, Newton, will have charge of Holy Trinity Mission, Seaview, during July. The Rev. Allen Evans, Jr., formerly of the Church of the Epiphany, Winchester, and now rector of Trinity Church, Hewlett, Long Island, will soon arrive in Mattapoisett and preach in St. Philip's Church during his stay there.

MISCELLANEOUS

A pleasant feature of the cathedral porch service last Sunday evening on the steps of St. Paul's Cathedral, Boston, was the playing of the Salvation Army band.

St. Mark's School, Southborough, has given the use of its swimming pool to the townspeople until late in August for the former town swimming pool has been ordered closed permanently.

A series of sermons on books has been planned for Sunday evenings in Trinity Church, Boston, by the assistant, the Rev. Gardiner M. Day. The sermons are not merely reviews and the congregation has been asked to familiarize itself with the books to be discussed which are to be: July 15th, *The Paradox of Religion* by Willard L. S. Sperry; July 22d, *The Manhood of the Master* by Harry Emerson Fosdick; July 29th, *The Bridge of San Luis Rey* by Thornton Wilder.

The Rev. Gilbert V. Russell, rector of All Saints' parish, Methuen, observed the twenty-fifth anniversary of his rectorate last week. Before commencing his service in Methuen, the Rev. Mr. Russell was in

charge of Holy Cross Chapel, Brooklyn, N. Y., and assistant at St. George's parish, in Flushing, Long Island, where he was born. ETHEL M. ROBERTS.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

Chartered under Act of Congress.

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

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

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

CLERICAL COLLARS



ANGLICAN (single band)
Linen (height 1 3/4-2) \$2.25 per doz.
Linen (height 2 3/8-2 5/8) \$2.75 doz. (Special)
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.00.

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

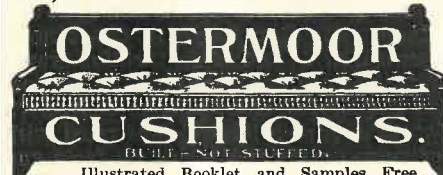
CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.

RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50;
RABAT VESTS
Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.

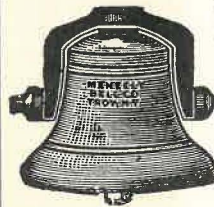
CENTRAL SUPPLY CO.

GARY & FRONT STS. WHEATON, ILL.

25,000 CHURCHES USE



Illustrated Booklet and Samples Free
Old Cushions renovated and recovered equal to new
Ostermoor & Co., Inc., Dept. B. 114 Elizabeth St., N. Y.



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



Tower Chimes Played from Electric Keyboard at Organ

Church Bells—Peals
McShane Bell Foundry Co.
BALTIMORE, MD.

MENEELY & CO. BELLS

FORMERLY WEST TROY N.Y. WATERLIET, N.Y.
CHURCH BELLS, CHIMES AND PEALS
Unequaled musical qualities

CHURCH BELLS SCHOOL

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

THE GREEN WALL OF MYSTERY

Venture and Adventure in the Hinterland of West Africa

By REV. S. C. HUGHSON, O.H.C.

BISHOP CAMPBELL says:

"A vivid account of the life in the hinterland, and of the opportunity it affords for the Church's work. *The Green Wall of Mystery* ought to be a text-book in every Mission study class this coming winter."

250 pages. 42 illustrations and map.

Special Cover Design by Father Whittemore, O.H.C.

Library binding, \$1.50; Embossed flexible, 90 Cents

HOLY CROSS PRESS

WEST PARK, N.Y.

Be a Missionary at Home

Act as Parish Representative for

THE SPIRIT OF MISSIONS

Thus promoting interest in the Work of the Church at Home and abroad.

For information write to

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York

We are Headquarters for
CHURCH BOOKS and CHURCH SCHOOL SUPPLIES
Send for a copy of our Complete Catalogue
GEORGE W. JACOBS & COMPANY
Booksellers—Stationers—Engravers
1726 CHESTNUT STREET
PHILADELPHIA

MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland

Three Churches in Brooklyn Combine to Hold Their Summer Services

Special Services at Christ Church, Bay Ridge—Vacation Bible Schools Functioning

The Living Church News Bureau
Brooklyn, July 12, 1928

THREE NEIGHBORING BROOKLYN churches have combined to hold their summer services together. The three are St. Luke's, the Messiah, and the Incarnation. On July 8th, 15th, and 22d there will be services for the three congregations at eight and at eleven, at the Church of the Incarnation; on July 29th, August 5th, and August 12th, at the Church of the Messiah; and on August 19th, August 26th, and September 2d at St. Luke's. It will be interesting to hear what the result is in attendance; certainly many of our city churches have but small congregations in the summer.

Trinity Church, Arlington avenue, Brooklyn, the Rev. Jacob Probst, D.D., rector, is repeating a schedule of summer services that was successfully tried last year. The early Eucharist is at 7:30, and Morning Prayer and sermon at nine. The latter service is over at ten. Dr. Probst says that last year's experiment proved beyond question that this schedule is preferred by a large proportion of the parishioners. Attendance at nine was much better than it used to be at eleven. Some few objected last year, but agreed to the wish of the majority; this year practically all the members fell in line.

SPECIAL SERVICES FOR RECTOR OF CHRIST CHURCH

Many parishioners of Christ Church, Bay Ridge, being unable to be present at the wedding of their rector, the Rev. John Henry Fitzgerald, in New Haven, Conn., attended a celebration of Holy Communion that morning, Saturday, June 30th, in their own parish church, the Rev. Dr. Peckham of St. Mark's officiating. Thanksgiving was offered for the rector's recovery from illness; prayers were offered for a happy married life for him and his bride; and prayers also for their protection at sea. The following Monday, July 2d, a large party of parishioners chartered a steamboat and accompanied the liner down the bay when their rector and his bride sailed for Europe on their honeymoon.

THE DAILY VACATION BIBLE SCHOOLS

The New York Times, in an editorial on July 2d, commented upon the daily vacation Bible schools, which, to the number of 210 in New York City, were opening their sessions that day. The Times says: "Work and play and worship are informally associated in a program which teachers have been specially trained in preceding months to direct. . . . These schools are designed to receive the child in the weeks when parents are seeking something for the child to do that will be interesting and free of street dangers as well as wholesome. Many arts are availed of in these week day schools. . . . Play . . . becomes an agency of spiritual teaching. Handicraft is also made to serve the same and under a tuition that has the development of character as its first purpose, even if it be a by-product. This is not a new agency

for relieving parents of their responsibilities. It but seeks to help parents to do their whole duty by those for whose welfare they are first of all responsible."

Brooklyn, we learn, has more of these schools than any other borough. One is glad to reflect that some of them are held in the parish houses of Episcopal churches, and have been proved to be well worth while.

SUMMER ACTIVITIES

The Rev. William E. Warren, of Eddystone, Pa., is acting as chaplain of the Church Charity Foundation during the vacation of the Rev. William H. Gibbons.

The Rev. Wells Mortimer Partridge, of Dorchester, Mass., a native of Brooklyn, is officiating at St. James' Church, Brooklyn, this month and August.

CHAS. HENRY WEBB.

CHICAGO NOTES

The Living Church News Bureau
Chicago, July 16, 1928

THE G.F.S. HOLIDAY HOUSE AT GLENN, Mich., opened on July 16th and will continue until August 16th, and probably longer, as applications are received for running expenses. A junior conference will be held on July 17th. Miss Lily Shober of Delaware, Ohio, is house-mother for the season and Miss Elsie Kimer of the Christ Church, Streator, branch, is the recreational director.

The annual diocesan G.F.S. meeting was held at the Holiday House on July 14th and 15th. There was a service of preparation for Holy Communion on Saturday night. On Sunday there was corporate Communion, and in the afternoon a conference on Looking Forward in G.F.S.

THE HOUSE OF HAPPINESS

None of our diocesan institutions is better named than is the House of Happiness, the Church's nursery and settlement for children at 3052 Grattan avenue. The summer activities of house and nursery are many, and are now at full swing. For seven weeks there is a summer program of clubs and classes in handiwork, domestic science, manual training, etc. There are, too, weekly picnics and excursions, and moving picture shows. These movies are made possible by the coöperation of the Stockyards Community Council, and draw a crowd of about 2,000 persons of all ages weekly for each show.

Organized street play is another feature of the summer program. This is held on three evenings of the week under trained leaders on neighborhood streets which are closed to traffic for the time. The total attendance (as given in the diocesan report for last year) at 1999 meetings of clubs and classes was 13,658, and the total attendance at all activities including street play, etc., was 36,092.

Forty children will be given two-week vacations through the House of Happiness this summer. Twenty girls will be sent to the association house camp at Drace Lake, near Waukegan, Ill. Ten boys will go to the camp at Holland, Mich., and ten girls will be sent to Holiday House, Glenn, Mich.

Mrs. J. Hoonsey, who for the past fifteen years has been actively identified with the House of Happiness and Provi-

AEOLIAN-VOTEY ORGANS

CHARACTERIZED by superb tonal architecture and dependable construction. Embodying the best in modern American and European practice, built on sound Roosevelt, Farrand & Votey and Aeolian tradition.

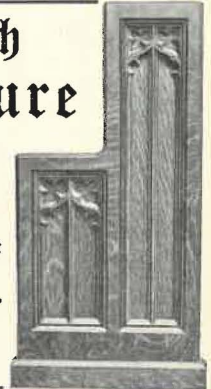
AEOLIAN COMPANY
AEOLIAN HALL NEW YORK

Church Furniture

Pews

Pulpits-Altars
Chancel Furniture

OSSIT BROTHERS, Inc.
499-505 6th Street
MILWAUKEE, WIS.
Founded 1867



VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND LONDON
Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60, imported duty free.

MISS L. V. MACKRILLE
11 W. Kirke St., Chevy Chase, Washington, D. C.
Tel. Wisconsin 2752.



VESTMENTS

For the Clergy and Choir.

Altar Linens, Embroideries
Clerical and Lay Tailoring
Materials Cut to Measure and
Stamped for Others to Work.

J. M. HALL, Inc.
174 Madison Ave., New York
(Bet. 33d & 34th Sts.)

CHURCH VESTMENTS

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

Hats, Rabats, Collars
Specialists in Church Vestments and
Embroideries for half a century

COX SONS & VINING
131-133 East 23rd St. NEW YORK

ST. HILDA GUILD, INC.

CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery

Conferences with reference to the adornment of churches

Old Embroidery Transferred
131 E. 47th Street NEW YORK

R. GEISSELER, INC.
56 W. 8th STREET, NEW YORK, N.Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

The Old Corner Book Store
Main Store, 50 Bromfield Street. Branch Store, Hotel Statler
BOSTON, MASSACHUSETTS

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

dence Day Nursery, has resigned. For many years Miss Hoonsey was acting director and three years ago she became resident director.

CHOIR CAMPS AND OTHERS

It is estimated that about 2,000 men and boys of our Church choirs will be at their annual camps this summer. The camp is generally given as a reward to the choristers for faithful service and attendance during the year. The camps are held at many sites, chiefly at the small lakes in Illinois, Michigan, Indiana, and Wisconsin. Many of the city choirs have valuable camps and equipment of their own. Some of the choirs, as in other years, take their outing at Camp Houghtelling, the diocesan Brotherhood camp, among them being Holy Nativity, Christ Church, River Forest, St. Paul's, Kenwood, the Church of the Redeemer, the Good Samaritan, All Saints', and Christ Church, Gary.

The aggregate attendance this year at Camp Houghtelling is so far the largest on record.

HERE AND THERE

The Cathedral Shelter received \$1,585.69 as its share of the recent annual tag day for the city's aged and adult charities.

The Rev. Joseph Higgins, formerly a priest of the Roman Catholic Church, was recently received into the Church by Bishop Anderson, after six months' attendance at the Cathedral Shelter. He was referred to the Shelter by the Rev. Philip MacDonald of St. Martin's Church, Austin.

Bishop Shayler of Nebraska, who for many years was rector of Grace Church, Oak Park, will officiate and preach at St. James' Church, Chicago, for a month, beginning Sunday, July 8th.

H. B. GWYN.

SET DATE FOR CONSECRATION OF TOKYO BISHOP

(Picture on page 401)

NEW YORK—The consecration of the Rev. Peter Yonetaro Matsui, as Bishop of Tokyo, is planned for St. James' Day, July 25th, according to word just received from Japanese Church authorities.

A friend in Japan sends the following details of the election procedure in the Tokyo diocesan synod:

"Twenty-six clergy and thirty-eight delegates met for the celebration of the Holy Communion in Holy Trinity Church at 11 o'clock on St. Barnabas' Day. The Rev. I. Tagawa preached. The Bishop was assisted at Holy Communion by the Rev. Y. Matsui and the Rev. S. Yamada as gospeler and epistoler. The council met for preliminary routine business in the parish house, after which they met in the church for the election, first singing the Veni Creator and offering silent prayer for the guidance of the Holy Spirit.

"The ballot box was placed on a small table before the altar, with a clerical and lay teller standing at either end of the table. There were no nominating speeches. As the secretary called the roll of the clergy each one came forward and placed his ballot in the box and after a reverence to the altar returned to his seat. After the clergy had balloted, the roll of the lay delegates was called and their ballots were cast in like manner. The Rev. Yonetaro Matsui was elected by a large majority of both clergy and laity on the fifth ballot. As soon as the election was announced the Bishop called Mr. Matsui to the altar rail, and after praying for God's blessing and guidance for the Bishop-elect, presented him to the congregation, whom he briefly addressed with much

Christian Nurture Material

The publishers of the Christian Nurture Series have stock ready in ample quantities for the autumn opening of Church schools, and urge early orders for this material.

Aside from the advantage to the Church schools of having their new supplies early enough to have it carefully sorted before the opening day, dealers cannot possibly supply orders in September without delay if six thousand schools send in their orders at the last minute.

Orders can now be promptly filled if sent to the publishers or any of the following depositories, each of which has a full stock:

DEPOSITORIES

- Baltimore, Md.—LYCETT, 317 N. Charles St.
- Boston, Mass.—THE PILGRIM PRESS, 14 Beacon St.
- Chicago, Ill.—WESTMINSTER PRESS, 216 S. Wabash Ave.
- Cincinnati, Ohio—WESTMINSTER PRESS, 420 Elm St.
- Cleveland, Ohio—CHURCH SUPPLY COMPANY OF OHIO, 1404 East 9th St.
- Detroit, Mich.—EPISCOPAL BOOK SHOP, 63 East Hancock Ave.
- Los Angeles, Calif.—CHURCH BOOK STORE, 638 S. Figueroa St.
- Minneapolis, Minn.—CHURCH BOOK SHOP, 214 Steiner Bldg.
- New York City—NEW YORK SUNDAY SCHOOL COMMISSION, INC., 416 Lafayette St.
- Philadelphia, Pa.—GEORGE W. JACOBS & Co., 1726 Chestnut St.
- Portland, Ore.—THE J. K. GILL CO.
- Providence, R. I.—THE CHURCH SUPPLY HOUSE, 10 South Water St.
- St. Louis, Mo.—WESTMINSTER PRESS, 914 Pine St.
- San Francisco, Calif.—CHURCH BOOK SHOP, 1051 Taylor St.

MOREHOUSE PUBLISHING CO.

Publishers of Christian Nurture Series

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.

SUMMER ADDRESS

When sending us your summer address for our mailing list, please give us your OLD ADDRESS as well as the NEW ADDRESS, and allow about ten days for the change to be made. The form printed below will be a great convenience both to you and to us. If completely filled out, it will not be necessary to notify us again when you return to your regular address.

Beginning with the issue of..... please change my mailing address on THE LIVING CHURCH subscription list from:

.....

.....

to:

.....

Resume old address with issue of

(Signed)

emotion. With the signing of the canonical credentials the council adjourned.

"The consent of a majority of the House of Bishops in Japan is all that is necessary to confirm the election. The consent of the standing committees is not required as in America."

ANNIVERSARY OF CHURCH AT CHATFIELD, MINN.

CHATFIELD, MINN.—A large congregation assembled in St. Matthew's Church, Chatfield, on Wednesday morning, July 11th, to commemorate the seventieth anniversary of the founding of the church. The communion service was in charge of the Ven. E. W. Couper, Archdeacon of Minnesota, assisted by the rector, the Rev. E. J. Bubbs. The preacher was the former rector, the Rev. J. Ross Colquhoun, now of Wabasha.

Archdeacon Couper, in the name of Bishop McElwain, who was unable to be present, congratulated St. Matthew's parish on having reached its seventieth anniversary and the success it has achieved during that period.

The Rev. Mr. Colquhoun in his address said that in any review of the past failure to reach a high standard must be observed. Students of American history never tire of relating how many millions of dollars are spent in chewing gum and cosmetics. But it is wise to forget that and to look at the fact of America with its roads and buildings, its schools and universities, its churches and libraries, erected within 150 years, and it is evident American people have done more than chew gum. The speaker made an appeal to the people of the church to rally round their present rector, to resolve and act in the present, and to reach out to higher achievements in the future.

GIFT FOR WORK IN THE PHILIPPINES

NEW YORK—An anonymous friend has made it possible to complete the \$2,500 advance work item for the Tirurai work in the Philippine Islands. Upon asking recently how much was needed to complete the item this friend was told it lacked \$596.62, which amount will go forward quickly to the treasurer of the district.

PLAN CLERGY CONFERENCE FOR NEWARK

DELAWARE, N. Y.—The annual clergy conference of the diocese of Newark, to be held September 10th to 13th inclusive, will meet at the G. F. S. Holiday House at Delaware. The faculty will include the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark; the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto; the Rev. Burton Scott Easton, D.D., of the General Theological Seminary; the Rev. Angus Dun of the Cambridge Theological Seminary; and the Rev. Charles E. McAllister, executive secretary of the diocese.

In addition to the main part of the program, there will be games and sports. The conference will open with a dinner at 6:00 p. m. on September 10th, and adjourn after luncheon on the 13th.

THE CITY MISSIONARY in New Orleans, the Rev. C. B. K. Weed, held fifty-three morning services in the prison during the year, every Sunday and Christmas Day. He also had 138 services in other institutions, and this is only part of his work.

NOTES FROM CUBA

OUR MISSIONARY, La Gloria, Cuba, is the only clergyman of any kind for a section about fifty miles in length by twenty miles wide. His constituency is about equally divided between Cubans, Americans, and Jamaicans. He holds services at Sola and Garden City as well as in La Gloria. Sola is a town of 2,600 people, two-thirds of them Cubans who have no religious opportunities whatever. The services at Sola for the Cubans have been given up for lack of a place in which to hold them. A gentleman has offered to give a lot if a church is erected, but the Bishop hesitates, not for fear he could not get the money but because he fears a missionary could not be found to take up the work to establish the Church.

In Cienfuegos an opportunity has been lost which was ours twelve years ago. Property which could have been purchased then for \$4,000 in the center of the city is worth \$25,000 now.

The mission at Los Arabos reports the largest number of baptisms, 131 infants and two adults. The adults were two Chinese whom Bishop Hulse baptized and confirmed on his last visit.

Last year was a difficult year in Cuba, especially difficult because the low price of sugar and the resulting curtailment of production has meant unemployment and acute poverty. We have sometimes stimulated activity. "In one place," a missionary writes, "where for three years we have had an influential school in a neglected section, a Roman Catholic order started a new school a block away with the announced intention of driving us out. They have a much finer equipment than we have and a good building and a large sum of money back of them, so it is possible they may drive us out, but at any rate that section will have a fine school which it would not have had if we had not started there."

WORK OF MISSIONARY SOCIETY AT THE GENERAL

ALL THE MEN of the General Theological Seminary belong to the Missionary Society. It has many activities, and also each year makes an offering, usually to aid the work of one of the alumni. This year a gift was sent to the Theological Academy of the Russian Orthodox Church in Paris; another gift was made to the Rev. C. T. Eapen, a graduate, in South India (a letter from him appeared in THE LIVING CHURCH for June 2d); another contribution covers the expenses of a student in the seminary in Port-au-Prince, Haiti; other gifts are to the Rev. Sterling J. Talbot for his work among Ute Indians in Utah, the Rev. Hollis S. Smith, for tuition for three Chinese children, to the Rev. Takaharu Takamatsu, toward a new parish house for his church in Kyoto, and one more appropriation not yet determined when the above report was made.

IF THEY ONLY KNEW!

SYRIA offers very few opportunities for girls to earn their own living; consequently, thirty-six older girls who have reached the age of 16 were glad to go to France where they have been given work in the silk factory in Aubenas. Near East Relief secured a "home" for them in charge of an Armenian woman, so they will be cared for until they are older and know the country to which they have gone to live.

CHURCH PEWS, ALTARS, PULPITS
And Special Ecclesiastical Furniture

By the best equipped Church Furniture Plant in America



Get particulars from us before purchasing

MANITOWOC
Church Furniture Co.
Waukesha, Wis.

Heaton, Butler & Bayne
Stained Glass Artists

By appointment to the late KING EDWARD VII

Stained Glass, Mosaics, Memorial Brasses, Etc.

Designs and estimates on application to

Heaton, Butler & Bayne
(New York) Limited
551 Fifth Ave. - New York

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass, Glass Mosaics, etc.

The Willet Studios

226 So. 11th Street Philadelphia, Pa.

STAINED GLASS, MOSAICS, MURALS, MEMORIAL BRONZES, ETC.

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows - Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St. BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED GLASS, MOSAICS, and MURALS

If interested write for cuts of some of our recent work

† Necrology †

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

FREDERICK M. C. BEDELL, PRIEST

TOWANDA, PA.—The Rev. Frederick M. C. Bedell, non-parochial priest of the diocese of Bethlehem, died on Friday, July 6th, at the Turo Infirmary, New Orleans, La., where he had been receiving treatment. He had been in ill health for some time before resigning as rector of Christ Church, Towanda, in March, 1927, and for several months was in the Packer hospital at Sayre.

Born at Masquash, N. B., Canada, on March 8, 1877, he became a citizen of the United States in 1917. He was a student at the Lehigh University and at the General Theological Seminary, being ordained deacon in 1901 and priest in 1902 by Bishop Kingdon.

He was curate at Christ Church Cathedral, Fredericton, N. B., 1901-02; rector Trinity Church, Andover, N. B., 1902-08; rector of St. John's Church, Frostburg, Md., 1908-13; warden Leonard Hall, South Bethlehem, Pa., 1913-14; rector of Trinity Church, Shamokin, Pa., 1914-20; associate rector of Christ Church, Houston, Tex., 1920-25; and rector of Christ Church, Towanda, Pa., 1925-27.

He was a deputy to General Convention from the diocese of Harrisburg in 1919, and was a member of various committees in the dioceses in which he held cures.

JOSEPH HOOPER, PRIEST

DURHAM, CONN.—The Rev. Joseph Hooper, rector emeritus of the Church of the Epiphany, Durham, since 1916, died on Thursday, July 7th, in his 77th year.

The Rev. Mr. Hooper was born in Brooklyn, N. Y., September 16, 1851, and attended Columbia College and the General Theological Seminary. Bishop Littlejohn ordained him deacon in 1874, and Bishop Doane advanced him to the priesthood the following year. During his diaconate and the first year of his priesthood he had charge of the Columbia County associate missions in the diocese of Albany. In 1876 he became rector of the Church of Our Saviour, Lebanon Springs, N. Y., which cure he held until 1885. Then for two years he did missionary work in Orleans County, Vt., and in 1887 became rector of St. Mark's Church, Mystic, Conn., leaving there in 1893 to become rector of the Church of the Epiphany at Durham. He resigned the rectorship in 1916 and became rector emeritus.

The late Mr. Hooper was a member of various committees in the several dioceses in which he held cures and was the author of a number of books.

WILLIAM HENRY HAUPT, PRIEST

(Picture on page 401)

PHILADELPHIA, PA.—The Rev. William Henry Haupt, rector of Grace Church, Philadelphia, died suddenly of heart disease on Friday, July 13th.

The Rev. Mr. Haupt was born in Adair County, Mo., December 23, 1865. He was ordained deacon in 1898 and priest the following year by Bishop Spalding. During his diaconate and the first years of

his priesthood he had charge of St. James' Church, Pueblo, Colo., and later was missionary at La Junta and nine stations. He held cures at Clinton, Mo., and Henry County, Independence, Lees Summit, and Pleasant Hill, Mo. In 1907 he became curate at Grace Church, Kansas City, and had charge of several missions, leaving in 1909 to become a general missionary. In 1913 he had charge of Epiphany Church, Independence, Kans., and several little missions. In 1923 he became rector of St. Andrew's Church, Chariton, Ia., after twenty-four years as a missionary, serving about 144 churches and missions.

From 1901 to 1903 he was associate editor of the *Colorado Churchman*; he was Archdeacon of Kansas from 1911 to 1913; and was a member of several boards and committees. He was the author of a number of tracts, including *Church of England and the Roman Catholic Church*, *Encroachments of the Papacy*, *Some Reasons Why*.

NEWS IN BRIEF

ALABAMA—The Church of the Holy Comforter, Gadsden, was consecrated by Bishop McDowell on Trinity Sunday, June 3d. Bishop Seaman of North Texas celebrated the Holy Communion at 7:30 A.M., and at the 11 o'clock service the consecration took place. The Rev. C. Morton Murray is rector.—Bishop McDowell consecrated St. Paul's Church, Daphne, on Sunday, June 17th. The church is the gift of Mr. and Mrs. T. L. Malone, in memory of their son, Gratz Moses Malone.—The cornerstone of All Saints' parish house, Mobile, was laid Thursday, June 14th, by the Bishop. The parish house is to cost above \$80,000.

NEWARK—The annual laymen's conference of the diocese of Newark will take place on September 8th and 9th at the G. F. S. Holiday House, Eagles' Nest Farm, Delaware. The program will consist principally of services, group conferences, and addresses by Bishop Stearly, Bishop Nichols of Kyoto, and the Rev. Charles E. McAllister, executive secretary of the diocese.—The Woman's Guild of St. Agnes' Church, Little Falls, the Rev. Robert B. McKay, rector, recently entertained a number of poor children from Jersey City. On another occasion this organization extended its hospitality to some Russian children from a nearby community.—St. David's Mission, Cedar Grove, has sustained a great loss in the death of its lay reader, J. A. Cowie, who has been identified with this mission ever since it was founded in 1915. Mr. Cowie served as a lay reader for twenty-two years, first at Little Falls and then at Cedar Grove.

NORTHERN INDIANA—Recently, at Trinity Church, Fort Wayne, four beautiful brass alms basons were blessed by the rector, the Rev. Louis N. Rocca, who accepted the gifts in behalf of Trinity Church as a memorial for George Trenam. The memorial was given by Mr. and Mrs. George E. Trenam in memory of the former's father who was the architect in charge of the erection of the church in 1865.

OHIO—The new mission at Euclid is attracting much attention. The Rev. Maxfield Dowell, ordained deacon recently, formerly had charge of the mission and will now devote himself to its upbuilding. The general council has decided to purchase the home of Mayor Ely, part of which will be a residence for Mr. Dowell, who will be married this summer, the other part of the house to be a gymnasium and a parish hall. It is intended also to buy the adjoining lot which will give a frontage of 100 feet on 222d street, which is the site of the church.

LARGELY through the interest and encouragement of some of the Church clergy and laity in St. Louis, the Russian Orthodox Church of St. Michael the Archangel is carrying on a building campaign. The chairman of a committee of non-Russian friends is a vestryman of the Church of the Ascension (and also president of the board of aldermen). A leaflet issued by that committee says that these Russians are "being trained to the best standards of citizenship. They stand as a rock against bolshevism."

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

THE BERKELEY DIVINITY SCHOOL

will open in New Haven, Conn.,
September 28th, where it will be
affiliated with Yale University.

Address DEAN W. P. LADD, Middletown, Conn.

Massachusetts

Episcopal Theological School Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 24th
For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed
and elective study.

Fourth-year course for graduates, offering
larger opportunities for specialization.
Provision for more advanced work, leading to
degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and fifth session opened Wednes-
day, September 21, 1927. For catalog and other
information address THE DEAN.

REV. BERRYMAN GREEN, D.D.,
Theological Seminary, Alexandria, Va.

Wisconsin

NASHOTAH HOUSE

Founded in 1842

THEOLOGICAL SEMINARY and
COLLEGIATE DEPARTMENT

Academic Year begins September 29th

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

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

COLUMBIA UNIVERSITY

A College of Arts, Letters, and Sciences, definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of university education with small college simplicity and inexpensiveness. The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into postgraduate schools of medicine, law, journalism, or theology, or into classical, scientific, social or literary research.

The fees are: for tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$250 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

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

HOBART COLLEGE, Geneva, N. Y.

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

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


EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

District of Columbia

St. Albans The National Cathedral School for Boys
 Thorough Preparation for Leading Universities
 Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington.
 Eight years' course. Athletics for Every Boy.
 Address: WILLIAM H. CHURCH, Head Master, Washington, D. C.

Illinois

 **Saint Albans**
 An old established Church School. 38th year
 Within motoring distance from Chicago
THOROUGH COLLEGE PREPARATION
 Separate Lower School for Boys 9 to 14
 For catalog and information address
 The Rev. Charles L. Street, Ph.D., Headmaster
 720 Somonauk St., Sycamore, Illinois
 Chicago Office—Room 1411, 6 No. Michigan Avenue, Phone State 8991
 Dr. Street will be in the Chicago office on Wednesdays during the summer from 10 to 4 o'clock.

Indiana

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

A Thorough and Select CHURCH SCHOOL for Boys
 Special attention given to College Preparation. The Lower School for Little Boys occupies an entire separate fire-proof building, just completed at a cost of \$100,000.
 Rev. Charles Herbert Young, S.T.D., Rector
 Address P. O. Box L, Howe, Indiana

Minnesota

SHATTUCK SCHOOL
 A Church school for boys, 68th year. Stands high among schools for sound scholarship, manly character and Christian citizenship. Military training. Address The Rector, Faribault, Minn.

New Jersey

FREEHOLD MILITARY SCHOOL
 for boys 7 to 15. Modified military training—inculcates obedience, orderliness, self-control. The school with the personal touch. Est. 1901. Catalog. Major Chas. M. Duncan, Box 71, Freehold, N. J.

New York

DeVeaux School
 Niagara Falls, N. Y.
 A thorough and long established preparatory school for boys. Christmas term begins September 13th. For catalogue address
 REV. WM. S. BARROWS, Headmaster

TRINITY SCHOOL
 139 WEST 91st STREET, NEW YORK
 FOUNDED 1769
 PRIMARY, GRAMMAR, AND HIGH SCHOOLS
 Prepares for all Colleges
 220th Year Begins Monday, Sept. 24th

Virginia

Virginia Episcopal School
 LYNCHBURG, VA.
 prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders.
 For catalog apply to
 REV. WILLIAM G. PENDLETON, D.D., Rector

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Wisconsin

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

COLLEGES AND SCHOOLS FOR GIRLS

California

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

District of Columbia

National Cathedral School
 A Home and Day School for Girls
 The Bishop of Washington, President Board of Trustees
 Jessie C. McDonald, M.S., Principal
 Mount St. Alban, Washington, D. C.

Iowa

SAINT KATHARINE'S SCHOOL
 DAVENPORT, IOWA
 Under the care of the Sisters of St. Mary
 A thorough preparatory school for a limited number of girls
 School recommended by Eastern Colleges
 Beautiful Grounds. Outdoor Sports, and Riding
 Address: THE SISTER SUPERIOR

New Jersey

St. Mary's Hall on the Delaware
 Second Oldest Church School in the Country
 A country boarding school for girls on the Delaware River near New York and Philadelphia. College Preparatory, Junior College and General Courses. Lower School. Music, Art, Domestic Science. Secretarial Courses. Riding, Organized sports. Catalog on request. Ethel M. Spurr, A.M., Principal, Box E, Burlington, N. J.

ST. JOHN BAPTIST SCHOOL FOR GIRLS
 A Boarding School for Girls
 In the Country near Morristown
 Under the care of the Sisters of St. John Baptist
 College Preparatory and General Courses. Music and Art
 Ample Grounds. Outdoor Life
 For catalog address
 THE SISTER SUPERIOR, Ralston, New Jersey

New York

SAINT AGNES' SCHOOL FOR GIRLS
 College preparatory and general courses; out of door sports and physical training.
 RT. REV. RICHARD H. NELSON
 Pres. Board of Trustees, ALBANY, N. Y.

ST. MARY'S SCHOOL
 MOUNT ST. GABRIEL
 Peekskill-on-Hudson
Boarding School for Girls
 Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Tennessee

St. Katharine's Hall
 "That our daughters may be as the polished corners of the temple."
 An official school of the Diocese of Tennessee
 A standard school of 12 grades with all extras. Details and catalogue on request. Large campus, natural timber. Traditional Church influence.
 Address Miss Maddison, Bolivar, Tenn.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Tennessee

Columbia Institute
 A Distinguished School for Girls and Young Women
 Highest scholastic standards with the cultural atmosphere of the Old South. Episcopal. High school, Junior College, elective courses. Accredited. Music, art, expression, home economics and secretarial training. Modern buildings. Mild, healthful climate. Horseback riding, golf, swimming. Moderate rates. For catalog address
 Mrs. Ernest Cruikshank, Pres., Box F, Columbia, Tenn.

Texas

ST. MARY'S COLLEGE
 DALLAS, TEXAS
 Standard Junior College
 (2 year)
 High School and College Preparatory.
 Lower School.
 Beautiful New Fireproof Dormitory
 Jeanette W. Ziegler, Principal

Utah

ROWLAND HALL
 A boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.
 BISHOP MOULTON
 Domestic Science. Outdoor and Indoor Sports.

Vermont

BISHOP HOPKINS HALL
 School for girls on shore of Lake Champlain. College Preparatory, General Course, Music, Art. Outdoor sports. Moderate tuition. Small classes. Rt. Rev. A. C. A. Hall, Pres. and Chaplain. Catalogue. Brenda L. Cameron, Principal, Burlington, Vt.

Virginia

ST. ANNE'S OPEN AIR SCHOOL
 Box L, Charlottesville, Va.
 Beautiful location in far famed Blue Ridge Mountains. College preparatory and elective courses. Fully accredited by State Board of Education. Open gymnasium allows sports in the fresh air in all weather. Riding taught by expert. Music, Art, Bishop of Virginia, President of Trustees. Laura Leo Dorsey, Principal.

Wisconsin

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

SCHOOLS FOR NURSES

New Jersey

THE SCHOOL OF NURSING HOSPITAL OF ST. BARNABAS', Newark, N. J.
 Offers 2½ years' course leading to B. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address
 Director, School of Nursing

New York

School of Nursing
 ST. MARY'S HOSPITAL FOR CHILDREN
 405-411 West 34th Street, New York City
 Offers 2½ years' course with affiliations for obstetrics and adult experience. Major subject, children. Full maintenance and monthly allowance. Registered School. Classes enter September and January. One year of High School required.
 Address, DIRECTRESS OF NURSES

TWO RELIGIOUS "BEST SELLERS"

By Bishop Fiske

The Faith By Which We Live

ALL sorts of questions about religion are asked by all sorts of people; all sorts of puzzling thoughts are felt but never expressed. Such questions are here answered by Bishop Fiske, and thus the book has retained the popularity which it won instantly on its first publication, since which time over 13,000 copies have been sold. The new edition has been completely revised and contains 250 questions on the text, adapting it admirably for the use of study and discussion groups.

"There is perhaps no single book on the Church better adapted for general reading by both Churchmen and non-Churchmen than this well-known volume by the Bishop of Central New York. . . . We wish that it could be made 'required reading' for every Churchman, and especially for every Church worker and Church school teacher. It deals with fundamentals and it is written in a clear, simple, and interesting style."—*St. Andrew's Cross*.

Paper, 75 cts. Cloth, \$1.50



Right Reverend
CHARLES FISKE
Bishop of Central
New York

Postage additional

The Christ We Know

AN extraordinarily good book and one immensely needed," is the comment of a college president on *The Christ We Know*, while a religious monthly does not hesitate to characterize it as "one of the best books ever written" on the life of Christ. The book gives a swift sketch of our Lord's earthly career, vivid in its pictures of the life of Jesus and His disciples and sympathetic of modern doubts and difficulties. It is written from the viewpoint of youth, but with ripe conviction.

"It is scriptural; it is true to Catholic traditions; it is reasonable; it is winsome. Needless to say, a book that can be described by these four words fills a large place and has real value. I am glad to recommend it whole-heartedly."

—Rt. Rev. SAMUEL B. BOOTH, D.D.,
Bishop Coadjutor of Vermont.

Cloth, \$2.00

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

"The significant feature of this interesting book is its recognition of the fact that all of us should more carefully study our children. Its clearness, readability, and directness will commend it to parents and teachers, and it will have achieved a high purpose if it provokes in them the kind of thinking that will increase their skill in nurturing the spiritual lives of sons, daughters, or pupils."

—*Rev. John W. Suter, Jr.*

Cloth, \$2.00; Postage about 20 cts.

MOREHOUSE PUBLISHING CO.

1801 - 1811 Fond du Lac Ave.

Milwaukee, Wis.

First Mortgage Bonds

Secured By

Properties Under Strong Leases

Of the four properties on which these Bonds constitute a first mortgage, three are leased to Hart, Schaffner & Marx, and one sublet to a subsidiary of Thos. E. Wilson & Co.

The leases extend beyond the term of the bonds and net rentals, payable directly to the Trustee, are equivalent to 1.7 times interest requirements for the Bonds.

The properties are strategically located in Chicago, in neighborhoods accessible to employees of the lessees, and are independently appraised at an amount which makes the issue approximately a 64% loan.

Maturity 1938

Price 100 and Interest to Yield 6%

ASK FOR CIRCULAR 1299-L.

Peabody, Houghteling & Co.

Established 1865

10 South La Salle Street
CHICAGO