

The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, JULY 28, 1928

No. 13

Midsummer Madness

EDITORIAL

Of St. Mark's, Venice

EVELYN A. CUMMINS

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EDITORIALS & COMMENTS

Midsummer Madness

WE were reading the other day in the July number of the *Review of the Churches* an article by Donald M. Lemkau, a student at the Garrett Biblical Institute at Evanston, entitled *American Theological Students and Reunion*. In it we found this paragraph:

"As an ultimate goal the true advocate of Church union can have in mind nothing less than an undivided fellowship of Christians or a single Church of Christ. Such a view raises many objections. The Roman Catholic Church, we are told, is an example of such a union in its strict uniformity and exclusiveness. Argument from that precedent is unjustified, since union by no means involves uniformity. In fact, many of our American Churches would have spiritually a far greater power if they were individually not so uniform, in doctrine, outlook, and worship. The goal ought to be variety in unity: coöperation and close fellowship with a wide variety in individual expression. . . ."

At this point, we paused in our reading, and there flashed across our mind quite unbidden the question, "Are there any of our 'American Churches' which exhibit such a 'variety in unity,' which are 'individually not so uniform, in doctrine, outlook, and worship?'" The answer came at once and irresistibly, "Only the Church to which you belong, the Protestant Episcopal Church in the United States of America." We sat aghast. It was clear that we were suffering from midsummer madness!

For it is plainly a mad idea that the Episcopal Church as at present constituted can in any sense represent the ideal of the reunited Catholic Church of Christ. Brethren on the right hand and on the left never allow us to forget that humbling fact. To indulge, even for a moment, in the thought that the *via media* of Anglicanism could become the basis for any reasonable approach to Christian unity is hopelessly old-fashioned and out of date. The issue is not correctly stated in the title of a controversial pamphlet with which we were lately favored. It is not "Shall the Protestant Episcopal Church be destroyed?" but "*How* shall the Protestant Episcopal Church be destroyed?" Shall it be swallowed up by Rome, on the one hand, or shall it throw aside its antiquated peculiarities and become Liberal Protestant? Episcopalians as a whole may not believe in or practice public or "auricular" confession of their individual sins and misdeeds, but

we doubt if in public confession of corporate shortcomings or supposed shortcomings we are excelled by any other religious body in Christendom.

Thus Mr. Arnold Lunn in a brilliant essay in his recent book, *Things That Have Puzzled Me*, reports a sermon which he claims to have heard in a "very advanced" Anglo-Catholic parish in London. He says that it was the most moving and the least convincing sermon he ever listened to! It was all about the Church of England being a rotten branch of the Church of Christ, honeycombed by heresy, eaten by Protestantism, and conceived in the adulterous desires of Henry VIII. (These mixed metaphors do not, however, occur in the same sentence in the sermon.) Only one course, it seemed, was open to her. She must repent in sackcloth and ashes and return to the great Mother upon the Seven Hills from whence she came out! It is true that we cannot remember ever having heard any sermon very closely resembling that in any Episcopal church in this country, but Mr. Lunn is an honest man and does not write in malice, so we may suppose that the sermon really was preached. We record it here merely as a proof of the fact that it is clearly mad to suppose that this Church of ours has any possibility of having any contribution to offer to the Catholic Church of the future.

We remember also the eloquent, moving, and sincere speech of the Rev. Malcolm Douglas (a priest of the Church) at the last Church Congress in Providence. Mr. Douglas is also a witness for the prosecution, but from a different point of view than our unnamed (and possibly mythical) Anglo-Catholic preacher. Listen to him:*

"The Episcopal Church is officially and particularly a hindrance to Christian unity. It teaches as certain what we are beginning to see can never be proved. It regards the episcopate as the center of Christian unity and the necessary element in Christian association. It is unable to give substantial recognition to other Churches and ministries among us. The attempt to show that Christian unity must be the child of apostolic succession is, to be sure, a pathetic failure, but the Episcopal Church is officially committed to it.

"The Episcopal Church, as it is generally represented and understood, insists upon the Apostles' and Nicene Creeds as the standard of Christian profession. It presents the Apostles'

* *The Churchman*, May 26, 1928, p. 10.

Creed as a prerequisite of Baptism, a condition of Church membership, and an essential of worship. It exalts both Creeds as indispensable factors in Christian unity. The Episcopal Church proposes to accept men and women who profess the ancient Creeds and to reject all other disciples of Christ. What an extraordinary notion it is that the religion of the heart of Jesus lives only by virtue of two creedal statements shaped by Christian brethren in the past, and cannot survive without them! How is it that Christ becomes the sponsor of the Creeds? And what have the Creeds to do with unity in Christ?

"The Episcopal Church officially presents the sacraments, not as moving means of grace, which the faithful will want to use for their souls' health, but as stringent commandments of Jesus, a second Moses on a second Sinai, to be implicitly obeyed by all who would share His Spirit or seek His Grace. Baptism, it is said, makes a man a Christian. The Holy Communion keeps him a Christian. It is doubtful, indeed, whether Christ demanded Baptism as a condition of entrance into His company, or insisted upon Holy Communion as a condition of continuance in discipleship. But the Episcopal Church insists that the doubtful shall be accounted certain and the salutary reckoned as essential. Is this dubious and over-emphasized sacramentalism a reasonable approach to Christian unity?"

THIS is certainly eloquent and sincere, but in our fit of midsummer madness it does not seem very convincing. We understand Mr. Douglas' meaning to be (though he does not explicitly say so) that the Episcopal Church should at once abandon her peculiar beliefs relating to the ministry, the creeds, and the sacraments—everything, that is to say, which at present distinguishes an Episcopalian from a Unitarian—in the interest of "Christian Unity." The sacraments are, apparently, to be retained for the present, but only as "fancy extras," like drawing, music, and dancing in the old-fashioned "finishing school." It seems a considerable sacrifice to ask of those of us who value the Apostolic ministry, the Catholic Creeds, and the Christian sacraments more than Mr. Douglas seems to do. But the result, apparently, will be "Christian Unity," something we all desire.

In what will this unity consist? Apparently in a common belief in God and in a rather vague "unity in Christ." But no, it cannot even be that! Mr. Douglas' objection to the episcopate, to the creeds, and to the sacraments is that "we are beginning to see" they "can never be proved." What about belief in God Himself? Can that be "proved" in the sense which Mr. Douglas seems to require? And there are scholars who hold that the existence of the historical Jesus cannot be proved—though we gladly admit that they are not among the most competent scholars. If we are to insist only on what can be "proved," we fear the resulting "Christian Unity" will hardly be worth the sacrifice of our ministry, our creeds, and our sacraments. In our midsummer madness we would rather fondly believe that the Grace of Christ which we have experienced as mediated to us through the Catholic faith, sacraments, and ministry is no dubious and doubtful thing, and that in consequence we cannot treat those means of Grace as matters of indifference or scorn.

And here we would throw off our madness for a moment and reserve the liberty of berating Mother Church a very little. The pathetic thing is that we so often give to outsiders the impression that these things are indeed to us only "fancy extras." In the view of most Anglicans the episcopate is not a matter of indifference, not a matter of the mere *bene esse* of the Church, but essential to the fulness of her life in the Body of Christ. But we conceal this belief in ambiguous terms, under the impression that we are thereby being charitable, and we expect to induce conscientious and sincere Protestant ministers to accept episcopal ordination as a necessity for reunion, on the plea that it is a harmless ceremony. No wonder Mr. Lemkau can write, in the article already referred to, "the non-

Episcopalian who is a true advocate of Christian union should be ready to accept the historic episcopate; but, on the other hand, *the Episcopalians ought to be willing to surrender that principle*" (italics ours).

This suggestion of Mr. Lemkau's seems almost as confused as some of our Anglican proposals. What a curious unity in which all Congregationalists are required to be Episcopalians, while all Episcopalians revert to Presbyterianism! But doubtless Mr. Lemkau means not that certain Christians should accept episcopacy, while others simultaneously renounce it, but merely that it should be either taken on or left off as being a matter indifferent. But what of those who believe that it is not indifferent, but that the three-fold ministry is due to Christ Himself operating by His Holy Spirit in the Church? If they are conscientious they must remain outside a Church that has deliberately rejected what they, rightly or wrongly, believe is necessary to the Church of Christ.

MEANWHILE, *mirabile dictu*, we remain in a Church which includes, besides ourselves, the Rev. Malcolm Douglas and the nameless London preacher. Can anyone really believe that the future reunited Catholic Church will need to include any very much larger "variety of religious experiences" than is represented by the present members of the Anglican communion? We differ in many things, but we are held together by that very ministry, by those very creeds, and those very sacraments which Mr. Douglas attacks so vigorously. Where, we ask, elsewhere in Christendom is there realized in practice so clear an approximation to that grand vision which rose before the bishops at Lambeth as in our very own Church?

"The vision which rises before us," wrote the bishops,* "is that of a Church, genuinely Catholic, loyal to all truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. . . . It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

The spirit of this Church of the future is a spirit which would welcome both Benediction and prayer-meeting, both the formal ritual and the fervent extempore prayer, both the greatest simplicity and the greatest elaboration in worship. Its motto would be "in essentials unity, in non-essentials liberty, in all things charity." It would certainly not be strict historic Anglicanism, for that insisted on a most rigid uniformity, but it would be something like present-day developments in the Anglican communion, from which the bitterness of partisanship would have passed away. It seems to us a beautiful and possible ideal.

Then we recollect that it is only midsummer madness after all.

* "An Appeal to All Christian People," IV.

AS WE go to press, we are happy to be able to report the continued progress toward recovery of our editor, Mr. Frederic C. Morehouse. He is expecting to sit up in a chair for short periods this week, and perhaps to be discharged from the hospital the latter part of next week—though this possibility is contingent upon very steady progress indeed.

Personal

SOME weeks ago we ventured an amateur solution to the word "Episcopalian" considered as an anagram. We were wholly unprepared for the deluge of solutions—good, bad, and indifferent—which has poured in from readers far and near ever since, and which leaves us unable to make any comment except a feeble gasp, accompanied by a gesture of helplessness and despair.

Here are a few suggested solutions: "A laic is pope," "pep in a social," "a pope is lac'in," "*in pace spolia*," "a cope is plain." Not a few preferred the full form of "Protestant Episcopalian," from which they derived, among others, the following startling results:

"Papal in parts—entices, too." (This has all the earmarks . . .)
"A nice plan is to start pope." (The author of this comments that "if anybody objects to a lack of sense, I would say that it is surely not different in that respect from many solemnly-set-forth statements of the present time.")

One correspondent burned the midnight oil profusely and found no less than ten hidden sentences or phrases, most of which seem to resemble newspaper headlines of the lurid and less intelligible type. They include:

"One neat papistical sport"—who, we are told, is nevertheless not an extreme ritualist, for his "cope is plain as to pattern."
"Articles Stop An Anti-Pope." This is a novel argument for retaining them—important, if true!
"Pietists Plan to Can Opera" and "Ascertain Plan to Stop Pie"—undoubtedly two dire plots nipped in the bud.
"I can stop people at trains," this correspondent finds, but "I cannot rail at Pope's pets."

And so on, far, far into the night (as Briggs would say). Well, we suppose we let ourselves in for all of this and so can't complain. But we shall know better than to suggest such a game again.

ANSWERS TO CORRESPONDENTS

B. F. H. —The Bishop of a diocese has ecclesiastical jurisdiction over all churches canonically in union with the diocesan convention. We have no information as to the legal status of the parish in question.
INQUIRER—The diocese of Bermuda is not canonically connected with the Church in Canada or Newfoundland but is an "independent diocese" holding mission from the metropolitan see of Canterbury.

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READING A TOWN'S PALM BY ITS NAME

THE names of places appearing upon a map are something like fossils, for a study of them reveals very much about the people who bestowed them. Prof. R. H. Whitbeck, of the geography department of the University of Wisconsin, in a recent address illustrated how full of historical significance many names are:

"They usually tell the nationality of their authors," Professor Whitbeck pointed out. "The Dutch left a trail of names in eastern New York, the French in Louisiana, the Spanish in Florida and California."

The religion of the founders is frequently betrayed by such names as Saint, Sans, Santas, Los Angeles, Conception, Trinidad, and names from the Bible.

The stage of culture of the namers is betrayed, too. Primitive peoples use descriptive words. Names given by Indians, miners, hunters, and mountaineers are usually descriptive and plain.

"The rise of a popular hero is recorded in a liberal sprinkling of places named for him," Professor Whitbeck found. "Thirteen Deweys were added to the postoffices of the United States in 1898 following the battle of Manila; fifteen Schleys, after the battle of Santiago, and sixteen Roosevelts after the campaign in Cuba."

The Wisconsin geographer's study revealed remarkably different types of names in several areas of the eastern part of the United States, revealing differences in culture, outlook, and character in the people who named the places.

"The people who made New England knew something of the history, the traditions, and the literature of the mother country, and when they wove the mesh of place names which they spread over their new country, they unconsciously wove into the fabric the honored names which to them were familiar."

Such names are Gransby, Suffield, Enfield, Hartford, Bristol, Harland, Manchester, Windsor, Southington, Simsbury. The names given to hills and peaks are crude and semi-descriptive, however: Rattlesnake Hill, Burnt Hill, Cherry Hill, Ragged Mountain.

Some "hollow-eyed classicist in the land office at Albany" is said to have originated this group of names in central New York: Aristotle, Cato, Carthage, Junius, Ithaca, Palmyra, Plato, Romulus, Troy, Utica, Virgil, Hannibal, Aurelius.

New Jersey has scores of towns which are the homes of commuters to New York, and a peculiar character attaches to their names. They are names which suggest trees, dells, and coolness to the tired, bored, hot city dweller. Allendale, Avondale, Riverdale, Ledgewood, Glenwood, Norwood, Wildwood, Brookdale, and Lakewood are some of the attractive names. The large German element among the settlers of Pennsylvania is reflected in 150 -burgs or -bergs, usually attached to the name of some man, as Harrisburg, Steinsburg, Hublersburg.

In Virginia, which has ever been an agricultural state, the postoffices were likely to be placed at convenient points, to which people of the surrounding farms are naturally drawn. About forty postoffices end in Store, as Brown's Store; 50 end in Spring, as Cedar Springs; about 100 contain the word Mill, as Gaines Mill. Fairfax Station, Fords Depot, Goodwin's Ferry, Goshen Bridge and Graham's Forge illustrate the same tendency.

A striking example of how the founders' degree of education is revealed in places' names is found in the mountains of Kentucky and Tennessee. Knowing little of history, geography, and literature, the mountaineers have given personal Christian names and other inappropriate appellations to many places. The following are examples: Adeline, Goldie, Marvin, Osie, Zelda, Ansel, Anna, Arthur, Alex, Patrick, Avena, Amos, Alonzo, Louisa.

Tennessee has such names as Bud, Bee, Fly, Hix, Loo, U Bet, A. B. C., Tom, Ina, Daisy, Bob, Choice, Help, Necessity, Solitude, Unity, Profit, Life, Grief, Eli, Economy, Tut, Ipe, and Ho.

YOU ALSO, if you are wise, will imitate the wisdom of the Bride: you will not allow that bundle of myrrh, which you hold so dear, and which is the fellowship you have with the sufferings of your Master, to be torn away from your heart even for an hour; you will retain always in your memory all the bitter pains He bore for you, and meditate upon them continually.

—St. Bernard.

DAILY BIBLE STUDIES

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

"SONS OF GOD"

Sunday, July 29: Eighth Sunday after Trinity

READ ROMANS 8:12-17.

THERE is an old Easter carol, the first line of which always impresses me:

"Ye sons and daughters of the King."

It seems to appeal in such fashion as to make us look up and lift up our heads, assured that our origin and our end must be holy and therefore that we should be true to our King, who is at once our Redeemer, our Friend, and our Life-giver. There is a pride in human ancestry which is foolish. But humble gratitude for God's goodness in making us His children, first by creation, and then by adoption through Christ, brings us new strength and courage. "I am the son of the Eternal King!" "I am the daughter of the Eternal King!" How the very words make us eager to turn from sin and press on in the way of righteousness!

Hymn 488

Monday, July 30

READ ST. JOHN 1:10-13.

JESUS Christ came to this world for a definite purpose—to reveal to us our high birth and to make us worthy of our high calling. To those who receive Him and believe in Him He gives power to become the sons of God. In the Greek the word for "power" is still more emphatic—the "right" or the "privilege." So the revelation came through the Incarnation that we are the children of God. And the further revelation came, that inasmuch as in human ignorance God's children had wandered far away, they were to be brought back and redeemed from sin and shame. Can we over-estimate that great truth, that we are sons and daughters of the King, brought back to our home by the bleeding hand of a loving Saviour? Is it not like the light of day coming after the darkness of night? Does not Christ seem near? Can we not hear His voice: "Follow Me"?

Hymn 326

Tuesday, July 31

READ ISAIAH 60:1-8.

THE Gospel prophet had a vision of the ingathering which was to be universal. "Thy sons shall come from far, and Thy daughters shall be nursed at Thy side." And Joel also caught the vision: "Your sons and your daughters shall prophesy." What an image of the Christian Church as the young come hastening to claim their heritage and then go out to tell others of the good news! The discouraged who look on the dark side may well look up and take heart, for there are over four million young Christians in every country of the world, who are loving and serving the King. And there will be more. In India and Japan and Korea and China tens of thousands of children are learning of Christ through daily Vacation Bible Schools. It is time for us to sing "Alleluia," that gloomy folk may open their eyes.

Hymn 479

Wednesday, August 1

READ ST. MARK 9:2-9.

WHERE the sons of God gather together, there also Satan appears (Job 1:6), and the divine truth is misinterpreted. There are some who say that we are sons even as Christ is the Son of God and the Son of Man, lowering thus the holy truth of the Incarnation. We are indeed, through divine grace, "joint heirs with Christ," but there is infinite space between Jesus Christ the Son of God and our human relationship. We

can use the blessed terms—Christ our Elder Brother, Christ our Friend—but the wonder of our redemption and adoption through the love of God and the mercy of the crucified Christ, lies in the exaltation of our humanity which can never rightly be separated from grateful but sincere humility. I am God's son—O blessed wonder! But I cling to Him who calls me, and whatever of good I may possess is His, not mine.

Hymn 217

Thursday, August 2

READ I JOHN 3:1-3.

TO St. John were given the riches of revelation because he loved and made love the power of life. It was love from God the Father that gave the title and the calling, "The sons of God." And by the same blessed love we look for the final good: "We shall be like Him, for we shall see Him as He is." What a glorious anticipation! Yet it calls for unceasing struggle, for temptations seek to rob us of our heritage. Like Jacob we must wrestle, even in midnight darkness, but with undiminished zeal for the mastery. And the Holy Spirit wrestles with us and so victory is sure. Hence the clear interpretation of life—the sons of God redeemed but battling; and while fighting we are fed and made strong by a holy union.

Hymn 222

Friday, August 3

READ ST. MATT. 9:1-8.

CAN any consolation and inspiration be greater than to hear, by faith, the dear Master call us by that gracious name, "Son"? "Son, be of good cheer." And again, "Son, go work in My vineyard." *Noblesse oblige*, and as sons we are eager to prove our gratitude by filial service. We can never repay, or even adequately comprehend the mystery of the redeeming Christ. Only in heaven will we know as we are known now of God. But oh, the joy of doing something for Him who has done everything for us! Work becomes a holy occupation. Difficulties work miracles. Even our weakness makes us lean hard on Him whom we are following. To tell the story, to hold up the ideal of righteousness, to declare the Faith of the Master held through the centuries—this is a worthwhile service for sons and daughters of the King.

Hymn 493

Saturday, August 4

READ REV. 21:1-7.

IT was St. John's vision, and it still shines on our way and drives the mist before us. "I will give unto Him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be My son." We are not drugged into idleness by the promise, but rather do we leap to the task with a song, since the end is sure. And for our nourishment He who loves us gives us food from heaven on the journey and in the field of service—worship, Holy Communion, Bible, prayer. "Thou preparest a Table before me." The sons and daughters of the King are fed by His own hand. Blessed hours of rest and communion, quiet hours of meditation, thirst satisfied even while we toil! O Christ, Thou art good to us!

Hymn 334

Dear King, I bow before Thee in loving worship. What am I that Thou shouldst so exalt me by calling me Thy son! Yet I rejoice in it, it makes me glad. Help me to persevere, to endure, to keep the Faith, to serve Thy children. Make me brave and strong, and let the vision shine before me that I may know the promised end. Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

LAST week I told of some of the delightful vacation spots to be found along the South Shore of Massachusetts. But I confess I prefer places back from the sea, perhaps because they are more neglected and lonely. I have never been able to discover one hamlet which has always attracted me, though I have found many something like it. This special place is said to be hidden deep in the Duxbury pines, far from any highroad, and altogether unchanged from its prime, two hundred years ago. Perhaps Peter Rugg may have been one of its first citizens! It is called Happy Valley, or something like that; and ever since I first heard of it I have wanted to discover it. But somehow it eludes me. Utopias generally avoid search.

One cannot help wondering how, in earlier days, the honest yeomanry succeeded in making a living out of the sandy soil. The summer boarder industry had not yet been invented, nor the craze for "antiques"; and the few pieces of fertile ground are too infrequent. It must have been a meagre existence that they wrenched from the bosom of Mother Earth; and it is not surprising that they were forced so soon into manufactures of various kinds. But the phrase is well-coined which calls New England the playground of the nation: its truth is witnessed by the number of motor-car registrations one sees along the road, from Florida to California, and from Wisconsin to British Columbia, or Hawaii. Meanwhile, to discover a little farm, hidden in the deep woodland, with a few acres cleared round the homestead, pasture for two cows, perhaps, a kind of market-garden, and a good many hens, gives one a kind of feeling of discovery, as if Tristan d' Acunha itself had come into view. The older the town is, the greater, apparently, the possibility of waste lands. Take Plymouth itself, first permanent settlement on all that shore, and observe how many acres are overgrown to what seems primitive wilderness, albeit with these venerable homesteads still standing.

PLYMOUTH COUNTY is the land of ponds, above everything; and they tell us that there are 365, one for each day in the year. That is, however, palpably a mnemonic, though it seems to underestimate the number. But one must add the cranberry bogs besides. A Baptist preacher, having undertaken the pastorate of a little old village down there, revived interest in all the objectives of his work; and when one proprietor of a cranberry bog offered to give a certain proportion of his crop, he accepted the offer, and immediately began public prayers for the abundant yield of what was called "God's Acre," much to the amusement of the ungodly. As a matter of fact, however, the prayers were answered, so far as the returns went; and now I believe the pastor has several fields so devoted.

All this country is far from level, though the little hills which diversify it are rather small measured by any true mountain scale. Massachusetts, they say, means the place of the big hills, though the allusion is to Blue Hill, out in Milton, only 600 feet high, but the highest land from Mount Desert to Florida along the coast. It is quite astonishing how much up-and-down one finds in this special region, however; and you can descend steep hills which are apparently interminable, or climb abrupt bluffs with startling views of the sea to reward you. At Humarock, where the land slopes away into a marshy level, one finds a very pretty little church at the bottom of the hill, almost approving the new policy of our Roman Catholic friends; for this is dedicated to "the Little Flower," and it has been erected, one conjectures, under the supervision of a diocesan architect, and not at the pleasure of unlearned trustees. Would that all our summer chapels might be as satisfactory.

I must leave the outer side of Cape Cod for later treatment, if there is time. Thoreau's *Cape Cod* and Joseph Lincoln's

novels of that region are well worth reading in preparation, however. Now to return to regions more "sophisticated," if not more delightful.

THIS RHYME fell out of a forty-year-old book where it had been a marker for nearly that time. Some travelers in England may enjoy it:

AN ARNOLDIAN ODE

[Improved from the New York Times]

"The mere nomenclature of the country sets upon a cultivated person like the incessant pricking of pins. What people in whom the sense of beauty and fitness was quick could have invented or could tolerate the hideous names ending in 'ville'—the Briggsvilles, Higginsvilles, Jacksonvilles—rife from Maine to Florida; the jumble of unnatural and inappropriate names everywhere?"—*Matthew Arnold in the Nineteenth Century.*

Of Briggsville and Jacksonville
I care not now to sing;
They make me sad and very mad—
My inmost soul they wring.
I'll hie me back to England,
And straightway I will go
To Piddletown and Paradise,
To Stiffkey and East Hoe.

At Scunthorpe and at Didlington,
At Ham-with-Watch and Smeeth,
At Butterbump and Rumburg,
I need not grit my teeth.
At High Ham, Low Ham, Long Ham,
At Tooth-hog and Spoonbed,
At Slapton and Much Woolton,
I will not wish me dead.

At Pigburn and at Hogshaw,
At Cockshut and at Lobb,
At Swadlincote and Sothby,
I'll wear a smiling nob;
And think me not of Briggsville,
At Pinchbeck when I am;
At Pisford and at Hardhorn
I will not care a d—n.

At Scrape and Upton-Snodsbury,
At Skinburness and Slough,
At Wart Hill and at Skulcoates,
At Swillington and Sow,
At Scrathby and at Scoury,
Ab-Kettleby and Smart,
At Yelling, Clack, and Wrangle,
I'll soothe this aching heart.

At Melbury-Bubb and Howbound,
At Doddleston and Slurk,
At Skutterskeffe and Pulverbitch,
I'll sit me down and smirk;
At Hamsteels and at Wombwell,
At Leighton Buzzard I
Will soon forget those Yankees
And their low vulgaritie.

Then to Sopworth and to Bugthorpe,
To Diddlebury, O!
To Stogumber and Sheepwash,
And to Foulness I will go.
So, ho for merry England,
Its 'am and mutton pies,
Its ale and swipes, the which are types
At which no gorge doth rise.

SOMEONE sends me this instance of perverted poetics, from a Canadian paper. It is apparently an example of dactylic verse such as was quoted here some weeks ago:

Charming Carissima, lady of mine,
Smile on my suit with red lips divine;
Let me but bask in the blue of your eye,
Bid me to love as the dear days slip by;
Perfect and peerless one, when we are wed,
What shall we do for a cold in the head?
'Flu, coughs, and sneezes will surely be fewer
If we both take Woods' Great Peppermint Cure.

THE WEAPONS of our warfare are not carnal, but spiritual works of love, of humility, of prayer, of repentance, of mortification. We have weapons of gold. . . . Those used specially by the poor and the lowly are the Cross, the Lance, the Nails, the Five Wounds of our Saviour.—*Thomas à Kempis.*

"IN MY FATHER'S HOUSE"

EXTRACTS FROM A SERMON BY THE REV. LATTI GRISWOLD

"And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house?" (From the Gospel for Second Sunday after Epiphany.) *St. Luke II: 48, 49.*

AFTER narrating the incident concerning our Lord's visit to the Temple in Jerusalem at the age of twelve, the preacher continued:

I. It was for the sake of drawing attention to these sayings that the Evangelist recorded the incident, for his whole purpose was to depict how gradually and surely Jesus revealed Himself as the Messiah or the Christ. Nothing could have meant more to Mary than that Jesus should have corrected her thoughtless expression of calling Joseph His father than Jesus' instant reply, asserting His Sonship to God. There is a modern theory that endeavors to persuade us that His unique relation to God and His divine mission in the world was something that only very gradually was revealed to Jesus. But that does not square with the record. In every instance recorded in the gospels, it is Jesus who makes the revelation. God's will is not made known to Him. It is He who makes known God's will.

II. It reveals to us in the first place the supreme part that organized religion played in the life of our Lord. It is true that He preached frequently from the mountain side, by the sea shore, and in other places out-of-doors; but we must not forget that also He preached in the synagogues (that is to say, the local houses of worship throughout the country) whenever He was permitted to do so, and He invariably went up to Jerusalem to keep the great feasts, as was the custom with all loyal Jews, at the great Temple in Jerusalem. It is true that much of our Saviour's preaching and teaching was concerned with personal religion, and that He had occasion to criticize and even to denounce certain features of the organized religion of Israel. But it was the abuses of the law, not the law itself, that He denounced. It was the narrow and superficial observance of the Sabbath that he criticized, not the Sabbath itself. It was only after His death and resurrection, when official Judaism had definitely rejected His teaching, that the apostles were forced, and very gradually forced, to separate themselves from the round of Temple worship and the course of prayer and instruction associated with the synagogues. It was only gradually that the Christian religion superseded Judaism; and it did so, not as a vague system of religious ethics and ideals, but as a definitely organized Church.

Despite the ingenious attempts of modern unbelief to make it appear that Jesus had little interest or concern in institutional religion, in a Church, that is to say, all the evidence in the New Testament is to the contrary. Even as a boy we find Him telling His mother, and with apparent surprise that she should not have realized it, that His first concern was with, His first duty in His Father's house—that is to say, the Temple on Mount Sion, with its Holy of Holies, which symbolized to the Israelites the abiding presence of Almighty God.

III. We need not be surprised, therefore, at the tremendous, the not-to-be-exaggerated part, that the Church has played and always will play in the Christian religion. Religion must organize, it must become an institution, it must be an ordered, governed, regulated community, or it will slowly but surely thin out into a mere philosophy or a mere code of morals. Christianity does imply a philosophy, or a reasoned attitude toward the universe, and it does teach a strict and idealistic code of morals, but it does both in virtue of the fact, not merely of repeating the sermons of Jesus, but because it is a Church, an institution organized for the carrying on of all of Christ's work, as well as eternally repeating His message. . . . It would be a very terrible thing for humanity if the Christian Church were blotted out of our life on earth, with its service, so largely unselfish, to the sick, the poor, the orphaned, the troubled. Fancy all the institutions that owe their existence to Christian charity wiped out! We can scarcely conceive what our culture would be with the great Christian tradition absolutely subtracted from it—the schools, the universities, the art, the literature, the poetry inspired by Christian faith. Literally it is simply inconceivable.

No, it is sheer nonsense to undervalue the world-wide influence of Christian faith.

A MEMORY OF RACINE

By L. L. R.

FULL often, perhaps, may the sunset of life forecast within its lengthening shadows dim forms of coming events; but more frequently does it weave shadowy memories looking backward along the pathway of years gone by. Such the memories awakening at the moment, stirred to life by a pictured face carrying the writer back some ten years ago, and bringing anew to view the classic beauty, the woodland witchery of Racine College, Wisconsin. Out in the great world the booming thunder of warfare, the heavy cloud of strife, seemed hovering and reverberating still; in the great cities so near the din and turmoil of commerce told of restless toil and weariness. But here great lofty trees, with arms outstretched in welcome, waited; calm, silent trees, lovingly guarding De Koven's tomb, and overshadowing the gothic chapel—breathing the very spirit of rest and peace, a realm whereon the hand of God and Nature had seemed to linger fondly.

And here it was that many guests had gathered, sons and daughters of the Church, brought together for a fortnight of study, conference, and genial fellowship, united in spirit, yet with diverse aim and pursuits. As if embodying the very atmosphere of the spot, were heard the cordial, courteous greetings of its hosts, the Rev. Warden, B. T. Rogers, D.D., and gentle, loving Mrs. Rogers, welcoming all to the hospitable corridors of Taylor Hall. A happy company, greeting each day anew, with its well ordered schedule of worship, instruction, and ripening companionship strengthened by the bonds of spiritual oneness and communion. Notable, too, the personnel of the group thus gathered. Day by day, following the wonderful chapel meditation, striking, as it were, the uplifting keynote of the day, was to be seen the tall, spare form of our spiritual leader, the revered Bishop Weller, a picturesque figure in scarlet cassock and biretta, strolling or seated under the green trees. In recitation rooms near by, dearly loved Emily Tillotson awaited her class of Auxiliary women gathered from many dioceses and sections, while close at hand, well-known Frances Withers gathered her band of teachers and students intent on the upbuilding of the Church school and its young people. Other classes under tried and trusted leaders made rich the hours of the forenoon, followed later by rest and relaxation, till the glowing sunset hour came, gathering all about the Rev. David L. Ferris—now wearing the bishop's mitre—to listen entranced to his beautiful portrayals of the Life of Christ, while the lapping waves of the tranquil lake near by seemed whispering ever of Genessaret, and the footsteps of the Master were all but heard.

Yes, such the memories of the days and those who lent interest and value to this fortnight at fair Racine; but a pictured face it is, beautifying a copy of *THE LIVING CHURCH*, at hand, which has called them thus to life and recollection. It is the lovely face of saintly Mother Eva Mary, now with angelic Hosts, but whose gentle presence was with us here. As at a touch, the years roll back, unfolding again that vista of emerald turf and tree, the shifting gleam of light and shade, and passing in and out, thoughtfully pausing, like a lily dropped from the blue field above and wearing still its azure hue, moved oft and anon the slender form of sweet Mother Eva Mary, wrapt in thought, perhaps of her daughters afar, her growing flock, devoted Sisters of the Transfiguration.

Transplanted now to the Garden of Paradise, with others of that sometime group of the servants of God, she rests, as they, from earth's labors, yet enshrined forevermore in the works and memories that follow them. Faithful and wise Julia C. Emery, absent in body, but so close in spirit there as we made ready to sound afar her Advent Call to the women of the Church; patient, untiring Emily Tillotson, so lately answering the yet higher call; these, and others, were waiting to welcome sweet Mother Eva Mary, and as the dreamer sits in the gathering twilight, the veil between seems all but transparent, and from within soft, songful voices blending in a melody of prayer float outward:

Oh, may Thy soldiers, faithful, true, and bold,
Fight as Thy saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia!

Whoso diggeth a pit shall fall therein.—*Proverbs 26:27.*

Of St. Mark's, Venice

By Evelyn A. Cummins

THE YEAR 1928, among an unusual number of other notable anniversaries, witnesses the eleventh centenary of one of the most famous churches in the world, that of St. Mark's, Venice. Elaborate ceremonies and services are being held there this year to celebrate the recovery of the relics of St. Mark and the founding of the church of the patron saint of the city.

St. Mark, to whom is ascribed with some uncertainty a martyr's death in about the year 68, was buried at Alexandria, according to a legend. However, for centuries, Venice and the Venetians were loath to let him rest at Alexandria. It was their belief that St. Mark had once been in a ship which had been blown and directed by the wind to the site of the city of Venice while he was on his way toward Rome, after having been sent by St. Peter as an apostle to Aquileia. Here, after the storm, tradition had it that while Mark was meditating on one of the Rialtine islands, an angel came to him in a vision and said, "*Pax tibi, Marce. Hic requiescet corpus tuus.*" Yet another version is that the angel said, "Peace to thee, Mark, my Evangelist." Then St. Mark was given the prophecy of the wonderful city which some day would be built there, and of its inhabitants, who would be worthy of having his body rest among them.

Doubtless this pleasant news cheered up the great saint, who probably was relieved to know that he did not, at any rate, have to rest there permanently at that particular time. If he foresaw the beauty of the future Venice he must have been reassured as to the appropriateness of the city as an ultimate resting place for himself.

Shortly after the beginning of the ninth century several merchants of Venice were able to procure the remains of St. Mark from Alexandria, either because of fear on the part of some of the Church officials that the shrine in that city would shortly be desecrated by the Saracens, or because they stole them. Legends tell of miracles on the return voyage with the body of the saint, which apparently indicated that the merchants were doing the right thing and what he wished in removing St. Mark to Venice.

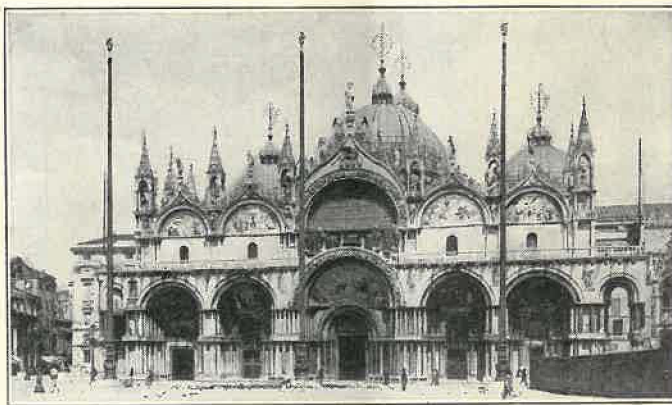
The Doge and all the clergy, upon the arrival of the ship at the latter city, escorted the remains in a procession to the ducal palace, and very shortly had a chapel built as a suitable shrine and resting place for St. Mark. This was erected in the year 828, and St. Mark at that time became patron saint of the republic. In 976 the church was burned in a revolution and during the turmoil the relics of the saint disappeared, much to the distress and depression of the clergy and the entire city. Accordingly, upon a new and elaborate church being completed to hold the sacred objects which had not yet been returned, on the 25th of June, 1094, a day of fasting and prayer was ordered in Venice, with processions, services, litanies, and supplications that the precious relics might be returned to a suffering people. The story is that during one of the services a pier or pillar in the church opened, with a light and great noise, and within it was the body of St. Mark with an arm pushed out to make the pier split asunder. After this the body of St. Mark was put away in a secret hiding place, supposedly in the high altar, which was known to only a very few dignitaries of Church and State. The church was consecrated on the 8th of October. In 1811 the body of St. Mark was said to have been found again, but in a tomb in the crypt of the church.

A festival in commemoration of the miracle of June, 1094, was instituted at St. Mark's, and drew many hundreds of pious and curious pilgrims to the spot.

ST. MARK'S, during the centuries, has sent forth many thousands in the interests of both Church and State after Masses within those sacred walls. Doge Vitale Michieli, who succeeded the rather unpopular Vitale Falier of the time of the miracle, persuaded his people to set forth against the forces of Pisa and Genoa, in a gathering which he had called in St. Mark's. This expedition, under the banner of the cross, had as one of its leaders the Bishop of Castello, who discovered and captured a number of sacred relics on his trip, including the bodies of St. Theodore the Martyr and St. Nicholas.

On the 24th of January in 1177 was held at St. Mark's the famous ceremony at which Barbarossa was forced to acknowledge the Pope as "God's vicar on earth" and as the "true successor of Peter." Early in the day the Pope had freed Barbarossa from the Church's ban in St. Mark's, and the Emperor,

upon being informed of this fact, was escorted in a procession headed by the Doge and the clergy, with many banners, to the Piazza, where the Pope was awaiting him, surrounded by cardinals, archbishops, and others of the highest dignitaries of the Church, before the atrium of St. Mark's. Here, upon reaching Alexander, Barbarossa knelt at the Pope's feet and bowed his head to the ground. The Pope then blessed and kissed him and took him inside St. Mark's Church, amid much ringing of bells and the



HISTORIC ST. MARK'S, VENICE

singing of the *Te Deum*. Here he again blessed him before the high altar. The following day a solemn High Mass was sung in St. Mark's at the special request of the Emperor, and at this Mass the Pope was in attendance. A number of stories have grown up around this event, some even telling that Barbarossa was prostrated on the ground before Alexander while the Pope stood with his heel on the Emperor's neck or head and made all kinds of dictatorial and pontifical utterances.

From the pulpit of St. Mark's, in the first of the thirteenth century, the Doge spoke the words which sent thousands of his people, gathered there for Mass, the Mass of the Holy Ghost, it is said, forth under the Cross and the banner of St. Mark, a gold lion on crimson ground, to the singing of the *Veni Creator*, with the fleet for Zara, and the great Eastern crusade with allied forces; and for the capture and re-capture of Constantinople, from which, incidentally, came the four bronze horses to St. Mark's in Venice, amid other spoils.

The Crown of Thorns was at one time, 1238, kept at St. Mark's in Venice, after it had been taken at the fall of Constantinople, being held in the church in lieu of payment for money due on it from France. Louis XI redeemed it and two Dominicans brought it to Paris, where the Sainte Chapelle was to receive it finally.

Again in the year 1265 the banners of the Cross and of St. Mark were uplifted against an Italian prince by the name of Eccelino da Romano. In the Piazza the Archbishop of Ravenna inveighed against the cruelties of this Prince, whom the Pope had been forced to excommunicate. From here the armies set out for Padua and subdued the Prince, who was killed, and his forces; and again bells were rung in Venice, amid much rejoicing.

During the rule of Giovanni Dandolo, in 1284, Venice issued its first gold ducat, which was remarkable for purity. It was struck in honor of "Blessed Mark the Evangelist and all Saints."

In 1308 Venice came into an open quarrel with the Pope over the lordship of Ferrara, and the Doge and his followers were excommunicated and the clergy were ordered to leave the

city. After some fighting the Venetian forces were overcome by the combined temporal and spiritual forces of the Pope, and a treaty was made and peace established once more.

IN 1310 an attempted revolution took place in Venice. During the excitement a woman had presence of mind enough to heave a stone mortar out of her window upon the head of one of the standard bearers of the party of insurrectionists. She meant the mortar for Tiepolo, the leader, but it had the desired effect. Seeing him fall, for some reason fear took hold of the rest of the mob and they dispersed promptly and without any hesitation whatsoever. The woman was the heroine of the occasion and as a reward was granted the right to fly



THE FOUR HORSES OF ST. MARK'S

the banner of St. Mark from the same third floor window on every feast day, and asked the procurators of St. Mark not to raise her annual rent. This latter request has a strangely modern touch withal.

Another legend of St. Mark tells us that in 1340 Venice was visited by terrible storms and floods. On the third night of wind and rain a fisherman who was fastening a boat at the Molo was asked by a strange man, who said he was St. Mark the Evangelist, to ferry him to San Giorgio Maggiore. Naturally the fisherman did not want to do it, and felt slightly surprised and confused, but something about this stranger impelled him to make the attempt. Upon reaching the desired island, another stranger came aboard and demanded that the fisherman take him and the first passenger to San Nicolo on the Lido. This proved almost too much for the poor man but he apparently thought he might as well put forward as back, so on they went. At San Nicolo they were met by a third stranger who asked them gently but firmly to put out to sea. What the fisherman said on this occasion is not recorded.

In the Adriatic they were passed by a boatload of devils going to destroy Venice. Upon seeing the devils, all of the three passengers in the boat made the sign of the cross and the devils disappeared. The storm likewise vanished. The three strangers, after having revealed themselves to their ferryman as Saints George, Nicholas, and Mark, were also about to vanish when the ship landed again. But the boatman would not allow it. Those who follow the sea learn shrewdness as well as the mystery of God's laws. He stopped St. Mark and asked for some material compensation as well as the participation in a miracle. St. Mark, not having any ducats handy, told the boatman to go to the Doge and tell him what had happened and ask for a reward. Then said the canny fisherman, "Even if I tell this, the Doge will not believe me."

St. Mark, having also had some experience upon earth among men, agreed that the fisherman was probably right, and accordingly took a ring from his finger and gave it to the man, saying, "Show this to the Doge and tell him to keep it in my sanctuary." This was done, the fisherman got his reward and credit for his part in the affair, and Venice was saved from destruction—all thanks to the saints. Thus the tale, but it is not without a number of variations.

PETRARCH was at one time a resident of Venice. Shortly after the middle of the fourteenth century he was talking one day with the Archbishop of Patras when they saw a galley moving along swiftly, showing flags and banners and flowers, and bringing news of a victory under Lucchino del Verme at Crete. Says Petrarch, "The Doge, with a numerous train, took his place to watch the sports, over the vestibule of

St. Mark's, where stand the four bronze horses (a work of ancient and excellent art) that seem to challenge comparison with the living and raise their hoofs to tread the ground. An awning of tapestry in many colors kept off the heat of the sun, and I was invited to sit at the right hand of the Doge." The church, the Piazza, and the surrounding buildings were all crowded, and the celebrations lasted several days, with many sports and games.

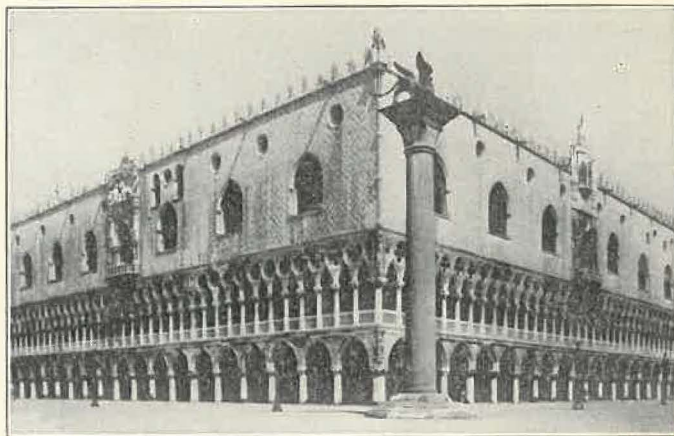
In the latter half of the fourteenth century the Venetians came to a death struggle with their ancient enemies, the Genoese. They suffered defeat at Chioggia and wanted to open negotiations at last with the Genoese commander, Doria. The bell of St. Mark's was tolled to announce the bad news to the people that their forces had been subjected to the enemy. But offers of peace met with no response. The answer to the Venetians was, "You shall not have peace until I have bridled St. Mark's horses."

Pisani, the idol of the people, was released from prison to take up the fight, and upon gaining his freedom, went to St. Mark's Church, where he prayed for aid, and, standing before the high altar, made a great appeal to the citizens to support him. The campaign dragged on for months, but finally Venetian forces were successful, and peace and rewards to the victors were declared in 1381, and ceremonies and services in and about St. Mark's wound up the series of events for the troubled state.

In 1405 the Doge, surrounded by officials, received the ambassadors from Verona, who came to pay homage to Venice, outside of St. Mark's. After the proper formalities were gone through, all went inside the church, where High Mass was sung. A Veronese ambassador made an address and presented the keys of the city to the Doge, as well as a number of banners. The Doge, Steno, replied to this address, beginning his reply with the words, "The people that walked in darkness have seen a great light." To which the Veronese speaker answered with still another oration, beginning with the sentence, "My soul doth magnify the Lord." He was then given the banner of St. Mark, and shouts of rejoicing went up, "*Viva San Marco.*"

It was in St. Mark's in 1488 that Caterina, deposed Queen, made her renunciation of Cyprus to Venice, after a long and bloody struggle with her forces for supremacy.

THE republic was noted for justice and wisdom in dealing with her subjects in other provinces. It is related, for instance, that in 1495 at the time of the Venetian rule, when the Venetian governor entered Feanza he found the streets



PALACE OF THE DOGES.

handsomely decorated and the doors of all the houses painted with "*San Marco.*" He himself was received with joyous shouts of "*Marco, Marco.*"

In 1495 the news of the putting to flight of the French forces of Charles VIII was received with great joy in Venice, and great festivities were held in the Piazza, with services of praise and thanksgiving in the churches.

The early part of the sixteenth century that republic had its long drawn-out struggle with the Pope and his allies, who felt that their "common desire to conduct a holy and united war against the enemies of Christ" was only prevented by the greed and ambition of Venice. Venice finally made submission to the Pope in the atrium of St. Peter's, said that her ex-

communication had been fully justified, and was absolved with severe penance.

But again in the seventeenth century the republic had severe quarrels with the papacy, with an exchange of a bull of interdict and excommunication. The republic at this time procured the services of Paolo Sarpi, the Augustinian, as adviser. Sarpi was wounded several times by would-be assassins, but did not die until 1623. Among his last words were these, "I must hasten to St. Mark's for I have much to do."

The end of the seventeenth century was marked for Venice by fierce wars with the Turks and Greeks, and the eighteenth century witnesses the downfall of her power. She was visited by plagues, her trade lessened, and her population decreased in numbers, and one of her Doges, looking into past and future, well prophesied, "This century will be terrible for our children."

Napoleon in 1797 marched upon the city, and as one historian tells us, "Before the mere breath of his coming the republic of Venice crumbled into dust." The one hundred and twentieth and the last Doge of Venice at this time, giving his biretta to one of his followers to give to the French said, "Take it away for we shall not need it again." The ceremony of the taking over of Venice by the French was finished with the singing of the *Te Deum* in St. Mark's. But, as Sanudo says, "The Lord God hath ever watched over this most glorious city."

That there are other relics of St. Mark in various places besides Venice need not perhaps concern us here. It is difficult sometimes to separate history and legend, or to weigh legend against legend. Beauty is not always truth in spite of what the poets say. Wherever St. Mark may be resting, may it be in peace; but it has well been said that, above all, two passions ruled the people of Venice—to procure living commerce and dead saints, of which latter that city has certainly had innumerable relics.

A writer visiting Venice in 1267 may well sum up thoughts and feelings for us when he says: "I found the ancient story of the Venetians and how they made the fairest, noblest, and pleasantest city in the world, filled with all beauty and excellency. And I have set me to translate this story . . . for I would have all men know how the noble city is built. . . . And I pray Jesus Christ and His sweet mother, St. Mary, and Monsignor St. Mark the Evangelist (in whom after Jesus Christ we have put our trust), that they may grant health and long life . . . to the Venetians."

St. Mark's Church is too well known to permit here any description of the building or its works of art. It is a shrine for people of all nations. But the beauty and atmosphere of St. Mark's may well be enhanced for us by looking a little into its part in the pageant of history, in which St. Mark's and Venice have had such an important place.

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CONFORMING TO GOD

IN ALL its stages the process of being conformed to God is going on in the soul. Every moment of time may be made to bear the burden of something which is eternal. Each separate action, no matter how trivial, is capable of holding a supernatural immensity. We have to live down among our own motives, and consort with all the creeping and crawling things of self-love, in order to be provided against a surprise. To the last, Nature draws one way, and Grace from the first draws another. Then the three leading characteristics of the Spiritual Life must always be effort, detail, and slowness, all three things monotonous, and the sustained combination of the three almost an insufferable monotony. Dirty work, such as digging and delving in a swamp, is well known to be more wearisome than other work. It is wearisome because it is dirty; and the discomfort of it is not inapt representation of the work of the Spiritual Life. We must always labor stooping, and the posture adds to the monotony. It is an extremely solitary soil. We cannot work at our souls in gangs. We must labor in secret. There is nothing to beguile the time. Our labors are attended with extremely little success. Still, we are always working toward the Light, and Grace is always drawing us on.

—Selected.

TICKETS TO NOWHERE

BY THE REV. FREDERICK S. ARNOLD, A.M.

Once in a while some communicant writes one of the clergy asking for a transfer to a congregation of some other religious body. The full meaning of such a letter, if given, would be excommunication, neither more nor less, with a request to some gentleman, engaged in preaching to a congregation outside this Church, to undertake the spiritual guidance of the excommunicate. Such a letter of transfer would nearly be a ticket to Nowhere. In answer to such a request recently I wrote this letter:

My dear Madam:

I received your letter requesting a letter of transfer to the "Community Church" in your town.

I would say that a person cannot be officially transferred out of the Church. No person ought ever to go out of the Church. That would be a great sin.

What is the Church? It is the Body of Christ (Ephesians 1:22-23).

The Church is Christ present in this life and filling all Churchmen and Churchwomen and baptized children by His indwelling spiritual communion. ("The fulness of Him that filleth all in all." Ephes. 1:23.)

Christ created the Church in the sense that it is His Body (Ephes. 1:23) and that He loved, sanctified, and cleansed it "to present it to Himself a glorious Church, not having spot or wrinkle or any such thing" (Ephes. 5:26-27). Over this Church He set the apostolic ministry (I Cor. 12:28) and He gave us His sacraments as means of spiritually sharing in His life, especially Baptism (St. Matthew 28:19; St. John 3:5) and the Lord's Supper (St. Matthew 26:26-27; I Cor. 11:23-29).

The book of the Acts of the Apostles gives us the marks of Christ's own Church as it existed right after the resurrection and ascension of our Lord:

Acts II:42

"They continued steadfastly in the Apostles' doctrine

and fellowship, and in

the breaking of bread, and in

the prayers."

{ This is the faith defined in the Apostles' and Nicene creeds.
This means the Episcopal ministry of apostolic succession.
This means the Holy Communion.
These are the prayers that the Church has preserved and arranged and developed in the Book of Common Prayer.

This Church continued through the bishops, the successors of the apostles, and the presbyters through all ages. When certain corruptions, and especially the Papacy, had arisen in a part of the Church, it was reformed in England in the sixteenth century, but so that the ancient Church was preserved and reformed, not revolutionized.

The Church of England, of which the Protestant Episcopal Church in this country is a daughter Church, being the same Church carried on at a different place, under a different government, preserved the Creeds, the orthodox faith, and the Bible; the bishops and priests of apostolic succession, by prayer and laying on of hands from the bishops of the ancient Church; the sacraments, especially Baptism and Holy Communion, as generally necessary; and the Prayer Book, Bible, Prayer Book, and Creeds were translated into English.

Protestant denominations, however, caught in the excitement of a revolutionary period and embittered by persecution and the wars of religion, went to extremes. They gave up many essentials of Christianity. They gave up the bishops and priests of apostolic succession. They gave up the Prayer Book and, to a great extent, the whole idea of the sacraments. To some extent, especially lately, they give up the creeds and the orthodox faith.

All this is very wrong. A person confirmed in the true Episcopal Church commits a sin to leave the church.

We have two Episcopal churches in your town. Why not let me transfer you to one of them?

May God bless you and guide you for your salvation, which is, of course, the thing most affected by your decision.

He who is humble and resigned in suffering, accompanieth Jesus to the Mount of Olives. —Thomas à Kempis.

The Canadian Church at Work

4. In the Diocese of Moosonee

By the Ven. James E. Woodall

Archdeacon of Temiskaming

IN THE year 1872 Rupert's Land, the mother diocese of Western Canada, gave birth to triplets, one of which was Moosonee. Moosonee comprises all lands drained by waters flowing into James Bay, the Ungava Peninsula west of the watershed, and the many islands north of Hudson's Straits, stretching as far as the North Pole.

In this vast and lonely territory of about 600,000 square miles, inhabited by some 6,000 Cree and Ojibway Indians, as well as wandering tribes of Eskimo, estimated to be about 2,000, and more recently by people of all nationalities to the number of 35,000, missionary work has been carried on by the Anglican Church since 1850, with most gratifying results. A history of the planting of the Church at Moose Factory, her vigorous growth, her rapid extension east and west, south and north until she came in touch with the Eskimo, her struggles and her triumphs among those primitive and degraded people, would form an interesting supplement to the Acts of the Apostles. The apostolic labors on apostolic lines of such men as Hordon and Vincent among the Indians, and Peck and Walton among the Eskimo, produced apostolic results in the rebirth of whole bands of heathen savages. Practically all the Indians and more than one-third of the Eskimo have embraced Christianity.

This work among the Indians today is chiefly pastoral and special emphasis is laid on teaching. Exclusive of two boarding schools, it is carried on at seven widely scattered centers and eighteen out-stations, by seven clergymen assisted by one native priest, two native deacons, and seven native catechists. Sometimes a white student is employed during the summer months. Churches, frame or log, are found at most of the stations and a school building at the centers.

Daily services when possible, consisting of Morning or Evening Prayer, hymns, lesson, and instruction, are customary even when traveling. The sacraments are duly and reverently administered, not always in the churches, but sometimes on the lake shore or river bank beneath the tall pines, 200 miles away from the nearest church. The stump of a fallen tree serves as a support for the portable font, and packing cases, covered with the flag, as an altar on such occasions.

The service books are all written in the syllabic characters, an invention of a Wesleyan missionary, which has been an invaluable boon to the Indian, and few there are who cannot read and write. The outposts are visited from the center by the missionary in charge as occasion requires. All traveling is done by dog team and snow shoe in the winter and by canoe, or if on the coast of James Bay, by boat as well during the summer.

The daily school is another feature of the work which has born good results. The bush Indians, who have no opportunity of learning English, are taught in the Indian tongue. They never get further than learning to read and write in the syllabics, to count, using the Arabic numerals, and to repeat the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. The more settled Indians are taught to read and write in English, and a little history, geography, and arithmetic. In addition to the day schools there are two Indian boarding schools in the diocese. The one at Chapleau, on the main line of the C. P. R., accommodates eighty children, and the other at Moose Factory twenty-five. These excellent institutions are largely supported by government grants, and give an industrial education. A clergyman acts as principal, and with an efficient staff of teachers good results are produced. The administration of these schools is in the hands of the Indian and Eskimo Commission of the M.S.C.C., the Bishop being one of its members.

The whole work is under the close supervision of the Rt. Rev. J. G. Anderson, D.D., LL.D., Bishop of Moosonee, who

speaks fluently Ojibway and Cree Indian in any one of the three or four different dialects spoken in the diocese. Traveling from 1,500 to 2,000 miles each summer, the Bishop visits all the centers and most of the outposts once every two years.

THE Eskimo missions are of more recent date than the Indian missions on account of their greater remoteness. While some work had been previously done among the Eskimo south of Hudson's Straits, it was not until the year 1892 that the Rev. E. J. Peck, the "Apostle to the Eskimo," established a mission on Black Lead Island in Cumberland Sound and attacked the main citadel of Eskimo heathenism. For many years the new teaching was stoutly opposed by the conjurers, but by the grace of God and the faithfulness of His servants, some today "are preaching the faith which once they destroyed." When the Bishop last visited the mission stations on Hudson's Straits he baptized 134 and confirmed 157 of these Eskimo, so recently pagans.

The year 1927 witnessed a new departure in the Church's work among the Eskimo. For its more efficient administration the whole of the Eskimo work in Canada has been placed under one head. An "archdeaconry of the Arctic" has been constituted. It embraces the extreme north of several dioceses abutting on the North Pole. The man appointed by the Bishop of Moosonee, as being the premier partner, and commissioned by the other bishops concerned, to be the *occulus episcoporum* of this new archdeaconry, is the Rev. A. L. Fleming. No better choice could have been made, for Mr. Fleming was associated for some years with the late Dr. Peck as a missionary in Baffin Land.

With amazing promptness the new archdeacon organized "The Fellowship of the Arctic," an association for prayer and support of his immense work. The archdeacon returned from his first visitation to his archdeaconry last autumn and the Church was stirred by his report.

Associated with the archdeacon in the diocese of Moosonee are three clergymen, one of whom is married, and four native catechists. There is need of greater episcopal visitation of the Eskimo missions than the bishops have been able to give hitherto, and some have a vision of an Arctic diocese in the near future, and others of an *episcopus episcoporum*.

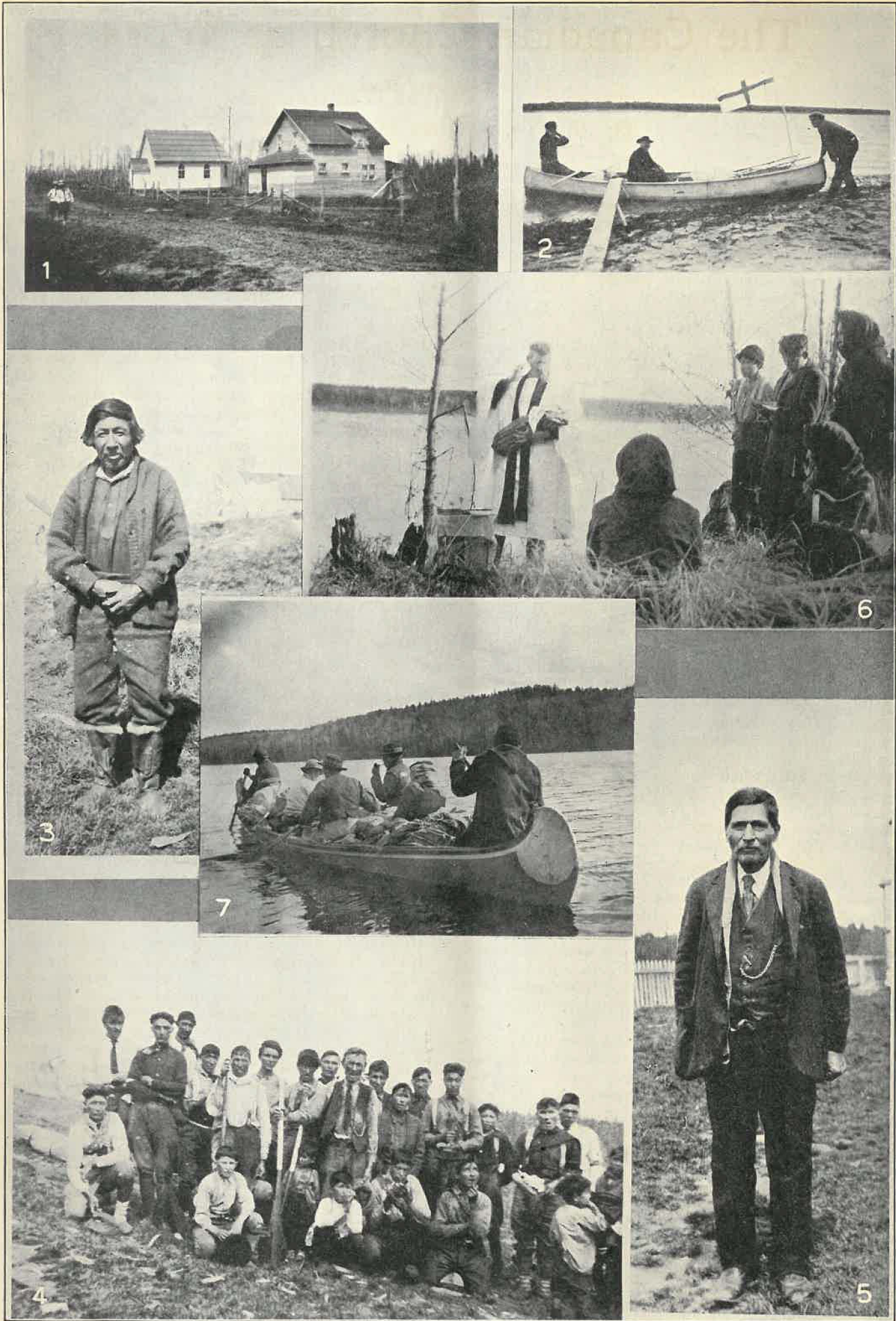
TWENTY-FIVE years ago Moosonee was little known to the outside world. Only fur traders and missionaries were interested in the territory. Not so today. The southern part of the diocese, known as New Ontario, is now on the map. What was once thought to be a sunless land of ice and snow and rock has recently been discovered to be one of the richest portions of the province of Ontario. Its ascertained wealth in minerals, pulp wood, and water power has exceeded the wildest hopes of the early prophets. The richness of its soil assures a future for the farmer.

When this undeveloped wealth became known the flood gates were opened and the prospector, miner, capitalist, timber cruiser, pulp and paper manufacturer, lumber jack, settler, and a host of others poured in to "make a stake." Two railways pushed across the diocese from east to west and were joined by two more running north and south, opening the

(Continued on page 430)

KEY TO MOOSONEE PICTURES

1. New Ontario backwoods church and parsonage (Porquis Junction).
2. Bishop Anderson leaving James Bay for the railway.
3. A typical Indian, "Old Peter."
4. Cree Indians. Mistassinni Band.
5. A native deacon—the Rev. C. Isertioff.
6. Holy Baptism in the Bush. Archdeacon Woodall baptizing an Indian sick child (papoose).
7. Canoe traveling on Brunswick House Lake.



IN THE DIOCESE OF MOOSONEE
(See key at bottom of opposite page)

THE CANADIAN CHURCH AT WORK

(Continued from page 428)

country in an unprecedented way. Some of the early pioneers made their pile and have long since fled the country. Others are still following the trail with hard hands and empty pockets, but always hopeful that some day or other they will "strike it rich."

This inrush of people brought a new element into the work of the Church. While maintaining and extending her old Indian and Eskimo missions she had to establish missions of another character. Some have since grown into self-supporting parishes. Chapleau, a railway center, Timmins, a mining town, Iroquois Falls, the "Garden City of the North," now finding a keen competitor in Kapuskasing, and Cochrane, have developed into well organized municipalities. Dozens of small communities with a most cosmopolitan population and a variety of faiths sprang up and are springing up along the lines. Here is a call and a challenge to the Church to look after her own children and to win those who have left her back to the fold.

The Anglican Church is not by any means the only Church at work in this new country. The Roman Church is here in all her overshadowing power, wealth, and glory. The United Church of Canada comes next in numbers, and her mission board is investing capital in the field to an extent worthy of her tradition. The Anglicans come third, and the Baptists bring up the rear of what may be called the "big four."

In three of the larger centers the Church is self-supporting, and this desired objective will soon be reached in others. These parishes are generally organized with their Woman's Auxiliary, Sunday schools, Bible classes, scouts, guides, and guilds. It is the smaller places which afford the most perplexing problems. Poor and scattered, they are a constant drain on the limited funds of the diocese, which are utterly inadequate to meet their demands. In this particular work the diocese is understaffed and the expansion of the Church is not commensurate with the growth of the population.

BARS OF A NOCTURNE

PEARL-WHITE shell of the moon
in the curve of the sky before me,
you will grow silver
in the quiet evening drawing on,
bringing your silence, more blest than other stillness,
woven like a web in the east behind the hills,
and slid softly up over the world.

Spell of the gliding moon,
come and enfold me!

CHARLES BALLARD.

CREATURES OF GOD

WHEN GOD SAID, "It is not good for man to be alone," how did He remedy that evil? By giving another creature to be the companion of the man He had first made. Well, God gives to us companions in the daily society of our fellow-creatures, and we cannot turn and say that they are evil. "Who art thou that judgest another?" You reply, "The facts are patent. I can hear with my ears, I can see with my eyes; it is not judging to notice what is so apparent." Yes, it is, as St. James says, "Speak not evil of one another."

How, then, are we to escape from this evil? By respect for those in the midst of whom we live. "What," you say, "respect a bad man? Respect an evil-liver?" Whose creature is he? God's. I don't say, respect his badness, his evil-living, but respect *him*, because he is the creature of God.

Perhaps you will say, "A creature of God!" Yes, he was so once, but he is spoilt, ruined through sin; shall I respect him now? But you will not despise the creature of God, the workmanship of Jesus Christ, because it is spoilt through the evil he has brought into his soul? I think not. Another thing. There is no man, woman, or child, however ignorant of God, but has in his or her character something which you and I can copy.

—H. H. Mackonochie.

AROUND THE CLOCK

By Evelyn A. Cummins

M T. PILATUS in Switzerland was the legendary abode of the spirit of Pontius Pilate.

"According to a startling old legend," writes James F. Muirhead, in a *Wayfarer in Switzerland*, "a small, dark tarn on this mountain became the final resting-place of Pontius Pilate, who had killed himself from remorse in Rome, but whose body was rejected by the Tiber, the Rhone, and the Lake of Geneva. His evil spirit haunted the mountain, and was a real terror to the inhabitants of the district down to the close of the sixteenth century, when the parish priest of Lucerne, before a crowd of witnesses, defied the spectre by throwing stones into the tarn, and came off scatheless."

WHATEVER forms biography assumes it will always remain a difficult art. A well-written life will be always rarer than a well-spent one.—*André Maurois*.

AN English schoolboy's composition on Florence Nightingale says:

"The Florence nightingale was born in the year 1855 the year of the Crimea war it always used to warn the English if the enemy was near in this way it used to fly about to place to place and then when it saw them it would fly back to the English and make an officer look and it used to fly at the head of the army and lead the way. It died in the year 1906. The result is we have now what are called messenger birds that is that people take a pigeon and pin a letter under its wing and on its leg they put a silver or leather ring."

THE VICAR

The vicar sat so awkwardly
Upon the drawing-room divan.
His fingers wandered round his hat,
He was a shabby, silly man.
He talked of that, he talked of this,
And he deplored the empty pews.
He gave the baby girl a kiss,
And told us all the parish news.
I watched the clock—the minutes dragged,
I wondered when the man would go,
The weary conversation lagged,
Until my eyes were opened;—Lo!
A light was round him where he sat,
And shone upon his foolish face,
I saw beyond his coat and hat
The clothing of a royal race.
He wore a poverty so fair
That suddenly my eyes were dim,
My empty heart was filled with prayer,
I almost fell and worshipped him!

MARY SHAKESPEARE in the *London Outlook*.

WHAT greater calamity could fall upon a nation than loss of worship? Then all things go to decay. Literature becomes frivolous, science cold, and society lives on trifles.—*Ralph Waldo Emerson*.

SIR JOSEPH DUVEEN has just purchased the highest priced painting in the world—The Madonna and Child, by Raphael, for which he paid \$875,000. It was bought from Lady Desborough, who has been called "one of the tragic figures in British aristocracy." Two of her sons were killed in the war, and her only remaining child, the Hon. Ivor Grenfell, was recently killed in a motor accident.

Lady Desborough offered the painting to her own country at a smaller amount but the National Gallery did not feel able to buy it.

I AM told by a contractor that the elevator equipment alone in a fifty-five story building, which is soon to be put up in New York, will cost one million dollars.

IN John Masefield's new play, which was performed recently in the nave of Canterbury Cathedral, there are four angels, the Power, the Light, the Sword, and the Mercy, who vainly try to dissuade the Spirit of Christ from coming to earth among mankind:

First, know that man is cumbered so with clay
That the spirit in him is as stars in cloud.
Small comfort in much darkness.

A PERSON, than whom we admire none than whomever, has suggested that we have some proverbs and such in these columns. The word of a good friend is the law. We shall have them when, and if, possible.

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.

PRAYER BOOKS IN THE MISSION FIELD

To the Editor of *The Living Church*:

A NEWS ITEM in *THE LIVING CHURCH* for June 23d, under the head of Southern Brazil, reveals a situation which should engage the earnest attention of the delegates to the General Convention. The gist of it is embodied in the following statement: "The Brazilian Church has been seriously handicapped by the lack of Prayer Books, as the former edition of the Prayer Book was exhausted six years ago."

For six years, in other words, our devoted missionaries in that tropical district have been striving to "carry on" without Prayer Books, or at most, with a constantly diminishing supply. Assuming that they had enough to go around six years ago, and with the wear and tear of the intervening years in mind, it is not hard to visualize the number now remaining—nor their present condition!

And what is being done about it? On April 29th, the convocation of the district appointed a commission "to revise the language of the old Prayer Book and publish a new edition." It requires little knowledge of such matters, however, to realize that the work of revision itself is a very large undertaking, and that the cost of publishing an edition of the Book of Common Prayer is far beyond the resources of a single missionary district. Yet this brave district undertakes it single handed! Let us hope that they will succeed, and that the battered remnants of the old edition may be preserved, by miracle or otherwise, until the new book is ready for use; for if experience is any guide, it will take some years to complete the work.

Translating the Book of Common Prayer is no simple task. It calls not only for a wide acquaintance with both languages involved, but also—and its importance cannot be exaggerated—for literary gifts of a high order. Otherwise, the resulting product is unworthy of the Church and becomes an object of ridicule among the better educated. Some foreign language districts have such talent at their command, but others do not. In most cases it would be necessary to employ expert assistance. And even where it is found within the ranks of the mission staff, provision must be made for relieving those designated from other work, in order that they may devote themselves to the task in hand. It cannot be done at odd moments.

The point that I wish to emphasize is, that such undertakings fall properly to the Department of Missions or the National Council, and should not be left to the individual districts, with their meagre resources. For the cost of publication, a special appropriation will be required, in any case, and the department owes it to the Church at large to see to it that the book published is in every way worthy of the imprimatur which it bears.

Nor does Prayer Book publication stand alone. The same things are true with regard to hymnals, Sunday school supplies, and the whole range of apologetic and devotional literature. At the present time we have almost nothing: no Prayer Books, either Spanish or Portuguese, no Church hymnals, no Sunday school material worthy the name, and in Spanish, at least, no apologetic literature. The full details of our lack in this department may be learned from a perusal of the chapter on "Equipment and Literature" in *The Missionary and His Work*, which was published last fall by Morehouse Publishing Co. And the reason is that we have left the great task to the districts to wrestle with as best they could.

But surely the time has come for the Church's missionary administration to shoulder the burden, and to see to it that the missionaries at the front are supplied with the weapons of their warfare. To this end, I beg to suggest that the General Convention take appropriate action, and that a resolution similar to the following be adopted:

"RESOLVED, the House of Bishops (or Deputies) concurring, that there be created in the Department of Missions a Subsidiary Division of Literature, with the duty of supplying the Church's missions at home and abroad with such literary equipment as their work demands, and that the National Council be recommended to make such appropriations as may be required for the efficient carrying out of this purpose."

Next to the salaries of the missionaries themselves, there is no other need in the whole field of missionary endeavor that is comparable with this.

(Rev.) LEFFERD M. A. HAUGHWOUT.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

"WHEREAS, The Prayer Book is soon to be reissued in a revised form, and

"WHEREAS, Your petitioners feel the need of having an abridged Office printed in the Prayer Book, for use in the sick room, that the sick or infirm communicant may be enabled to follow the service, with more ease than he can at present with its nearly 600 words of rubrics, telling him where the parts of the service may be found, therefore be it

"RESOLVED, That this synod pray the General Convention to direct the Commission on Revision and Enrichment of the Prayer Book to print in sequence whatever is to be required as necessary for the Celebration and Administration of the Blessed Sacrament at the Communion of the Sick."

THIS RESOLUTION is extracted from the 1928 Journal of the synod of the province of the Pacific which convened at Salt Lake City in the month of May. I send it forward with the feeling that it deserves consideration prior to its reading in General Convention. It had its origin in the Commission on Christian Healing which was meeting at the same time as the synod. The discussion on the floor of the synod was wholly in its favor. I cannot recall an adverse speech. One speaker called attention to the convenience it would also give to those taking part in the service with the sick or infirm person.

Certainly the clergy will appreciate the advantage of such a provision in the Prayer Book; for if at any time an easy arrangement for following the service is needed it is where one is lying or propped up in bed.

May we not hope that the Convention will see the reasonableness of so simple and obvious a request and direct the printing of the Office as prayed for?

McMinnville, Ore.

(Rev.) THOMAS JENKINS.

To the Editor of *The Living Church*:

I WANT TO SUGGEST that, in the printing in the revised Prayer Book of the Lord's Prayer, as commonly said, the closing portion be made a separate paragraph, beginning with the words: "For thine is the kingdom," etc. If I am rightly advised, I understand that the best authorities do not accept those closing phrases as a part of the prayer as given by our Lord. It seems fitting enough to use them, as an additional utterance, but I do feel that in order to be frankly honest in our use and teaching we ought to make clearer the fact of their being an addition. Are they not in their origin a choir response found in old liturgies, which has gradually crept into the appearance of being a part of the prayer itself?

Such a printing as I suggest would be in the interest of good scholarship and plainer understanding, and would, I think, emphasize the character of the words themselves, and individualize the prayer itself more definitely. I am not persuaded that it is better to use the concluding portion in all cases, but unless the real nature of the response is made clearer, confusion is all the more apt to rise in public use when that is not added.

For some years, I have been trying to teach my people that our petition is for the doing of God's will on *earth*, as it is done in heaven. Now, I see that it is proposed to change the punctuation in that part of the prayer. Would it not be clearer, and more what we really mean, to retain the present punctuation, and say: "Thy will be done on earth, As it is, in heaven," rather than "Thy will be done, On earth as it is, in heaven"?

(Rev.) RAYMOND M. D. ADAMS.

Port Deposit, Md.

DECENTLY AND IN ORDER

To the Editor of The Living Church:

A SUGGESTION of Presbyter Ignotus (who, by the way, is now so widely and favorably known as to make the use of a pseudonym unnecessary), in his "Musings" in your issue of June 23d, made a very unfavorable impression upon one reader whose experiences of the deprivation of the Blessed Sacrament in his year in the diaconate were even more poignant than those of the writer of the "Musings."

In these days, when the tendency is to cheapen things of real spiritual value by making them more common, vulgar, and mechanical, the effect of carrying out his suggestion would be disastrous, both to the sacramental teaching of the Church, and to the office of deacon. Already the synthetic substitution for the elements in the Holy Communion is affecting the character of the wine used and lessening the popular reverence for the Blessed Sacrament. And the popular mind is becoming sadly confused as to the difference between a priest and a deacon. The sermon at the ordination of a deacon in these days rarely declares "the duty and office of such as come to be admitted deacons; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office." Doubtless we shall soon find difficulty in explaining the necessity for the three orders of the ministry.

When we consider the commercial spirit of the age, and the worship we accord to the fetish of "efficiency," we shudder to think what might be the effect of making the sacrament of the Body and Blood of the Lord portable to remote places to be administered by deacons. If by deacons, why not by lay readers or parish secretaries? And then, why not sent by registered mail to the individual communicants?

The Corinthians were exhorted to "let all things be done decently and in order." The tendency of the present age is to hold neither decency or order in very high regard.

Memphis, Tenn.

(Rev.) ARTHUR HOWARD NOLL.

WORK AMONG NEGROES

To the Editor of The Living Church:

I SINCERELY BELIEVE that you want to be fair to all sorts and conditions of the Protestant Episcopal Church. Hence, there is a matter of significant importance to an insignificant "minority" in the Church, of a more serious nature than Prayer Book enrichment or elimination. It has to do with the honor of the Church in extending herself among black people.

As a brief presentation of the matter, I beg that you publish the two extracts herewith given:

"We cannot be too emphatic in our declaration that we want and intend no schism, nor too emphatic in repudiating any insinuation that such is our ulterior motive, desire, or purpose. Rather, we would assure the Church that we are grieved at the absolute imperative for the larger success of the Church among the white as among the colored people.

"We would wish that social and racial conditions were different; but being what they are, we plead with the Church to adapt her machinery to these obvious conditions. Such adaptation, we are confident, will relieve friction, reduce, if not wholly eliminate, mutual irritations which exasperate and lead to recrimination, thus unfitting the Church or localities where racial antagonisms are acute to pursue their own thoughts all impeded."—*The Asbury Park (1907) Conference of Church Workers among Colored People.*

"I have recently been through the South and visited my brethren in their homes, their places of work, and in their congregations, and my conviction is that something *must* be done, and done promptly, if we expect to do any work at all for our people and for this great race. This movement has not been initiated upon our part. It has been forced upon us by white people, and under present conditions the only solution of it is to create missionary jurisdictions with colored bishops."—*The late Archdeacon Pollard of North Carolina.*

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

OUR UNSEEN COMPANION

IT WOULD, indeed, be sweet that Jesus should be, unseen, our Companion in all we do; that He should fill our thoughts, not taking away any other needful or happy thought, but making them holy, and pure, and calm, and good, and happier far. But we become eager in all we do; our thoughts are taken up with it. We begin the day with some thought of Jesus, and then care follows care, and things of sense take us up, and those around us carry our thoughts away, and so we are hurried on until the end of the day, and, too late, at night, we find we have been living to ourselves, and not with Jesus.

—F. W. Faber.

THOSE THREE PLUSH CHAIRS

By THE REV. A. RITCHIE LOW

MINISTER, THE UNITED CHURCH, COLCHESTER, VERMONT

A FRIEND of mine, an ex-Roman priest, was in search of a parish. Knowing that Jonesville was on the lookout for a minister, I passed the word along. In the course of a week or two, after some correspondence, he received an invitation to preach as a "candidate."

Happening also to know some of the leading men of the church, and in an endeavor to pave the way for my friend, I wrote some letters. Just how much they helped I do not know, but, at any rate, he received a unanimous "call." He came to see me a few days afterwards and we talked the situation over.

One thing was obvious; he was in need of a rest. He had been out of the Roman Church, which he left for intellectual reasons, only a few months and had not yet wholly adjusted himself to the new situation. I therefore suggested that before commencing work in the parish he visit his people down South for a few weeks and thus have time for quiet reflection and meditation. He agreed to this plan and left me in high spirits.

Imagine my surprise when, a week or two later, I received from him a letter telling me that he had written to the church officials regretting his inability to keep his promise. I was amazed. Surely something very unusual had occurred to make him change his mind so suddenly. So I sat down and wrote him a letter asking him just what the trouble was. I had highly recommended him, the people had received him cordially. This swift turn of events left both the church parishioners and me in a bewildering mental state.

Was the salary inadequate? Was the parish too small? The little town too isolated? Did the fact that he was a former Roman priest make him reverse his decision? Had he made up his mind too impulsively? These were some of the questions I put to him. I awaited a reply with interest.

In due course it reached me. His reasons for not wanting to go to Jonesville, while not startling, were both interesting and illuminating. He liked the people and the salary, while not large, was sufficient for a bachelor. The little village, while far from the big centers, was conducive to quiet meditation and reflection. What then could be behind the cancelling of his agreement to become minister of the Jonesville church? Here, briefly, is the statement given in his own words: "THOSE THREE PLUSH CHAIRS!"

He went on to explain. The barrenness of the "meeting house," the drabness of the atmosphere, the relegating of their home-made "communion table" to a tiny corner where, when not in use, it was used to keep the Sunday school supplies. Coming from the rich and ornamental Roman Church, these were more than he could possibly stand. But above all, those three plush chairs, perched on a slightly raised platform, were, to quote his letter, "the last straw." And so the call was declined.

I do not favor the abolition of the pieces of furniture which were the means of so upsetting my friend. We have need of these things. What I am wondering is when we Non-conformists are going to learn to put back some of the other articles of furniture which our fathers, in their fury, threw out at the time of the Reformation. When that time comes it is just possible that while the three plush chairs will continue to function as at present we shall have found for them a more fitting resting place.

A day or two ago another letter came to my desk. It contained still another surprise. Christmas day my friend was in a strange town. He was a man without a Church. Wandering down one of the main thoroughfares he came across a little Episcopal church nestled among the tall trees. Its chimes were pealing out their glad note of welcome to the refrain, "Love divine, all love excelling." Why not go in and investigate? And so he entered, went quietly to a back pew, and sat down. Here at last was what he had all the time been seeking, a place of worship where peace and beauty and the inner cravings could be satisfied. He drank in the peaceful atmosphere and ere the service began was "lost in wonder, love, and praise!"

He has become a communicant. What the Baptists lost our Anglican friends have gained. Thus endeth the story of the Three Plush Chairs.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE CULT OF SANTIAGO, TRADITIONS, MYTHS, AND PILGRIMAGES, A SYMPATHETIC STUDY. By James S. Stone, D.D., New York: Longmans, Green & Co. \$6.00.

I BELIEVE it was Lord Acton who said that one could learn more of the heart of the people from a study of the myths and legends expressed in their songs and ballads than from an exhaustive study of their authentic history. Dr. Stone has traced the history of devotion to St. James the Apostle from its apostolic origin through the days when, on becoming the great patron of Spain, his majestic shrine at Compostella became a center of pilgrimage for the whole of medieval Europe. After struggling through the dullness of some of the earlier chapters where authenticities are fortified, the reader will delight in Dr. Stone's truly sympathetic treatment of this great medieval devotion. He strikes a happy mean between historical scholarship and human interest; he understands symbolism; he reveals values hidden beneath the coarser manifestations of Catholic devotion and he possesses a sanctified sense of humor which makes us long to have him for a traveling companion. Little of an historical nature is added to that which is contained in Georgianna King Goddard's three volumes on *The Way of St. James* (Hispanic Society Press), which are invaluable to those who would pursue the lore of Santiago de Compostella, but Dr. Stone's volume is for the most part both easier and more attractive reading. In this year of our Lord 1928 I am on my way to Spain. I have *The Cult of Santiago* in my bag, and I wish Dr. Stone were on the same ship. What more can one say?

J. D. H.

IDEALS IN CORPORATE WORSHIP. By Robert Stephenson Simpson, D.D., late Minister of the High United Free Church, Edinburgh. New York: Charles Scribner's Sons. Price \$2.00.

THIS is a series of six lectures delivered in Edinburgh under the Chalmers Foundation in 1922 and published posthumously in 1927. The titles are (1) The Regulative Ideal of Worship, (2) Eucharistic Worship, (3) Psychology in Worship, (4) Historical Modes of Worship, (5) Services of the Christian Church, and (6) Subjective Worship. One cannot but be deeply grateful that these lectures have thus been given to a wider public than that before which they were originally delivered. Like most Presbyterians Dr. Simpson has "searched the Scriptures," and in that search he has recovered the Evangelical ideal of worship. Looked at through Anglican spectacles, these lectures should be a most important contribution to the whole problem of Christian unity; a problem which, we profess to believe, can only be solved by a whole-hearted return on the part of all concerned to the Evangelical and Catholic ideals of the early Church. There is an atmosphere of sound learning throughout. Psychology is appealed in proper proportion and the faith and devotion of the author is manifest on every page. Dr. Simpson says that "in the Scottish Church there is no assertion of priesthood"; but his description of "the minister who acts for the body of Christ" fulfills much of our own definition of the priestly office. One cannot but feel that with such a theologian, a few quiet hours before a fire with a scholarly Evangelical Catholic would have gone far toward solving many misunderstandings in regard to ecclesiastical polity. We hope to see the day when this volume will take its place with the works of Professor Milligan in many an Anglican library.

J. D. H.

PRESIDENT HIBBEN of Princeton has published his Godkin Lectures at Harvard under the title *Self-Legislated Obligations* (Harvard University Press. \$1.00), a thoughtful study of those standards of conduct which cannot be enforced from without but are compelled from within by "the educated man's realization that he owes a definite responsibility as a citizen."

THREE BOOKS ON ST. PAUL

THE fact that a text book has gone through eight impressions and now receives the dignity of a second edition is sufficient proof that it has been found useful by those for whom it was designed. That is the fate of Prof. Benjamin W. Robinson's *Life of Paul* (Univ. of Chicago Press, \$2.00) which has recently appeared in revised and extended form, and the book deserves its popularity. It is a very convenient little manual and packs a large amount of information into its two hundred and fifty pages. Teachers will find such aids as lists of supplementary readings appended to each chapter, topics for special study, and an outline of a Life of Paul. In the new edition the bibliography has been brought up to date and another chapter, on Paul's religion, added.

WHILE the zeal for deriving everything in St. Paul from pagan sources seems to have spent its force, books dealing with the subject continue to come out, and the latest is *St. Paul and Paganism*, by the Rev. Thomas Wilson (Scribner's, \$3.75). The central chapters formed the Gunning Lectures delivered in Edinburgh University in 1926. It is more a compilation than a first-hand investigation of the evidence, but the author has read very widely in both the English and continental literature and has brought together all the relevant material, and some that is not very relevant. The position taken is a mediating one, avoiding the extravagances of the extreme *Religionsgeschichte* exponents like Bousset but admitting a considerable influence on St. Paul from his pagan environment. The discussion is fair and very well documented.

THE GREAT apostle has been responsible for many things, but he really should not be blamed for Dr. Robert Norwood's *Heresy of Antioch* (Doubleday Doran & Co. \$2.50). Perhaps we are approaching this book wrongly; perhaps it was never intended as serious history. An author disarms criticism in a sense when he admits that he is "dramatizing" his own "mental states." All we can say is that those who are interested in Dr. Norwood's mental states will find much to entertain them they will not find much of value about St. Paul.

No one will begrudge Dr. Norwood his discovery of Paul, and he is perfectly entitled to resurrect and adopt an old-fashioned critical view, now generally regarded as obsolete, about his relation to the Pillar Apostles (that is where the heresy of Antioch comes in). But it is an abuse of method in an alleged historical presentation to make Paul out to be a sort of twentieth century modernist and use him as a stick with which to belabor a curious bogey called "ecclesiasticism." The figure who parades through these pages talking clap-trap about the "infinite tenderness of the universe" is not so much the real Paul as an imaginary portrait of the sort of man the author would like to be. Our confidence in either the accuracy or the judgment of the writer is not enhanced when we hear the Jehovah of Hosea and Micah described as a "winsome companion"; when we are coolly told that Paul (the zealous Pharisee!) must have frequented the gymnasium and theater of Tarsus; and when it is flatly asserted that the apostle "was aware of Hindu, Egyptian, Greek, and Roman thought," the reason given being, forsooth, that he was "a poet and a mystic of the highest order." Poets are not as such masters of all knowledge.

If it was Dr. Norwood's intention to produce a "provocative study" (in the phrase of the publisher's blurb) the present reviewer confesses that he has been most successfully provoked. A little more "study" might have lessened the provocation. It may be worth adding that the book is written in a rhetorical style which will appeal to some.

J. L.

Church Kalendar



JULY

29. Eighth Sunday after Trinity.
31. Tuesday.

AUGUST

1. Wednesday.
5. Ninth Sunday after Trinity.
6. Monday. Transfiguration.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. Friday. St. Bartholomew, Apostle.
26. Twelfth Sunday after Trinity.
31. Friday.

KALENDAR OF COMING EVENTS

JULY

30. Evergreen Conference for Church Workers, Evergreen, Colo.

AUGUST

2. Sewanee Summer Training School, Sewanee, Tenn.
13. Evergreen School of the Prophets, Evergreen, Colo.
31. First National Young People's Conference, University of the South, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

- July 30—St. Mary's Hospital, New York.
" 31—St. Paul's, Endicott, N. Y.
August 1—St. Barnabas' House, North East, Pa.
" 3—St. Luke's, Fairhaven, Vt.
" 4—St. Augustine's, Asbury Park, N. J.

APPOINTMENTS ACCEPTED

ASHWORTH, Rev. JOHN V., formerly a non-parochial priest of the diocese of Easton; has become a member of the staff of the Church Extension Society of Rochester, N. Y. Address, 1004 Temple Bldg., 14 Franklin St., Rochester.

BIGELOW, Rev. N. D., rector of St. John's Church, Milwaukee; to be rector of Grace Church, Ottawa, Kans. September 1st.

CARTER, Rev. HAROLD R., formerly assistant priest at Chapel of the Intercession, Trinity parish, New York City; to be rector of St. Michael's Church, Auburn, Maine. August 1st.

CASS, Rev. J. R. M., formerly non-parochial priest of the diocese of Maryland; to be priest-in-charge of Deer Creek parish, Harford Co., Md., with address at Darlington, Md.

DOUGHTY, Rev. ADDISON T., formerly priest-in-charge of St. Alban's Church, Newark, N. J. (N.Y.); to be priest-in-charge of St. Clement's Church, Hawthorn, N. J. Sept. 9th.

GIBSON, Rev. EDMOND H., rector of Trinity Church, Tent Hills, Baltimore; to be rector of Trinity Church, Galveston, Tex. Sept. 1st.

HUBBS, Rev. ROBERT C., formerly curate of St. Bartholomew's Church, New York City; has become curate of Christ Church, Newark, N. J. Address, 81 Congress St., Newark.

INGHAM, Ven. J. C., rector of St. Paul's Church, Blackfoot, Idaho; to be rector of St. Andrew's Church, Portland, Ore.

JOHNSTONE, Rev. A. E., priest-in-charge of Trinity Church, Belvidere, Ill. (C.); to be on the staff of Chicago City Missions, with chaplaincy of Lawrence Hall. Address, 201 Ashland Ave., Chicago.

LEE, Rev. L. VALENTINE, rector of St. David's Church, Austin, Tex.; to be rector of Church of the Incarnation, Dallas, Tex. Sept. 1st.

MACFARLANE, Rev. ROBERT L., retired priest of the diocese of California; to be priest-in-charge of Trinity mission, Sonoma, Calif. (Sac.)

TRAGITT, Rev. H. N., Jr., formerly rector of St. Luke's Church, Detroit, Minn. (Dul.); to be rector of St. James' Church, Dillon, Mont.

NEW ADDRESSES

FENN, Rev. PERCY T., D.D., of the diocese of Central New York, who has been spending the past year in Europe, will return to the States on August 13th. Address, 277 Park Ave., New York City.

KNICKLE, Rev. C. E., rector of St. Paul's Church, Philipsburg, Penna.; 924 E. Presque-isle St.

WHIPPLE, Rev. C. J., D.D., formerly of Luzerne, N. Y.; 91 North Allen St., Albany, N. Y.

RESIGNATIONS

COWAN, Rev. JOHN J., as priest-in-charge of St. Barnabas' Church, Dunsmuir, Calif. (Sac.)
SHORT, Rev. WM. S., as rector of Incarnation Church, Santa Rosa, Calif. (Sac.)

SUMMER ACTIVITIES

ATWATER, Rev. GEORGE P., D.D., rector of Grace Church, Brooklyn, sailed for Europe with his family on July 28th, to be gone until October 1st. Address, American Express Co., London.

HOLMEAD, Rev. CHAS. H., rector of Trinity Church, Portsmouth, Va.; The Glaslyn Hotel, Atlantic City, N. J., until September 6th.

LIPPITT, Rev. FRANCIS S., rector of All Saints' Church, Meriden, Conn.; to have charge of the services at Chatham and West Harwich by-the-Sea, Cape Cod, until September 2d. Address, Hotel Mattaquason, Chatham, Mass.

MIDDLETON, Rev. EDMUND S., D.D., to be in charge of the Church of the Saviour, Syracuse, N. Y., during the absence of the rector, until September 2d. Address, 501 Irving Ave.

WATSON, Ven. WILLIAM, Archdeacon of Mexico; 21 Jarrett Ave., Fox Chase, Philadelphia.

ORDINATIONS

DEACONS

IOWA—On the Sixth Sunday after Trinity, July 15th, in St. Thomas' Church, Sioux City, the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa, ordained to the diaconate EMERY C. VAN HISE and FLOYD WILLIS CLARKE. The Rev. E. H. Eckel of St. Paul, Minn., preached the sermon.

Mr. Van Hise, who was presented by the Rev. R. S. Flockhart, D.D., rector of St. Thomas' Church, will work in the diocese of Iowa, while Mr. Clarke, who was ordained by Bishop Longley for the Bishop of Georgia, will begin work in the diocese of Georgia.

SOUTH FLORIDA—The Rt. Rev. John Durham Wing, D.D., Bishop Coadjutor of South Florida, ordered HENRY IRVING LOUITT to the diaconate on Sunday, July 15th, at Trinity Church, Miami. The sermon was preached by the Rev. Robert T. Phillips, rector of Trinity Church, who also acted as master of ceremonies. The Rev. C. R. Palmer, rector of Holy Cross Church, Buena Vista, read the litany, the Rev. George B. Scriven, rector of St. John's Church, Hollywood, the epistle, and the candidate was presented by his friend and former vicar, the Rev. J. M. Taylor, rector of St. Andrew's Church, Fort Pierce.

Mr. Louitt is a graduate of Hobart College, class of 1925, and a student at the Virginia Theological Seminary where he will return in the fall for his senior year. For the summer he will act as vicar of the Church of the Holy Comforter, Trinity parish, Miami.

UPPER SOUTH CAROLINA—On Sunday, July 15th, the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, ordained SULLIVAN THORNE SPARKMAN to the diaconate in Trinity Church, Columbia.

The Rev. H. D. Phillips, D.D., rector of Trinity Church, presented the candidate, and Bishop Finlay preached the sermon.

Mr. Sparkman is supplying temporarily at Advent Church, Spartanburg.

PRIEST

UPPER SOUTH CAROLINA—On May 28th the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of the diocese, advanced the Rev. CHAMPE B. LUCAS to the priesthood in St. Mark's Church, Chester.

The candidate was presented by the Rev. Alexander R. Mitchell of Greenville and the Rev. Dr. T. T. Walsh of York preached. The Rev. Mr. Lucas is to be rector of St. John's Church, Winstboro, and St. Mark's Church, Chester, with address at Winstboro.

DIED

ALLEN—The Rev. CHARLES MELVIN ALLEN, perpetual deacon, died on July 7th at Elizabeth, N. J., in the 76th year of his age.

"Esteeming the reproach of Christ greater riches . . . for He had respect unto the recompense of the reward."

HILLYER—Mrs. ALICE HILLYER, of Portage, Wis., aged 82 years and 10 months, died on July 12th after a long illness.

ROWLAND—Entered into life eternal July 13th, at her home in New Haven, Conn., Miss JENNIE ROWLAND, beloved daughter of the late George and Jane Rowland. Funeral services were held at her home July 16th, and were conducted by the Rev. Howard R. Weir, rector of St. Paul's Church, New Haven, and the Rev. Albert L. Longley, rector of St. Paul's Church, Glen Cove, L. I.

"Blessed are the dead which die in the Lord."

MEMORIAL

Clement Liddon Stott

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

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm to Paradise the blest;
Alleluia.

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.

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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.

MISCELLANEOUS

PARISH VISITOR WANTED FOR SMALL parish in New Jersey. Salary small at first. Must be Catholic Church Woman, and a good worker with young people. Apply, giving full particulars and salary expected, to F. M. S.-217, 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.

MISCELLANEOUS

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

TRAINED NURSE DESIRES POSITION IN Church Institution or School. Excellent references. J-214, LIVING CHURCH, Milwaukee, Wis.

WIDOW OF EPISCOPAL CLERGYMAN DESIRES position as matron or mother in girls' school, 18 months' experience in hospital work. Age fifty (50) years—agreeable personality. Reliable references. E-216, LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN DESIRES POSITION AS secretary to Bishop or Rector of large Parish. Excellent references. M-215, 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.

RELIGIOUS

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

UNLEAVENED BREAD

ST. 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.

CHURCH LINENS

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.

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.

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 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.

HEALTH RESORT

ST. 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.

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

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MISCELLANEOUS

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

FOR SALE

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

TWO ACRE ESTATE, ADJOINING HOLY Cross property—west bank Hudson River: Superb view; main road; near station. Modern colonial house, two fire places: stone terrace: two baths: frigidaire; private driveway; short run New York; double garage: liberal terms. T. E. SMITH, West Park, N. Y.

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.

RETREATS

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

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.

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 STOSKOFF, 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.

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 29th, REV. THOMAS J. WILLIAMS
Rector All Saints' Church, Sterling, Colo.
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
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4:00 P.M., Vespers and Adoration.
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WEBR, BUFFALO, N. Y., 244 METERS.
St. Mary's on the Hill every Sunday.
Choral Evensong, 8:00 P.M., E. S. Time. Sermon
and question box by the Rev. JAMES C. CROSSON.

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

WMAZ, MACON, GA., 261 METERS.
Christ Church Sunday evening service
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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.

BOOKS RECEIVED

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

American Tract Society, 7 West 45th St., New
York City, N. Y.

*Our Ultimate Authority: The Declarations of
Jesus the Messiah, Son of God, and Saviour
of Mankind.* By M. William Greenwood,
Ph.D. Author of *Classical Textbooks, Tour
of the World*, etc. Price, \$1.25.

Augustana Book Concern, Rock Island, Ill.

Songs of the Church Year. Hymns on the
Gospel and Epistle Texts and Other Songs.
By Anna Hoppe. Price, \$1.60.

The F. M. Barton Co., Inc., 710 Caxton Bldg.,
Cleveland, Ohio.

Pantomimes and Pageants for Pulpit Use. By
Roy L. Smith, D.D. Author of *Capturing
Crowds, Sentence Sermons, Four Wheel
Brakes*, etc. Price, \$1.25.

Harper & Brothers, 49 E. 33rd St., New York
City, N. Y.

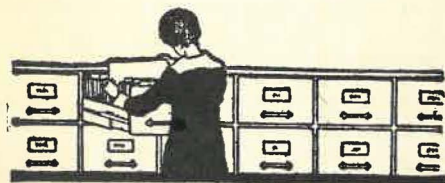
Old Faith and New Knowledge. A Comprehen-
sive Study of the Principle of Modernism
in the Old Testament. By James H. Snow-
den.

YEAR BOOK

Trinity Parish, 72 Wall St., New York City.

*Year Book and Register of the Parish of
Trinity Church in the City of New York,*
1927.

INFORMATION BUREAU



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THE 1928 graduates of Iolani High
School, Honolulu, have issued an illus-
trated book which would be a credit to
any high school.

An alumni list included shows Iolani
graduates in thirteen school universities
and colleges in the United States.

Summer Schools and Conferences

GAMBIER

GAMBIER, OHIO—The Gambier summer
conference was arranged to appeal to all
types of Church workers. The Very Rev.
F. S. White, dean of Trinity Cathedral,
Cleveland, was again the chaplain. The
Rev. E. J. Owen, D.D., of Sharon, Pa.,
and the Rev. John R. Stalker, D.D., of
Massillon lectured on the Bible. A portion
of one of the days was devoted to a patri-
otic service at the Peace Cross on the spot
where Bishop Chase first offered prayer on
Gambier Hill. The address was delivered
by the Rt. Rev. Campbell Gray, D.D.,
Bishop of Northern Indiana, which was
preceded by the reading by President
Pierce from the Declaration of Indepen-
dence. Bishop Leonard closed with prayer.

Few will forget the yearly pageantry,
composed and directed by the Rev. Mor-
ton C. Stone of Chicago. This year's fea-
tures were the Oblation of the Cross and
the beautiful outdoor pageant, The Joys
of Religion.

An unusual feature of the conference
was President Pierce's reception in his
offices in the newly modelled Ascension
Hall, and the memorial tower erected as
a memorial to Bishop Philander Chase,
being built on the campus.

CAMP KIRK, CALIFORNIA

DEL MAR, CALIF.—Shadowed by tall
eucalyptus trees and located on a high
mesa overlooking the Pacific Ocean, Camp
Kirk was conducted here from July 1st
to 12th. Arranged by the Brotherhood of
St. Andrew, this camp conference is now
in its seventh year. Twenty older boys
of the diocese of Los Angeles attended.

The camp was under the direction of
Walter Macpherson, western field secre-
tary of the Brotherhood. The Rev. C. Ran-
kin Barnes, rector of St. James' Church,
South Pasadena, acted as director of per-
sonnel, being assisted by Warner Gardett,
a young college man from the same parish.

The Rev. Franklin L. Gibson, rector of
St. Athanasius' Church, Los Angeles,
acted as camp chaplain. Conferences were
led by the Rev. Wallace N. Pierson,
Santa Monica; the Rev. Harry G. Gray,
Huntington Park; and the Rev. Charles T.
Murphy, San Diego. Ralph Nevens of Los
Angeles acted as athletic director.

The Rt. Rev. W. Bertrand Stevens,
D.D., Bishop of Los Angeles, has a sum-
mer home in this village, and frequently
visited the camp. In addition to leading
a conference on the Christian Ministry,
and playing in the camp orchestra, he oc-
cupied right field on the staff's baseball
team. Despite this episcopal assistance,
however, the staff lost to the campers
in the annual classic by a score of ten
to eight.

After the conclusion of the camp con-
ference there was held a camp for younger
boys from July 15th to 21st. Forty boys
were in attendance, in addition to the
junior counsellors. Mr. Macpherson was
in charge as director, with Warner Gar-
dett as personnel officer.

The Rev. C. Rankin Barnes served as
chaplain of the junior camp, while John
Lewis, a senior from Harvard Military
Academy, the diocesan school for boys,
acted as athletic director.

CENTRAL NEW YORK

CAYUGA LAKE, N. Y.—More successful
than last year a diocesan camp for the
training of older boys in leadership and
the week end camp for men was brought
to a close after two weeks' session, on
July 15th, at Shehawken Cottage on
Cayuga Lake.

The director of the camp was the Rev.
Henry E. Hubbard of Elmira, assisted by
the Rev. Glen B. Walter of Sayre, Pa.
The chaplain was the Rev. Seward G.
Sherwood of All Saints' parish, Johnson
City. Bishop Fiske gave two days at
the camp, speaking to the boys during
instruction periods around the camp fire,
as well as taking the preparation service
for the Holy Communion on July 8th, at
which he was the celebrant.

The Suffragan Bishop spent three days
at camp instructing the boys on Church
History. Other instructions were given
by the chaplain, the director, the assistant
director, Archdeacon Jaynes, the Rev.
Herbert S. Wood of Trinity Church, Syra-
cuse, and Stephen A. K. Parker, national
committeeman of the Brotherhood of St.
Andrew.

A camp paper, *The Daily Blast*, was is-
sued by the boys. It contained a resume
of the conferences, the events of the day,
good natured comments and criticisms,
and as far as possible a program for
the following day. A copy of the paper
was read at each camp fire and given
to each boy. A copy was also mailed
to the parents of the boys and to the
rectors of each parish represented and
others who were interested.

PENINSULA

OCEAN CITY, MD.—The annual session of
the Peninsula summer school was held
with great success at Ocean City, June
24th to the 29th. The enrolment of more
than two hundred was the greatest in the
history of the school. Several members of
the faculty being unable to attend at the
last moment, their places were ably filled.

The school started each morning with a
celebration of Holy Communion at St.
Paul's-by-the-Sea, and the sessions were
held in the forenoon in the local high
school building. The ocean and the bay
provided splendid opportunity for recrea-
tion in the afternoon.

The Peninsula summer school is under
the control of the diocese of Delaware and
Easton, the Rt. Rev. George W. Daven-
port, D.D., Bishop of Easton, being presi-
dent, and the Rev. Richard W. Trapnell,
of Wilmington, Del., vice-president. The
Rt. Rev. Philip Cook, D.D., Bishop of
Delaware, had charge of the devotional
life and conducted a course for the whole
school on Personal Religion. Arrangements
for the school were in the hands of the
Rev. Charles L. Atwater, of Chestertown,
Md.

GOOD ROADS FOR ARMENIA

Six 10-ton American motor road roll-
ers were recently shipped by Near East
Relief to Armenia for and at the expense
of the Armenian government. These were
ordered by the Earthquake Reconstruc-
tion Committee.

Bishops to Prepare Draft on Teaching of the English Church on Holy Eucharist

Training for the Ministry Discussed—Commemorate Death of Stephen Langton

The Living Church News Bureau
London, July 13, 1928

BOTH HOUSES OF THE CONVOCATION OF Canterbury met on Wednesday at the Church House, Westminster, for the dispatch of business. In the Upper House a motion was unanimously carried, placing on record the deep sense of the loss which the House would sustain in the approaching retirement of its president, the Archbishop of Canterbury. The Bishops of London and Winchester—the mover and seconder respectively—paid tribute to the kindness shown and the help given by the Archbishop and to his extraordinary wisdom and judgment. Dr. Davidson, in replying, said he had been a member of convocation for forty-five years—eight in the Lower House and thirty-seven in the Upper. For twenty-five years he had been their president. He had met in that House with the most unfailing kindness and support.

A motion was agreed to by eighteen votes to three for the appointment of a committee of bishops to prepare a draft statement of the teaching of the Church of England on the doctrine of the Holy Eucharist.

In both Houses formal intimation was given of the rejection by the House of Commons of the Prayer Book measure. In the Lower House resolutions were moved supporting any action taken to strengthen the principle of the inalienable right of the Church to formulate its belief, and asking for the consideration of the amendment of the enabling act. In both cases the previous question was moved and carried.

ARCHBISHOP'S STATEMENT TO ASSEMBLY WINS PRAISES

The Archbishop of Canterbury's statement to the Church Assembly, on the Prayer Book situation, has won golden opinions among members of all schools, and there is a general feeling that the assertion of the Church's spiritual authority without precipitating any constitutional question is a triumph of wise leadership. The House was much impressed by the fact that his Grace spoke for the whole of his episcopal brethren. It was a great achievement to have secured unanimity on such an important principle as the Church's right to define and express its belief. But, from all accounts, unanimity among the bishops ceased there. Their lordships were acutely divided on every other aspect of the question during their three days' conference at Lambeth. The main differences are over matters of administration, and it is for that reason that a further conference is to be held in September. It is then hoped that the bishops may agree among themselves how the policy outlined by the Archbishop is to be put into operation. The prospect, however, is far from encouraging.

WAYS AND MEANS OF TRAINING FOR THE MINISTRY

At the concluding sitting of the Church Assembly last Thursday, the important

matter of training for the ministry was discussed before a full house.

The original motion submitted by Lord Grey on behalf of the finance committee of the central board of finance asked that the central board be instructed to take the necessary steps either by the sponsors' scheme or otherwise to provide the sum requisite; but several members suggested that if the motion were passed in this form it might involve the placing of an additional burden on the budget for next year.

Lord Grey said they had the names of 200 candidates for ordination on the lists, but had only received cash promises sufficient to arrange for the training of fifty-one candidates. They had encouraged all these men to put their names down and to commence their training in the hope that the money would be raised. Were they to say that they had only received enough to pay for the training of fifty-one men, and that the Church could not take over the remainder, or were they to encourage them all to keep their names down and tell them that the Church would come forward and help?

Canon Partridge emphasized the grave importance of the matter. Clearly the need for more men was not going to stop. There was difficulty at present in staffing not only the curacies, but the benefices of the Church. He must remind the assembly, however, of the serious financial position of the central fund. They had a deficit of £10,000, which might be increased next year to £25,000, and if they took over this new liability they might have a burden of from £30,000 to £35,000. Their only asset was the sponsors' scheme. The Church ought to take over the liability, but it was not easy unless they had the concurrence of the assembly that it would see the thing through.

The Bishop of London said no one for a moment could deny the extreme gravity of the position. He had lost seven clergy last year through overwork. They were losing their clergy at a greater rate than they were obtaining ordination candidates. The average age of the clergy was now 55. He could not, however, agree that the assembly should make itself responsible for the large sum needed, when in so many cases the dioceses could not meet their apportionments. He suggested that a way out of the difficulty would be for members of the assembly to use their influence in obtaining people who would act as sponsors. He moved as an amendment:

"That the members of the Church Assembly in their respective dioceses especially undertake to use every effort to provide the sums requisite to complete the training of the (1928) candidates for Holy Orders whose names appear on the printed lists prepared by the central advisory council of training for the ministry."

After some discussion, Lord Grey, with the leave of the assembly, withdrew his motion, and the Bishop of London's proposal was agreed to.

COMMEMORATE DEATH OF STEPHEN LANGTON

The septcentenary of the death of Stephen Langton (died July 9, 1228) was specially commemorated last week-end at Canterbury Cathedral, which contains the tomb of the great Archbishop. This tomb

lies partly inside and partly outside the eastern wall of the Warriors' or St. Michael's Chapel, and after Evensong on Saturday the dean conducted a short but impressive service in this chapel. Special prayers were offered, and the hymn, "Let Saints on Earth," was sung.

Subsequently, in the cathedral chapter house, Dr. E. F. Jacob, of Christ Church, Oxford, delivered to a large audience a lecture on Stephen Langton and His Times.

Dr. Jacobs said they were commemorating a man who played a vital part in the evolution of English liberty. Stephen Langton stood in the tradition of Thomas Becket, but had a good many qualities which that martyr lacked, of which the most important was his capacity for understanding conflicting points of view. He understood the idealism of Innocent III, but was never himself an ultramontane. He understood the needs of secular government, but was determined, in the interest of a wider range of society than the baronage alone, to recall it to a respect for English custom. While most contemporary Englishmen thought of liberty in terms of privilege, Langton's mind did not work within class compartments, and his power of seeing the point of view of different communities and interests enabled him to broaden the basis of the Great Charter which the most recent scholarship was now regarding as a document of wider application than had been thought ten years ago. The relations of Church and State in Langton's day called for very delicate handling. He was a patriotic Englishman without being a Royalist; he venerated the Papacy while fully recognizing that Innocent III did not understand English conditions.

The celebrations were continued on Monday, a large number of visitors to Canterbury, many from distant places, taking part.

Bishop Gore, preaching at a choral Eucharist in the morning from the passage beginning "Let us now praise famous men," said that Stephen Langton was indeed a good man, always living in the sight of his Master, always dominated by the sense of the divine justice. He stood as one who had his eyes on all the elements in the actual situation. He valued authority, and valued also a certain tradition of freedom. So Langton stood between excessive nationalism and excessive papalism, leaving both parties dissatisfied, but always the just moderator and harmonizer. They called that an English characteristic. They wanted, and nowhere more than on the seat of St. Augustine, what he (the Bishop) might say they had got still, a moderator seeking to maintain the comprehensive tradition and to harmonize the rival claims. Such a one certainly they celebrated in Stephen Langton.

The Dean of Canterbury presided at an afternoon meeting in the chapter house, when Prof. F. M. Powicke, professor of Medieval History, Manchester University, said in his commemoration oration that their first thought, he supposed, about Stephen Langton was that he was an Englishman. He was the tenth Archbishop of Canterbury after the Norman Conquest, and the first great English ecclesiastic in the primacy since the days of Dunstan.

The curious tomb which was said to mark his resting place in that cathedral, half inside and half out, was not a bad symbol of his life, half in and half out of England; half a scholar, half an eccle-

siastic; a friend of monks, yet a stalwart secular; a man drawn to the contemplative, yet choosing the active life; a cardinal convinced of the divine mission of the Church universal, a practical archbishop responsive to local needs and the value of local custom and local men; a champion of the liberties of all, yet a mainstay of unity and order.

GIFT TO LIVERPOOL CATHEDRAL

A generous gift of £10,000 has been made by Mr. and Mrs. Francis Neilson, of Chicago, U.S.A., toward the building scheme of Liverpool Cathedral. Mr. Neilson is a native of Birkenhead, and was Liberal M.P. for Hyde from 1910-1916, when he resigned and devoted himself to writing and lecturing in America. He has been an actor, a play producer, and a playwright. His wife, whom he married in 1917, was Mrs. Helen Swift Morris, widow of Edward Morris, the Chicago meat packer.

OLD GATE HOUSE, ABBEY OF MINSTER, GIVEN TO CHURCH

The old Gate House of the Abbey of Minster, Isle of Sheppey, Kent, was recently offered by the owner, Mr. G. Ramuz, of Minster, to the nation if a fund could be raised for its restoration and endowment. Mr. Ramuz has now decided that the building shall once again become Church property, and has presented it to the Archbishop of Canterbury, who has accepted the gift on condition that he may hand it over to the Church people of Minster-in-Sheppey. The parochial Church Council has promised to take charge of

the historic ruin (the only portion of the Abbey now remaining, except the church) and to restore it when funds have been raised. The Gate House will then be repaired under the direction of the Canterbury diocesan surveyor (T. F. W. Grant, F.R.I.B.A.) and the society for the preservation of ancient buildings. The Gate House was erected by William De Corbeul, Archbishop of Canterbury, in 1130, who also restored the old Abbey Church after it had lain in ruins for two centuries. The Abbey of Minster, Sheppey, was founded by Queen Sexburga in 664.

CHICHESTER CATHEDRAL ABOLISHES FEES

Yet another has been added to the growing list of English cathedrals the authorities of which have decided to abolish fees for visitors.

The dean and chapter of Chichester Cathedral have decided to discontinue the charges which have hitherto been made to the public for admission to certain parts of the cathedral; but special permission must be obtained to visit the chapter house and the library. It is proposed, as in the cases of the other free cathedrals, to appeal for guarantors who will make themselves responsible for any loss entailed by this action of the dean and chapter, but it is not thought that there is much likelihood of any considerable deficit. The present income derived from admission fees is about £250 a year, and this should easily be made up by the voluntary offerings of those who appreciate the privilege of free and open churches.

GEORGE PARSONS.

United Anglican-Protestant Communion Service in Swiss Calvinist Church

Service is Sign of Dissatisfaction With Worship—The French Church

The L. C. European News Bureau
London, July 13, 1928

A MOST REMARKABLE UNITED COMMUNION service has recently been reported in the *Anglican Church Magazine*, a semi-official publication which circulates among the English churches within the jurisdiction of the Bishop of Fulham. I think it best before commenting on it that I just give the full text of the report.

"The picturesque Church of Romainmôtier, perhaps the oldest sacred edifice in Switzerland, stands in a fold of the Jura mountains some eighteen miles from Lausanne. In the time of Leo the Great in the fifth century, when the Roman Empire was tottering to its fall, and when the barbarian hordes from East and West were threatening the Eternal City, two monks came to this secluded spot on the banks of the little Nozon river and built a small chapel. From that far off day some 1,500 years ago Romainmôtier has remained a center of Christian worship. The present building actually dates back to the tenth and eleventh centuries, and is a good example of the Roman basilica.

"The 17th of May, 1928, will mark a very definite stage in the history of this ancient church, for on that day (Ascension Day), it was the scene of a remarkable gathering for a united service of praise and thanksgiving. The National and Free Churches of the Canton of Vaud were represented, as also the Greek Church, the Old Catholics, the Scottish

Church and the English and American Anglican Church at Lausanne. There were also many students belonging to the branches of the W. S. Christian Federation at the Universities of Geneva, Lausanne and Neuchâtel. The service was choral and two choirs took part, one from Romainmôtier itself and the other a combined choir from Lausanne. This latter had been trained by two young Licencies, M.M. Raymond and Paquier, of the theological faculty of Lausanne University, who represent a current of feeling in Protestant Switzerland making for a larger recognition of the liturgical element in the public worship of the Church. Great credit is due to these two enthusiasts for their pains in making the singing worthy of the occasion, and it may be noted that the old building welcomed the singers, for the acoustic properties are good and the strains of the chants and responses reverberated lovingly in the lofty vaulting of nave and transept.

"The service began with a short address from Mons. M. Breittmeyer of Geneva, followed by a hymn very well sung by the local choir. After another short address, the Communion service, according to the Anglican rite in French, was celebrated by the Rev. G. A. Bieneman, English chaplain, Lausanne, assisted by the son of Bishop Kury, Old Catholic. The Greek Archimandrite recited the Creed in Greek. The epistle and gospel were read in French, the former by the Rev. J. E. Olsham, minister of the Scottish Church at Lausanne from the old stone "ambo" of the seventh century, one of the most ancient pieces of church furniture in existence. From a total congregation of more than 500 people some 300 communicated, and surely the old church has never opened its doors to a more earnest assembly of worship-

pers. The keynote of the service was unity of worship at the feet of one Lord and Master of all, and this point was well emphasized by the preacher. 'They shall come from the north and from the south and shall sit down in the Kingdom of God.' The closing sentence of the great Eucharistic prayer expressed what was in the hearts of all present, as they bowed their heads and worshipped—'Par Jesus Christ notre Seigneur, par lequel at avec lequel, en l'unité du Saint-Esprit, tout honneur et toute gloire te soient rendus, O Pere Tout-Puissant, aux siècles des siècles. Amen.'"

Thus for the account of what happened. Now I know Romainmôtier well; it is situated about twenty miles from Lausanne, and when I first went to stay there fourteen years ago the Protestant Church was as dry as dust as could be. There was one service a week, on Sunday mornings about eleven, consisting of some dreary hymns (for which the congregation sat), some prayers (for which they stood), and a long preaching. It was unheard of to kneel down; before the service the men folk would take off their hats, hold them in front of their faces, presumably while they said a prayer, and then sit down. What the women did I cannot remember.

It is one of the finest churches in Switzerland and indeed it is curious that it is so little known to tourists. Yet I can remember going in with the pastor and a friend on a week day to look around and being considered somewhat strange because I removed my hat and did not continue to smoke my cigar while in the sacred building. Therefore when all this former irreverence is considered it is a wonderful thing to realize that there are Calvinists who are not satisfied with their present modes of worship and wish for something better. And it must be remembered that this is the first time that the Holy Mass has been celebrated there for about 400 years. It was in 1536 that the German conquerors from Berne invaded this Savoyard territory (as it was then) and imposed their unimaginative religion upon the inhabitants, expelling the monks from Romainmôtier and setting up a civil bailiff in the building to keep the conquered people in order.

SYMPTOM OF DISSATISFACTION WITH WORSHIP

I have received a considered judgment from the Rev. R. H. Hawkins, M.A., a priest who now holds an important benefice in the diocese of Carlisle (England) and who lived with me there for three months in 1914 and knows the place and the conditions well:

"It is rather difficult, I agree, to know what comment to make on the service at Romainmôtier. I cannot but feel that it is another symptom of that dissatisfaction which is evident in many directions on the part of modern Protestants with the futility of their 'worship.' It seems to me that they are at last realizing that the essence of worship is not getting good out of it (whether 'it' = sermon, music, or prayer meeting) but the offering up of praise and sacrifice which Almighty God demands of His creatures as the primary purpose for which He has created us.

"If they have begun to catch this glimpse of truth from the Catholic Church and if the actual building at Romainmôtier has conjured up a vision of this worship being offered in the old church and a longing to see it restored then *Laus Deo*. It is true that they have a lot more to learn and that they have put the cart before the horse as far as Intercommunion is concerned, but I think one ought

to remember a saying I once heard, 'You cannot organize the Holy Spirit.'"

Of course the real objection is that Communion was given to all and sundry. But it has been strongly emphasized to me that though the Orthodox were present they would not have been allowed to take Communion.

THE FRENCH CHURCH

I have recently returned from France where I spent a very profitable week in

Anney and had the privilege of taking part in a great procession of railwaymen who came to take part in a mass at the shrine of St. Francis de Sales and Ste. Jeanne Chantal, whose relics are kept at the new Church of the Visitation on a hill above the town. Certainly the crowds and the reverence and the faith of these people struck me very forcibly as well as the excellent sermons that were preached.

C. H. PALMER.

HERE AND THERE

The rector of St. Mark's Church, Chicago, the Rev. A. W. Simms, is giving his congregation every opportunity of attending to their weekly obligations during the summer months. "Many of our parishioners," says Fr. Simms, "are taking no regular vacations and are going off for week-end trips. This means that they are not in town on Sundays. Therefore, we commend to these parishioners and their friends our Wednesday morning services of Holy Communion, held every week at 10:30 A.M. Will you not plan to set aside these half hours once a week for prayer and worship in God's house?"

St. Mark's is another of our churches which has begun an endowment fund. Hawley A. Newkirk, a former vestryman of the parish, recently left St. Mark's the sum of \$1,000. By a unanimous vote of the vestry this legacy has been set aside as the beginning of a parish endowment.

H. B. GWYN.

Ground Formally Broken for First of the Units of the Seminary in Evanston

Plan New Buildings for Winnetka Church—Program of the Chicago Catholic Club

The Living Church News Bureau
Chicago, July 21, 1928

ON MONDAY, JULY 16TH, GROUND WAS formally broken for the first of the units of the Western Theological Seminary, Evanston. The total cost of the

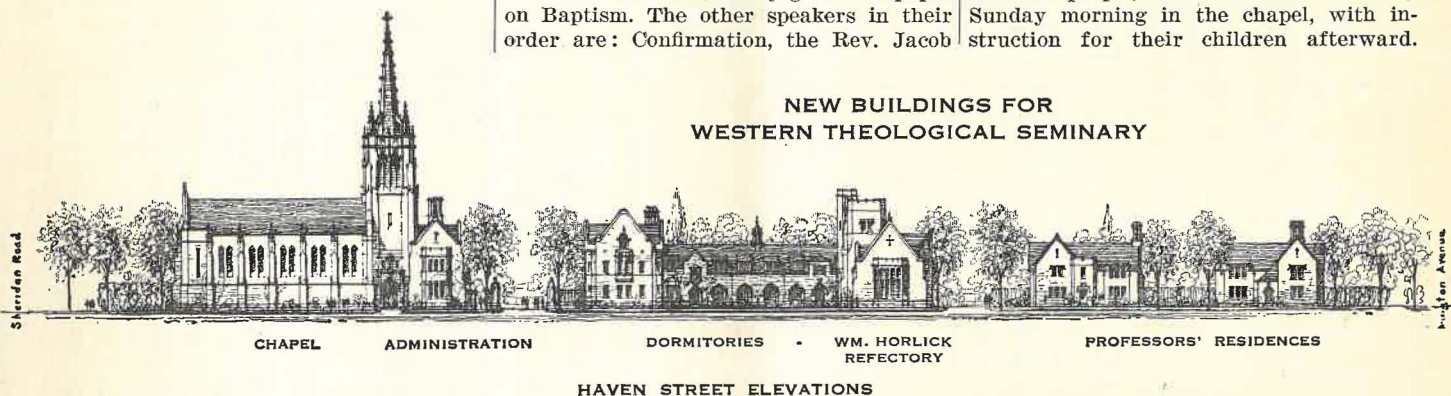
PROGRAM OF CATHOLIC CLUB

The Catholic Club, which has had a most successful and encouraging year, has announced the general subject of the program for 1928-29. It will consist of instructions on the Seven Sacraments and the history of the Papacy and of the English Reformation. The instructions on the Sacraments and history will be given at the fall and winter meetings. The Rev. R. J. Ross-Evanson has already given the paper on Baptism. The other speakers in their order are: Confirmation, the Rev. Jacob

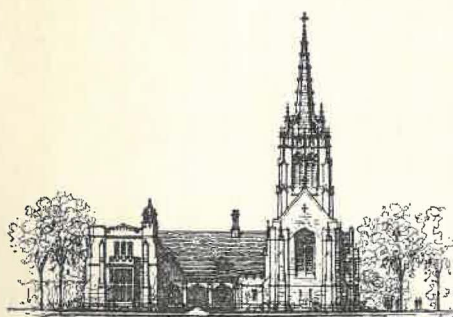
CHURCH SERVES CZECHS

TORRINGTON, CONN.—In this busy manufacturing city Trinity Church ministers to people from many lands. A Czechoslovakian congregation, from sixty to a hundred people, have their service every Sunday morning in the chapel, with instruction for their children afterward.

NEW BUILDINGS FOR WESTERN THEOLOGICAL SEMINARY



HAVEN STREET ELEVATIONS



LIBRARY, SCHOOL AND CHAPEL FROM SHERIDAN ROAD

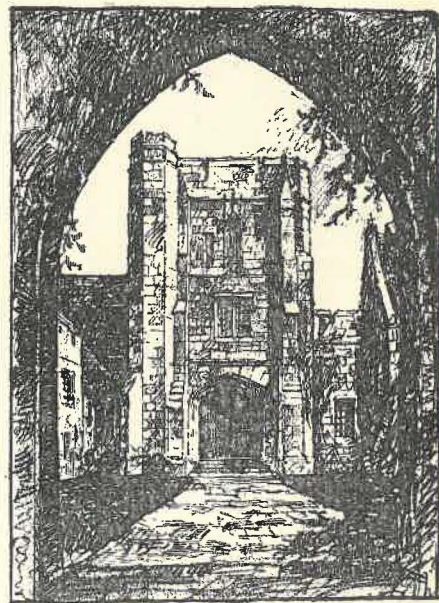
new buildings is put at \$750,000. Three units are to be built at once.

The seminary will be located at Haven street and Sheridan road, just opposite the Garrett Biblical Institute and the Paten gymnasium. The administration and class room portions will be a memorial to Tolman Wheeler, founder of the seminary. The cloister will be in memory of the late William R. Stirling, and the library will be in memory of the late Robert B. Gregory, the gift of Mrs. Gregory. The chapel, the most costly and beautiful of the buildings, will be erected later. It will seat 160. Dormitories, servants' quarters, kitchen, and refectory will make up the middle section of the group. The refectory, it is announced, has been given by William Horlick, the well known manufacturer of malted milk, and will be named after him. The deanery and professors' residences will constitute the third section on the corner of Orrington avenue.

Steffens; Penance, the Rev. W. B. Stoskopf; Holy Eucharist, the Rev. Dr. J. H. Hopkins; Holy Matrimony, the Rev. L. C. Ferguson; Holy Orders, the Rev. Alfred Newbery; Extreme Unction, the Rev. F. J. Tromp; The Papacy, the Rev. F. R. Nitchie; The English Reformation, the Rev. W. T. Travis.

MORE BUILDING

For many months a special committee appointed by the vestry of Christ Church, Winnetka, the Rev. E. A. Gerhard rector, has been making careful and extensive plans for new parish buildings which are sorely needed for the work of this large church and community. As usual the original recommendation to the vestry for this move came from the women of the parish. The committee has been most painstaking in its investigations, visiting many parish houses in Chicago and the immediate vicinity, conferring with the bureaus of architecture of the Methodist Church in Chicago and the Baptist Church in New York City, and with such well known leaders as Bishop Perry of Rhode Island, a member, with Ralph Adams Cram, of an architectural commission in Massachusetts. The tentative plans suggested in the report of the committee call for a complete reconstruction of the parish house group of buildings at the corner of Oak and Linden streets, including the removal of the present rectory, chapel, and parish house, and the construction of an entirely new chapel and parish house. Plans for the new rectory will be considered later.



TOWER OF REFECTIONARY FROM DORMITORY ARCHWAY

The Greek Orthodox, when visited by one of their priests, have their service in the chapel. Trinity Church school has an enrolment of 502, and a mailing-list of 115 children who live too far out for regular attendance. Among them are children whose parents are Greek, Rumanian, Russian, Polish, Italian, Irish, French, Hungarian, Swedish, Danish, English, German, Scotch, Syrian, and Negro, and children of Colonial descent.

Bishop Pinkham, Pioneer Canadian Prelate, Dies at Home in Calgary

Death Also Calls Brother of Bishop
of London—Church Army in
Canada

The Living Church News Bureau
Toronto, July 19, 1928

THE RT. REV. WILLIAM CYPRIAN PINKHAM, D.D., for forty years Bishop of Calgary, died at his residence in Calgary yesterday morning.

Up to very recently the aged prelate retained a wonderful amount of vitality, but three days ago he lapsed into a state of unconsciousness.

Those at the bedside were: Mrs. Pinkham, Miss Mary and Miss Jean Pinkham,



RT. REV. W. CYPRIAN PINKHAM, D.D.
Late Retired Bishop of Calgary

A photograph taken at the time of his twentieth anniversary, in 1907.

and the eldest son, A. M. Pinkham. Another son, James Pinkham, is in Vancouver, and Mrs. T. F. H. Crowe, the second daughter, is on her way to Calgary from England. Ernest, another son, was killed in the Great War.

Bishop Pinkham was one of the real pioneers of the Canadian West. One of the outstanding characteristics of the late Bishop Pinkham was his great sincerity. It was this which endeared him to thousands of people of Western Canada.

Bishop Pinkham was born in St. John's, Newfoundland, in 1844. But when the future Bishop was quite young, his father returned to England and took up his abode in Teignmouth, Devon. Dr. Pinkham attended St. Augustin's College,

Canterbury, graduating in 1868. He was ordained deacon and came to the Red River settlement the same year. He entered priests' orders the following year.

His first charge in Canada was St. James', Man., where he was incumbent for thirteen years from 1868 to 1881. In 1881 he was appointed archdeacon and canon of St. John's Cathedral, Winnipeg. Six years later he was elevated to the episcopate, being elected Bishop of Saskatchewan.

Owing to the rearrangement of the Western dioceses, he was Bishop of Saskatchewan from 1887 to 1903 and Bishop of Calgary from 1888 up to the time of his retirement at the end of 1926, on account of failing health, when he was succeeded by Dr. Sherman, the present Bishop.

BISHOP OF LONDON'S BROTHER DIES

Francis Winnington-Ingram, brother of the Rt. Rev. W. Arthur Foley Winnington-Ingram, D.D., Bishop of London, died at the residence of his son at Concession 1, Malahide Township, Ont., after a few hours' illness, in his 75th year. He had made his residence in Aylmer with his daughter, Mrs. G. Breay, John street, since his retirement from farming about ten years ago. His brother, the Bishop of London, visited him about two years ago.

Mr. Winnington-Ingram came to Canada from England about fifty years ago, to engage in farming in Malahide Township, and became one of the most successful and highly esteemed residents in the district. He took a keen interest in Church work, being superintendent of the Sunday

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

August, 1928 Vol. XXIII. No. 6

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EDITORIAL COMMENT:

The Drift toward Indifference—The Reunion of the Quakers—On Standardizing the Calendar—Should Women Be Priests?—Worship as Taught by Christ—Why Missions?—Insanity as a Defense for Crime—Indifference to the Ballot.

MANTON EASTBURN, BISHOP OF MASSACHUSETTS

E. Clowes Chorley

PROGRESSIVE IDEAS CONCERNING DEITY

W. J. Sparrow-Simpson

CEREMONIAL RECOVERY IN THE CATHOLIC REVIVAL

Thomas Jay Williams

THE THIRTY-NINE ARTICLES VINDICATED

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school in Grovesend for a number of years.

Four sons and four daughters survive him. They are Charles, Malahide; Herbert, Edmonton; Gerald, Calgary; the Rev. A. E. Ingram, Hespeler; Mrs. C. Breay, Aylmer; Mrs. Howard McLennan, Mrs. Harold Carradus, and Mrs. Widmer Barr, Toronto; also three brothers and a sister: the Bishop of London; Canon Edward Winnington-Ingram, Hereford, Eng., and Alice Winnington-Ingram, Bournemouth, Eng. Mrs. Ingram died a year ago.

WORK OF CHURCH ARMY CRUSADERS

The work of the Church Army crusaders now in Canada under the leadership of Capt. Arthur Casey goes steadily forward. Bishops, clergy, and laity heartily commend the good work being accomplished. During June the column of evangelists and sisters working in the diocese of Huron held 189 indoor services with an attendance of 22,460 and twenty-eight in the open air with an attendance of 4,120, and paid 1,972 visits to houses. During the first half of July they have been at Goderich and vicinity, and at Port Stanley, a great summer resort, both in the diocese of Huron. They also spent a day at the Church's summer schools at St. Catharines and St. Thomas.

The same group is now working in the diocese of Toronto, and from August 10th to 24th will enjoy a well deserved holiday, after which they will take up work in the deanery of Bruce, diocese of Huron. Four of them in charge of Captain Hutchison have been working in the rural parts of the diocese of Ontario.

WORK OF THE GRAVENHURST CHAPLAINCY

It is now ten years since His Grace Archbishop Thorneloe made arrangements for the appointment of a chaplain to the Gravenhurst Sanitaria, and during that time the work has gone steadily forward.

During the year the number of Anglican patients under the chaplain's supervision has been 246. The number of all patients at present in residence is about 448; of these 94 are Anglicans, 15 Lutherans, 10 Greek Orthodox; and added to these must be 49 continuing Presbyterians, many of whom have been specially commended to his care by their various congregations.

The number of public services in the assembly hall and elsewhere has been 37; public celebrations of Holy Communion 18, private celebrations 289. Prayers have been said every Sunday in 85 wards or rooms, and in different wards each Sunday as occasion offers. This has been supplemented by a short talk and a hymn.

The Wednesday evening Bible Classes are still being continued in various wards, at 6:30 and 7:30 p.m.

HUNDRETH ANNIVERSARY OF ST. PETER'S, TYRCONNELL

Around a church which is on the eve of its 100th birthday clusters some of the most stirring historic memories of western Ontario. St. Peter's Church, at Tyrconnell, diocese of Huron, whose parishioners will celebrate the 100th anniversary Sunday, July 22d, is a monument to the trials and triumphs of the hardy pioneers who laid the foundation of western and southern Ontario's prosperity more than a century ago.

About fifteen miles east of Port Stanley and five miles west of Port Talbot, St. Peter's stands in the region settled by Col. Thomas Talbot, founder of the Tal-

bot settlement. In 1803 he established the village of Port Talbot and in 1809 more British Loyalists arrived in the district from Rhode Island and Pennsylvania. These new arrivals settled five miles west of where Col. Talbot had established his

headquarters and they later built St. Peter's Church. These newcomers founded the township of Dunwich.

In 1817 Capt. Leslie Patterson, who served with Gen. Sir Isaac Brock, was appointed by Col. Talbot to take a census

Milk ~ the Builder



Each of these foods has its own value. The comparison is only for "energy value"—the property which gives the body strength and power to carry on its activities.

FROM the moment baby's eyes open upon a strange world his demand is for food—food that will build a sturdy body. Nature provides milk for his needs. In milk are found in right proportion all the many kinds of food required in the business of body-building. Throughout babyhood and youth the elements contained in milk are essential to sound growth.

Milk contains minerals from which the bones and teeth are made, elements which produce strong muscles—as well as vitamins to assist growth and to ward off disease. There is no part of the body which it does not nourish.

A quart of milk a day, in some form, should be the rule for every child all through the growing period. A few children have a real or imagined aversion to milk. But the doctor may find that they can take it and enjoy it if served as cocoa or in soups, sauces, custards, puddings, or frozen desserts.

Encourage your boys and girls to appreciate milk. Make them understand that for most people it is the finest all-around

food in the world. Tell them what it will do for their bodies. Children love games. Teach them the game of body-building. Protein "bricks" for strong muscles; lime "bricks" for bones and teeth; milk sugar "bricks" and fat "bricks" for energy and warmth. All these and other building materials in milk.

Not only is milk a builder—it is a repairer. Adults also should have a regular supply—not so much as children—but a glass or two a day or the equivalent amount served with other foods. Milk is a great help to men and women who want to keep strong, vigorous and youthful. But remember that milk has so much food value that when added to the diet a smaller quantity of other foods may be sufficient.

To take milk regularly is the surest and easiest way of making certain that you give your body the variety of food materials it needs to keep you in good physical condition.

Give milk to the children and—take it yourself.

The Metropolitan Life Insurance Company wishes to emphasize the importance of getting clean milk and keeping it clean after it reaches the home. Much of the difficulty in bringing babies safely through their second summer comes from the dangers which lie in impure milk or milk improperly cared for—milk left uncovered or without sufficient ice-protection.

Find out whether or not the milk you buy comes from a dairy where every scientific precaution has been used to keep the milk free from contamination—from the time of milking to its delivery.

Many of the great dairies, realizing the difficulties of safe-guarding every bottle of milk during the hours in transit, take no chances and pasteurize it. Many cities and

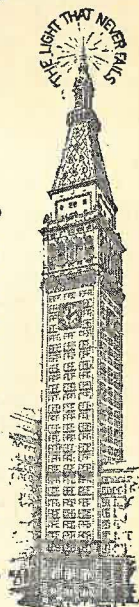
towns demand that practically all milk must be pasteurized. In some cities special certificates of quality are issued upon convincing evidence of clean and safe handling and the testing of cattle for tuberculosis. Dairies which have such recognition are glad to show copies of dairy reports upon which their special certificates are issued.

If your milk supply is not pasteurized or certified, it is advisable that you pasteurize your milk at home. Complete and simple directions together with other valuable information will be found in our booklet, 88-K, "All About Milk". It will be mailed free upon request to the Booklet Department, Metropolitan Life Insurance Company, 1 Madison Avenue, New York City.

HALEY FISKE, President.

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of the district. The population then numbered 147.

The first church service was held in the district in 1820 by the Rt. Rev. Charles James Stewart, D.D., son of the Earl of Galloway, who baptized many children on this and his subsequent visits in 1822 and 1825. In 1827 he held the first confirmation service in Dunwich township at the home of Capt. Leslie Patterson.

St. Peter's church was begun in 1827 and finished in 1828, and in its cemetery is the tomb of Col. Talbot and other notables of the district.

The Rev. William Crarey of Wallacetown is the present rector. On Sunday Archbishop Williams will preach the centenary sermon and on the following Sunday the Rev. Canon O'Meara, D.D., principal of Wycliffe College, Toronto, will officiate.

Dr. Stetson, in Trinity Parish Year Book, Stresses Sacramental Nature of Marriage

Dean Robbins Commended by Roman Catholic Paper—Visiting Preachers in City

The Living Church News Bureau
New York, July 21, 1928

THE YEAR BOOK OF TRINITY PARISH FOR 1927 has just been issued. Because it is the annual report of the greatest parish in the Anglican communion it affords interesting reading from various points of view. Because the rector of the parish usually utilizes an opportunity to preface the detailed reports with a statement of more than parochial pertinence its annual publication is an event of importance. This book of 1927 is no exception. In later letters I shall want to mention certain items appearing in the report, but space now makes one limit such mention to one of the subjects.

The menace of divorce, the occasional statements coming from people prominent in the public eye advocating less rigid observance of the binding nature of the marriage bond, such challenge the spokesmen for the Christian religion not only to reply but to see to it that their answers are given as wide publicity as possible. That is what the Rev. Dr. Caleb R. Stetson, rector of Trinity parish, has done in using the year book for an emphatic utterance on the subject of the Church and marriage. He has written about the position of Trinity parish, but in doing so he is holding up before the Church and the reading public the example set by his great parish of eight congregations. I say, before the reading public, for his statement has been extensively copied by the daily papers.

Dr. Stetson's comments include statistics on the prevalence of divorce and the increase in divorces granted. From that there is no need here to quote, but the clear-cut pointing out of the Church's duty should be read and considered by all our clergy.


The rector of Trinity writes that "the Church cannot be expected to enforce her standards on the people who make up this country's mixed population, only forty per cent of whom are even nominally attached to any religious body. . . . It is not reasonable to expect persons who do not believe in the Christian religion and who have never been instructed in Christian ethics to live up to the very high standard of life which the Church sets before the Christian. . . . We cannot hold such people responsible for vows so ignorantly and lightly taken, and we have no right to condemn them when, acting according to their own standards of civic respectability, they seek freedom through divorce and remarriage as often as may be desired. The civil law permits this condition; those who know no higher law cannot be condemned for doing what the State allows." These opinions lead Dr. Stetson to conclude that "we should urge

non-Christians to be married by a civil officer, and we must assert the fact that Christian marriage is a sacrament in which divine Grace is given. The Church must set herself free from this harmful association with indiscriminate marriage. Church and State should be separated in this business of marriage."

Dr. Stetson states that we cannot hope that the general public will have a very high regard for the sanctity of marriage until the clergy and the people of the churches are aroused to the evil which light regard for the solemnity of the mar-



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riage service leads to. He cites as an instance a reported occasion which took place in the cellar of a fraternity house. "As the bride and groom entered, a jazz band struck up a syncopated wedding march. Boy friends of the groom were dressed in women's clothes and acted as 'bridesmaids.' For the words 'until death us do part,' were substituted 'until love dies.' According to the newspaper reports, a minister of religion officiated at this vulgar farce. No wonder many young people have slight respect for Church or clergy!"

At Trinity Church couples desiring to be married there must certify that they have been baptized, and they are obliged to sign and swear to the following statement in the presence of two witnesses who know each couple:

"We, the undersigned, solemnly swear, without evasion or reservation, that the above statements are true, that we are not divorced, that our parents or guardians are aware of this marriage, that we are of legal age, and that there is no impediment or objection to our marriage; and that we are entering into this marriage of our own free will, without any outside influence or coercion whatsoever."

DEAN ROBBINS COMMENDED BY ROMAN
CATHOLIC PAPER

In a recent sermon at the Cathedral of St. John the Divine, the dean, the Very Rev. Dr. Howard C. Robbins, spoke of the high standards prevailing in our political parties that men of such character as Secretary Hoover and Governor Smith have been chosen as candidates by the two leading groups. The (Roman) *Catholic News* states editorially in a late issue that "if there is to be political comment in any

pulpit, here certainly is an example worthy of imitation. Dean Robbins spoke like a Christian and a gentleman. He told the truth about the two candidates, characterizing them as 'men of incorruptible integrity and renowned for humane and generous sympathies.'"

IN OUR PULPITS

Bishop Moreland of the diocese of Sacramento continues as special preacher at St. Thomas' Church; Bishop Howden of New Mexico is to be at the cathedral tomorrow and on the 29th, preaching at both 11 and 4 each Sunday; Dean Jackson of St. Mark's Pro-Cathedral, Grand Rapids, is the preacher for several Sundays at the Church of the Ascension. At Calvary Church both sermons tomorrow will be delivered by the rector, the Rev. Samuel Shoemaker, Jr., who has just returned from a seven weeks' absence spent in England.

It is an excellent plan in a city like New York where thousands of tourists are our visitors during the vacation months to have clergymen of ability and distinction come as special preachers. It is one way of showing that the Church has no thought of a vacation from public worship. However, something of that excellent impression cannot but be dispelled by the frequently seen sign-boards announcing "summer services." The writer chanced to overhear the surprised though courteous comments of two young Jewish people as they noted the "summer services" sign on one of our churches which we were then passing. So it must seem to many another. Special preachers, a welcome to them! But why, "summer services"?

HARRISON ROCKWELL.

All Saints', Belmont, Mass., Acquires House in which Parish was First Organized

Dr. E. T. Sullivan Preaches in Cathedral — Groton Schoolmaster Visits Old North Church

The Living Church News Bureau
Boston, July 20, 1928

REMARKABLE PROGRESS HAS BEEN MADE during the past two years in All Saints' parish, Belmont, where the Rev. Percy T. Edrop is rector. One result is the attainment of a parish house, the story of which may be helpful to other parishes.

An opportunity occurred of purchasing a large, beautiful mansion with big barn and 106,500 square feet of land. The purchase being completed, an All Saints' Trust with three trustees was formed. The trust reserved 56,000 square feet of land around the house, thus providing room for a large church should one ever be needed. Of the remaining land, 40,000 square feet have already been sold for house lots and much land still remains for sale. The property cost \$55,000; \$25,000 will be realized from the sale of land; the result is a parish house for \$30,000 which could not be built today for three times that amount.

A bit of sentiment is attached to the house thus acquired, for in it, in 1887, at a home meeting, the parish was first organized. The house provides a study for the rector, a vestry room, salon for social gatherings, an enormous sun porch, dining room, big kitchens, a suite of four rooms with a private entrance for the sexton, and other rooms occupied by a pri-

vate school during the week and by the Church school on Sundays. Between the house and barn is a covered way; in the barn is a large hall with a platform, a kitchen, and a room for the men's club.

A very happy side to the parish house activities is that the place is becoming a community center for Belmont where meet the Rotary and Medical Clubs, the District Nursing and Hospital Associations. The Rev. Mr. Edrop thinks that the spirit of coöperation is the remarkably striking feature of these multitudinous activities, for the organizations carry on their work with no supervision other than that to prevent conflict of dates. "There is no friction; there is enthusiasm and an extraordinary desire to serve."

"We have made up our minds," said the rector, "that as this parish clears itself from debt, we are going to get into debt again. We are going to keep the church in debt and keep everyone working. They like it and they want it that way."

This story of All Saints' parish house, Belmont, is equalled by the story of the transformation of the church building, which will be told in another letter.

DR. E. T. SULLIVAN AT ST. PAUL'S CATHEDRAL

Last Sunday morning, the Rev. Dr. Edward T. Sullivan, in charge of the summer services in St. Paul's Cathedral, preached on Ananias, or How One Vice Ruins Many Virtues. In the evening sermon, entitled Training Our Admiration, Dr. Sullivan referred to the Old Man of the Mountain, the human face fashioned in the stone of

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Franconia Notch by nature. This stone face was the inspiration of Nathaniel Hawthorne's novel, *The Great Stone Face*, a story which embodies a very valuable truth because, as Dr. Sullivan said, "human beings are insensibly molded into the likeness of whatever they admire, be it worthy or unworthy, because to admire is to wish to imitate. Yet," he added, "our admiration is the last thing we think of submitting to training or discipline."

After relating a number of stories of human experience showing that "as a man thinketh in his heart, so is he," and stating that the Saviour is to be accepted not merely as teacher, but as Master to whom complete obedience is to be rendered, Dr. Sullivan added, "Christianity has lost much of its driving power owing to a multitude having failed to make that distinction. The glory of the Christian religion is in its power to transform the human soul."

MASTER OF GROTON SCHOOL VISITS OLD NORTH CHURCH

The Rev. Sherrard Billings, senior master of Groton School, preached in the Old North Church, Boston, on July 15th, and he will again preach tomorrow morning. This clergyman has been an active leader in this famous preparatory school for very many years and memories of his chapel addresses are dear to all graduates. Twenty of these talks have now made their appearance in a little volume entitled *Talks to Boys*.

NEWS NOTES

All members of Camp O-At-Ka, including 159 boys now there, traversed the five miles to the railroad station in order to bid farewell on July 17th to Archdeacon and Mrs. Dennen, two of their daughters and their son, as the family started on two months' holiday abroad. Camp O-At-Ka, East Sebago, Maine, belongs to the National Order of Sir Galahad which Archdeacon Dennen founded.

Archdeacon Watson of Mexico City preached in St. Stephen's Church, Cohasset, on July 8th.

Open air preaching on Boston Common has continued under the auspices of the Greater Boston Federation of Churches. Last Sunday, the Rev. Wolcott Cutler, rector of St. John's Church, Charlestown, was the preacher representing our Church. On Tuesday evening, the Rev. W. Cleveland Hicks, assistant at St. Peter's Church, Cambridge, preached on the Common.

ETHEL M. ROBERTS.

CHURCH WORKERS MEET AT SKANEATELES, N. Y.

SKANEATELES, N. Y.—A conference of Church school workers was held in Skaneateles from June 19th to the 24th. Classes were held in Primary Child Study by Miss Mildred James of Corning, in Junior Bible Study by Miss Mildred Fisk of Syracuse, and in Adult Education by the Rev. Theodore R. Lundow, D.D., of the National Council. The Rev. H. Curtis Whedon of Oxford gave a course on The Spiritual Quality in Leadership.

On visitors' day Bishop Fiske spoke. The Rev. Lloyd S. Charters of Norwich demonstrated Boy Scout Work. In the evening addresses were given on the Hooker School in Mexico by the Rev. John W. Woessner of Sherburne, and by Dr. Ludlow on China. Archdeacon Jaynes, Bishop Coley, and the Rev. A. B. Merri-man also spoke.

NEWS FROM ALASKA

NEW YORK—The Rev. Dr. John W. Chapman, writing on June 10th about happenings in Anvik, Alaska, says:

"Mr. Chase came in yesterday with a fine raft of 300 logs from Grayling Island, to be used for the new home for orphaned Indian children. There are 200 more there; if the weather continues good, he will go up again tonight. It is hard work, with hot weather and mosquitoes, but the Yukon is quiet and just now help is to be had.

"The beaver hunters are back. Most of them have been fairly successful, and Montgomery Ward and Sears Roebuck will get some of the benefit, at least. There were more men in church this morning than there have been for some time, and the signs of occupation in the village are cheering.

"We are very much pleased over the success of our radio set. I aim at consistent communication with the United States, and think that I shall be able to accomplish it. I have received my station license under the present rules. A few days ago I put up a new radio most with the help of the neighbors, and remodeled my outdoor aerial system, with the result that my signals were received in Ketchikan in excellent volume. Previously they were not strong enough to be read there. Last fall they were read in Berkeley, Calif., but I was never able to repeat this success."

SEEK FUNDS FOR STUDENTS AT PORTO ALEGRE, BRAZIL

NEW YORK—One of the best institutions the Church has anywhere in Latin America is the seminary at Porto Alegre, Brazil. It has behind it a wonderful record in training successful Brazilian clergy. At present, due to the number of students, the expenses of the seminary exceed the amount appropriated for the support of the institution. Dr. Morris, one of the pioneers to Brazil, for several years the dean of the seminary, and now living in this country, has enlisted some friends in the diocese of Washington in an effort to secure \$1,800 a year to be used for the support of six seminary students. One of the members of the Woman's Auxiliary is making and selling English mint chutney to enlarge the fund.

SUCCESSFUL CAMPAIGN AT LITTLE ROCK, ARK.

LITTLE ROCK, ARK.—Another step in the progressive development of Christ Church parish, Little Rock, the Rev. W. P. Witsell, D.D., rector, has just been taken. A short time ago the vestry and the parish house committee adopted a program calling for the erection and equipment of a new parish house at a cost of \$62,500. A campaign was put on, and at the present time cash and subscriptions amount to \$62,851, with other prospects which will add materially to this sum. Throughout the campaign the aroused spirit of the congregation was manifested in fine response, and furnishes another evidence of the growing life and increasing power of the parish.

OPEN NEW PARISH HOUSE AT ST. HELENA, CALIF.

ST. HELENA, CALIF.—The Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, recently opened Bourn Hall, the new parish house of Grace Mission, St. Helena. The parish house was the gift of the Bourn family to the mission, and cost \$8,000. It is well equipped and will greatly strengthen the Church's influence in the community. The Rev. Irving E. Baxter is the priest-in-charge.

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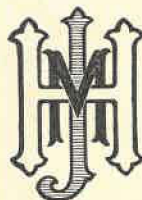
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RURAL CLERGY ATTEND SCHOOL IN KANSAS

MANHATTAN, KANS.—The fourth annual rural clergy school under the auspices of the Christian Social Service Department, National Council, has just been held at Manhattan, in connection with the school of community leadership of the State Agricultural College.

Eighty-five persons registered at the school of community leadership, representing six religious groups. Of this number forty-three were members of the Church.

The Ven. Leonidas W. Smith, Topeka, director of the school for the past three years, arranged for housing the delegates at Kappa Sigma House. The daily Eucharist and Evensong, special lectures and all group conferences, were also arranged at the fraternity house.

The sessions extended from Monday to Saturday over a period of two weeks, or twice the duration of any previous year. The number in attendance has grown from nine in 1925 to forty-three in 1928.

Principal lecturers and speakers for both schools included the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado; the Rev. Eric Montizambert, Oklahoma City; the Rev. Edward C. Johnson, D.D., Greeley, Colo.; the Rev. H. P. J. Selinger, Ph.D., Chadron, Nebr.; and the Rt. Rev. James Wise, D.D., Bishop of Kansas.

Field reports on The Rural Problem were made at supper conferences, which were followed by formal lectures in series. Conference leaders included the following: the Very Rev. John W. Day, Topeka, Kans.; the Ven. C. E. Coles, Hays, Kans.; the Rev. R. H. Fairchild, West Plains, Mo.; the Rev. J. J. Crawford, Sidney, Neb.; the Rev. J. Snowden, Emmetsburg, Ia.; the Rev. W. J. Gratton, Marshall, Mo.; and the Ven. L. W. Smith, Topeka, Kans.

The purpose of the school was to provide opportunity for developing a trained rural leadership, and to offer graduate study for the rural pastor.

WEST TEXAS STUDENTS TO HAVE NEW FELLOWSHIP HOUSE

CANYON, TEX.—The Little House of Fellowship has come to have a significant meaning for a large per cent of students in West Texas. Plans are in the making for the erection of a new Little House of Fellowship for the Church in Canyon.

Mrs. E. H. J. Andrews, student counselor of the college for the Church, established this house for work, rest, and play three years ago. It has become as necessary to West Texas as any institution of this nature.

The house is one of the two projects approved by the provincial council for advanced student work. It is a beneficiary of the provincial pledge of the Woman's Auxiliary of the seventh province, for the years 1927, 1928, and 1929.

APPOINT SECRETARY FOR RELIGIOUS EDUCATION IN CHINA

THE CHINESE CHURCH has a standing committee on religious education, which has asked Miss Alice Gregg, of Mars Hill, S. C., to return to China as secretary for religious education, to serve the Church in its eleven dioceses. Miss Gregg has had ten years' experience in the district of Anking. During the past few years she was superintendent of schools in that district. She has been studying at Columbia during the year 1927-28, and will probably return to China early next year, to develop the new work and carry it on until a Chinese is sufficiently trained to continue it.

† Necrology †

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

THOMAS H. JOHNSTON, PRIEST

ATLANTA, GA.—After a lingering illness, the Very Rev. Thomas H. Johnston, D.D., dean of St. Philip's Cathedral, Atlanta, died on Friday, July 20th.

Dean Johnston was one of the most outstanding of the clergy of the diocese of Atlanta and had been honored by many prominent offices. He was noted as a speaker of more than ordinary ability



THE LATE DEAN JOHNSTON

and was called upon for many services outside of his own work. Both the cathedral parish and the diocese have suffered a great loss in his death.

Born in Ireland fifty-three years ago, Dr. Johnston came to the States as a young man and had spent his ministry in this country. His theological training was received at the General Theological Seminary. His early ministry was spent in Idaho and Wyoming as a missionary. Later he served in the dioceses of Bethlehem and South Florida, being an archdeacon in the latter. Later he was at All Saints', Mobile, Ala.

In 1916 he came to the cathedral where his unusual powers have been given to the full extent in the development of the work. With the exception of the time spent overseas as chaplain in the World War, he has been continuously at the cathedral as dean. It was during his service as chaplain that he contracted the disease which has finally conquered his strong physical constitution and caused his death.

Mrs. Johnston and two sons survive him. The funeral services were held on Sunday afternoon at four o'clock at St. Philip's Cathedral.

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J. McDONALD M'GRATH, PRIEST

WHITEFIELD, N. H.—The Rev. Canon J. McDonald McGrath, a greatly beloved personality at Bretton Woods, for twenty-eight summers in charge of the Stickney Memorial Chapel there, died July 15th at the Morrison Hospital in Whitefield.

Canon McGrath was born in Detroit. He attended the University of Michigan, being ordained deacon in 1883 and priest in 1885 by Bishop Harris. From 1884 to 1885 he was rector of the Church of the Messiah, Detroit, and from 1885 to 1887 assistant at Christ Church, Detroit. From 1887 to 1890 he was rector of St. Paul's Church, Lansing, Mich., and from 1890 to 1899 rector of the Church of the Mediator, Morgan Park, Ill. He was at one time canon of the cathedral in Cincinnati. He spent his winters in charge of the parish church at Ormond Beach, Fla.

His funeral was held at the chapel at Bretton Woods at 4 P.M. on Wednesday, July 18th. The Ven. Arthur M. Dunstan, archdeacon of the diocese, officiated, assisted by the Rev. Dr. Thomas S. Cline of the Berkeley Divinity School, and the neighboring clergy.

Canon McGrath is survived by one son, William McGrath, of New York.

JACOB PROBST, PRIEST

BROOKLYN, N. Y.—The Rev. Jacob Probst, D.D., rector of Trinity Church, Brooklyn, died Sunday, June 24th, after a brief illness. The funeral was held on Wednesday, June 27th, in his church.

Dr. Probst was born in New York City in 1867, and attended St. Stephen's College and the Philadelphia Divinity School, being ordained deacon in 1895 by Bishop Potter and priest the same year by Bishop Talbot. From 1895 to 1896 he was a missionary in Idaho, leaving that field to become a missionary in the diocese of Springfield until 1899. For the next two years he did missionary work in the diocese of New York, becoming rector of St. Paul's Church, Patchogue, N. Y., in 1901, and resigning in 1917 to become rector of Trinity Church, Brooklyn.

The late Dr. Probst was a delegate to the provincial synod of the second province in 1922, a member of the joint diocesan lesson board, and a trustee of St. Stephen's College.

WILLIAM RICHMOND, PRIEST

ORANGE, N. J.—On June 28th, in the Union Hospital, Fall River, Mass., following an operation, the Rev. William Richmond, rector honorarius of All Saints' Church, Orange, died.

The Rev. Mr. Richmond was graduated from Harvard University and the General Theological Seminary. He would have celebrated the fiftieth anniversary of his ordination to the priesthood in November of this year, being ordained priest in 1878 by Bishop Whittingham.

His first service for the diocese of Newark was as an assistant at St. Mark's Church, West Orange. While there he noticed the need of a parish in what was known as the "valley" section of Orange, and he founded All Saints' Church in 1885 and remained as rector for twenty years.

He obtained for the parish a church, parish house, Sisters' house, and rectory, as well as a substantial endowment fund. His work was largely that of a pioneer; he introduced at All Saints' the daily celebration of the Holy Communion on each day of the year except on

Good Friday and also had the first choir of vested men and boys in the vicinity.

In addition to his parochial duties he served the diocese in many ways, being a clerical deputy to General Convention in 1892 and also chairman of the committee on constitution and canons, and he greatly aided in the founding of the House of the Good Shepherd, Orange, a home for aged men and women.

In June, 1914, in recognition of his work for All Saints' Church he was elected rector honorarius of the parish.

HARRY C. ROBINSON, PRIEST

DETROIT—The Rev. Harry C. Robinson, chaplain of the Detroit Episcopal Mission, died Friday, July 20th, in St. Joseph's Mercy Hospital, Pontiac, of injuries suffered in an automobile collision. He was injured about four weeks ago when the car in which he was riding with his sister crashed with another near Pontiac. He was 54 years old.

The Rev. Mr. Robinson was born in London, Ont., on April 2, 1874. At an early age he came to Detroit with his parents and attended school at Cambridge, Mass., and was graduated from the University of Michigan. He was ordained deacon in 1901 and priest the following year by Bishop Davies. He was assistant at St. Andrew's Church, Ann Arbor, from 1901 to 1903 and assistant at Grace Church, Chicago, from 1903 to 1905. The next year he served as assistant at Trinity Church, Seattle, Wash., and in 1906 became rector of St. John's Church, West Seattle, which cure he left in 1908 to become missionary at Mt. Vernon, Wash. In 1911 he became

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assistant at Trinity Church, Columbus, O., and in 1914 rector of St. John's Church, Columbus. In 1917 he became rector of Mariners' Church, Detroit.

For about three years the Rev. Mr. Robinson was an instructor at Howe School, Ind., and then returned to the city as rector of St. Peter's Church and arch-deacon of the diocese. About six years ago he became institutional chaplain.

Mr. Robinson is survived by his sister, Mrs. Don D. Williams, of Mt. Clemens. Funeral services were held Monday morning in St. Paul's Cathedral. The Damascus Commandery, Knights Templar, of which he was a member, provided a guard of honor.

ELBERT BURR TAYLOR, PRIEST

CATONSVILLE, Md.—The Rev. Elbert Burr Taylor, priest-in-charge of Holy Cross Church, Millington Lane, Baltimore, died at his home in Catonsville, July 17th, after having sustained a stroke of paralysis a week before.

The Rev. Mr. Taylor was a graduate of Trinity College, Hartford, and the Berkeley Divinity School. He was made deacon in 1878 and priest the following year.

His first work was at Christ Church, Middle Haddam, Conn. He was curate at the Church of the Annunciation, Philadelphia, rector of St. Paul's Church, Vergennes, Vt., and from 1891 to 1897 canon of St. Paul's Cathedral, Fond du Lac, Wis. After a rectorship at Westminster, Md., and Bayonne, N. J., Mr. Taylor founded the Catonsville School for Boys in 1916, which he served for four years. He accepted his late work in 1922.

For several years he was treasurer of the Confraternity of the Blessed Sacrament, a member of the Society of the Nazarene, and of the Catholic Club. He is survived by his widow.

The funeral service was said at Holy Cross Church, Thursday, July 19th, by the Rev. Thomas H. Yardley, rector of St. Timothy's Church, Catonsville.

CHARLES MELVIN ALLEN, DEACON

ELIZABETH, N. J.—On Saturday, July 7th, the Rev. Charles Melvin Allen of Elizabeth died in the 76th year of his age.

Mr. Allen was a deacon in the Church, having been ordained by Bishop Littlejohn of Long Island in 1880. He had therefore served the Church in the perpetual diaconate for nearly fifty years.

A business man of rare gifts and occupying always a highly responsible position, he became a deacon in order that he might better serve the Church; and there are a number of parishes in the dioceses of Long Island and New York which owe their beginnings to the mission started and fostered by Mr. Allen.

While he was canonically connected with the diocese of New York, his residence for some years past has been in Elizabeth, and his efficient services have been given entirely to Trinity Church in that city, where he was in all things, save official title, an assistant minister. Mr. Allen enjoyed the rather rare distinction of having served the Church continually and constantly for nearly fifty years without receiving a cent for his services.

Mr. Allen was buried from Trinity Church on Monday, July 9th, the rector of the church, the Rev. William R. Cross, officiating.

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GRACE NELSON HELFENSTEIN

ROCKPORT, MASS.—Miss Grace Nelson Helfenstein, only daughter of the Rt. Rev. E. T. Helfenstein, D.D., Bishop Coadjutor of Maryland, and Mrs. Helfenstein, was drowned a hundred feet off shore at Front Beach, Rockport, the Bishop's summer residence, Monday, July 16th.

Miss Helfenstein was an expert swimmer, and the Bishop and Mrs. Helfenstein, watching her from the beach, thought she was floating, until they noticed that her cap floated away without any attempt at recovery. Help was summoned and the body brought ashore, where resuscitation measures were unavailing.

The funeral service was at the Bishop's residence Thursday morning, with interment at Frederick, Md.

A HOME FOR WORKING GIRLS
IN ATHENS

THROUGH the gift of \$1,000 from the Anglican Churches of Victoria, British Columbia, Near East Relief was able to open a Working Girls' Home in Athens. A fine old residence near the Arch of Hadrian, on the road to the Acropolis, was secured for the girls. This home was greatly needed to provide an outlet for some eighty to ninety older girls, almost all of whom are physically handicapped and could not be placed in homes as servants. Already work has been found for all these girls in various millinery, dress-making, or other establishments where they will soon learn a trade and become self-supporting. The home can accommodate seventy-five at one time. The girls do practically all the work.

NEWS IN BRIEF

ARKANSAS—The diocese of Arkansas has set aside September 26th, 27th, and 28th for a conference on Church work. The special object will be to increase interest in the Church's program and the annual canvass.—During the month of August the Rev. Randolph R. Claborn of Camden will have charge of the services in St. James' Church, Richmond, Va.

CENTRAL NEW YORK—On May 1st a drive was begun to clear off the debt of \$2,550 on the organ of St. George's Church, Utica. On July 1st the objective was reached, and on July 11th a service of thanksgiving was held in the church, followed by a victory supper in the parish house.—Mrs. Mabel Benson has been appointed executive secretary of the Church Mission of Help in this diocese. She comes from East Orange, N. J., where she was a member of Christ Church. For four years she was in charge of a boys' home, Bonnie Brae Farm, in Millington, N. J., and during the last year has been a student at the New York school of social work.

NEWARK—A visitation evangelism campaign will be undertaken by the Paterson Council of Churches, beginning September 23d. The Rev. Adrian T. June, secretary, planning the project, reports a very cordial response from the Episcopal clergy of the city. The following churches will participate, and there will undoubtedly be others: St. Paul's, the Rev. D. Stuart Hamilton, D.D., rector; Trinity, the Rev. Charles J. Child, rector; and St. Aidan's, the mission for colored people, the Rev. Maxwell J. Williams, priest-in-charge.

NEW YORK—The Rt. Rev. William T. Manning, D.D., Bishop of the diocese, gave the benediction at the dedication of the Lafayette Escadrille Memorial, on Wednesday, July 4th, in Paris.

SACRAMENTO—At the end of July Bishop Moreland will sail for the Holy Land and Egypt. In Jerusalem Bishop Moreland will be the guest of Bishop MacInnes and also in part of Sir Roland Storrs, Military Governor of Jerusalem, and an old friend of the Bishop. In Cairo he will be entertained by Viscount and Lady Allenby. On Trinity Sunday Bishop Moreland consecrated St. Michael and All Angels' Church, Fort Bragg.—A window dedicated to

the memory of the late Kittie A. Myers was unveiled at the morning service in the Church of the Epiphany, Vacaville, on Sunday, June 17th. The Rev. W. L. Clark is priest in charge of the mission.—Mrs. Jeanette M. Brock of Wheatland is serving as president of the guild of Grace Mission for the thirty-fifth consecutive year, probably a record for the Pacific Coast.—St. Luke's Church, Woodland, is just completing an addition to its Church school room consisting of a social hall, kitchen, and rector's study. The former Church school room has been divided into class rooms with the latest modern equipment for religious education. The new hall cost \$7,000 and is entirely paid for. The plant will be completed within a year by the building of a new rectory.

WESTERN NEBRASKA—During the past two months the following memorials have been presented to Christ Church, Sidney: one set of six office lights, one solid gold private communion set, one set of brass vases for altar, and five stained glass windows.

Christ Church is one of those small rural parishes in the west that is no burden to any mission fund, so far as finance is concerned, but is in itself self-supporting and carries with it a rural field comprising seven counties. There are no more than sixty communicants.

EDUCATION IN LIBERIA

MONROVIA, LIBERIA—The activity of the Advisory Committee on Education in Liberia, of which J. L. Sibley is the head, is becoming effective in increasing coöperation between the government and the mission schools. Two Teachers' Institutes, in Cape Mount and Monrovia, have brought together the county school teachers and others from government and mission institutions. The sessions are reported in the *Liberian Churchman* as decidedly worth while and are to be followed by similar meetings in the other counties. The Department of Public Instruction has increased its appropriation, not only for more schools but for better schools with better equipment.

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In this book the author presents a series of studies and reflections upon the Passion of Our Lord.

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From this he develops the thesis that the Church is a revolutionary society, and that the Passion has a far-reaching effect on sociological and economic problems.

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