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# The Living Church

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VOL. LXXIX MILWAUKEE, WISCONSIN, SEPTEMBER 8, 1928 No. 19

## Semper Eadem

EDITORIAL

## The Last Resort

### of Opponents of Christian Marriage

REV. WALKER GWYNNE, D.D.

## The Heart of Unity

REV. WILLIAM H. DUNPHY

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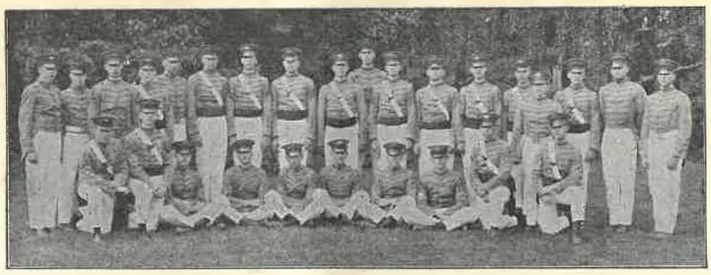

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The Living Church

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VOL. LXXIX MILWAUKEE, WISCONSIN, SEPTEMBER 8, 1928 No. 19

# EDITORIALS & COMMENTS

## Semper Eadem

IS THERE not something wrong with our conventional statement of the case against Rome? Since the early days of the Oxford Movement we have developed a mental picture of the relation of Canterbury to Rome, which may fairly be described as the "Anglican picture." That picture has been presented to the historical world and to the popular English-speaking mind with brilliant oratory, with national appeal, and with painstaking thoroughness through parochial instruction. Nevertheless, the stubborn fact remains that as a valid picture of facts and events in history, this "Anglican picture" has made very little conquest of any other than (already) convinced Anglicans.

Were the problem one of metaphysical doctrine, this failure to convince might not be very serious, as it would be tantamount merely to the truism that only Anglicans believe Anglican doctrine, which is after all what one might anticipate. In matters of history, however, the case is different. In the world of scientific scholarship, historical facts (not their interpretation) ought to demand recognition from both friend and foe alike. The continuity of the Church's ministry, for instance, from at least about the year 200 onward to the Reformation, is an historical fact about which as to its significance and value indeed there are many divergent views, but about which, *as a fact,* there can be no historical dispute whatever. Romans, Anglicans, Presbyterians, and atheists agree on the fact, so soon as the requisite historical investigations have been carried out.

Unfortunately it is just this which is *not* the case with our Anglican historical picture, and the reason seems to lie in the fact that our historical picture demands a rearrangement of the entire story of European development, such as we learn it in our recognized standard works. For instance, how often have Anglican protagonists committed themselves to some such statement as this, *viz.,* that from the very early days of Christianity there have been three branches of the Catholic Church, the Eastern with its center at Constantinople, the Western with its center at Rome, and the English with its center at Canterbury. All three of these "branches" were theoretically equal, though perhaps Rome was larger and therefore more powerful.

Now it cannot be too clearly and definitely realized, that such a picture of early Christianity is *fundamentally false.* It has not won recognition beyond our own boundaries, simply because it is *a priori* dogmatism, and all the facts we know are sheerly against it. That anyone, say in the year 600, would have recognized the inchoate and sporadic Church organization situate on the northwestern fringe of Roman culture, as independent of, or as equal to, the ecclesiastical monarchy of the old Imperial City, is simply inconceivable to the non-biased student of European history.

Or again, when will we cease to quote the words of Magna Carta, "the Church of England shall be free," as a polemic against Rome? In fairly recent books, and in quite recent pulpits this claim is still repeated, and yet it is really not open to question from an historical standpoint, that the words mean fairly the *precise opposite.* What the Great Charter meant with its *Ecclesia Anglicana libera sit* was that the Church of England was to be free from the King, free from secular interference, free to live its life according to the ecclesiastical and canon law of the time, and that certainly contained not one word inimical to the Pope. For some two centuries previous to the charter, the Cluniac reform had waged a war for the *libertas ecclesiae* in almost every country of Western Europe. The principles of this party largely triumphed under Innocent III, and it is morally certain that the "freedom of the Church" meant in our English charter precisely what it meant elsewhere in Europe during the thirteenth century, simply the spiritual independence of the hierarchy from secular and civil interference.

Or once again. Cannot we stop once and for all playing up the Scottish and Irish missionaries, as founders (supposedly non-Roman) of the English Church? Here, as elsewhere, it is true that the really scholarly Anglican textbooks present the correct picture, but the trouble is that our popular presentation has by no means caught up with these books, and as a matter of consequence the Church is judged quite generally, though unjustly, by her popular presentation.

BUT if the above popular picture is simply and completely untrue, what is the inference? That Roman claims are all true? This by no means follows, and it is just this point which we believe needs stressing. It has been entirely too often assumed, both by Anglicans and Romans together, that if a palpably unhistorical picture of early Anglicanism is proved untrue, therefore a large number of Roman claims almost automatically become valid. This after all is in no way inevitable, and will be recognized as foolish so soon as it is thus bluntly stated. Nevertheless it is the unconfessed hypothesis back of much of the Anglo-Roman controversy.

Let us take, for instance, the crucial point of the coming of St. Augustine to Canterbury in 597. The story is so familiar to everyone that we need not recite it here. But that coming of St. Augustine is known to history as the foundation of the English Church. What are the facts of the picture? Augustine was a Roman monk, chosen from a Roman monastery, by the Roman bishop, to lead a band of other Roman missionaries from Rome. In England he acted under the direction of, and personally consulted, the same Roman bishop, St. Gregory, was consecrated on the latter's authority, received further helpers from Rome, together with Roman ornaments and articles of worship.

The above facts can all be clearly proved historically, and immediately there arises the question of our attitude toward them. Must we as loyal Anglicans try to get around them by belittling the work of St. Augustine in the south of England in favor of that of St. Aidan in the north? Must we claim, no matter what the mission may have been before it succeeded, that after Augustine's consecration as Archbishop a new and entirely independent communion, the English Church, was set up? Shall we deny that after his consecration, Augustine owed further allegiance to Gregory, although this right of missionary provenance was admitted clearly in both East and West at the time? And if we do none of these things, if from an historical standpoint it is impossible to deny the above facts, must we then all become Roman Catholics?

It is because we would most enthusiastically answer "No, not at all," that we ventured to choose *Semper Eadem* as our title. Our objection to Rome is bluntly that she has changed, that she is always changing, that there is no part of historic Christendom which has changed so greatly, not merely in discipline and worship, but also in fundamental theology, as has the Roman Church. Our claim as Anglicans is that we want the Church situation as it existed for Augustine and for Gregory, that we do believe in such a thing as Catholic continuity, and that we are humbly confident that the organization throughout the world today known as Anglicanism is far nearer in all fundamentals to that of Augustine of Canterbury than is present-day Romanism.

Let us look closely at our data. We do not see how it can be denied historically that the mission of St. Augustine was both Roman and Catholic. It was Roman in its origin, and as a far-flung effort of the chief missionary center of Western Christendom. It was Catholic in that it had the traditional disciplinary and devotional machinery, which was accepted throughout the rest of Christendom. It was therefore undoubtedly Roman and Catholic, but we feel that we are dealing with the most solid and obvious facts of history when we say that this by no means makes it Roman Catholic in the sense of that phrase today.

Briefly our problem is this. Either to be a Roman Catholic has always meant what it means today or its meaning has varied. If the first be true, then St. Augustine must have believed what a Roman Catholic believes today. If the second, one could in another age have been a Roman Catholic without believing what Roman Catholics believe today.

LET us take the first hypothesis. A loyal member of the Roman Church today is one who accepts both the Tridentine and Vatican Creeds, and tries to live accordingly. Now it is not unfair to say that St. Augustine, never having heard of these Creeds, did not believe them. But, it will be said, although these Creeds had not yet been formulated, St. Augustine believed the facts which later the Creeds were to codify. That is, St. Augustine really believed in Transubstantiation, in the Immaculate Conception, and in Papal Infallibility, although the creedal expression of these doctrines had not as yet been formulated; precisely as all instructed Catholics believed in our Lord's Deity before Nicaea formulated the *Homoousion*. But this, after all, is a question of fact, open to historical investigation. We know that for many centuries after St. Augustine, saintly, scholarly, and canonized theologians of the Roman Church denied one or the other of these modern doctrines, and died in full and complete communion with the Church. But are there any saints recognized anywhere in the Church who denied the Godhead of Christ? Hence we feel rigidly justified in saying that the faith of St. Augustine was not the faith of a Roman Catholic today.

For the real fact is that the term Roman Catholic does not belong in history prior to the setting up of the separate communion of papal adherents in England in 1570. They were Roman Catholics, as are their descendants and converts today. As such they lacked and still lack any continuity with the Church of St. Augustine. Therefore we could not become Roman Catholics today without altering, changing, and being false to the faith and organization of St. Augustine. *Semper Eadem* we treasure, not as a cheap polemical war club, but as expressing our personal loyalty to that Deposit of Truth which once upon a time was revealed in Galilee. The expression has to do with fundamentals and not with changing customs in worship or in devotional practices.

We are not unaware how at this point "development" makes its appearance, but we would suggest that Modernism, if nothing else, might show to us the slippery nature of this instrument of argument. As Fr. Tyrrell pointed out years ago, faith, creedal loyalty, and the like phrases simply lose their meaning, if you are compelled to say that men implicitly believed what they explicitly denied. In that case, Luther logically believed in Indulgences, and Henry VIII in the Pope's dispensing power, since both had a possible connection with other doctrines, which each of these men did believe. No, development here, as when Newman wrote his famous essay, is only brought in when the old Catholic doctrine of continuity, used to start the argument, is found in fact not to work. Then the argument shifts from continuity to development. But so far as we know, never has the initial charge against Anglicanism been that it has preserved continuity while Romanism has changed. The attack is only reversed in this manner when it is evident that the first charge breaks down.

And this seems to us the solid rock foundation of our Anglican position, that the Lord of the Church left to His disciples a fairly definite body of experiences and of doctrines, and that this continuance can be historically traced across the centuries. Terms, setting, and explanation must of course vary with time, but

we are bold to feel that with St. Peter, St. Gregory the Great, and St. Augustine, our faith, the vision of our authorized experience of God, is one and unchanging.

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AN amusing blunder by a prominent English daily paper is reported in the *Church Times* (London). This paper, anxious to make the most of Dr. Temple's appointment as Archbishop of York, secured an interview with the Bishop of Liverpool declaring that he "will be very glad to serve under the Archbishop-designate of York." But instead of crediting this innocent statement to the (Anglican) Bishop of Liverpool, Dr. David, a careless editor put the words into the mouth of the (Roman Catholic) Archbishop of Liverpool, Dr. Keating, whose spiritual flock must have read them with amazement and consternation.

Why Editors Leave Home

In the same Church paper we read that the vicar of Woking parish church is delighted in at last obtaining an electric blower for his organ, given as "a thank-offering for the rejection of the Prayer Book measure, 1928." What a singularly appropriate memorial!

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IT IS a pleasure to be able to report to our FAMILY that Mr. Frederic C. Morehouse has now been discharged from the hospital and is recuperating satisfactorily at his home. After nearly three months in the hospital, it is a great pleasure and relief to have him out again and well on the way to complete recovery.

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### THE OBJECTIVES OF A RELIGIOUS JOURNAL

TO HELP people keep their faith in the spiritual meaning of life in a day when a host of influences are tending to batter it down.

To sustain confidence in the fundamental importance of the Church at a time when it is under a heavy fire of criticism.

To hold up every phase of human life and relationships to the mind and spirit of Christ, not allowing any area of social life to be exempt from his sway.

To keep Church people from becoming complacent, helping them be open-eyed and sympathetic toward progressive influences in the Church, such as the movement toward larger Christian unity, the new emphasis on fellowship in the missionary enterprise, and the fresh grappling with the issue of peace and war.

These are the major objectives which the religious journal should seek today.

—*Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, and Editor of the Federal Council Bulletin.*

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## ANSWERS TO CORRESPONDENTS

E. S. H.—The principal periodical of the Scottish Episcopal Church is the *Scottish Chronicle* (weekly), 53 High St., Selkirk, Scotland. We have no information regarding Welsh Church papers.

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## ACKNOWLEDGMENTS

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## IF JESUS CAME TO A MODERN CITY

BY THE REV. ARNOLD N. HOATH

I.

A FEW years ago it was the custom of certain evangelists whose methods leaned heavily on an appeal to the fear instinct to preach in the large centers at least one sermon strikingly advertised under some such heading as "If Christ Came to Chicago," "If Christ Came to Montreal," "If Christ Came to Milwaukee." In these sermons Christ was represented in language more appropriate as a description of John the Baptist than of Him who dined with publicans and sinners, as a preacher of wrath and woe whose principal interests were the uncomfortable exposure of sinners and the bitter denunciation of sin, and it was claimed that were Christ to come to one of our modern cities, His time would be given wholly to prophetic outbursts of lashing severity against the obvious wickedness which parades our modern life.

That our Lord would be outspoken against any idea or practice which drags man down from the highest spiritual eminence to which he might attain and that He would express His unqualified disapproval of social conditions which doom part of humanity to misery and want, and which until recently we have been inclined to accept as a consequence of the necessary machinery of civilization, is undoubted. But our Lord's principal concern would be with the individual souls of men and women. In dealing with them His purpose would be not so much to denounce evil as to save men from evil, and He would denounce evil only when that was the best method of helping men. His methods would be positive rather than negative, and He would direct our attention to the good we should seek rather than to the evil of which we should not think. In His own person He would make goodness so attractive as to reveal the repulsiveness of conduct which was in marked contrast to His own. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

It were wise for us to recognize that in adopting other methods than our Lord's we make a lamentable mistake. By our over-zealous eagerness to be indignant at evil conduct we often do the one whom we should be seeking to help incalculable harm. There is a stern, unloving way of dealing with the individual sinner which instead of making him thoughtful about his conduct sends him resentfully racing along the road that leadeth to destruction. Of the dangers involved in the censorious attitude Prof. Glenn Clark has recently reminded us by recalling to our attention the story which used to be in one of our school readers. It is the story of the English officer whose little child was carried off by a Bengal tiger. The officer, realizing that this was no time to lose his temper or to blame the child for being careless, set off in pursuit, overtaking the tiger, and with consummate skill and steady nerve shot the beast, killing it instantly, and yet did not so much as mark the child. "How often," says Glenn Clark, "how very often our modern fathers, when a child has been carried away with some wild jungle thought, untamed and uncontrolled, have taken their weapons and struck—not the cruel attacking thought, but the child itself." That was not the method of Jesus, a determined fighter of evil. He possessed the skill and the loving wisdom to hit the sin without hitting the sinner. That would be His method were He to come to our cities of today.

Whistler and Turner lived on the same street in London and both looked out upon the Thames and the same daily scenes, and yet one painted fogs and the other painted sunsets. And Safed the Sage writing in the *Christian Century* sees in this a parable illustrative of the different views men with similar experiences take of life. Now Jesus was never indifferent to the fogs of life but on the contrary He spent His time helping those who were lost in the gloom of perplexing trouble. Yet it was the sunsets that He loved to dwell upon and the unrecognized beauty in human character which He delighted to unveil. Were He to come to one of our modern cities there is no doubt that He would astonish us by the friendships he would form with people whose society we should not consider attractive or valuable, and by the unrecognized good that He would make known in lives that seem to us narrow and unfruitful. For that was His way of doing things.

*(Concluded next week)*

# DAILY BIBLE STUDIES

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

## GRATITUDE

*Sunday, September 9, 1928—Fourteenth Sunday after Trinity*

READ St. Luke 17:11-19.

"WHERE are the nine?" And the proportion is very much larger today. For gratitude is an acquired virtue and is gained only through unselfishness and faith—unselfishness which thinks of others, and faith, which sees God back of all good things and notes human gifts as coming from His inspiration and power. It is startling when we consider our lives to see how much we take from God and man without any emotion or expression of gratitude, as if we had the right to claim not only all our blessings but more which we think we should have as our share of good things. We are dependent upon God for all that we enjoy, and yet our prayers are largely petitions with little of expressed gratitude, whereas thanksgiving should be the burden of our devotions. There may well be five parts to our worship—1: Silence before God. 2: Adoration. 3: Thanksgiving. 4: Intercessions for others. 5: Petitions for ourselves.

*Hymn* 425

*Monday, September 10*

READ I Chron. 29:10-14.

THERE is something fine in the way David expressed his gratitude to God, humbly, in his recognition of his own unworthiness, and with a broad vision of the goodness of the Almighty: "All things come of Thee, O Lord, and of Thine own have we given Thee." It is the expression of appreciation often that opens our eyes to see how God cares for us. On the other hand, complaints and cries of discontent bring blindness so that we cannot see or know God's mercies. Sometimes it is well for us to count our blessings and even to write them down, that we may realize how many we are constantly receiving. I once knew a missionary and his wife who sat down in their little house to count their mercies. Their table was a packing box turned upside down. Their chairs were empty soap boxes. Yet they filled both sides of the paper on which they wrote, and then they clasped hands and sang, "Praise God from whom all blessings flow." We can hardly number our gifts and our dependence upon God until we make plain to ourselves their abundance, and then gratitude becomes almost involuntary.

*Hymn* 426

*Tuesday, September 11, 1928*

READ St. James 1:16-18.

THE wonders of science are apt to lead us to forget God "from whom cometh every good and perfect gift." Addison's version of the 19th Psalm is one of the best of our hymns:

> The spacious firmament on high,
> With all the blue ethereal sky,
> And spangled heavens, a shining frame,
> Their great Original proclaim.

The greatest scientists recognize God as the Creator as well as the Preserver. And while we may be perplexed by the forces of nature when they become destructive, it is the part of wisdom as well as of faith to see God as Master of His own creation and to call upon Him for help, rather than to despair and think of ourselves as the helpless victims of some awful force.

*Hymn* 416

*Wednesday, September 12*

READ Psalm 136.

IT IS not poetic fancy but splendid faith which recognizes God as having a part in human history. The story of the Jews, "God's chosen people," is not a man-made play of mingled tragedy and comedy, but an inspired account of divine interest in the affairs of nations. God no longer speaks in human language and no longer appears in angelic form, because we have advanced in the passing centuries and do not need such manifestations to lead us to believe in God's existence and care. But the message of Jesus Christ, and His control over the forces of sea and air as well as over the bodily infirmities of men, is that God is in all and through all and over all. Therefore, we can thank God, for instance, for His guidance in our American life, for Jamestown and Plymouth, for the abolition of slavery, for our efforts to bring world-wide peace.

*Hymn* 430

*Thursday, September 13*

READ Isaiah 49:13-16.

WE SHOULD thank God for personal guidance and care. To look back intelligently upon one's life is to see how wonderfully we have been cared for and guided and blessed. Of course there have been shadows and dark places, but these were by no means the least of our blessings, for character and strength and faith have resulted from these experiences. We can find, if we will consider carefully, that goodness and mercy have followed us, that the path which reaches from childhood to youth, from youth to mature life, and with some to old age, has been a wonderfully precious way as we look back upon it.

*Hymn* 384

*Friday, September 14*

READ Phil. 2:5-13.

BUT above all"—so we pray in our General Thanksgiving as we consider that all other blessings are as nothing when compared with the one great gift of Jesus Christ the Son of God, who is our Redeemer and our eternal Friend. O the joy of knowing that He has lived the human life and so can understand! O the comfort of sins forgiven, of faith strengthened, of love unfailing, of death conquered, of the Kingdom of Heaven opened to all believers! How could we live and be happy and enjoy our blessings without this glory of Christianity, this fellowship with Christ and the Holy Spirit, this certainty of life beyond, this sure knowledge that love never faileth? Eternity will be too short to declare our gratitude.

*Hymn* 405

*Saturday, September 15*

READ St. James 1:2-5.

THE most difficult call is for us to give thanks to God when we are afflicted, and yet it is the very richest expression of gratitude. "He giveth songs in the night"—that is, He brings the richest blessings through pain. We can really count it a joy when we fall into divers trials. Thanksgiving has a sure foundation when we can sing, as did Paul and Silas, in the blackness of bondage. I knew a noble Christian man and woman whose only daughter died. It was a sore trial. When they were arranging for the funeral they asked the mother to select a hymn, and she said: "Please sing, 'Count your mercies.'" When our faith is strong enough to thank God though "all things seem against us to drive us to despair," then our gratitude is of Heaven, and our confidence brings a peace which is beyond all human understanding because it is the Peace of God.

*Hymn* 384

**My Father, I thank Thee for all Thy mercies from the beginning of my life. My Christ I thank Thee—O with throbbing heart I thank Thee—for Thy life and death and resurrection which bring to me salvation and peace! Yea, and I thank Thee for the sorrows and pains of life, for so my heart learns trust. Teach me how to make my gratitude real by service as well as by words. And give me the spirit of praise that so I may grow to know Thee better. Amen.**

# The Last Resort of Opponents of Christian Marriage

By the Rev. Walker Gwynne, D.D.

Secretary of the Sanctity of Marriage Association

### I. The Witness of the New Testament "Mutilated, Unhistorical, and False"

THE latest illustration of the extreme to which the opponents of the indissoluble character of Christian marriage are driven is a bold attack on the accuracy of St. Mark's account of Christ's teaching in 10:2-12, and incidentally that of St. Paul and St. Luke, by a prominent clergyman of the Church of England (*Divorce and Nullity*, by Dr. R. H. Charles, Archdeacon of Westminster. New York: Charles Scribner's Sons.)

The particular purpose of this volume is to "prove," from St. Matthew 5:32 and 19:9, (1) that "fornication" in the same sentence with "adultery" means adultery; and (2), that "when the husband is disloyal to his wife, or the wife to her husband, the marriage is *ipso facto* dissolved," and "the state in issuing the decree of divorce is not putting asunder those whom God hath joined together, but is only recognizing the already existing fact, that, by the disloyalty of either or both, the persons in question have already put themselves asunder" (pp. 2, 3).

Without going into the special pleading with which the author reaches this conclusion, it is only necessary to call attention to the extraordinarily dogmatic way in which this thesis is "proved." It is little less, in fact, than a series of unsubstantiated assertions that St. Mark's account of our Lord's words in 10:2-12, dealing with the same incident as that recorded by St. Matthew in 19:3-9, is entirely wrong, "mutilated, distorted, untrustworthy, unhistorical, and false, obviously rewritten to prove a dogma" (*passim*). A few quotations, strung together, as they are, by a slender thread of argument, will show the short and easy way in which this is made "obvious":

"Let us now compare the narratives in the first two Gospels which are so *hopelessly at variance on this question*" (p. 6):

"These eight verses (Matthew 19:3-9) ought not to be taken in connection with the three that follow (10-12)" (p. 8).

"The question put by the Pharisees is authentic in Matthew, but unhistorical in Mark—and put in a form impossible for any sane and self-respecting Jew" (p. 9).

Referring to the question of the Pharisees, "Is it lawful for a man to put away his wife for every cause?" the author writes, "In Mark this question has been mutilated, and the form in which it has been transmitted is unhistorical and false" (p. 10).

"In this much edited and distorted narrative in Mark these words make it clear," etc. (p. 15.)

"Mark's narrative contains another misrepresentation of fact in ascribing to Christ the wholly gratuitous and unhistorical statement that the wife was not to divorce her husband" (p. 17). "It is unhistorical," he adds, "in other respects. First, it contains another gross mis-statement of facts. Secondly, it assigns to the Pharisees words which were uttered by Christ, and assigns to Christ words which were used by the Pharisees" (p. 17).

"The disordered text of Mark compared with the clear and logical order of Matthew. The former untrustworthy from start to finish" (p. 22).

"But we have not yet exhausted Mark's inaccuracies. . . . Mark represents our Lord as weakly asking, 'What did Moses command you?'" (p. 24.)

"Thus the entire narrative in Mark is false in its statements of fact, and hopelessly feeble in its style" (p. 25).

In his "summary of conclusions," Dr. Charles writes: "It is my aim to show that Matthew *deliberately* (italicized, p. 6) rejected the narrative in Mark as unhistorical," and that his report of Christ as teaching "that marriage was indissoluble under all circumstances" was due to a "falsifier of the text"; and that it follows that there is no evidence in the Gospels of any kind to prove that marriage is indissoluble" (pp. 30, 31, 34). Again, he writes, "The conclusion that the bond of marriage is severed by disloyalty is (apart from the untrustworthy record in Mark 10:2-12), that of the entire New Testament (First, Third, and Fourth Evangelists, and I Cor.)" (p. 4, note).

He is forced to confess indeed that "the aim of the Second Evangelist is clearly to prove that, according to the teaching of Christ, marriage is absolutely indissoluble" (p. 31).

He confesses also that the statement of St. Luke (16:18), the most scholarly and historically accurate of all the Evangelists, "standing alone, and severed [Why 'severed'?] from its context, could be taken as declaring the indissolubility of marriage." He tries his best also to get rid of the plain teaching of St. Paul, whose record is earlier than the earliest of the Evangelists, when he writes, "Not I command, but the Lord (Jesus)," that the separated wife must "remain unmarried, or be reconciled to her husband" (I Cor. 7:11). Then, with strange inconsistency, he confesses this to be "a true logion, a true saying of our Lord," while he proceeds to becloud with a wholly irrelevant argument about the Jewish law (though the Apostle, like St. Mark, is writing for Gentiles) which allowed a woman to forsake her husband, but not to divorce him (pp. 21, 22, 28, 32).

So, after getting rid, by this short and easy method, of St. Paul, St. Luke, and St. Mark, Dr. Charles finds in St. Matthew, with its "except for fornication," and his deliberate rejection of the Marcan record (p. 6), that marriage is only a contract, subject *ipso facto* to instant dissolution, "when there is an absolute breach of its essential conditions" (p. 2); "and that the guiltless has the right to contract a fresh marriage" (pp. 4, 5).

### 2. False Assumptions

AS to the first assumption, it is not true that fornication and adultery are synonymous. Both passages testify plainly that adultery is used only to define the sin of a married person, or of an unmarried person who marries one who is divorced. In St. Matthew 15:19, also St. Mark 7:21, and I Cor. 6:9, the two words are used in the same sentence, as they are used here, in evident contrast or contra-distinction. Adultery in a loose way may be called fornication as including *all* illicit intercourse, even incest (I Cor. 5:1). But fornication of *itself* can no more be forced to mean adultery than to mean incest.

It was only carelessness and haste and lack of scholarship in the General Convention of 1868 that permitted "fornication" in St. Matthew to be transformed into "adultery" in the canon. If the word "fornication" had been put there as the first premise of all that follows, the falsity of the argument would have been so evident that the fatal proviso and exception would have been removed long ago.

As to the second assumption, it needs only to be said that, whether "except it be for fornication" be our Lord's own words, or else the editorial explanation of a Jewish editor of the first or second century, for the benefit of Jewish readers, it cannot possibly be made to mean permission for re-marriage for either innocent or guilty. For, while the grammatical construction definitely allows "putting away" under certain circumstances, as does St. Paul, it just as definitely condemns re-marriage as adultery.

We have then in this little book of less than one hundred pages, of which only thirty-four are devoted to "Divorce," a long series of unsupported assertions and assumptions, con-

cerning which the whole Church of the first three centuries was living in absolute ignorance, as shown both by her definite teaching and by her discipline. It was to that age, when the unwritten tradition of "the mind of Christ" from the lips of Apostolic and sub-Apostolic men, and the written tradition of at least two of those centuries, was fresh and clear, that our English reformers in the sixteenth and seventeenth centuries confidently appealed for confirmation of the faith. That also is *our* only safe rule of interpretation today.

Yet it is this series of assumptions which the author makes the basis of his final and sweeping assertion that "the narrative in Mark stands alone, and is unhistorical, being obviously written to prove a dogma." And then he adds: "This dogma, therefore, is a human fiction" (p. 34). This kind of criticism of a Greek text that has stood the test of 1,800 years, especially of the keen, and often hostile, scrutiny and research of the last hundred years, suggests rather the methods of the butcher than of the skilled hand of the surgeon, or the thoughtful diagnosis of the physician. It may be safely left, however, to the sane and unprejudiced judgment of humble disciples of our Lord to decide upon its merits.

For those who are so fortunate as to possess a copy of Archbishop Alexander's *Leading Ideas of the Gospels*, it would be enlightening to read there the many remarkable signs of accuracy, "the life-like details" which are found only in St. Mark, in spite of his Gospel being the briefest of all; a very "picture gallery of memory" of the looks and feelings, and even the thoughts of Christ (Chapter 3). And this is the Gospel that is singled out as bearing false witness to Him!*

Such criticism, if applied to other things besides divorce, the divinity of our Lord for instance, would soon leave us, not merely the rags and remnants of what St. John calls "The Everlasting Gospel," but no Gospel at all—a merely human and fallible Christ, and a new and easy morality adapted to the low and selfish desires and fancies of the moment.

### 3. "Companionate Marriage" Unintentionally Taught by the Canon

THIS process of Dr. Charles is so easy. With the witness of St. Mark "proved" to be "mutilated, distorted, untrustworthy, unhistorical, a human fiction, and false," the central fortress is taken, and victory is complete. Thus, "the whole problem of divorce" under consideration by the Joint Commission of 1925 is simplified. It is not now the interpretation of an apparently, but not really, obscure "exception" in St. Matthew that is at stake, but rejection or acceptance of the text of the New Testament as it has stood against the attacks of unbelievers and real critics alike for eighteen centuries.

It is well that this challenge should be made thus openly, and that, not only the great Council of our own Church, but "all who believe and call themselves Christians," should understand the REAL ISSUE. They must choose one or other of two things: either (1) "The Everlasting Gospel," *the only Gospel that we have*, with its unchanging morality, as it has been handed on in the Church of all the ages, bringing peace and joy and hope, and life itself, to every generation, and the essential foundation of family and home and nation; or (2) they must discard this Gospel as a shadowy "ideal," at best a body without bones, a bundle of uncertainties and inconsistencies, and as the teacher of a "new" and very different morality.

In brief, the union of man and wife is either "the profound and matchless oneness of Christian marriage," as Gladstone expressed it, and as every Anglican Prayer Book, *as well as our own*, still teaches it; or, it is in logical effect "companionate" or "trial" marriage. That is, it is only a contract depending on an "if," subject to the whim or fancy of one or both of the parties, and that by the easiest possible method, a single act of passion or deliberation, or even only the pretense of it.†

### 4. "Conditions" of Divorce are not "Causes"

ONE other issue needs to be made clear to the Church and the Convention alike. In the resolution under which the Joint Commission was appointed it is specified that the purpose is "to study *the whole problem* of divorce, its conditions and causes." If by this definition is meant that conditions and causes comprise "the whole problem," it is very important to understand that, while conditions may influence for good or evil the growth of the disease, in themselves they are not causes. Every age, even every generation in this fast living age, has its own conditions.

Israel, a little nation of believers, amidst a whole world of pagans, had its own peculiar conditions. Athens and Rome had theirs. The breaking up of the Roman Empire, the days of feudalism, the Renaissance, the sixteenth century, all had conditions of their own. Ours are different, that is all. They may be dangers to avoid or overcome, but they are not causes. When we have exhausted the whole list of modern conditions, social and economic—the effects of war, excessive wealth or poverty, idle rich or crowded poor, nerve-racking business, or feverish pleasure, new inventions, the bicycle and auto, Friday evening dances and week-end parties—we have not reached a single cause. The root of the disease is not there, and there is danger of wasting time and thought on that aspect of the problem.

The real causes of divorce and its rapid increase today lie deeper than any or all of these ever-changing conditions. Conditions may be less or more favorable to religion and morality as the generations come and go. With similar conditions to ours all about Him—worldliness, paganism or semi-paganism, wealth or poverty, in that "evil and adulterous generation," the Lord Jesus, like a wise physician, distinguishes clearly between surface conditions and causes. He singles out the quality of each human heart as the prime cause and source of sin. "Out of the heart proceed evil thoughts, murders, adulteries, fornications" (Matt. 15:19).

### 5. The Only Possible Cure

IT follows, therefore, that the only real cure for this as for every other form of sin must be sought, not in improved external conditions, but in the power and grace that can only be found in Christ and in obedience to His command. No matter what improvements we may effect, the causes will continue. It follows also that if the Church has been untrue to her trust, one chief and prolific cause of this appalling disease, this cancer that is eating out the very life of family and home in America, will be found in her failure to teach and preach, in pulpit and canon, in school and home, the truth as taught by Him, and clearly expressed in her office for "The Solemnization of Holy Matrimony," where we find no "except" whatever nor any uncertain voice.

On the contrary, so far has this American Church failed to do this, she has been preaching and teaching by her canon for the past sixty years to most willing ears, silently but most effectively, that, in despite of her warnings against entering this holy estate "unadvisedly or lightly," nevertheless her children need not be so very careful after all. For there is one simple and easy way, she declares, by which she will, in certain circumstances, permit a second marriage, and a third, or even a fourth, if the first should prove a failure or a disappointment.

Nor is this interpretation of her cause mere conjecture or possibility. As every parish priest of experience, and every intelligent layman or laywoman, who has knowledge of what young people are talking about today, knows full well, this

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* It is to be remembered that St. Mark, the author of the earliest of the four Gospels, was the nephew of St. Barnabas, and that the home of his mother Mary was the center of Christian life in Jerusalem while the Apostles were still gathered there (Col. 4:10; Acts 12:12). He was an early companion of St. Barnabas and St. Paul (Acts 12:25), and later, companion and beloved "son" of St. Peter (I Peter 5:13), the friend of his mother in his youthful days in Jerusalem. All early tradition testifies, and internal evidence confirms the fact, that it was directly under the eye and preaching of St. Peter that he wrote the story of our Lord's life and teaching. (See Euzebius 2:15 and 6:14.)

† There has been much said recently about our Lord having held up an "ideal" of marriage, a mere counsel of perfection, and that He never "legislated" on divorce or anything else. Such writers and speakers seem wholly to forget that His supreme test of true religion, in addition to the Ten Commandments, as summed up in the duty to God and our neighbor, is this: "If ye love Me keep my commandments." Have they not also forgotten that He gave to His Church in the most authoritative manner the keys of His Kingdom, to open or close, to bind or loose, not contrary to, but in strict accordance with, His commandments? If all this is only "idealism," then why have any laws at all, civil or ecclesiastical? Why not have an "ideal" of love, and honesty, and truthfulness, and dispense altogether with the Sixth and Eighth and Ninth Commandments as well as the Seventh?

kind of teaching by the canon, evasive and conditional as it is, *is discussed freely among them, and acted upon.*

6. THE FATAL HARVEST OF UNTRUTH

AND with what result? Why wonder that our forty-eight civil legislatures with complete logic have added to the canon's one cause (and that the easiest) fifty other causes, many of them in the eyes of both God and men of greater weight than this sin of passion? Why wonder also that we see this giant nation in earthly wealth and power, with its "head of fine gold," but its "feet of iron and clay," its vast multitude of broken homes (nearly two hundred thousand every year), and its fatherless or motherless children, or with three or four "fathers" or "mothers," deprived of that home influence and Christian training which form the only possible basis of enduring civilization?

Our latest official report (for 1926) shows one divorce to every six and a fraction marriages in the United States, while our neighbor, Canada, with Christ's law in the Church, and a very few causes for divorce in the State, has only one divorce to every 121 marriages! In view of such conditions we may well ask, with something akin to despair, "What shall the end be for our children, and our children's children?"

Here is what is called the sure test of pragmatism as taught by our Lord Himself, when He said, "By their fruits ye shall know them." It has been truly said that both "The Church and the world today are face to face, not so much with a question of scriptural exegesis, as with a condition so horrible that it must be dealt with by heroic measures."

Our Lord did not forbid *separation* for urgent cause. But He did demand that, no matter what trials or wrongs have been endured *before* separation, there shall be no remarriage while the other partner lives. In His loving severity and mercy, He knew that such an allowance even to the most innocent sufferer would only open the floodgates for infinitely greater unhappiness to countless multitudes.

Sympathy with the sufferer every Christian feels and approves. Sympathy even with the guilty sufferer is a virtue, if there are signs of repentance. But sympathy must never be allowed to become a maudlin sentiment. "The sentimentalist," writes Dean Inge, "is kind only to be cruel, and unwittingly promotes precisely the results he most deprecates."

The crucial question to ask ourselves is, "Have we any right to allow our sympathy to go beyond its proper bounds of heart and affection, where alone it belongs?" One Apostle bids us "speak the truth in love." Another bids us "love in truth." For untruth can never be love. He who spake those stern and unmistakable words, that remarriage after divorce is adultery, was not only infinitely wise but also infinitely loving. To claim, then, that any law of the Church that only complies with His "commandment" is cruel, is to condemn Him as cruel. *There is no escape from this dilemna.*

## DR. DAVIDSON ON MARRIAGE

IT WAS singularly appropriate that, in what will probably prove to be his last speech in the House of Lords, the Archbishop of Canterbury should have made an outspoken and valiant defense of Christian marriage, and it is a matter of great satisfaction that, doubtless as the result of his plea, the Marriages (Prohibited Degrees of Relationship) Bill was rejected by a majority of one. As His Grace said: "The question of affinity has been a part of the Christian law of marriage from the beginning." It is clear that prohibitions are necessary if family life is to be preserved in its strength and purity, and no one can doubt, in view of the events in Russia and of the outspoken aims of the Bolshevist propaganda, that unless the family is preserved the whole fabric of Western civilization is certain to disappear. The Archbishop was therefore thoroughly justified in claiming that he was fighting for the homes of England. The relationships within a family are very delicate, very complex, and very sacred. They presuppose a close intimacy and affectionate coöperation absolutely divorced from sex appeal or sex consideration. The intimacy and the affection must either become impossible or be tragically coarsened if there is any possibility of the relationship becoming fundamentally altered. We do not believe that there is any popular demand for a change in the marriage law, but we should be equally opposed to the change if the demand were greater, because of the conviction that the family was divinely instituted as the basis of human social life, and that it is fundamental to the continuance of Christian morality. —*Church Times* (London).

## FESTIVITIES AND SOLEMNITIES AT SAN MARTIN

BY THE RT. REV. FRANK W. CREIGHTON, D.D.
BISHOP OF MEXICO

WE ARRIVED in San Martin at 4 o'clock after an easy trip by auto, while we were on the road, and an exceedingly difficult one when we left the highway and struck out across the country. When we reached the outskirts of the village our driver protested that he could go no farther. He wanted to know who was going to pay for the car when it smashed up. However, we persuaded him to take a chance and go on, which he reluctantly agreed to do. I am sure no auto had ever ventured into San Martin before. Dogs barked at us and people ran out of the houses as we bumped along over trails meant for burros. Every so often we got out and pulled rocks out of the way.

Finally we arrived. A great throng gathered and there was a band to greet us. After a short rest in the sacristy we went into the large open space in front of the church to be received as becomes a bishop. At least that was their expressed desire.

First, there was a *pinata* (a bag full of gifts, hung overhead and broken) which caused much merriment. Then a *kermess* with plenty of good things to eat, many rockets, and frequent numbers from the band. The Archdeacon and Mr. Saucedo and I were given seats on a little knoll directly over a deep well. Every time some one came to greet me I feared he would fall in. I did my best to avert such an accident by making the handclasp a movement to the right or left. A captain in the army came and told me the band wanted to play a *papaqui* in my honor, which they proceeded to do. I stood up and bowed my appreciation. After the *kermess* there were addresses of felicitation and a poem. Then there were demonstrations by the children of the Church school, ending with a series of tableaux depicting the raising of Lazarus.

Meanwhile, night was falling and as we were in a rebel and bandit infested region, we were all getting a little alarmed. The Archdeacon hunted up the chauffeur and told him to get the car out of the village while it was still dusk as it would have been impossible later. This he did. Then the *comisario* came and told me to have no fear as he was prepared to furnish me with an armed guard back to the road. So we went on with the program. It was all prepared and the Indians would not cut out one line. They were performing now by candlelight, and weird figures came and went on the stage as every now and then a gust of wind would blow out all the candles.

At 9 o'clock it was over and we vested for Vespers in the church. The interior was beautifully decorated with festoons of greens and the floor was covered with flower petals. It was big and dark, the only light coming from the candles on the altar and the one Pbro Diaz held in his hand to see to read the service.

The people either stood or sat on the floor as I read my address and I shall never forget my feelings as I turned toward them to give them the blessing. A sigh of pious fervor filled the church and gave audible expression to what that blessing meant to these devout people. I could see their forms as they knelt in the darkness seeking that light which, please God, this Church of ours may give them.

The people of San Martin have not been ours for very long and we have come to them at their request both to us and to the government. May God give us wisdom and His Spirit as we respond.

It was after 10 when we left the village and midnight when we reached Seattle [Guadalajara?] without adventure. I left for home late Monday afternoon, after enjoying three days of delightful hospitality of the Archdeacon and Mrs. Salinas.

St. Andrew's School is closed just now for vacation. Soon the boys will be coming back to their studies and work in the fields. Meanwhile, the chapel is being reconstructed and made safe and beautiful for His service in whose name we are doing it all. Out of that group of boys I am hoping to get more candidates for the ministry so that the work in Mexico may not fail to go forward for lack of laborers in this large and fruitful field.

## POLITICS

BY CLINTON ROGERS WOODRUFF

HOW many words in popular use we employ to express different ideas. Take this word "politics." At present, and for some months to come, it will be used to mean partisan politics; that is, which party will elect a president, a senator, a congressman, a governor, or a member of the state legislature. These are important matters, but there are other phases of "politics" which ought to receive even greater and more persistent attention, if not by all the people, at least by the thoughtful people. When I say "thoughtful people" I do not necessarily mean either the cultivated or the highly educated, although by no means not excluding them, but those who ponder the problems facing them and endeavor to think them through in the light of the facts. Too many accept their political views as they accept the advice of their physician, without questioning, although sometimes with subconscious resentment. This willingness, conscious or otherwise, to accept political views at second hand is one of the secrets of the power of the political leader, or boss as one prefers to call him.

There are those who become political leaders because of their ability to consider and determine political problems in the light of experience and underlying principles rather than by expediency and compromise, although the active political leader must at times be prepared to be guided by expediency if he is to hold his position as a leader and a factor. As Oscar W. Underwood says in his highly interesting and stimulating book, *Drifting Sands of Party Politics* (New York: The Century Co., $3.50): "When I served my time at the legislative wheel of the government and realized the constant conflict between the political expediency yielded to by the Congress, and the fundamental principles of free government on which rest the rights and liberties of the people of the United States, I promised myself that by way of an apology for the compromises I was at times compelled to accept I would write a book and point out how we had drifted away from the ideals of the great men that founded our republic."

Senator Underwood was a useful and honorable public servant as well as a political power, but he, as part of the government machinery, was compelled, as every other statesman has been, to adjust himself from time to time to the conditions surrounding him. In many ways the most notable instance of this kind in recent years was the action of Grover Cleveland, one of our outstanding presidents, who, in order to save the financial integrity of the country through the repeal of the purchasing clause of the Sherman Silver Law, submitted to the exaction of the spoilsmen of his party. President Cleveland had been a staunch friend of the merit system and had done much to establish it firmly and to extend it; but the time came when he had to choose between that great cause and the greater cause of our financial integrity and he boldly made the choice.

In *Drifting Sands of Party Politics*, Mr. Underwood points out how the constitutional convention formed a government by Congress and the President, and never imagined the transference of the former's power to commissions created for the purpose of receiving and executing it. For a long time the government remained the one they intended. The people did not come in contact with the Federal government much except when they, or some of them, paid taxes. The constitution makers intended to make the Washington yoke so light as to be barely felt, and their idea was realized.

This Mr. Underwood calls "the simple government of the people," which has been abolished and replaced by "the rule of class," or as some put it, by the rule of commission. He declares solemnly that he is not exaggerating when he says that fully one half the laws now passed are "experimental in their inception and unhappy in their results." If this be true, it is obvious that we are misgoverned. Congress's abdication in favor of commissions has "destroyed," he says, "the simple government of law that was contemplated in the beginning" and has substituted "a complicated bureaucracy that every day is becoming more and more oppressive."

As to the Eighteenth Amendment, he does not discuss it as a prohibition measure but as the means by which the fundamental principle of the United States was subverted; the instrument, in fact, of revolution. Though he does not say so, he intimates that it struck at Hamiltonianism as well as Jeffersonianism, for Hamilton accepted the principle of local self-government. In dealing with the whole matter of governmental revolution he discerns the danger to the country to lie in our now swollen size and the disparity of interests in the different parts of so immense a country. In the course of his interesting review, Mr. Underwood shows how Congress, under the pressure of what he appropriately calls "highly organized minorities," has gradually drifted away from the fundamental principles as laid down in the constitution. The story of the movement for freedom among the middle classes of England under the Tudor and Stuart dynasties is briefly recalled as a prelude to the development of governmental principles in Colonial America. The history of early American legislation, the combat of the forces that followed the banners of Hamilton and Jefferson, the political issues of the time of Harrison, Cleveland, and McKinley are a part of the background that leads to the real purpose of the volume in analyzing the legislation enacted by Congress from the Spanish-American War through the period of the World War down to the present time.

THOSE who are interested in the constitution will find Dr. Charles E. Martin's *An Introduction to the Study of the American Constitution* (New York: Oxford University Press, $3.50) of the greatest value. It is a study of the formation and development of the American constitutional system of the ideals upon which it is based. Professor Martin has supplied his book with an abundance of illustrative material which makes it an excellent one to have near one's hand in the library.

"To most persons, even specialists in the field of social science, the mystery of how things happen in the House of Representatives has been hard to explain. Yet the processes of the House evolved in direct answer to its needs are admirably suited in many respects to an assembly which, because of its size and the reach of the achievements demanded of it, necessarily stands in the van of legislatures. . . ." So declares Dr. Paul W. Hasbrouck in his informing discussion of *Party Government in the House of Representatives* (New York: The Macmillan Co., $2.25). The present period in the life of the House dates from the last Congress over which Mr. Cannon presided. "Uncle Joe," the private member, remained in the House until 1923, but "Cannonism," the type of one-man control which operated through the office of the Speakership, began to be contested as soon as the Sixty-first Congress met in March, 1909. In this work the development of legislative organization is closely described, beginning with that date; but the earlier background and fact regarding Congressional elections have also been drawn upon to explain the process by which the House is now controlled in the name of a political party.

PRIMARY elections have bulked large in political discussion and are likely to continue to do so for some years to come. It is now twenty years since Prof. Charles E. Merriam, the University of Chicago professor of Political Science, who also became a political power in Chicago, one time running for the Republican candidate for mayor, wrote a book on the subject. Since then "a lot of water has run under the bridge," and there has been much experimentation and development of method and revision of judgment regarding the nominating process. Therefore he has given us under the old title *Primary Elections* (University of Chicago Press, $3.00), a revision and augmentation made with the assistance of Dr. Overacker. Dr. Merriam was himself a candidate in five primaries, and has many other opportunities for close observation. He still urges a comprehensive, coöperative survey of the subject, adequately financed, but in the absence of this the fruit of his own experience and study up to the present is fortunately available. The practical working of the primary receives special emphasis, and there is a new chapter of Professor Merriam's own constituting an analysis of the forces operating in the primary. His summary and conclusions occupying eighty-four pages, have, as was inevitable, been almost completely rewritten. A summary and digest of primary laws are given in the appendix, along with an extensive bibliography and a list of important legal cases dealing with primary elections.

# The Heart of Unity

## By the Rev. William H. Dunphy

*THERE is One Body and One Spirit.* . . . The Holy Spirit is the Spirit of unity. He is the Spirit who binds together in one life and one love the Father and His Only Begotten Son: He is the Spirit who makes of the Blessed Trinity one God. He is the Spirit who commands the light to shine out of darkness at the creation, who brings order out of chaos, and who makes of the flux of things a living unity, a universe.

But the divine unity—the unity of the Family in heaven, the blessed Three who are yet One—is to find its counterpart in a human unity—the unity of the family of God's children on earth. When we came into the world, we became members of a family. So when we were born spiritually—when our souls were born anew in the regenerating waters of Baptism—we entered into a family, the family of Christ, the Holy Catholic Church. The Church is the Body of Christ, and the life of that Body is the Holy Spirit, the Spirit of Christ.

One Body and one Spirit! One universal human fellowship finding its life and its bond in Him who is the life and the bond of the divine fellowship. One universal brotherhood united to the one Lord, our Brother and our God, called and sent forth by His Father, and filled with His Spirit. Our Lord Jesus Christ did not merely preach brotherhood in the vague, as some seem to think, but he founded a Brotherhood, *the* Brotherhood, His Church. He did not come proclaiming that all men were brothers, but He brought into being a divine society, in which men were to become brothers, a spiritual family, a supernatural brotherhood whose members were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God—born from above—born of water and the Spirit—born into a supernatural fellowship of life and love. . . . The one Body, the creation of love, was the living temple of the one Spirit, the source and font of love.

For centuries this unity of life and love in the one Spirit-filled Body continued to be a self-evident reality among Christians. To what did the early Church owe her overwhelming victories, as one section after another of the Empire was wrested from paganism and sealed with the saving Cross of Christ? Largely, of course, to the appeal which the beauty, the truth, and the sublimity of the Catholic faith made to the minds and hearts of men. Largely to the purity and holiness of the lives which they led. Largely, again, to the heroism with which they met the stake, the fire, the sword, and the lions, rather than deny their Saviour. But there was another cause of the Church's triumph greater than all of these—it is summed up in the observation even of her bitterest enemies: "See how these Christians *love* one another." The love which shone forth in the one Body—the love which was shed abroad in Christian hearts by the one Spirit—was a fact which all the world could see. and which even the most prejudiced could not deny. To it the Church owed her mightiest victories.

But when the spirit of worldliness crept into the Church and began to supplant the Spirit of Christ, when the love of power replaced the power of love among her rulers, and when her children sank back into the selfishness and pride and lust which first resist, then grieve, and finally quench the Holy Spirit, love grew cold, the Church's outward unity became more and more strained, and finally was broken and has remained broken for ages. The great Catholic Church, founded by Christ and indwelt by the Holy Ghost, became split into two great portions, and later three—the Eastern, the Roman, and the Anglican—and besides these, there are the many sects which, having lost the priesthood and the sacraments and much of the faith, are outside the Holy Catholic Church of Christ, and often in bitter opposition to her.

And with the unity of the Church went the hope of unifying the world of men as well. The only unity which can really permanently and vitally unite men is a unity of life, and this the Holy Spirit alone can give. It is an organic union which is needed, and which is found solely in the divine-human organism, the Body of Christ. Anyone can form an organization; God alone can create an organism. Any number of men can establish union; only the Holy Spirit can give unity. In rebelling against the God-given unity of the Catholic Church, men were killing the one hope for the spiritual unity of the race—the one hope for a universal human Brotherhood.

HOW are we to regain that unity today? Obviously not by following our own will, but seeking to do God's will—by returning to the unity which the Holy Spirit gave to His Church, the unity which kept the Church united, except for a few schisms of short duration, for over nine hundred years, before the rise of papal or Protestant aberrations. The irreducible minimum of this unity, as the history of the undivided Church clearly shows, lies in the one Catholic faith, the Catholic scriptures, the Catholic priesthood, and the Catholic sacraments.

The Catholic faith in its fulness, as the summary of the fundamental truths about God and about man's redemption, which the Church has thus far learned from the Holy Spirit, is essential; the ministerial priesthood, as the organ through which He has chosen to perpetuate His Church, and the outer remark of its inner continuity is essential; the Holy Scriptures, as the record of the Spirit's gradual illumination and education of the race in things divine, is essential; and finally the seven sacraments, as the normal channels of grace and the organs of unity, are all essential. Where these are found, there, and there alone, is the Church of Christ.

Any attempts at unity by explaining away, or omitting, parts of the Catholic faith (whether explicitly contained in the creeds, or not), or by abandoning five of the seven sacraments, or by ordaining men who shall be at the same time priests of unity in the Church, and ministers of disunion in a schismatical body outside her fold, are foredoomed to failure. The Lambeth Quadrilateral, for example, admirable as is its spirit and general intention, suffers markedly from that general muddleheadedness which characterizes Anglicans on the subject of the Church. The Lambeth proposals swing back and forth from the conception of the Church as the Spirit-guided Body of Christ, united in a common faith, scriptures, sacraments, and priesthood, to the conception of the Church as the aggregation of all these sects and "isms" in Christendom—and called "Church" (for short).

The Quadrilateral asks too much, or too little. If the faith is essential, then not only the creeds must be required, but also the decisions of the Seven Ecumenical Councils which interpret and explain those creeds, and the other fundamental doctrines—such as the Real Presence—of the undivided Church. If the faith is not essential, no creeds should be required; a vague sentimental *amo* should be substituted for the definite heroic *credo*. If sacraments are means of grace, ordained by Christ or the Holy Spirit, it is hard to see why only two should be insisted upon for reunion. If the scriptures must be adhered to, why may essential Catholic tradition—which alone can make sense and harmony out of these same scriptures—be left without mention? If bishops are needed to preside as high priests of the Church, surely there is needed a priesthood for them to preside over. If they are merely honorary officials, or representatives of a peculiar type of organization which we happen to like, then the sooner they are dropped the better. The bishop has no excuse for existence, once the priest has ceased to be. Hence it is clear that the Lambeth proposals ask far too much or far too little. If we desire unity, we shall cease to make our own conditions, and shall return to the unity of the one Body, as guided by the one Spirit—the unity which kept Christendom united, before the despotic ambition of the Papacy and the anarchic individualism of Protestants split into pieces. Today, Rome offers us submission, Protestantism offers us union—the great Orthodox Catholic Church of the East alone offers us unity. *Ex oriente Lux.*

NO, a patched-up, man-made unity is useless. The unity which the Holy Spirit has given, and will give, alone will answer. Let us have done with Concordats, Councils, and Canon Elevens. They can disguise the fact of disunity, they cannot repair it. They hide the symptoms, instead of healing the disease. The Church's unity was lost when love grew cold within her, and saintliness well-nigh disappeared. The Church's unity will be restored, when love is rekindled among all her children, and when saintliness as the Christian ideal is once more recognized—and sought after. Too often we have substituted a secularized standard of conventional goodness for the supernatural ideal of heroic sainthood.

The Church, to be sure, has kept that ideal alive to a much greater degree than any of the bodies which have separated from her, but not to the extent that should have been. It is not the fault of our holy Mother, the Church, but of us, her unworthy children. Separation from her does not cure—rather it aggravates—the diseases of the Body, and a hollow, nominal reunion does the same.

Let us recover her Spirit-guided ideals, her Spirit-given unity, her Spirit-formed brotherhood, and reunion will come of itself. Let us renew our devotion to the Holy Spirit, let us catch from the altar the fire that shall set our souls ablaze with love of the brotherhood, and all the forces of the world and of hell cannot prevent reunion. When the scriptures are once more loved and read and treasured by the great mass of our people, when the sacraments are once more approached with frequency and devotion, when the Blessed Sacrament becomes the joy and inspiration of all the Church's children, and the daily bread of many of them, we shall no longer have to fear disunity. The barriers which sin has reared between the three great portions of the Church, and between the Church and her separated sons without, will crumble into nothingness, once the torch of love, of zeal for the brotherhood, of consecration to the one Spirit in the one Body, is lifted high for all the world to see. Men will flock to the walls of Zion, as of old, and from her salvation will go forth to the furthest ends of the earth.

Such a love, such a devotion, such a consecration, will convince, and convert, and unify, the race. Nothing else will do it—canons, federations, and concordats, all will fail, as they have always failed. The one Spirit is the Lord of unity, the Life of unity, and the Giver of unity. He will not fail His own. The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace. With the Spirit of the living God supreme within her, Jerusalem shall once more be built as a city that is at unity in itself.

## DESERT NIGHT

THE sagebrush is a shadow in the dark,
A moon-grayed whispering shadow of past light.
Its fragrance pouring fresh along the wind
Floods strange alchemic potencies.
And wonder, lonely, quivering, entranced,
Enters my being grown aware of sand,
Its resting restless rhythm, its intensity.
The magic of this desert bids me see
In my own red-lipped body holy ground
Where God's swift footsteps stir awhile and pass.

PORTIA MARTIN.

## MISSING THE OBVIOUS

WHEN we speak about missing the obvious we revert to the earlier meaning of that word. It has largely changed its import with the years. For us the obvious is the evident; for Milton it was something different. For him the obvious was anything in front of one, confronting him, directly in his way. It is in this sense that I use the word. The fool of Proverbs is the kind of person who sees everything except the obvious thing. He sees the far-away surprisingly, but what is before his face he misses. He is the man who is blinded by propinquity.

I should always distrust the man who raves of beauty in distant lands and under foreign skies, yet has never wakened to the beautiful within five miles of the place where he is living. Jacob saw the golden ladder in the very spot where he was bivouacking. Moses found the burning bush in the desert, where he was shepherding his sheep. There are golden ladders in every place of bivouac, and a bush that burns in every desert; but the eyes of the fool are in the ends of the earth.

—GEORGE H. MORRISON, in the *British Weekly*.

## THINGS I CAN DO TO PROMOTE MY SPIRITUAL GROWTH

### Forty Acts

BY THE REV. WILLIAM PORKESS, D.D.
RECTOR OF ST. STEPHEN'S CHURCH, WILKINSBURG, PA.

**I CAN—**

1. Say daily, and more carefully, my prayers.
2. Read my Bible every day.
3. Seek to do my life's work with greater interest.
4. Deepen my concern for the welfare of others.
5. Look, more squarely and frequently, my weaknesses in the face.
6. Increase my accumulation of Christian virtue.
7. Be a keener listener to those who have something worth while to say.
8. Treat more prayerfully the House of Prayer.
9. Put more soul into my worship of Almighty God.
10. Give less hearing to the voice of compromise.
11. Aim much higher than my present level of attainment.
12. Acknowledge with intenser frankness my mistakes, and then endeavor more resolutely to stop repeating them.
13. Reduce the amount being spent on myself and systematically enlarge my investment in the work of God.
14. Preach more to myself and less to others.
15. Make my personality considerably more winsome.
16. Exercise oftener the courage of my convictions that, if necessary, will cause me to stand alone.
17. Fight much harder the inward enemies of selfishness and prejudice.
18. Place a higher valuation on time, that far less of it will be personally wasted.
19. Make my life fuller of plan and holier of purpose.
20. So increase the premium on my soul before men, that they will realize more deeply there is nothing materially rich enough to buy it.
21. Be less attracted by the praise of men and more eager to praise them, whenever it is deserved.
22. Behold a larger proportion of good in others than I have done, if I will look less for evil in them.
23. Compare less my life with inferiors and follow after those unquestionably superior, with a grimmer determination.
24. Decidedly let down on my pleasures and step up in the direction of a greater output of service.
25. Read less of literature that entertains and more of authors who instruct and inspire.
26. Practise much more solicitation for the sick and the sorrowing, by going out of my way to speak the encouraging or consoling word.
27. Help more the other fellow, if I will allow myself to increase in real thinking and observing.
28. Guard more cautiously the door of my heart against the entry of forces that would capture and destroy.
29. Lessen my restlessness by increasing my visits to the living source of the restful—in Christ.
30. Recognize more definitely that special training for the soul counts as much as does physical exercise for the body.
31. Considerably advance in the truth, that living the ideal life does not mainly depend on our understanding of it, but on our ready acceptance of God's guidance.
32. Have a deeper consciousness, through prayer, of my own needs, and a greater assurance of their supply, in the inexhaustible resources of God.
33. Venture for God with a daring such as has never before been evident in my life.
34. Come more boldly out of the hiding-place of every excuse into the open of honest attempt.
35. Strengthen my claim to leadership before the young, through the irresistible but wordless argument of progressive example.
36. Further develop in the art of appraising life's real values, and making them my very own.
37. Experience more of the true enjoyment of life, that comes through the process of determined unselfishness.
38. Have a stronger faith that lifts out of the weakness of making human calculation the finality of accomplishment.
39. By fuller consecration, make my small capital of ability a richer blessing to the world.
40. Live, more and more, in the world of the spiritual while surrounded by the compelling circumference of the things material.

# On Being an American Anglo-Catholic

## By the Rev. Henry S. Whitehead, Ph.D.

IT IS not the easiest thing in the world to be an Anglo-Catholic. Those occasional persons who shift their literary allegiance from THE LIVING CHURCH to the *Commonweal* by submission to Rome gain by getting rid of the constant pressure which pokes dents in the Anglo-Catholic skin, even though they lose in the many other ways which need not be specified here.

Despite really extraordinary advances, especially in urban England, and the remarkable accession to its ranks on the part of clergy and laity in varying degree in the United States, especially in the past generation, Anglo-Catholicism remains, in some respects at least, probably the most unpopular variety of religion in all Christendom.

Even well-educated Roman Catholics regard us as imitators. Those less erudite possess every variety of unfavorable opinion. Of course, officially, to the Roman Catholic, we are without holy orders, hence no Church, even though Mgr. Duchesne does list us as one of the "Churches Separated from Rome." Even though that pontifical utterance of Leo XIII which declared our orders invalid settled the matter for them, being "legislation" from the Roman viewpoint, nevertheless three of the four traditional arguments against the validity of Matthew Parker's consecration are no longer urged by Roman Catholic writers, and the fourth (the presumptive "intention" of the four consecrators) is, in its very nature, not susceptible to proof of any kind whatever. The Roman Catholic observer of Anglicanism can, more or less, take his choice. In any case, any Anglican is officially an outsider to the Roman Catholic, whatever his private personal opinion may happen to be.

Sectarianism, on the other hand, is arrayed against Anglican claims, especially as these basic claims are asserted by the group most vitally interested in setting them forward, the Anglo-Catholics. Here again there is ample room for the exercise of varying opinions of adverse nature.

Within the Anglican communion itself resides the greatest of the Anglo-Catholics' many difficulties. For other kinds of Anglicans regard this group as an excrescence on Anglicanism. On that point all the varying "schools" of non-Catholic Anglicanism are pretty well agreed. "Tolerance" is consciously practised toward "Catholics" by other Anglicans—sometimes. "Should the Presiding Bishop attend the Anglo-Catholic Congress in Milwaukee?"

It is natural that a Roman Catholic should understand the viewpoint of an individual Anglo-Catholic. The two *do* the same things. The Anglo-Catholic's use of penance, his other devotional practices, his ceremonial addiction, and his general conduct of his life, may be, to the Roman Catholic observer, futilities, because the Anglo-Catholic is out of communion with the Holy Father from whom, or through whom, flows all Roman Catholic life here on earth. But at least the Roman Catholic understands the Catholic temperament in his separated brother because it is also a part of his blood and bones. To the typical sectarian, unless he happens to be hidebound, the Anglo-Catholic quite obviously possesses something absent from the sectarian's religious system, and this the sectarian senses, plainly. Other kinds of Anglicans are usually annoyed by the doings of Anglo-Catholics, which seem unnecessary and perhaps somewhat absurd to them—"millinery," "imitation of Rome."

IN PARTICULAR, the Anglo-Catholic priest is beset by difficulties wholly absent from the environment of a Roman Catholic priest. The Roman Catholic's "Catholicity" is, at least, taken for granted in any American community. *His* handicap resides in the general unpopularity of his Church, even though he may offset this, within himself, by holding strongly to the conviction that Rome has been attending to her proper business, the salvation of souls, while other Christians seem to have been attending to almost everything else. The alleged social inferiority of American Roman Catholics is quite obviously beside the point. It is Rome's particular glory that she has fed the souls of the poor, the lowly, and the inconspicuous, precisely as Anglo-Catholics would be glad to feed them and do so when they have the opportunity. It is germane to the Roman Catholic's defense-psychosis that God, Incarnate, was content to be a carpenter.

An outstanding difficulty of the Anglo-Catholic pastor is that his people have their social relationships almost entirely with sectarians whenever they mix, as they do, constantly, with people outside their own communion. This tends to beget some sharing in the sectarian view that "Catholics" are inferior, negligible people, without much moral stamina.

Another difficulty is that modern, *i.e.*, post-Reformation Catholicity within the practice of the Anglican communion is relatively new. The Oxford Movement is less than a century old, and a large part of its ninety-five years of conscious existence was passed in the throes of formative development and restoration—theoretical presentation, the doctrinal emphasis, persecution from the Anglican majority. Even now it is only "tolerated" by the rest of our communion. Even today it has no adequate homogeneity of practice. It is still colored by individuality. Anglo-Catholicism, viewed from within, reveals an "out-and-outer" group, no longer self-conscious, not inimical to "Rome," looking toward the reunion of Christendom with Rome in; and a "High Church" group, loosely organized, and characterized by a peculiar type of devotion to the text of the Book of Common Prayer not easily distinguished from the wholly unrelated biblical fundamentalism of the surrounding sectarians.

A third difficulty is the lack of homogeneity in the individual congregation. This may exist, and often does exist, where the Anglo-Catholic parish is the only one in the town or village. There is very much less "pressure" evident where the single parish is of another Anglican type. I think there is invariably "pressure" handicapping the pastor and his work in the "one parish" town where the one parish is Anglo-Catholic.

I THINK there is one point which should, in ordinary fairness, be conceded to Anglo-Catholics by other Anglicans, sectarians, and Roman Catholics, all of whom are bedfellows in holding to a common view on the subject. This is that Anglo-Catholics are *not* mere imitators of and borrowers from, "Rome." To hold that view, as it is so widely held, is simply to hold that Anglo-Catholics are more or less dishonest and more or less silly. If the typical Anglo-Catholic is anything, he is honest with himself and with others. Again, be it repeated, it is not easy to be an Anglo-Catholic under present—or past—conditions. The Anglo-Catholic has a hard row to hoe, and realizes it.

The Oxford Movement was well under way when Rome condemned Anglican orders. There were Anglo-Catholics even before John Keble preached his Assize sermon and inaugurated the historic refreshment of a declining Anglicanism which took form as the Oxford Movement. The Anglo-Catholic has always believed himself to be authentically a Catholic, and he does so today, more strongly and firmly than ever, because he sees behind him what the Oxford Movement has accomplished for his beloved communion, and before him, in the future, what it can accomplish. He looks toward that famous *terminus ad quem.* He can say to his Roman Catholic critics: "As an Anglican, already practising as such in a recognized communion of Christianity, I am certainly not bound by your legislation which legislates me out of existence. Not being so bound, I choose to live the life of a Catholic Christian under a set of difficulties in some ways unparalleled in Christendom's history." To sectarians he can say: "Examine the various 'schools' of my communion and judge for yourself which of them represents most adequately your own pious and moral ideals." To his fellow Anglicans of diverse philosophy he can say: *"Circumspice!"*

WHEN we do look about us, we can see extraordinary advances. Increasingly we can perceive the Catholic life growing apace within the well-tended and rather formally-laid-out garden of our communion. We observe a constantly increasing proportion of the younger clergy emerging into the pastoral and intellectual direction of the Church as Catholics, and a corresponding improvement away from the Hanoverian ineptitudes of the era immediately preceding the revival of Catholicity in the communion. One may observe, centrally, the Mass being restored to its place as the chief service of Sundays and Holy Days, and even a marked improvement in the conduct of the Mass, liturgically.

The advantage, doubtful perhaps, of being "different" certainly inheres in being an Anglo-Catholic. Anglo-Catholic conspicuousness means that Anglo-Catholics must toe the mark! Even the author of *Painted Windows* admitted that the Anglo-Catholic clergy had given the Anglican communion its best pastoral administration. Anglo-Catholics have been denominated "the brains of the Anglican communion." If that be anywhere near the truth, the reason is that Anglo-Catholics have to be, in order to survive, much less to go on propagating the Faith in the somewhat sterile religious soil of these United States.

That advantage is well illustrated by the cases of such persons as Fr. Ronald Knox and Mr. Chesterton, both of whom "went to Rome" within the past decade. Both of them were highly notable figures in the field of religious expression, as Anglicans. That Fr. Knox seems no longer to produce work comparable to, say, *Some Loose Stones*, may be due only to his professional preoccupations as a Roman Catholic clergyman. And, certainly, the days of Mr. Chesterton's importance were his Anglican days. Many persons believe that he has notably "gone off" since he became a Roman Catholic.

It seems idle to cite Newman in this connection. Opinion is sharply divided in the matter of Newman's relative importance as writer, teacher, and leader of intellectual religious thought as between his Anglican and his later Roman Catholic careers. Some believe he did not find himself until he became a Roman Catholic. Others hold that his best work was that of his comparative youth and vigor, as an Anglican. But I think even Newman, over-commented upon as he has unquestionably been, is more centrally known to the intelligent public as a founder of the Oxford Movement and as chief author of *Tracts for the Times* than for anything he produced after his change of religion. That, if true, may well be due to his comparative conspicuousness as an early Anglo-Catholic. If so, it does do something toward demonstrating the point in question.

Anglo-Catholics, in the light of this conspicuousness, are always being blamed! Writing, for example, in the *Witness* of February 3, 1927, the Rev. A. Manby Lloyd, English correspondent, says:

"On this ungodly Philistinism (*i.e.*, of the Hanoverian Era), the Puseyites dealt sledge-hammer blows. . . . If Pusey and Keble could come back, the results would astonish them. But I am bound to express my own belief that the Anglo-Catholic school is not alive to the situation. The attack on doctrine and ritual [ceremonial, of course, is the meaning] has been repelled. The Protestant Die-Hards are a small but noisy body of people who no longer count. The people who do count are the Broad-Church, Modernist school, led by Dean Inge and Dr. Hensley Henson. It is Dr. Barnes who has got to be answered, not Kensit or Sir Thomas Inskip, who belong to the era of Guy Fawkes, Titus Oates, and the Gordon Riots. Anglo-Catholicism is a new statement of religion and it needs a new philosophy as its foundation. . . . Our theologians have nothing to say to Bernard Shaw, Bishop Barnes, and H. G. Wells."

There is a somewhat different situation here in the United States. Anglo-Catholicism is far behind that of England in the matter of the progress made, the results attained. There are probably any number of "Protestant Die-Hards," as Fr. Lloyd calls them, in the Protestant Episcopal Church in the U. S. A. But it is because he puts it up to Anglo-Catholics to answer Shaw and Wells in particular that I quote the excerpt here. Why should we, rather than anyone else in the Anglican communion, answer Shaw and Wells? Is it, perhaps, because the Anglo-Catholics are the only kind of Anglicans capable of answering them? Where are the militant Evangelicals? One need not inquire where the Anglican Modernists are. They are with Shaw and Wells. Their leaders are men like Dr. Henson and Dr. Barnes. It is Modernists themselves who have to be answered—by Anglicans! It is Modernists who allege "toleration" for Anglo-Catholics!

Such "answers," too, might well be "short answers." The Anglo-Catholic sees in Shaw a person whose curious religious remarks are more or less comparable to the views on immortality held by our home-grown Thomas A. Edison. To a certain type of mind such views are of importance. The *Forum* recently demonstrated that by featuring Mr. Edison's views on immortality. One pauses to wonder what Mr. Luther Burbank's views may be on the Binomial Theorem and General Pershing's on the vacuum-pan process of making Muscovado sugar!

Mr. Wells started in upon his Sixth Manner, the Theological, back in the era of Britling. It was interesting to see the writer, whose clear thinking in social matters had so greatly impressed a large following, floundering about amateurishly in a science whose terminology he had not troubled to learn; demolishing God the Holy Trinity and substituting something preferable, which reminded scholars inevitably of the Gnostic Demi-urge!

There are doubtless those who consider Dr. Barnes a truculent outsider, thrust into the episcopate by a dissenting Prime Minister, and making himself a kind of general nuisance. If there is any justice in such a view, one would waste time "answering" him. "There is no answer to boredom," said Katherine Fullerton Gerould recently in the *Yale Review*, commenting upon writers of a certain jejune school of ultra-modernity like Mr. Carl Van Vechten and the "quite mad" Gertrude Stein.

It is, though, informative that Anglo-Catholics are expected to "answer" Shaw and the rest. It is a very hopeful sign for Anglo-Catholics when the rest of the Anglican communion looks to them to do its necessary policing.

## THE HOUSING QUESTION IN THE PHILIPPINE MOUNTAINS

DURING the fifteen months that Deaconess Massey was alone in Balbalasang she built an attractive small house, planted a garden, laid out walks, and in other ways made as pleasant as possible her home among the Kalingas, three days from the nearest Americans. Her single-handed opening of the station was ended by the arrival of the Rev. Arthur Hall Richardson.

Where was he to live? To be sure the deaconess was planning to leave soon for a long-overdue furlough and thus vacate her house; but Fr. Richardson was forced to ask the question made famous by one of Bishop Overs' stories, "Where do I sleep *tonight?*" Fortunately it was the dry season so Chubb Chubb Saigon, a tiny thatched shelter on the hillside above the deaconess' residence, was the answer. This was very satisfactory as a dry weather home and as such it served for the few weeks before Deaconess Massey's departure. Fr. Richardson moved in and during the next few months entertained his newfound Kalinga friends as well as one of the Manila clergy.

But after nearly a year in the States Deaconess Massey returned, bringing with her a niece-companion. Her house was occupied by a priest. What was to be done? Wind-in-the-pine-trees (Chubb Chubb Saigon) was no longer satisfactory—thatch does not last long in the sub-tropics. Again Fr. Richardson was forced to ask, "Where do I sleep tonight?" This time the answer was the sacristy of the newly completed St. Paul's Church. But living in a sacristy ten feet square is not exactly the most luxurious existence. So a new house was at once begun. Of course not all the money for it was in hand. Such a thing never happens! But the need was absolute and immediate so must be met—funds or no funds. As was the case with the first house the trees must be chopped down, the logs sawed and the boards planed—all by hand—before building could be begun in earnest.

Because it was the rice-planting season laborers were few and the work was delayed. So by the time the building was half finished there had been time for a letter to be sent to a certain fairy god-parent in the States, a meeting to be held, and a reply to be received. What joy there was in Manila and Balbalasang when that letter came! The fairy god-parent, the American Church Building Fund, thrilled by the progress already made by the missionaries and the response on the part of the Kalinga Igorots agreed to complete the fund necessary for building the second residence in the newest mountain station of the Philippines and the housing question in a center three days from the nearest Americans was solved.

# 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.

## A BISHOP COMMENDS A PARSON'S ANSWER

*To the Editor of The Living Church:*

THIS WILL bring to you my very sincere thanks for printing the article in THE LIVING CHURCH of September 1st, entitled A Parson Answers a Bishop. It will also bring to the Rev. Mr. Shoemaker my warm appreciation of his searching analysis of the grave defects in our Church work. Of course, beneath the criticisms I made of the faults of the clergy, I had in mind the fact that many of their failings were due to a lack of genuine consecration. At various times, and in other places, I have said something of the same thing myself, *ad clerum.* Indeed, shortly after my own article appeared, I subscribed on behalf of the active clergy in my diocese and my candidates for Holy Orders for one hundred copies of the *Calvary Evangel* to be sent them for one year, in order that they might have the benefit of the service Mr. Shoemaker is rendering in his effort to make clergy and lay-people honestly face their own lives and with wholehearted surrender give themselves to Christian service.

May I strongly commend Mr. Shoemaker's article in THE LIVING CHURCH to all who are anxiously inquiring as to what is the matter with our modern Christianity? I do this, because the article was published at a time when it may have escaped the attention of many of your readers, because it appeared in the "vacation season."

Whether or not we agree with all of the methods adopted by those who are doing such work as that at Calvary Church, New York City, certainly we must realize that it is a work which is vitally needed. I utter a hearty "Amen" to every word in this article.

CHARLES FISKE,
Utica, N. Y. Bishop of Central New York.

## PRAYER BOOK REVISION

*To the Editor of The Living Church:*

IF WE are really to continue the custom of saying the Lord's Prayer between the Consecration and the Communion, why not introduce it in some such way as it is introduced in the ancient and Oriental liturgies, not with an explanatory and hortatory clause, as we now have it in the Revised Prayer Book, but with a direct address to God, rather than to the people?

I quote from the Liturgy of St. Chrysostom, where, after the Consecration and a long prayer for all sorts and conditions of men, and some other elements already included in our present liturgy after the Consecration, the priest says:*

> And deem us worthy, O Lord of all, to venture freely and uncondemned, to call upon Thee, God, the Heavenly Father, and to say
>
> [*Priest and People*]
>
> Our Father . . .

But this brings up a much more serious question. An experience of fifteen months visiting in various dioceses, west and east, north and south, has led me to infer that a large percentage of our clergy do not use the introduction as printed, but, in one way or another, modify it to suit their own ideas. In fact there seems to be an uncertainty in the minds of many as to how far the alterations already adopted are binding.

In the face of such conditions the coming General Convention is to act on the revised book. Will they, for the sake of a speedy conclusion of the matter, and on the ground of convenience, adopt the revised book, with all its unsatisfactory features, and nail it down as obligatory for the indefinite future? Or will they defer final action for another three years, and so continue the uncertainties and inconveniences of the present condition, which seems to be fostering lawlessness?

I would like to urge that there is a way out of this dilemma. And that is, to adopt the revision at this convention as a "Permitted Book," without displacing the present book as the already established "use," so that clergy and congregations will be at liberty to use either or both, or any combination of both that they may choose.

But further, that the convention, by canon, establish a standing committee on Prayer Book and Forms of Service, charged with the duty of considering new forms of service for special occasions, and also additional changes in the forms of the Permitted Book, such as may be submitted to them from time to time by the convention or by individual bishops and clergy (why not laity too?), and to recommend to General Convention the adoption or consideration of such as they think worthy to be considered.

It may be objected that this will leave us with a never completed Prayer Book; but is not that a recommendation rather than an objection? Why chain up permanently a living Church to details of ceremony decided upon in the brief and excited hours of the triennial meeting of a great body of clergy and laity—not all experts? Surely a liturgy, and all forms of worship in a living Church, should have liberty to grow. And given that liberty they will, in the course of generations, develop a changelessness of their own, not because they are commanded but because they correspond to a great need, and because the people love them.

San Francisco, Calif. (Rev.) L. B. RIDGELY.

*To the Editor of The Living Church:*

CONGREGATIONS which use the anthem *Benedictus Qui Venit* will greatly appreciate the courtesy, if permission is given by the General Convention, to print the words in the Prayer Book. After the Lord's Prayer, perhaps no other words of Holy Scripture have such direct sanction for use in public worship (St. Matt. 23:39). There seems to be some uncertainty as to the proper place for the use of the Benedictus. A learned scholar has discovered that it was once used as a complimentary greeting for the Greek emperors when they attended church. Be this as it may, in all modern liturgies (I have before me the Greek of St. Chrysostom, the Latin, the Lutheran, and the Presbyterian—Van Dyke's), it follows immediately upon the Sanctus, and is expressive of the belief of all Christians that Christ comes to us in a spiritual and heavenly manner in the Holy Communion. The words were used by the children in the Temple, and it is certainly Christ's purpose that they be used with reference to Himself. Would it not be a graceful move to bring our worship in this matter into conformity with the other liturgical Churches, Catholic and Protestant alike?

Fond du Lac, Wis. (Very Rev.) E. W. AVERILL.

## SOME ALABAMA CRITICISMS

*To the Editor of The Living Church:*

DIFFERING WIDELY from the Churchmanship espoused by THE LIVING CHURCH, I have nevertheless been a steady reader of that paper for many years. I have tried to see what reason there is for the enthusiastic advocacy of the so called "Catholic party" in the Church. So far I have failed and am left cold by the attempt to supersede things that I revere and love with things that are foreign to the Church through which I serve.

Here are some difficulties:

1. To the Romanist "Catholic" means Roman. To the average lay mind it means the same thing. To the old High Church party it is used to denote those who follow a certain school of thought in the Church. In neither sense do we mean it when we say "I believe in the holy, catholic Church." In the Creed the word is used in its most comprehensive sense. By the Romanist it is used to bolster an artificial claim, and can be understood. By the so-called "Catholic" it is used in a most restricted sense. For the same Church to use the same word as a comprehensive expression and as an exclusive adjective causes pain and confusion—and resentment, too.

2. There seems to be an effort to bolster up the ministry on an artificial crutch. More and more the public is learning

* Καὶ χαταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας ἀχαταχρίτως τολμᾶν ἐπιχαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα, χαὶ λέγειν

['Ολαος]

Πάτερ ἡμῶν . . .

—*Extract from the Liturgy of St. Chrysostom.*

to judge the clergy on the basis of their ability, and that is right. We need a normal ministry to meet normal men. The use of the term "Father" and other claims to a super-normal position discredits the normalcy of the ministry itself.

3. The ceremonials and sacramental teachings of the "Catholic party" are strange to ordinary Episcopalians. We are sometimes hopelessly at sea in our own Church. That these are ancient practices means nothing at all. That argument meets present day needs no more than the same argument could recommend a Roman chariot for modern traffic.

4. The "Catholics" seem to owe allegiance to something not governed by the Church. Fr. Houghson [Hughson?] has repeatedly asserted that General Convention cannot forbid what he calls "Catholic practices." Dr. St. George, at New Orleans, before the House of Deputies stated that many of the clergy practised reservation, and were only asking that General Convention legalize what was already being done. Dr. Stewart of Evanston stated at the same place and time that the Sacrament was always reserved in his church. At St. Andrew's Monastery in Tennessee the consecrated Bread and Wine are not only perpetually reserved, but services of Adoration are held, and the customary Roman names are used, at least in their advertising.

5. Many leaders of the "Catholic party" are converts who fail to grasp the true significance of the Church and try to run away with it. Thus, Fr. Houghson was a Baptist, Fr. Joseph, O.S.F., was a Congregationalist, Bishop Campbell was a Presbyterian, the Rev. Hiram K. Douglass was a Methodist —and so it goes. Are not these men trying to change the Church to suit their fancy, rather than to conform to the Church already established?

6. The whole movement is a reactionary one, trying to revert to a day of ignorance and superstitious fancy, but which has been done away by modern learning. For instance, transubstantiation could never stand the test of a chemical laboratory.

The "Catholic" movement causes both prejudice and criticism. It is one of the hardest difficulties thrown in the way of overcoming prejudice. Those who do not fancy the movement are not going to spend their time fighting its battles. The country needs so much instruction in simple morals that time can't be spent on a rather cumbersome non-essential.

I have had myself blocked off more than once by suspicion aroused by the activities of the type of Churchman that the public distrusts as Romanizers. It is a pity that we cannot agree among ourselves. We cannot recommend the Church to the public so long as we cannot agree as to what it is. The controversy was started by those who wanted to drag into use old pieces of machinery, worn out and cast aside long ago. The plea of the so-called "Evangelical" to his brother Churchman, the so-called "Catholic," is: "Don't start a row in the face of the great task of the Church. Don't try to force on us things that we do not want, don't substitute for what we love the things that are offensive and which we cannot accept as true."

That, I believe, is about it. A man has a right to his religious views, of course. But when these views are contrary to the Church which ordains him, he must conform or get out. That is simple honesty. (Rev.) J. M. STONEY.

Anniston, Ala.

*To the Editor of The Living Church:*

I AM EMBOLDENED by your present assurance to Judge Marsilliot to hope that you will welcome to your columns a brief criticism of your editorial opinion, expressed in your issue of August 25th.

1. You brand as bigotry opposition to a Roman Catholic President for these United States. The highly effective and unique character of the Roman Catholic Church as a *political* institution is one of the most conspicuous facts in American and European history. It claims infallibility and unchangeableness. The Pope is still the Prisoner of the Vatican. Our civilization cannot forget what Magna Charta, Queen Mary, James II, Sinn Fein mean. Who, who knows anything of municipal government in our own country, notably in New York and Boston, who has considered the unavoidable implication of Mr. Smith's appointment of a Republican who holds a title of nobility from the Pope to lead his campaign, can fairly be called a bigot in religion for opposing the seating of this loyal political Roman Catholic in the President's chair?

2. You reply to Judge Marsilliot, in the terms of Tract 90, that it is not Purgatory, etc., that the Church condemns in her Articles, but the Romish doctrine concerning them. This straw has been threshed over now for nearly a hundred years. Newman's argument, which you make your own, led him to Rome. The outstanding fact is that, following and interpreting these Articles, the Church has entirely eliminated from her formularies the practice of these things themselves and not merely the Romish doctrine concerning them. Let us avoid confusion by observing also that Article 31, condemning the doctrine of Sacrifice of the Mass, is not qualified by this phrase, "the Romish doctrine concerning . . ." My observation has been, in General Convention and elsewhere, that present-day Anglo-Catholics do not depend upon this quibble of Newman's but are much more bold and assert that, for them, "Catholic practice" is higher authority than any rubrics, canons, or Constitution that may be enacted by the Protestant Episcopal Church in the United States of America.

A pleasanter task, in conclusion, is to thank you heartily for your article in the issue of August 18th on Holy Matrimony to which I am indebted for material in addressing a mixed audience at a summer resort hotel. (Rev.) J. F. PLUMMER.

Mobile, Ala.

## RELICS

*To the Editor of The Living Church:*

WHILE reading your editorial of August 25th, especially your reference to "an exaggerated reverence for a hirsute relic," my recollection went back some years, to the one hundredth anniversary of Aurora Lodge, A.F. and A.M., of Fitchburg, Mass. The officers of the Grand Lodge were being received, and as they approached the East the Worshipful Grand Master held on high a funeral urn, perhaps four inches high. Arriving at his position in front of the altar, he said: "I hold in my hand a golden urn, in which reposes a lock of hair of the immortal Washington. It was taken from his head, after his death, by his widow, and presented by her to the Grand Lodge of Massachusetts, as a relic of our beloved brother, to be preserved in our archives as a memorial." The urn was placed upon the altar, and the grand honors given by the brothers present.

I shall never forget the reverential awe which I then felt for "relics" of the beloved great, either in Church or in nation.

Sanbornville, N. H. (Rev.) J. G. LITCH.

## REACHING ISOLATED CHURCHMEN

*To the Editor of The Living Church:*

WE ARE making an earnest effort to reach all isolated Churchpeople in North Dakota. Where distance makes it possible, they will be ministered to by the nearest clergymen, and in addition we hope to send to each family a monthly letter. To those who desire it literature will also be sent. All over this state are many scattered families whom the Church must not neglect.

May I request our clergy to coöperate with us in this work? I would greatly appreciate their kindness in advising me of any individuals moving to North Dakota at this or at any future time. It would also be a help if we could be advised of families who may have come into this state during the past year.

I will see to it that these people are put in touch with our clergy and given whatever ministrations are possible. This little service on the part of rectors throughout the country may save many families from being lost to the Church.

(Ven.) WILFRED C. MARSH, Archdeacon.

St. Peter's Rectory, Williston, N. D.

## FOR COLLEGE WORKERS

*To the Editor of The Living Church:*

I WONDER if you will permit me, in your correspondence column, to recommend a book to those who are working for Christ among men and women of collegiate age. I refer to *The Case for Christianity*, published in America by Harper's in 1928, by Clement F. Rogers, professor in King's College, University of London. It is a volume singularly cognizant of how the minds of the moment do move, and rich in illustration and literary and philosophical illustration. It bears the same relationship to an ordinary book on apologetics as the *Majestic* bears to a Columbus caravel.

Annandale-on-Hudson, N. Y. (Rev.) BERNARD I. BELL.

AND you must not doubt that when this journey of your mortal life shall be ended, everything you have here borne for the sake of your dear Lord will be found set down to your eternal honor; things which you have forgotten, things which perhaps you had never noticed—but which He had written down in His book of remembrance, and which, once there, can never be put away. —*J. Mason Neale.*

# BOOKS OF THE DAY

## Rev. Leonard Hodgson, M.A., Editor

A CATHOLIC VIEW OF HOLISM. By Monsignor Kolbe, D.D., of the University of Capetown, South Africa. Pp. 103. New York: The Macmillan Co. $1.00.

THE sub-title of this book describes it as "A Criticism, the theory put forward by General Smuts in his book *Holism and Evolution*." The Greek word *holos* gives us a new term to describe a well-known theory of the universe. Msgr. Kolbe illustrates the contrast between the Analyst and the Holist thus:

"Two scientists are face to face with the visible world. One thinks of breaking it up to see what it is made of. Complex substances he analyzes into simpler ones, largely ignoring what he may be losing in the analytical process. . . . He looks upon the universe as made up of nuclei (of which he confesses he knows but little) and electrons—and nothing else. . . . The other scientist is the Holist. He takes full cognizance, with equal delight, of the skilful work of the Analyst; but he says to him: 'You must have left something out which your laboratory tests do not touch, but which nature reveals.' . . . Then he goes to the base of things, fixing his mind on the 'something more.' Starting with the atom he would say that an isolated nucleus (could such a thing be found) and a stray electron are barren by themselves, but put them together and you get an atom of hydrogen, a new substance: they have *created* something. And so the creative series goes on . . . until the range of human life is reached. . . .

"The Holist would explain 'I do not now need to say whence matter got its creativeness. I see a continuous chain from Chaos to Spirituality. If and when intervention from the Infinite has been necessary, that intervention has not broken the continuity of the chain. . . . The earth is not a structural or organic whole: it is a matrix for an indefinite hierarchy of wholes, the highest of which is that Organism which is gathered round the Incarnate Word. It is the last step of the progressive march of Holism from nothing to infinity."

Dr. Kolbe calls attention to the fact that Church Fathers such as Basil and Augustine held to the idea of evolution and that early Christian philosophers "considered that the revealed mode of creation was a poetic and Oriental way of accommodating incomprehensible truths to finite minds." The book has been passed upon by the *censor librorum* and bears the imprimatur of Cardinal Hayes. T. T. W.

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STRONG and fruitful preaching does not seem to be quite so absent in modern times after one has read *Anglo-American Preaching* (Harper. $1.75), a collection of remarkable sermons edited by Hobart D. McKeehan, S.T.M. Contained in its pages are to be found certainly some of the finest examples of preaching among English speaking people. Although the sermons have been obviously chosen with regard only to their intrinsic quality, it is gratifying to find exactly half delivered from the pulpits of the Anglican communion. Nor is variety lacking: Bishop Barnes, Dean Inge, Joseph Fort Newton, George Angier Gordon—each is represented with the best of his unmistakable talent. But we can scarcely be blind to the fact that in the main England has the ascendency in pulpit effectiveness.

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HERMAN FELDMAN, assistant professor of Industrial Relations in the Amos Tuck School of Administration and Finance, handles the problem of *Prohibition: Its Industrial and Economic Aspects* (Appleton. $2.00) in a very calm and detached way. He professes to give no more than a preliminary survey. He avoids "the controversial issue as to whether or not the Eighteenth Amendment should have been passed." It is clear that he regards prohibition, *if effective*, as economically beneficial. He significantly says, however, "The economic benefits of prohibition . . . depend not on the enactment of statutory prohibition, but on the achievement of prohibition in fact. We are strongly of the belief that the next few years will be the ones fixing the status of prohibition." The volume affords a dependable compendium of available data within its limited subject.

*Studies in Early Christianity*, edited by Shirley Jackson Case (The Century Co. $4.50), is a volume of essays presented by friends and colleagues to Dr. F. C. Porter and Dr. B. W. Bacon on their retirement from active professorial work. The world of scholarship is indeed indebted to these two eminent writers and teachers of the Yale Divinity School, and this handsome book is a worthy tribute. The collection suffers in the nature of things from lack of unity, but all the papers handle subjects which have been prominent in recent discussion of Christian origins and there is much of interest and value for the student. It is impossible to review here nineteen essays seriatim; it is enough to point out that the names of the contributors (among whom are E. F. Scott, Kirsopp Lake, E. von Dobschutz, B. S. Easton, James Moffatt, Hans Windisch, C. C. Torrey, J. H. Ropes, H. J. Cadbury, and Gustav Kruger) are a guarantee of the quality of the treatment. If we were to single out individual items for comment, we should mention Dr. Lake's excellent and concise summary of the present state of the textual criticism of the Gospels, Dr. Easton's successful isolation of a Primitive Tradition in Mark, and the balanced paper on Concurrent Phases of Paul's Religion, by Professor Cadbury. Portraits of Dr. Porter and Dr. Bacon are inserted, and also complete lists of their publications. The volume is competently edited by Dr. Case and has been put out in pleasing form by the publishers. J. LOWE.

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AN APPEALING little book is *The Silent Fellowship*, by E. R. Appleton, director of the Cardiff Broadcasting Station (Morehouse. 80 cts.), containing short addresses given at the close of the Sunday evening programs broadcast from the Cardiff studio in Wales. Their excellence lies in the fact that they are the voice of a layman talking convincingly about his religion to others whom he may be able to help. He points out the path which has become familiar to him by constant travel to those who may be seeking it blindly. The path leads through a wilderness, but it takes one to a garden where victory awaits the faithful, and where God awards the victorious with a happy and a fruitful life in union with Him. R. T. F.

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*Seven Psychological Portraits* (Morehouse. $2.00), a handbook for parents and teachers, by Mabel Lee Cooper, is well worth the reading by those for whom it is intended and others who have the welfare of any child at heart.

In these days many psychological treatises are being written, but their language has become so technical and the schools of thought so many that the average reader is able neither to understand nor to assimilate the doctrine. This is not the case with Miss Cooper's book. She is writing for those who are immediately to apply to living boys and girls what they may have learned from her, and she therefore sets forth profound truths in graphic terms, supplemented where it is necessary by an apt illustration. None can miss the point she is trying to drive home.

The "seven portraits" are those pictures produced by setting forth the habits, characteristics, capacities, and powers of the boy or girl at seven well defined periods of life from infancy to later adolescence. The author is careful always to point the way to well-rounded development, and therefore loses no opportunity to drive home the necessity for spiritual nurture, especially in the home, in the way that will appeal most to the child at the different periods of his life. This vital point alone makes the wide circulation and use of this book especially desirable. R. T. F.

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TO GIVE anybody leisure, so far from solving his problems, simply presents him with a deeper, more spiritual problem.
—*Harry Emerson Fosdick.*

# Church Kalendar

SEPTEMBER

9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19, 21, 22. Ember Days.
21. Friday. Ember Day. St. Matthew, Evangelist.
23. Sixteenth Sunday after Trinity.
29. Saturday. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

## KALENDAR OF COMING EVENTS

SEPTEMBER

8. Annual Laymen's Conference, diocese of Newark, Delaware, N. J.
10. Annual Clergy Conference, diocese of Newark, Delaware, N. J.
18. Special Convention of diocese of South Carolina to elect Bishop and to consider the question of reunion of diocese with that of Upper South Carolina, Florence, S. C.
Annual clergy conference, diocese of Springfield.
19. First annual lay conference, diocese of Springfield.

## APPOINTMENTS ACCEPTED

MOORE, Rev. H. B., formerly rector of Ascension Church, Sierre Madre, Calif. (L.A.); to be rector of St. Paul's Church, Tombstone, Ariz.

SIMPKINS, Rev. ST. JULIAN A., formerly rector of Church of the Epiphany, Spartanburg, S. C. (U.S.C.); to be principal of the Gaudet Normal and Industrial School, New Orleans, La.

WEBSTER, Rev. STEPHEN, formerly curate at Grace Church, Orange, N. J. (N'k); to be curate at All Saints' Church, Boston. Address, Peabody House, Ashmont, Boston.

## RESIGNATIONS

MALLETT, Rev. FRANK J., as rector of St. Paul's Church, New Albany, Ind.; to retire. New address, Fulton Heights, Salisbury, N. C. Effective September 30th.

WILLARD-JONES, Rev. W. H., as chaplain at Kemper Hall, Kenosha, Wis. (Mil.)

## NEW ADDRESS

PHILLIPS, Rev. WILLIAM L., formerly of New York City; 706 Leland Ave., Plainfield, N. J.

## PERMANENT ADDRESS

RIDGELY, Rev. L. B., Divinity School of the Pacific, 1051 Taylor St., San Francisco.

## DEGREES CONFERRED

ST. STEPHEN'S COLLEGE—Doctor of Letters upon EDWARD R. FINCH, Judge of the Supreme Court of the State of New York.

SYRACUSE UNIVERSITY, SYRACUSE, N. Y.—Doctor of Divinity upon the Rev. EVERETT P. SMITH, rector of Emmanuel Church, Geneva, Switzerland.

UNIVERSITY OF CHICAGO—Doctor of Philosophy upon the Rev. M. B. WILLIAMS, priest-in-charge of the Church of the Incarnation, Chicago.

## DIED

ELLIOTT—Died at her home in Sewanee, Tenn., August 30th, SARAH BARNWELL ELLIOTT, daughter of the late Bishop Stephen Elliott of Georgia.

"They shall be Mine, saith the Lord of Hosts, in that day, when I make up My jewels."

LORD—ARTHUR BERTRAM, son of the Rev. and Mrs. Arthur H. LORD of Milwaukee, died Saturday noon, September 1st, at Emergency Hospital, Milwaukee, as the result of injuries sustained in an automobile accident. The funeral was held on Tuesday, September 4th, from St. James' Church, Milwaukee, of which his father is rector.

"The souls of the righteous are in the hands of God."

MCCANTS—Entered into life eternal at Hastings, England, on Saturday afternoon, August 4th, Mrs. TALLULAH R. MONCEAUX MCCANTS of Washington, D. C.

"May she rest in peace, and may light perpetual shine upon her."

## MEMORIAL

### Charles Filkins Sweet

In loving memory of CHARLES FILKINS SWEET, priest. Entered into rest September 10, 1927.

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OF

THE LIVING CHURCH

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

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

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

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

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MISCELLANEOUS

EXECUTIVE TRAINED IN SECULAR AND Christian Service would like field work or the management of dormitories in college. Good health, wide experience, highest references. W-240, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Thoroughly experienced. "MUSICIAN"-233, care LIVING CHURCH, Milwaukee, Wis.

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

## UNLEAVENED BREAD

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

## VESTMENTS

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

## CHURCH LINEN

PURE IRISH LINEN 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.

## MISCELLANEOUS

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

PATENT INSIDES FOR WEEKLY PARISH paper. Judiciously edited. Publication resumed September 15th. Write for samples. CATHEDRAL NEWS, Fond du Lac, Wis.

## CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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

## HEALTH RESORT

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.

## BOARDING

### Los Angeles

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

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

### New Jersey

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.

## FOR SALE

SUMMER RESORT LOTS AT CANTERbury Park, Mich., on beautiful Big Star Lake, convenient to several state highways, on Pere Marquette Railroad to Baldwin, Mich., or boat lines to Ludington, Mich. Lots 50 x 75 feet. As low as $100 each, or will exchange for small farm in Southern Wisconsin or northern Illinois. Address, OWNER-227, care of LIVING CHURCH, Milwaukee, Wis.

80 ACRES AT ROSCOMMON, MICH., NEAR Higgins Lake, about 80 miles north of Bay City, Mich. (known as Old Cox Farm.) Has cranberry marsh on one corner of property. One mile from Michigan Central depot, on highway. $65 per acre, or would exchange for farm within 100 miles of Chicago. G. A. C.-280, care LIVING CHURCH, Milwaukee, Wis.

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

## SISTERS OF THE HOLY NATIVITY

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

## RETREAT

WEST PARK, N. Y.—THERE WILL BE A retreat for priests at Holy Cross, West Park, Ulster Co., New York, God willing, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st. Conductor, Fr. Hawkins, O. H. C. Apply to GUESTMASTER. No charges.

## RADIO BROADCASTS

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

KFJZ, FORT WORTH, TEXAS, 249.9 meters, 1,200 kilocycles, Trinity Church. Morning service every Sunday at 11 : 00 A.M., C. S. Time.

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

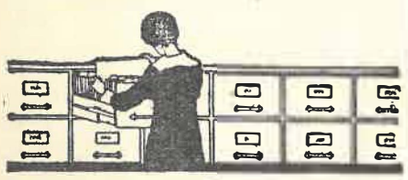
WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4 : 30 P.M., C. S. Time.

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

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

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

## INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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THE LIBRARY of a good man is one of his most constant, cheerful, and instructive companions; and as it has delighted him in youth, so will it solace him in old age.

—*Charles Dibdin.*

# Church Services

### District of Columbia

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

### Illinois

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

### Louisiana

**St. George's Church, New Orleans**
St. Charles Avenue and Cadiz Street
REV. IRA DAY LANG, Rector
Sundays, 7 : 30, 11 : 00, 7 : 00.
Fridays and Holy Days, 10 : 00.

### 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 : 00, 10 : 00, and 11 : 00 A.M.
Noonday Services daily 12 : 20, starting Oct. 1.

**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 for September, REV. SELDEN P. DELANY, D.D.
Full choir and orchestra every Sunday.
Weekday 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
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11 : 00 A.M. Missa Cantata and sermon.
4 : 00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

### Pennsylvania

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

## BOOKS RECEIVED

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

From the Author.

*An Arkansas Judge.* Being a Sketch of the Life and Public Service of Judge J. G. Wallace, 1850-1927. By Jerry Wallace, rector of Christ Church, Springfield, Illinois.

Edwin S. Gorham, Inc. 11 West 45th St., New York City.

*Dana Malone of Greenfield.* By Howard Chandler Robbins. Price $1.50; postage extra.

Greenberg Publishers, Inc. 112 E. 19th St., New York City.

*Jay Gould: The Story of a Fortune.* By Robert Irving Warshow. Price $3.50.

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

*Voices of Assurance.* By the Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington. The Washington Cathedral Series. Published for the College of Preachers, Washington, D. C. Price $1.00.

The West India Committee. 14 Trinity Square, E. C. 3, London, England.

*Barbados Diocesan History.* Edited by Rev. Canon J. E. Reece, M.A., Rev. Canon C. G. Clark-Hunt. In commemoration of the First Century of the Diocese, 1825-1925.

Wm. H. Wise & Co. 50 W. 47th St., New York City.

*The Ten Commandments Applied to Modern Behavior.* By Dr. Frank Crane. Price $1.00.

World Peace Foundation. 40 Mt. Vernon St., Boston, Mass.

*American Neutrality and International Police.* By Philip C. Jessup, assistant professor of International Law, Columbia University. Price $1.25 net.

## PAMPHLETS

Doubleday, Doran & Co., Inc. Garden City, N. Y.

*The Monroe Doctrine and World Peace.* An analysis of the replies from 301 leaders of public opinion to eight questions concerning the meaning and significance of this famous doctrine. By Kirby Page, editor of *The World Tomorrow.* Christianity and World Problems: No. 15. Price 10 cts. net.

*The Renunciation of War.* An evaluation of the strength and weakness of the recent multilateral treaty renouncing war as an instrument of national policy; and a consideration of next steps in the foreign policy of the United States. By Kirby Page, editor of *The World Tomorrow.* Christianity and World Problems: No. 16. Price 10 cts. net.

## CHURCH LITERATURE IN JAPAN

TOKYO—For many years Miss Bessie McKim in Japan has been preparing and illustrating Church books for Japanese children. They are charming, besides being just the sort of literature one would want any child to have. One is an explanation of the Lord's Prayer. Another, *The Boys' and Girls' Altar*, is for children not yet confirmed to take with them to church, to help them follow the service of the Holy Communion. The words of the service are in black characters, with explanations and private prayers printed in red. Another is called *Children of the Lord Jesus*, showing the course of a proper child's day from the time of his morning prayers until the guardian angels take up their watch over his sleep. A fourth book, *The Teachings of Twelve Teachers*, contains an explanation of the Creed. This one is dedicated to the late Dr. Correll, who did so much for Christian literature in Japan while he was head of the Church Publishing Society, which publishes these books. They all are illustrated with full-page colored pictures, and are delectable.

The Church Publishing Society in Japan can produce only a tiny fraction of the great amount of Church literature that could be used, and very little is known in America about its work.

# Archbishop of York Writes of His Coming Translation to Canterbury

## Official Program of Church Congress Issued—A Universal Week of Prayer

The Living Church News Bureau
London, August 24, 1928

THE ARCHBISHOP OF YORK REFERS IN his monthly diocesan letter to his coming translation to Canterbury, and to the appointment of the Bishop of Manchester as his successor at York. He says:

"I would willingly have ended my working days among you; and I cannot but shrink from undertaking the responsibilities of this great office. They are always heavy. They must needs be specially heavy at this present time. I know myself to be in many ways unworthy of the call. But it was made clear to me that it was my duty to accept it. The generous assurances of trust and good will which have come to me in more than one thousand letters have been a great encouragement."

Writing of his successor at York (Dr. William Temple), the Archbishop says:

"He is in the very prime of his manhood—only three years, I think, older than I was when I succeeded Venerable Archbishop Maclagan. His great gifts of mind, of speech, of personality, are known to you all. I rejoice to think that I shall be able to leave the charge of the diocese in his strong and able hands. To me personally he has been for years an intimate friend, almost a younger brother. Although, alas! I shall not be able to share with him the charge of this beloved diocese, I shall be associated with him as my brother Archbishop, and I am confident that the coöperation of the two Archbishops which has been so close and constant for the past twenty years will be continued."

### OFFICIAL PROGRAM OF CHURCH CONGRESS

The official program of the Church Congress, to be held at Cheltenham from October 1st to 5th, has just been issued. The general subject for discussion is The Anglican Communion: Past, Present, Future, and the following list gives the speakers and the titles of the papers:

*Tuesday, October 2d*

THE NATIONAL CHURCH

(1) The National Church and the Papacy, the Rev. J. P. Whitney, D.D., Dixie professor of Ecclesiastical History, Cambridge; (2) The Reformation and the National Church, the Rev. Claude Jenkins, D.D., professor of Ecclesiastical History, King's College, London; (3) The Growth of Nonconformity, Canon E. W. Watson, D.D., regius professor of Ecclesiastical History, Oxford; (4) The Church as the Spiritual Organ of the Nation, the Bishop of Durham, the Rt. Hon. Lord Hugh Cecil, Major J. D. Birchall.

*Wednesday, October 3d*

THE ENGLISH REFORMATION

(1) The Catholic Tradition, Canon T. A. Lacey, D.D., canon of Worcester; (2) The Appeal to Scripture and the Puritan Movement, Canon J. G. Simpson, D.D., canon of St. Paul's; (3) Erasmus and the Appeal to Sound Learning, the Rev. L. Elliott Binns, D.D., vicar of Gedney, Lincolnshire; (4) The Growth and Development of Anglican Theology, Canon H. Maynard Smith, D.D., canon of Gloucester.

MOVEMENTS IN THE CHURCH OF ENGLAND

(1) English Mysticism, R. Ellis Roberts, M.A.; (2) The Broad Church and Modernist Movement, Canon B. H. Streeter, D.D., canon of Hereford; (3) The Evangelical Movement, the Rev. C. M. Chavasse, rector of St. Peter-le-Bailey, Oxford; (4) The Oxford Movement, Canon E. G. Selwyn, D.D., rector of Redhill, Havant; (5) The Christian Social Movement, the Bishop of Woolwich.

THE ANGLICAN INTERPRETATION OF THE CHRISTIAN FAITH

Canon O. C. Quick, canon of Carlisle; Canon H. A. Wilson, rector and rural dean of Cheltenham; the Rev. H. D. A. Major, D.D., principal of Ripon Hall, Oxford; Canon H. L. Goudge, D.D., regius professor of Divinity, Oxford; Canon A. Nairne, D.D., regius professor of Divinity, Cambridge.

*Thursday, October 4th*

THE FAITH AND MODERN THOUGHT (1)

(1) Evolution and the Idea of God, the Very Rev. W. R. Inge, D.D., dean of St. Paul's; (2) The Place of the Incarnation in Modern Thought, the Rev. R. J. Campbell, D.D., vicar of Holy Trinity, Brighton; (3) The Fall and the Atonement in the Light of Scientific Teaching, Canon N. P. Williams, D.D., Lady Margaret Professor, Oxford; (4) The Uniformity of Nature and the Freedom of Man, the Bishop of Birmingham.

THE FAITH AND MODERN THOUGHT (2)

(1) Criticism and the Authority of the Bible, the Rev. A. E. J. Rawlinson, D.D., student of Christ Church, Oxford; (2) Miracles, the Rev. J. Kenneth Mozley, D.D., warden of St. Augustine's House, Reading; (3) The Christian Faith and Modern Philosophy, the Rev. W. R. Matthews, D.D., professor of the Philosophy of Religion, King's College, London; (4) The Christian Conception of Personality, the Rev. L. W. Grensted, fellow of University College, Oxford.

*Friday, October 5th*

RELATIONS WITH OTHER COMMUNIONS AND REUNION IN THE MISSION FIELD

I.

The Most Rev. Archbishop Germanos, Metropolitan of Thyateira; the Rt. Rev. V. Ammundsen, Bishop of Haderslev, Denmark; Herr Professor Adolf Deissmann, D.D., Germany.

II.

The Lord Sands; the Rev. A. E. Garvie, D.D., principal of Hackney and New College, London; the Rev. W. F. Lofthouse, D.D., principal and professor of Handsworth Wesleyan College, Birmingham; the Rev. W. E. S. Holland, United Christian College, Travancore; Canon Garfield Williams, secretary, Missionary Council of the Church Assembly.

The Congress will be inaugurated by special meetings on Sunday, September 30th, for men (speakers, the Bishop of Gloucester, the Bishop of Sheffield, and Sir Henry Slesser, K.C.); for young men and lads (speakers, H. H. Hardy, headmaster of Cheltenham College, the Bishop of Swansea and Brecon, and Major Arthur Smith, D.S.O.); for young women and girls (speakers, Miss B. M. Sparks, principal of the Ladies' College, the Bishop of Coventry, and Canon H. P. Cronshaw); and a meeting at night for all (speakers, the Bishop of Gloucester and Prebendary Carlile).

On Monday afternoon there will be a meeting for women (speakers, the Bishop of Gloucester, the Bishop of Lichfield, and Mrs. Hubert Barclay), and the mayor's reception at the Town Hall from 8 to 10 P.M.

Congress sermons will be preached on Tuesday morning at the following churches: St. Matthew's, the Bishop of Durham; All Saints', Bishop Gore; Christ Church, the Bishop of Chelmsford. The presidential address will be delivered in the afternoon.

It is announced that, owing to illness, the Archbishop of Armagh (Dr. D'Arcy) will not be able to fulfill his engagements at the Church Congress. The Archbishop of Dublin has consented to preach in his place at the service in Gloucester Cathedral on the Thursday evening in Congress week, and Dr. J. K. Mozley will read the paper on Miracles which Dr. D'Arcy had undertaken to write.

### DATES OF UNIVERSAL WEEK OF PRAYER

Inquiries are already reaching the World's Evangelical Alliance concerning the dates of the Universal Week of Prayer, 1929, and the general secretary desires to state that the week of prayer always begins on the first Sunday in each new year. The dates of the 1929 observance, therefore, will be from Sunday, January 6th, to Saturday, January 12th, inclusive. The universal letter of invitation has already been signed by twenty-six archbishops and bishops, the heads of the Scottish and Free Churches, and of the Bible and missionary societies, and is at present circulating for signature abroad. Further information may be obtained from the general secretary of the Alliance, 19 Russell square, London, W. C. 1.

### DIOCESE OF LONDON TO OBSERVE WEEK OF PRAYER

The annual week of prayer and self-denial in the diocese of London will be from November 18th to 25th inclusive. The Bishop has appointed twenty-three messengers, clerical and lay, who will issue during October a call to prayer to the clergy in their ruridecanal chapters and to the laity assembled in conference. The clergy will meet in diocesan synod in St. Martin-in-the-Fields on October 24th, the day before the publication of the sixth and final report of the Missionary Council of the Church Assembly. Delegates from the diocese will attend the services of prayer and dedication in York Minster on November 8th and 9th; and on November 14th the Bishop of Manchester (Archbishop-designate of York) will present the sixth report to the diocese of London at a meeting in the Central Hall, Westminster, to which each parish will send representatives. On December 1st the seventh annual service of offering of the diocesan quota will be held in St. Paul's Cathedral.

### RESTORATION AT WESTMINSTER ABBEY

The work of restoring and refurnishing the Jerusalem Chamber at Westminster Abbey is now well advanced. The seventeenth-century tapestries have been carefully cleaned and renovated. The most notable change, however, is that made in the large fireplace, the original character of which was altered some decades ago by the insertion of what were probably regarded then as modern improvements. These have been removed and the stonework stripped of the tiles and other accretions, so that the fireplace is now restored to something of the same appearance which it must have presented centuries ago. Over the fireplace some new stone-work, upon which it is proposed that shields shall be carved, has been placed. This stone, which is soft and white, was brought from Godstone, Surrey, a district which in earlier times supplied some of the building material used for the abbey. The chamber has been refurnished, so far,

by the substitution of a handsomely carved walnut table made in three parts, and filling the whole length of the apartment, for the old trestle table which stood there formerly, and which was improvised for the use of the scholars who worked on the revision of the Old Testament in the nineteenth century.

A further item of interest concerning Westminster Abbey is that the dean and chapter have arranged for visitors to have a first-rate view of a priceless work of art—the pavement of porphyry, serpentine, glass mosaic, and Purbeck marble, which was laid down before the high altar nearly seven hundred years ago.

The original appearance of the pavement before time and ill-usage had dulled its luster must have been magnificent. It was highly polished and a brilliant mirror-like effect was produced.

The dean and chapter, in their desire to give visitors the opportunity of seeing this treasure, have given orders for the carpets which protect it from the feet of communicants on Sunday to be removed every Monday morning and replaced at the end of the week in time for the Sunday services.

GEORGE PARSONS.

## CHURCH WORK IN MESOPOTAMIA

NEW YORK—The Rev. John B. Panfil, engaged for the past three years in the work of the Church at Mosul, Mesopotamia, has just reached New York and will remain in this country until after General Convention. The Rev. Fr. Panfil is accompanied by his sister, Miss S. E. Panfil.

Reports from the Mosul district as brought by Fr. Panfil are heartening and optimistic. He tells of three new day schools in surrounding villages recently established by permission of the Moslem government and in our charge. These schools will train sixty or more children each. The curriculum includes work in three languages, Assyrian, Arabic, and English. While the actual school work is secular in nature each daily session is preceded and followed by a Christian service in church. Fr. Panfil also reports improved conditions generally with greater and constantly increasing concord among the various races. The government has given permission for twenty-four additional day schools, this being an opportunity for future expansion as finances will permit.

## FIRE AGAIN DAMAGES CHURCH PROPERTY IN HERRIN, ILL.

HERRIN, ILL.—On Sunday evening, August 26th, about 6:30 o'clock, the home of the Rev. George L. Whitmeyer, in charge of St. John's Church, Herrin, caught fire from some unknown source and practically the entire roof burned off before firemen could quench the fire.

The report sent to the fire department gave them the wrong address and they made the run in an opposite direction before the mistake was discovered.

Neighbors rushed in and helped to carry out the household furniture and most of it was saved through their efforts. The department quickly got the fire under control after arriving, but the mistake in the report caused considerable delay in arriving at the scene of the fire.

It will be remembered that last November fire destroyed the new church, the Rev. Mr. Whitmeyer losing practically all his personal effects. Services were then held in the Elks' Building until a new church could be built.

# Outline of Progress Being Made in Affairs of King's College, Halifax

### Lay Cornerblock for Church at York Factory—Bishop of Columbia Visits Islands

The Living Church News Bureau
Toronto, August 29, 1928

DR. A. H. MOORE, PRESIDENT OF THE University of King's College, Halifax, has outlined the progress that is being made in the affairs of King's both as regards the new buildings and the arrangements for the next academic year.

Plans and specifications for the new home of King's College on Studley campus are being prepared as rapidly as possible by Andrew Cobb, architect, and his staff.

The task of building the new structure on paper is claiming the careful thought of a construction committee, working in conjunction with the architect, and it is hoped that plans may be completed so that tenders can be invited by September 1st next.

The new site on Studley campus with its frontage of 410 feet on Coburg road has been surveyed, and no time is being lost in preparing the way for the beginning of construction work early in the autumn.

The teaching staff for next year has been completed and with two exceptions will remain as last year. Prof. C. L. Bennet, associate professor of English, has


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**Reinspecting Victorian Religion**
*By Gaius Glenn Atkins*
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**Biblical Allusions in Poe**
*By W. M. Forrest*
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been granted a year's leave of absence for post-gradate work at Harvard University and his place will be filled next year by Dr. Maxwell MacOdrum.

The resignation of Prof. Georges Lemaitre to accept a post on the staff of the University of Wisconsin at Madison is deeply regretted. The vacancy created by his resignation has been filled by the appointment to the department of Modern Languages of Prof. R. Lawrence C. de Neville Ford, who for the past year has been assistant professor of Romance Languages at Washington College, Chestertown, Md.

Application for admission to the King's residences already indicate that they will be filled to capacity. All the available accommodation in the women's residence has been taken up and in every way the prospects for next year are excellent.

### CORNERBLOCK LAID FOR NEW LOG CHURCH AT YORK FACTORY

The Bishop of Keewatin recently laid a foundation cornerblock of the new St. John's Church at York Factory. The large block used for the purpose was provided with a cavity in which a tin box was inserted containing copies of the *Diocesan Bulletin*, the *Cree Guide*, the *Canadian Churchman*, an historical summary concerning the mission, a list of Church and national officials, including the Hon. Hudson's Bay Company, and the chief councillors and lay readers of the local Indian band.

The cornerblock was placed in position on the sill of the building, and after being laid by the Bishop was spiked into its position, one spike being driven by C. Harding, district manager of the Hudson's Bay Company, and the other by the chief of the band. The service was rendered in English and Cree, the Bishop taking it in English and Archdeacon Faries repeating it in Cree.

The building is planned twenty-five feet wide and fifty feet long with chancel ten feet by twelve feet, vestry sixteen feet by twenty feet, and tower eight feet by eight feet with spire, the walls fourteen feet high. The foundation, which are made of splendid large timbers twelve inches square, have been laid on a new site near the mission house, the old site being no longer advisable owing to the corrosion of the river bank. The Indians themselves have contributed more than $3,000 toward the new building and are giving besides much voluntary work. All the people, white and Indian, at York Factory were present and the Rev. L. Garrett of Trout Lake assisted in the service.

### BISHOP OF COLUMBIA VISITS PACIFIC COAST ISLES

The Bishop of Columbia returned recently from visits to a number of islands between the mainland of British Columbia and Vancouver Island, which come under the spiritual care of the Rev. Alan D. Greene and the M. S. *Rendezvous*, of the Columbia Coast Mission. Leaving Victoria by automobile, the Bishop traveled along the east coast road to Campbell River, a distance of 175 miles, making visitations en route at Cedar, Nanaimo, and Qualicum. Met at Campbell River by Mr. Greene and the *Rendezvous*, the party proceeded to Manson's Landing, where the Bishop inspected the new church, built from the design of the Archdeacon of Columbia. Next came visits around the coast of Cortez Island, with calls at lumber camps. A Sunday spent on Read Island was occupied with a morning service in a new log schoolhouse almost buried in the bush, an afternoon service in the living room of a rancher's house, an evening service on the seashore in a gloriously beautiful setting, and finally the baptism of a three months' old baby in a settler's home. The rest of the week was spent in a similar way at different points. Thurston Bay, on Sonora Island, headquarters of the forestry department for that section of the province, was among the places visited. On the return trip the Bishop called at St. Michael's Hospital, Rock Bay, where good work is being done under Dr. Mills, formerly of Toronto.

The Bishop is now making a longer voyage on the M. S. *Columbia* in order to reach the more northerly portion of the diocese and the territory served by the Columbia Coast Mission. On this trip he will go to Hardy Bay, and then cross Vancouver Island by trail from Port Hardy to Coal Harbour, Quatsino, and Port Alice on the west coast. At Port Alice, where are large pulp mills and a new church, the Bishop hopes to be able to arrange for more regular ministrations. After leaving Port Alice, the Bishop will embark on the Canadian Pacific Steamship Company's boat and visit settlements along the west coast, traveling south to the territory served by the Rev. P. F. Ardagh-Walter, of the Portsea-Overseas Mission, including stops at Tofino, Ucluelet, and the Pacific cable station at Bamfield.

Early in September the Bishop expects to go to Prince Rupert to assist at the consecration of the Ven. G. A. Rix as Bishop of Caledonia, to take place in St. Andrew's Cathedral on September 9th.

### DEVOTIONAL SCHOOL FOR CLERGY OF NIAGARA DIOCESE

Announcement has been made from the office of the synod of Niagara of a devotional school for clergy of the Niagara diocese to be held at Lake Lodge School, Grimsby, on Tuesday, Wednesday, and Thursday, September 4th, 5th, and 6th. All the clergy of the diocese have been invited to attend the sessions, and it is expected that the greater number will be present. Addresses will be given by the provost of Trinity College, the Dean of Quebec, and the Rev. Dr. W. T. Hallam of the Church of the Ascension, Hamilton, Ont.

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## NEW DIRECTOR AT NATIONAL CATHEDRAL SCHOOL

WASHINGTON—Miss Bertha A. Morgan, former dean and registrar at Bradford Academy, Mass., has been named director of studies at the National Cathedral School for Girls on Mt. St. Alban, Washington. She arrived on September 1st to take up her duties.

Miss Morgan is a graduate of Boston University, received her M.A. from Yale, and has done special graduate work at Columbia University and the University of Chicago. She was at one time academic adviser at St. Mary's School, Raleigh, N. C., so therefore has had experience in the Church boarding school field and her recent experience at Bradford and The Gateway in New Haven acquainted her with school questions and college entrance requirements.

The twenty-eighth academic year of the school will open on October 4th with first class sessions on October 5th. The school enrolment this year represents between thirty and forty states and several foreign countries.


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# To Consecrate Calvary Church, Chicago, as Climax to Anniversary Celebration

## Growth of Daily Vacation Schools —Memorial Blessed at St. Andrew's, Grays Lake

The Living Church News Bureau
Chicago, September 1, 1928

AS A FITTING CLIMAX TO THE OBSERVANCE of the sixtieth anniversary of the founding of the parish the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, will consecrate Calvary Church, the Rev. Henry R. Neely, rector, on September 14th at 10:30 A.M. The solemn High Mass will be sung by Bishop Griswold, assisted by the Rev. William B. Stoskopf, the Rev. Francis J. Tromp, and the Rev. J. Russell Vaughan. The rector will be officiant at Morning Prayer and the sermon will be preached by the Rev. Dr. George Craig Stewart of Evanston.

September 14th, being Holy Cross Day, is the feast of title of the parish, and the Sunday of the octave will be observed by solemn High Mass at eleven at which the preacher will be the Rev. Claude R. Parkerson of Fort Atkinson, Wis. There will also be solemn Benediction at 4:30 P.M., followed by a garden party in the grounds immediately back of the rectory.

The garden party is planned as a homecoming day for old friends of the parish and the set of High Mass vestments recently bought will be displayed together with the jeweled chalice and paten and the new missal and stand. The chalice and paten are a memorial to departed members of Calvary Church.

As a part of the festivities of the octave the Catholic Club of Chicago will hold its regular September meeting at Calvary on Tuesday, September 18th. The club program will begin with a dinner at 6:30 P.M. in the parish house, followed by the business meeting and an instruction on the Sacrament of Confirmation by the Rev. J. J. Steffens, rector of St. Mathew's Church, Evanston.

After this the club will adjourn to the church at which the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, will preach and give Benediction.

### DAILY VACATION SCHOOLS

Reports of the daily vacation schools held again by our own Church and other bodies indicate a steady growth of this movement. The *Church Federation Bulletin* in its interesting summary of the work of the past two months says:

"Two things have stood out; the Churches have secured better trained teachers than in any previous season, and more schools have taken advantage of the training opportunities offered by the council than ever before.

"Fifteen two-hour down town class periods of training were offered, with an aggregate attendance of approximately 1,500. No fewer than 125 calls were made on schools by council supervisors. Many conferences were held. There never has been such a hearty spirit of coöperation and goodwill as in the vacation movement of this season. In a number of cases public schools have coöperated most helpfully. Ten or a dozen schools were held in public school buildings. A school in one community loaned the vacation schools in its vicinity some manual training equipment. In not a few cases announcements of the vacation school were made on the closing day of the public school. One school which was bent on maintaining a high standard of work reported that it had turned away 150 children. Another school extended the length of its term from five to seven weeks, and reported a good average attendance. Still another school reported a department for adults."

The Church of the Epiphany, which has always had a successful vacation school, had the "best ever." This, says the pastor,

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the Rev. John F. Plummer, was largely due to the splendid faculty, under the direction of Miss Irene Harker, the parish worker, who was principal of the school. She was assisted by Joseph Minni, who had charge of the opening and closing sessions, and of the story hour, dramatization, hand work, and recreation for the older boys. Miss Eunice Longstreet, a trained kindergarten and Primary teacher, had charge of the lower grades, and Miss Harker taught the older group girls. Mr. Bradshaw, who had general charge of all daily vacation schools in Chicago, pronounced the Epiphany school as one of the best. Miss Vera Noyes, director of the department of religious education of the diocese, visited the school and gave it first place among the diocesan schools.

BLESS MEMORIAL AT GRAYS LAKE

At a service of the Holy Eucharist on August 31st, at St. Andrew's Church, Grays Lake, the Rev. Humphrey Dixon, priest-in-charge, blessed a beautiful window in memory of Mary Godfrey, beloved mother of Reginald B. Godfrey, layreader, and for many years a leader in the Church's work at Grays Lake, Mrs. Godfrey, who died five years ago, was a native of England, and had lived in Grays Lake for many years. She was well known throughout Lake County as a woman of fine Christian character. The window, which was dedicated on Mrs. Godfrey's birthday, was executed by Arthur Michaeudel of Chicago, who was formerly with the Tiffany Company, New York. The subject is the Resurrection. It consists of three panels above the altar, the central one depicting our Lord in the garden, the right panel is of the angel of victory; the left is of the angel of life.

H. B. GWYN.

## DECEMBER 2D SET AS GOLDEN RULE SUNDAY

NEW YORK—The Most Rev. John Gardner Murray, D.D., Presiding Bishop, as a member of the National Golden Rule Committee announces that December 2d has been designated as International Golden Rule Sunday for 1928.

This date proposed by the international committee in Paris was confirmed at a June meeting of the national committee presided over by Maj. Gen. James G. Harbord at the Bankers Club in New York. Cleveland E. Dodge as treasurer reported that $820,591 was received during the two months, December and January, largely as result of Golden Rule observance, but "the Golden Rule spirit has become increasingly prevalent through all the months of the year and donations are received in midsummer from impulses imparted at Golden Rule functions or observance weeks or months before."

President Coolidge wrote to the committee: "I hope the voluntary observance of Golden Rule Sunday may become increasingly prevalent in America and throughout the world. Begun as an attempt to care for the orphan children of Bible lands it has been extended to other countries. Its practical help is the best expression of friendship."

Governors of twenty-two states last year issued proclamations and accepted chairmanship of state committees. Bishop Murray states that plans are being formulated for an increasingly effective observance of Golden Rule Sunday this year.

# Brotherhood Convention to Be National Conference on Personal Evangelism

### Visit to President Coolidge Planned —Thanksgiving Service at Peace Cross

The Living Church News Bureau
Washington, September 1, 1928

PLANS HAVE BEEN COMPLETED TO MAKE the forty-second national convention of the Brotherhood of St. Andrew an inspiring and practical religious experience for nearly 2,000 men and older boys.

"The convention which begins in Washington on October 5th will be a national conference on personal evangelism," H. Lawrence Choate, chairman of the convention committee said, "intended for and open to all men and boys who are interested in the purpose for which the Church was founded. It is the earnest hope of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and the national officers of the Brotherhood, that hundreds of youths in Washington will join with the delegates from all sections of the country in the series of informal conferences, practical discussions, and inspiring mass meetings planned."

Special emphasis will be placed on the junior convention, the theme for which will be Life—Its Opportunities, Guide, Problems, and Victory, and which will


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be made up of boys aged 15 to 21 who have grown to be interested in other aspects of life than amusement.

The Great Challenge will be the topic for the opening dinner of the junior convention to be held in St. Thomas' parish hall, on Friday, October 5th, at 6:30 o'clock. James J. Gunning of Trinity parish, Buffalo, N. Y., will be toastmaster and the speakers will include Bishop Freeman, who will welcome the young men to Washington, John Mitton of Columbia University, and the Rt. Rev. James Wise, D.D., Bishop of Kansas.

Celebration of the Holy Communion in St. Thomas' Church will start the second day. Clarence Brickman of the General Theological Seminary, as temporary chairman, will preside at the first business session at 9:30 o'clock. The Rev. H. H. Lumpkin, rector of Grace Church, Madison, Wis., and chaplain of the junior

BROTHERHOOD SPEAKER

Hon. George Wharton Pepper, former senator from Pennsylvania, who will address the mass meeting of the Brotherhood of St. Andrew's convention in Washington, October 7th.

*Photo by Dooner, Philadelphia.*

convention, will speak on Life's Great Opportunity, and the response, Meeting the Opportunity, will be made by John Green of Philadelphia, and Robert Furness of Chicago. The evangelistic work which the Church Army is doing in this country will be explained by Captain Jarvis and Captain Atkinson.

PRESIDENT TO POSE

The junior and senior convention will assemble jointly in the White House grounds at 12:30 P.M., to be photographed with President Coolidge. At 4:30 the delegates and their friends will start for Washington Cathedral where they will be the guests of Bishop Freeman and the cathedral chapter at a reception in the Bishop's garden, one of the most interesting landscape achievements now going forward in the national capital. The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, will conduct the preparation service in St. Thomas' Church at 8 P.M.

Corporate Communion for the entire convention will be celebrated at St. Thomas' Church on Sunday, October 7th, at 7:30 A.M., with Bishop Freeman as celebrant. A great mass meeting open to the public will be held that afternoon at 4 o'clock in the open-air amphitheater at Washington Cathedral close which affords seating accommodations for 15,000 worshippers. Bishop Freeman will preside and the speakers will be the Hon. George Wharton Pepper, LL.D., former Senator from Pennsylvania, and an active member of the Brotherhood of St. Andrew for many years, and Rudolph B. Teusler, M.D., director of St. Luke's Hospital, Tokyo, Japan. Music will be furnished by a special choir and a brass band under the direction of Edgar Priest, organist and choirmaster at the cathedral.

The Witness of Youth will be the theme for the mass meeting in the interest of young people at Ascension Church that evening. The Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, will speak on Through the Young People's Society, and the Rev. Dr. Bernard I. Bell, warden of St. Stephen's College, on Through the Brotherhood of St. Andrew.

THE CHRISTIAN LIFE

The celebration of the Holy Communion on Monday, October 8th, will be held in St. John's Church, Lafayette square. The Business of Being a Christian will be the subject for the morning conference at St. Thomas' Church with the Hon. F. Trubee Davison, Assistant Secretary of War for Aviation, Samuel Thorne, lawyer from New York City, and James Lawrence Houghteling of Chicago, as speakers. In order to afford personal discussion on intellectual, moral, and ethical problems of the Christian Life, the conference will break up into three groups under the leadership of the Rev. Raimundo De Ovies of the University of the South, Sewanee, Tenn., the Rev. Alfred Newbery of the Church of the Atonement, Chicago, and the Rev. John K. Shryock, Ph.D., of the Church of the Saviour, Philadelphia. On the evening of October 8th there will be a conference on Powerful Living in St. Thomas' parish house, continuing the discussions of the morning theme.

The final day of the junior convention will begin with celebration of the Holy Communion in St. Margaret's Church, 1826 Connecticut avenue. The Rev. Gordon M. Reese of Holy Trinity Church, Vicksburg, Miss., will lead the morning conference in St. Thomas' parish house on Enjoying Life Through Service, and Clarence Brickman will discuss Boys' Life in the Parish. Douglas Turnbull, Jr., of Baltimore will lead in the discussion of Chapter Work of the Brotherhood of St. Andrew. The closing service will be held in St. John's Church, Lafayette square, with Chaplain Lumpkin and the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, as speakers.

Junior delegates will have the afternoons of Saturday, Monday, and Tuesday for camp reunions and other recreation. There will be opportunity for a few out-of-town boys to make flights over Washington by aeroplane if they bring the written consent of their parents.

General headquarters for the convention will be at the Hotel Mayflower where the senior delegates will be housed. The junior delegates will stop at the Hotel Cairo.

Complete information about registration and other details of the convention will be furnished by the convention committee at 925 Fifteenth street, Washington.

CELEBRATE TREATY SIGNING

"Fifteen nations united to make August 27th a date long to be remembered in human history," declared the Rev. Dr. William F. Peirce, president of Kenyon College, Gambier, Ohio, the special

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preacher at the thanksgiving service for the signing of the General Pact for the Renunciation of War held at the peace cross, Washington Cathedral, on Sunday afternoon, August 26th. Secretary of the Treasury, Andrew W. Mellon, and the Acting Secretary of State, Francis White, represented the United States at the service at which also many diplomatic representatives of foreign governments were present.

The special order of service prepared under the authority of Bishop Freeman was conducted by the Rev. Dr. G. Freeland Peter, Canon of Washington Cathedral, assisted by the Rev. Canon Raymond L. Wolven, chaplain to Bishop Freeman. Special prayers appropriate to the occasion were offered, and hymns of national import were sung by the congregation of more than a thousand persons.

Standing at the peace cross where had been commemorated the close of the Spanish-American War and in 1919 the coming of peace after the World War, President Peirce pointed out that in the signing of the Multilateral Treaty in Paris "for the first time in the history of mankind the great principle of universal peace is written into a document which governs the actions of the nations. Today not rulers but the representatives of nations meet to sign a document which erects a fundamental Christian principle into a rule by which they themselves are governed."

"The declaration of 1928 which will be ratified tomorrow," continued Dr. Peirce, "is momentous like that of 1776; not one nation—but fifteen—will unite to make August 27th a date long to be remembered. Tomorrow a new article is to be written into the international creed. A great international decision will be recorded which is epoch-making in its significance. Tomorrow, leading nations of the twentieth century take that action under the leadership of America.

"In the Declaration of Independence the fundamental conception of Christianity was for the first time made the basis of the state. The language of the Declaration: 'All men are created equal,' is but the political application of the Second Commandment in our Lord's summary of the law: 'Love thy neighbor as thyself.' To apply the Golden Rule in the political sphere is the mission of America and this application expresses great conceptions of democratic equality, political liberty, and fraternal peace."

After the thanksgiving service many of the congregation visited Bethlehem Chapel of Washington Cathedral where is buried President Woodrow Wilson, advocate of world peace and the only former President of the United States buried within the limits of the District of Columbia.

## CONFIRMATIONS IN SHANGHAI

SHANGHAI, CHINA — On June 10th Bishop Graves confirmed twenty-five Chinese at St. John's, Shanghai, men and women, and students from St. John's school, and also three Y. M. C. A. foreigners.

June 14th was the thirty-fifth anniversary of the Bishop's consecration. On June 17th he confirmed a class of sixteen in the Church of Our Saviour, Shanghai, and on June 20th ordained Hsu Taiyang to the diaconate. Bishop Graves says, "He is a Ningpo man and has served for some years as a catechist of St. Paul's congregation, and has also had a partial course in the Central Theological School. Mr. Hsu's salary is not to come from the mission but will be paid by the congregation of St. Paul's."


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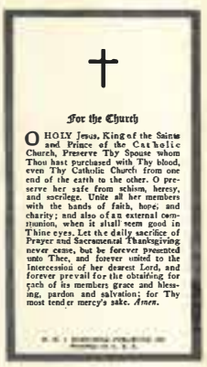


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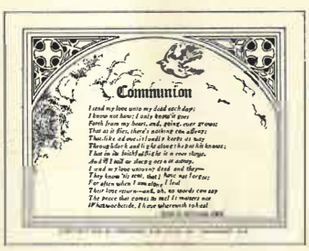
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"A house of many windows,
That is the house for me,
So sunlight and moonlight,
Can keep me company," etc. 10 cts.

C. S. 1—Oblong Card, printed in black, with title, *My Soul,* in green ink. Verse by Henry Vaughan:
"There is a country
Far beyond the stars,
Where stands a winged sentry,
All skilful in the wars," etc. 10 cts.

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## MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, September 1, 1928

ONE OF THE YEAR'S MOST IMPRESSIVE services in Trinity Church, Boston, took place last Sunday morning when a detail of more than 200 officers and members of the crew of H.M.A.S. *Australia,* flagship of the Australian fleet, marched in a column of fours into the church and attended the service. Special comment was made by the newspapers reporting the event on the well-drilled precision of the sailors and on the fact that their reverence was obviously natural and unforced. On board their ship, they attend Morning Prayers daily with a regular service on Sunday mornings.

The Rev. William E. Gardner, D.D., of the Trinity staff gave a short address of welcome in the course of which he said:

"This beautiful new ship is paying us a visit on a voyage of friendship. It is a great happiness to have the privilege of welcoming these men, particularly on this Sunday, as tomorrow fifteen nations will sign the peace pact in Paris. We wish for them peace and happiness."

A prayer for peace was then read. Preaching on New Knowledge About God, the Rev. Dr. Gardner said:

"We have better means of knowing God than ever before, and there are few now who don't believe in God. Every one is not agreed as to the name of his God or as to some particular conception of God, but almost every one believes in the idea of God. What some do not believe in is their grandfather's idea of God. The whole idea has had to be remodeled to keep in step with new knowledge. We now have a better knowledge of God and have developed more in our ability to think about God."

Dr. Gardner asked the prayers of the congregation for the crew of the *Australia* "against the dangers of the sea and the violence of the enemy." Chaplain W. H. Henderson of the *Australia* assisted the Rev. Dr. Gardner in the morning service and preached the sermon at the evening service.

"PUTTING ROMANCE INTO MONOTONY"

"To be a hero, one should do finely a multitude of unromantic things. To love one's task will put romance into it." So said the Rev. Dr. Edward T. Sullivan last Sunday evening when, in the course of his summer series of sermons in St. Paul's Cathedral, he preached on Putting Romance Into Monotony. Dr. Sullivan uses graphic stories in illustration of his themes; and in the course of this sermon he told the following incident of the World War when things were more or less topsy-turvy socially in England:

"A nurse in a military hospital said to a man in uniform passing through her ward: 'Will you please get me a pail of water that I may wash this floor?'

"I am a captain in the army and carrying water is not in my line'—or something to that effect—was the reply of the uniformed individual.

"Drawing herself up to her full height and looking the captain in the eye with a calmness that held his attention, the nurse replied, 'I am a Duchess.' She did not wait long for her pail of water."

Dr. Sullivan's aim was to show that devotion to duty dignifies the most commonplace and humdrum of tasks and that those privileged socially are under obligation to show a magnanimous spirit at all times.

"Lincoln said that the Lord must love the common people, He made so many of


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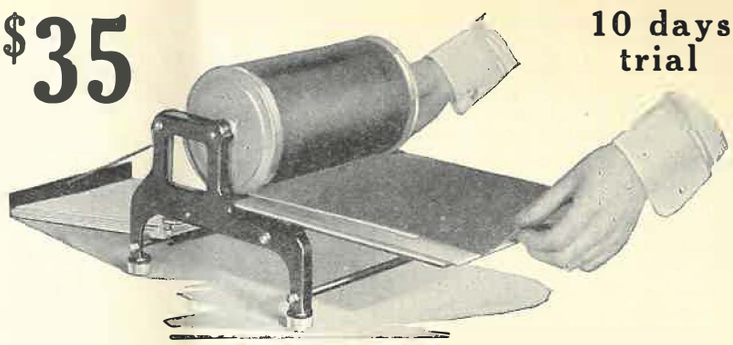

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them. He must also have a high regard for humble tasks, there are so many of them to be done.

"Youth looks for romance apart from work and drudgery, but it is only a certain mood which makes drudgery seem such. Life is largely wasted till it is harnessed to tasks, till it becomes the servant of responsibility and duty.

"The petty duties of each day should be cheerfully performed and if a day is marked for sorrow there should be strength to endure it. We need the faculty to see that our individual work partakes of the glory of the whole, and we should have ideals in humble tasks and do lowly things in lofty ways."

BUILDING PROGRAM AT FALL RIVER

Ground was recently broken by the Rev. Harold I. Fair for the first item in the building program of St. John's Church, Fall River. This program includes the remodeling of the church and also of the parish house. The work will probably be completed in October. The parishioners recently presented a watch to their rector as a token of appreciation of his efforts in securing funds for the work.

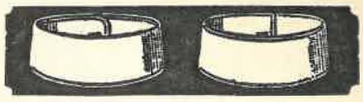
ETHEL M. ROBERTS.

## COMPLETE HOME FOR ARCHDEACON OF CANAL ZONE

CRISTOBAL, C. Z.—The Ven. J. L. Sykes, Archdeacon of the Panama Canal Zone, with Mrs. Sykes moved into their new home, which has just been completed with the help of friends in the United States.

It will probably be remembered that about two years ago Archdeacon Sykes visited the States for the purpose of rais-


# CLERICAL COLLARS



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Cleanable Fabric ((1¾-2 in.) 3 for $1.00.

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PREPARATION FOR HOLY COMMUNION

*The Priest, having arranged the Sacred Vessels on the Altar, descends the steps and stands in the midst, the Server kneeling at his left, and says:*

℣. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Priest. I will go unto the altar of God.

Server. Even unto the God of my Joy and gladness.

Psalm 43, Judica me, Deus.

*(This Psalm is omitted in Requiem Celebrations and from Passion Sunday until Holy Saturday, exclusive.)*

P. Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

S. For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

P. O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

S. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

P. Why art thou so heavy, O my soul: and why art thou so disquieted within me?

S. O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

P. Glory be to the Father, etc.

S. As it was in the beginning, etc. Amen.

P. I will go unto the altar of God.

S. Even unto the God of my joy and gladness.

P. ✠ Our help is in the name of the Lord.

S. Who hath made heaven and earth.

P. I confess to Almighty God and to thee, my brother, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own most grievous fault. Therefore I beg thee, father, to pray for me to the Lord our God.

S. Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

P. Amen.

S. I confess to Almighty God and to thee, father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own most grievous fault. Therefore I beg thee, father, to pray for me to the Lord our God.

P. Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

S. Amen.

P. ✠ The Almighty and merciful Lord grant unto us pardon, absolution, and remission of all our sins.

S. Amen.

P. Wilt thou not, O God, turn again and quicken us?

S. That Thy people may rejoice in Thee.

P. O Lord, show Thy mercy upon us.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

*The Priest goes up the steps to the Altar and the Server goes to his place on the Gospel side.*

Preparation Card No. 2

# Preparation Cards

### For Holy Communion

These contain the usual preparation ("I will go unto the altar of God," etc.) said by priest and server at the foot of the altar, printed on stout cards, 4¾ by 12 inches, for chancel use. The two cards are alike, except that No. 1 contains the full form of the *Confiteor* while No. 2 omits the reference to "blessed Mary Ever-Virgin, blessed Michael," etc.

Preparation Card No. 1

Preparation Card No. 2

*Price 4 cts. each; 40 cts. per dozen*

# Vesting Prayer Cards

No. 132. Prayers to be said by the Priest while Vesting for the Altar. ..... .12

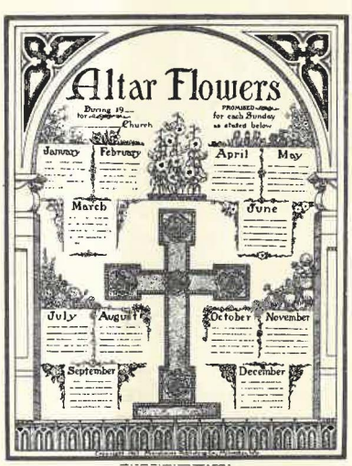
# Flower Chart

### For inscribing names of donors of Flowers for the Altar

To be posted in the vestibule of the church with thumb tacks.

This handsome chart admits of five lines under the heading of each month, in which the names of those who have promised to supply *Flowers for the Altar* are to be written in. Posted in the vestibule of the church, it is a constant invitation to the people to volunteer to supply the Flowers for particular dates and an expression of appreciation to those who have volunteered. Price $1.00. Postage and Packing, 25 cts.

We can have copies of these handsomely decorated in water colors by the artist who drew the design for the chart, at a cost of $5.00 in addition to the cost of the chart.

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ing funds for the erection of quarters for the Archdeacon on a site in New Cristobal, donated to the missionary district by the Panama Railroad Company.

So generous were the responses to Archdeacon Sykes' appeal that it has not only been possible to complete this building without any indebtedness but also to construct it of the hollow concrete tiles rather than of wood, thus rendering it immune, insofar as the exterior is concerned, from the ravages of the wood ants, so destructive to frame buildings in the tropics.

There has always been a scarcity of quarters on the Atlantic side of the isthmus. During the first seven months of Archdeacon and Mrs. Sykes' stay they were obliged to move four times, being unable to secure other than vacation quarters. Finally they secured a comfortable apartment but no sooner had they begun to feel permanently located than it was learned that their apartment would ultimately be taken over by the American government. It was in anticipation of this contingency that the Archdeacon made the canvass in the States for funds for a residence for himself and his successors, to be owned by the missionary district.

In this instance the Church moved more swiftly than the government, for the Archdeacon and Mrs. Sykes were domiciled in their commodious and comfortable new quarters about two months before the government took over the old quarters they had vacated.

## CONFERENCES IN DIOCESE OF SPRINGFIELD

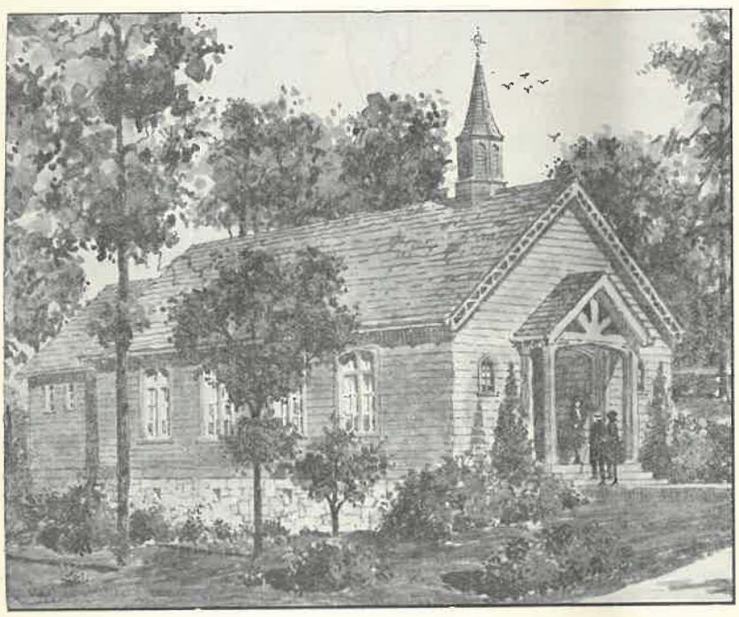
SPRINGFIELD, ILL.—The annual conference of the clergy of Springfield is scheduled to meet in St. Paul's Church, Springfield, on September 18th; and the first annual laymen's conference of the diocese is to meet at Christ Church, Springfield, on September 19th.

Both of these meetings are to be under the leadership of the Rev. Frederick G. Deis, one of the general secretaries of the national Field Department of the Church, who will be assisted by the Rev. Robert H. Atchison, chairman of the diocesan field department.

## NEW CHAPEL OPENED ON LOOKOUT MOUNTAIN, TENN.

CHATTANOOGA, TENN.—The new Chapel of the Good Shepherd, Lookout Mountain, was built this summer by St. Paul's Church, Chattanooga, the Rev. O. J. Hart, D.D., rector, and work will be carried on as a chapel of St. Paul's.

Lookout Mountain has for many years been the summer home for many members of St. Paul's, but now with the improved means of transportation more and more families are making their permanent homes on the mountain. The chapel opened on August 1st and the membership of the Church school already numbers over sixty.



CHAPEL OF THE GOOD SHEPHERD
Lookout Mountain, Tenn.

## A NEAR EAST INDUSTRIAL SCHOOL

GIRLS at the Near East Relief rug factory at Ghazir on the Lebanons are now at work on the first silk rug to be made in the factory. It contains about 600,000 knots to the square meter. A few girls from this industrial school have been married. A letter from a young Armenian now in Montevideo, South America, expresses a happy husband's gratitude for the wife he found at the Ghazir Orphanage. He thinks himself the most fortunate of men, and thanks Near East Relief over and over again for "such a jewel." Of this incident, Dr. Kunzler, the director, writes: "No one will blame the orphanage father that, on receiving such a letter, he prayed that about a hundred other such young men might visit the school at Ghazir."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## † Necrology †

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

### WILLIAM R. AGATE, PRIEST

SARNIA, ONT.—The Rev. William R. Agate, non-parochial priest of Pennsylvania, died on Thursday, August 23d, at the home of his sister, Mrs. Andrew Burden, in Sarnia, Ont. He was 56 years old.

The Rev. Mr. Agate was born in Plumstead, Kent, England, on May 7, 1872. He received his education at the Ohio Western University, the Drew Theological Seminary, University of Illinois, Johns Hopkins University, the University of Chicago, the General Theological Seminary, and the Philadelphia Divinity School. He was ordained deacon in 1902 and priest the following year by Bishop Vincent. His first cure was at St. John's Church, Worthington, Ohio, leaving in 1904 to become rector of St. Paul's Church, Batesville, Ark. From 1905 to 1908 he was rector of the Church of the Incarnation, Dallas, Tex., and from 1908 to 1913 rector of Grace Church, Galveston, Tex., and deacon of the Southwest Convocation. In 1915 he became rector of Emmanuel Church, Emporium, Pa., and in 1922 rector of St. John's Church, Clinton, Ia. In 1924 he returned to Pennsylvania, becoming rector of St. Mary's Church, Warwick, which cure he held until resigning in 1926.

The funeral was held on Sunday, August 26th, at St. John's Anglican Church, Sarnia, and interment was at Lakeview Cemetery.

### CONWAY E. DOBBS, PRIEST

WINNIPEG, MANITOBA—The Rev. Conway E. Dobbs, 88, a pioneer of the Church of England in Western Canada, died at his home in Winnipeg, Man., recently.

Prior to entering the ministry, Mr. Dobbs had a remarkable career as a civil engineer, and was a member of the original Canadian Pacific Railway Continental Survey party, and of the Western Canada Geological Survey. In 1866 he was a member of the Crown Lands Department in Ottawa. He was a brother of the late Archdeacon Dobbs.

### CUTHBERT F. HINTON, PRIEST

MASON CITY, IA.—The Rev. Cuthbert F. Hinton, D.C.L., rector of St. John's Church, Mason City, died suddenly quite recently.

Dr. Hinton was formerly vicar of St. Ambrose's Church at Antigo, Wis., and shortly after that became rector of St. John's Church, Wausau, Wis. At the time of his death Dr. Hinton was dean of the Dubuque deanery as well as rector of St. John's Church.

### HELEN M. HUNT

CHARLESTOWN, MASS.—The "Little Mother" of the Sailors' Haven, Charlestown, died in her ninety-second year on Monday, August 27th. She was Miss Helen M. Hunt who had worked with the Episcopal City Mission for more than thirty years.

Coming to this country from London, Eng., forty-two years ago, Miss Hunt was drawn into missionary work through her love for the sea and the welfare of seafarers, after she had spent some years as a bookkeeper in the old Corner Book Store. She was ardent in fostering letter writing by sailors and many a loving and anxious family has heard from its wandering son through her influence. Miss Hunt kept the "post office" at the Sailors' Haven and turned over to sailors their accumulated mail when they docked in Boston.

The funeral on Wednesday afternoon, August 29th, in St. John's Church, Charlestown, was conducted by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts. As Miss Hunt was a British subject, her casket was covered with the Union Jack. The familiar old hymns were sung, the Rev. George S. Fiske at the organ. The six pall bearers, including Stanton H. King, superintendent, were men connected with the Haven. Miss Hunt's passing will mean a great loss to sailors in every quarter of the globe.

### NEWS IN BRIEF

LONG ISLAND—The Rev. Walter E. Bentley, missioner, has returned from his Norwegian cruise and can be addressed at Port Washington, L. I. He opens this season at Baldwin, L. I., in September and will be in the diocese of South Florida until after Easter.

LOS ANGELES—The annual retreat for the clergy of the diocese will be held at Harvard School, Los Angeles, September 10th to 12th. The conductor will be the Rev. Spence Burton, S.S.J.E., of Boston.—The County and City Mission Society of Los Angeles has secured


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Miss Agnes Treat as its new social worker. Until recently Miss Treat was head of the Appleton Church Home for Girls in the diocese of Atlanta.

NORTH CAROLINA—A diocesan forward movement conference is planned for the diocese of North Carolina, to meet at Greensboro, September 21st to 23d. The clergy will meet September 21st and 22d, and the laymen September 22d and 23d. The speakers will be the Bishop Coadjutor, the Rt. Rev. Edwin A. Penick, and the Rev. Dr. Elmer N. Schmuck of the National Council.—St. Matthew's Church, Hillsboro, one of the old churches of the diocese, has been completely renovated. The brick work has been pointed up, the inside walls have been refinished, and a new carpet has been placed over the entire floor.

SPRINGFIELD—Miss E. Maude Whitley, formerly at the student center at the University of Illinois, has been appointed by the Bishop as his assistant for women's work in the diocese. Arrangements are now being made for tbe first annual presentation service of the United Thank Offering of the women of the diocese to be held at St. Paul's Church, Springfield, Thursday, September 27th.—The Church Club of the diocese is sponsoring the holding of seven or eight dinner meetings in November in various parts of the diocese to hear the reports from the deputies to General Convention and the Woman's Auxiliary.—The Rev. Henry F. Selcer, rector of St. George's Church, Belleville, has been appointed by the Bishop as chairman of the department of religious education.—The Rev. Harwood Sturtevant, one of the auxiliary general secretaries of the national Field Department, and who is rector of St. Luke's Church, Racine, Wis., is coming to Springfield for five two-day program conferences the last of October and the first few days of November.


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