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MILWAUKEE, WISCONSIN, AUGUST 7, 1926

No. 15

The Unity Movement in India

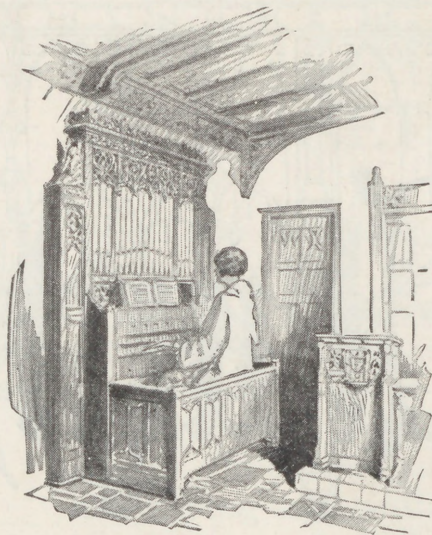
EDITORIAL

Proposals for Unity in India

BY THE BISHOP OF BOMBAY

Colonial Churches of Virginia

BY MILDRED BURROUGHS DAVIS



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WHEN PAUL was a little child at his mother's side, and began to interpret her heart-throbs as she drew him to her breast, and began thus to understand that there was such a thing in the universe as Love, even that love which seeketh not its own and suffereth long and is kind—when little Paul did this, he began to lay hold upon something more than the outward seeming of things; he began to attain to something which belonged to the essential, eternal side of things; so that in all his later years (and, we may dare to say, even after that final sword-stroke cleft the way for him through all this mortal shadow play into the supreme light) he had never to unlearn that lesson about Love, or drop the idea of it as a lost illusion, or as a symbol of something other than itself. Love is Love; and even in its earthly manifestations it offers us an experience which passes beyond all the seeming of things into the eternal substance of life. It lasts on; it leads us into the Arcanum, into the secret places of the Most High. —GWILYM O. GRIFFITH, in *St. Paul's Life of Christ*.

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EDITORIALS & COMMENTS

The Unity Movement in India

THE BISHOP OF BOMBAY has addressed a letter to Anglican newspapers in England and its dominions and colonies but, apparently, not to those in the United States. Certain negotiations looking toward Church unity are under way in India and he desires that these be made known and discussed in the columns of each of these papers, "partly that we may know the mind of the Church of England, partly that we may be helped to improve them." He asks rightly that they be not discussed "from a party point of view," and he "cannot believe that any light will be thrown on this matter by trying to calculate whether Protestants or Catholics will gain by such a union."

Uninvited though we are, we are venturing to print the Bishop's letter in this issue, taking the text from the friendly pages of the *Canadian Churchman*. So also, not desiring to submit advice unasked, we shall review the plan unfolded by the Bishop, not in any sense that our views may be pressed upon him, but because American Churchmen will not be willing to be negligible factors in a plan that might conceivably afford the greatest embarrassment throughout the Anglican Communion.

The Bishop's plan of sending this material for discussion through the Church newspapers instead of through the episcopate is unique. We grant that there is something to be said for it, if that plan be considered simply in the interest of preliminary publicity and as drawing out discussion. We shall hope, however, that, even if it could be assumed that the plan for reunion might be generally indorsed by this newspaper referendum, the Church in India might esteem itself morally estopped from adopting so momentous a plan for change without first securing the approval of the Anglican Communion as a whole. The mind of that communion, we may point out, cannot be wholly ascertained by inquiry as to "the mind of the Church of England." That so constructive a thinker as the Bishop of Bombay should be so narrowly provincial as to be unable to see beyond nationalistic borders on a matter of this sort affords disappointment at the outset. The Church of the Anglican Communion in the United States is not a negligible factor in determining whether a hitherto uniform policy among Anglican Churches relative to treatment of non-episcopal min-

istries should now be altered by a single missionary Church in India. We hope that, at least, no such revolutionary proceeding might be attempted without consultation of the Lambeth Conference.

THE essence of the proposed plan seems to be this: The South India United Church—representing Presbyterian, Congregational, and German Evangelical missions—would agree with the Church of England in India that, after a fixed date for union, "all ordinations will be in the hands of the episcopate." The sentence is vague and ambiguous at the very point at which vagueness and ambiguity should have been avoided. We shall assume that this means that all ordinations shall be performed exclusively by bishops of the Anglican line after the given date.

From that date, for a period of fifty years, the ministers of all the contracting parties shall be recognized "as ministers of the Word and sacraments in the United Church." Thus episcopally and non-episcopally ordained ministers would be on a parity for half a century. After that, the ministers who had entered into the arrangement having passed away, it is assumed that only episcopally ordained ministers would remain.

During that fifty years of transition there would, however, be the limitation in the actual working of the system that "no minister ordained before the union will minister temporarily in any church or congregation without the consent of the parish minister and the congregation, or will be transferred to any new congregation without the consent of that congregation and the Bishop."

Would that proviso safeguard the congregations of the Church during the transition period? It would not, since any "minister and congregation" of the Church would be at liberty to disregard the requirement for episcopal ordination in connection with any "temporary" appointee, and any bishop and congregation could disregard it in connection with any permanent appointment. Episcopal ordination would therefore rest simply on the preference of particular congregations and individuals.

Of course if episcopal ordination is simply a matter of preference, this system would work well enough. But the curious thing to us is that anyone should fail to

see that either it is essential or that it is unreasonable for us to lay such stress upon it as a condition precedent to unity. What must Presbyterians and Congregationalists think of us when we lay such great stress upon episcopal ordination, and then consent to a system that falls short of actually requiring it in every instance?

The real fact is that it is inviting misunderstanding when we speak of "episcopal ordination" in this connection at all. If we would make ourselves clear in the matter, and substitute an end in place of a means, we would say to our friends outside our communion: Our position is that in the Church we invariably need *priests*, in order that they may validly celebrate Holy Communion and pronounce absolution. Has your form of ordination produced priests? The inevitable answer of Presbyterians and Congregationalists must be that it has not; they have not intended that it should. Very well; our formularies show beyond a shadow of doubt our conviction that only priests may perform these offices; and Presbyterian and Congregationalist formularies equally show their conviction that priests have not been created by virtue of their respective forms of ordination. Here, then, may be a conflict not of preference but of principles. In a united Church, will all factors agree that priests alone shall perform these offices? Or shall we recede from that principle, upon which the Catholic Church has acted during the entire course of its history?

This is the issue. We have only beclouded it these many years past when we have insisted upon episcopal ordination while giving no reason for the insistence. Episcopal ordination is not an end in itself; it is a means—the only means of which we know—to produce priests.

Thus the issue with sectarianism is not over the historic episcopate, but over the priesthood.

WE do not forget that it is easy to be over-dogmatic in asserting the necessity of a priesthood for the valid consecration of the Eucharist and the authoritative pronouncement of absolution, or for the necessity that only a bishop may ordain a priest. This is not a matter of revelation. It is, rather, a deduction as to our Lord's will that the Church has made from the beginning and a requirement of the Church in all ages. It rests upon that unanimous agreement of the Church during the whole period of its unbroken unity, continuing in both East and West after these had parted company.

Other Christian bodies have departed from that unanimous requirement and set up non-priestly and non-episcopal ministries of their own. To Almighty God, not to us, these are answerable. It may be true, as the Bishop of Bombay says, that "these ministers are really ministers of God"; but they very clearly are not priests. It may be that God "raised them up to meet circumstances which were not part of his design but arose from the sins of His children." We do not sit in judgment upon them. But it is clear at least that whatever necessity for such a ministry there may conceivably have been once, there is none now.

What we do maintain is that we, who have always retained the apostolic ministry, in accordance with the unbroken practice of the Catholic Church, cannot make ourselves parties to an arrangement whereby, even for half a century, it should be assumed that these newer ministries are equivalent to the historic priesthood. How do we know that they are? What reason have we to suppose that they are? The Church of England, whether in India or in England, has no

authority either to determine the question, or to treat it as negligible, or to adopt a practice that is contrary to the unbroken practice of the greater Church of which she is only a part.

Even more serious is the fact that, after union on these lines should be effected, it still does not appear that the Protestant bodies in India have accepted the priesthood, that they expect or desire their ministers afterward ordained to be priests, or that they would preserve their new priestly ministry inviolate from non-priests who might and would go out to India from home lands.

In short, in talking with them about episcopal ordination, it seems not to have been made clear to them that—unless the ordinal itself should be altered in connection with this plan—the ministers afterward to be ordained would be priests, while those previously ordained were not and never purported to be. Priests and non-priests would be inextricably mixed up together in a ministry that was neither the one thing nor the other.

Are these Indian bodies prepared to supplant their ministry with a priesthood, whether quickly, after the precedent of 1662, or gradually, after the plan now proposed? In our judgment the feasibility of any union with "the Churches of the Reformation" hinges upon the answer to that question. If they are, a way for unity can be discovered, although we do not think this Indian plan satisfactory for the purpose. If they are not, it would be highly culpable on our part to extend to them, under guise of giving episcopal ordination, a priesthood that they do not want and would not understand that they were receiving.

So, though we are not of the "Church of England" and our opinion has not been asked, we feel bound to express dissent from the plan submitted to that Church by the Bishop of Bombay. In ignoring the whole question of the priesthood as he seems to have done throughout these negotiations, he has vitiated the whole proceedings. He has created a condition by which, if his plan were accepted by all parties—which is unthinkable—there would inevitably be charges preferred of bad faith when it should finally appear that we were foisting—by trickery it might be said—*priests* upon people who were not asking for priests.

"Episcopal ordination" is an ambiguous term. Let it be frankly avowed in every possible conference looking toward unity, that our only object in insisting that only bishops shall ordain is that thereby priests will be created.

Let us at least be perfectly frank.

ANSWERS TO CORRESPONDENTS

L. W. S.—The term "A House of Prayer for all People," as used in connection with the New York Cathedral, is taken from the Articles of Incorporation of that institution, adopted some twenty-five years ago. We think the same expression is used in the similar instrument on behalf of the Washington Cathedral.

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BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE left the secluded mountain places for the glory of salt water; yet without forsaking the heights. Chocorua and Paugus and Passaconaway are for the time abandoned, with all that splendid group that rises far above the abandoned farms of New Hampshire and the silver lakes scattered prodigally among them; and, instead, I gaze upon the thundersmitten summits of Mount Desert. Not among the various Harbors, Bar, Seal, North-east and North-west, is my lot happily fallen: it is better to look upon a wonder from a distance than to "live in the midst of one's view," as someone phrased it. Little Cranberry Island looks to the westward, and sees the empurpled outlines against the sunsets, rejoicing in the glory that has been revealed.

One journeys a dozen hours by rail, from Mt. Whittier southward to Dover, then back through Portland and Bangor, Ellsworth and the Ferry, to the sound where the single mountain range on the Atlantic seaboard, from Maine to Florida, is placed. The steamer carries one swiftly to Sorrento, fragrant with memories of *Agnes of Sorrento*, and on across the waters to Bar Harbor, at the foot of the loftiest summit, two thousand feet and more above the sea. (It is an insignificant height compared with the snow-covered Rockies, or the towering Alps; and yet, since almost all things are judged relatively and by comparison with what lies in the neighborhood, it seems gigantic.) There, an automobile carries one through green forest arcades to Seal Harbor, where a motor-boat awaits the traveler; and in half an hour the shores of Little Cranberry receive him.

Islands have always a charm of their own. Dr. Samuel Johnson expressed an almost universal longing when he touched at Inch Kenneth and figured himself supreme in that bit of sea-encircled territory, monarch of all he surveyed. The island-born, however far they may wander, return to the isles—witness Odysseus, and Napoleon. And the spell is cast independent of latitude and longitude, as I can testify, who rejoice in West Indian palms, Alaskan spruces, Tahitian arum-flowers, Mediterranean castles crowning tiny spots of historic earth, wind-swept Hebrides, storied with wild Gaelic legends, Guernsey and the rest of that archipelago's flock, the Thirty Thousand Islands of the Georgian Bay, and all the others of which I have knowledge, from Urk to Nantucket. So Little Cranberry finds a ready conquest, though I have never seen it before; and I own that it seems friendlier than anything outlandish, with its plain, old-fashioned homeliness of landscape and architecture.

It is rather more than a mile and a half long, and perhaps half a mile wide, with a few score permanent inhabitants grouped in a tiny village at the center. The lobster-pots at the wharf show the prevailing industry, though there are a few small farms here and there, and the building of boats occupies some hands. There are more dwellers in the village cemetery than in the habitations of the living: and the lichened headstones bear names oft repeated—good old English surnames with never a foreigner's. Curious, that though the Portuguese and other Latins have gathered near, they have never made even the least start of a colony on Little Cranberry. A meeting-house, a primary school, a shop: so far the civic necessities are in evidence all the year round. But along the coast, among the evergreens fringing the rocky border, stand the houses of the summer denizens; and it is in one of those that I have the delight of being sheltered, looking out over Sutton's Island towards South-West Harbor and beyond.

When a road was made, a few years ago, along the little port, the excavations laid bare heaps of clam-shells, with fire-pots where the Abnakis had feasted for untold centuries, before ever the white men had come to America. Of all that time, antedating history, we are warned by Chesterton not to say anything lest we should draw false inferences and pre-

sume to write the history of the prehistoric—which is absurd! The period of certainty begins, for Mt. Desert and its neighboring islets, with their discovery by Samuel Champlain, in September, 1604.

"The same day we passed near an island twelve or fifteen miles long, very high, notched in places, so as to appear from the sea like a range of seven or eight mountains close together. The summits of most of them are bare of trees, for they are nothing but rock. I named it the Island of the Desert Mountains."

So Champlain wrote in his journal; and this record is transcribed in bronze upon the memorial commemorating his discovery. Pemetic was the aboriginal name; and before it had been seen by any European it had been included within a patent given by Henri IV of France to de Monts, making over to his feudal domination the territory of La Cadie, *i. e.*, Acadia as the English called it. But kings were very free with grants of American lands in those days; and James I of Great Britain, three years later, bestowed much the same regions upon the Virginia Company. Thereafter, for over a century, the story is one of constant friction between France and England; and great names move down the pageant like figures in a picture: du Thet and his heroic Jesuit companions, beginning their American missions here, Argall, Admiral of Virginia, Bienville, Mansell, the Earl of Stirling, La Tour, Poutrincourt, Charnisay, Cadillac, Bernard, and many another, more or less closely identified with this special region. One reference to it is too pleasant to be ignored. Winthrop's journal, under date of June 8, 1630, records that the *Arabella*, bearing colonists for Salem, passed Mt. Desert, and adds: "We had now fair and sunshine weather, and so pleasant a sweet air as did much refresh us; and there came a smell off the shore like the smell of a garden."

With the later history of Mt. Desert, beginning with Bernard's possession, running through the troublous days of the American Revolution, and marking a new era in 1849, when first summer visitors began to come, we are not now concerned. Sufficient is it to say that this and the other neighboring islets shared in the destiny of the parent isle; and that now, when big names are conspicuous there (observe, I do not say great names, since the financial standard of measurement does not involve greatness), the lesser places have retained far more of the early charm.

As I write, it is 78 degrees Fahrenheit: almost a record for Little Cranberry. What must it be in the steaming cities southward? A few rods from the porch where I sit the blue waters rise farther and farther—waters too cold for bathing but altogether lovely to contemplate on such a day. Motor-boats fly hither and thither, gulls follow as many and as imperative errands overhead; a rum-runner picks its way cautiously, fearful of its natural enemy, and ready to run at the sight of the rum-chaser which represents the majesty of Law. And, veiled in haze, Champlain and the other mountains of the Mt. Desert range stand attentive in the background. The air is fragrant with the balsamic odors of spruce, mingled with those garden scents which attracted Winthrop's notice—clover, wild strawberry, and the like. Altogether, it is a perfect day of midsummer; and I rejoice to be alive and here.

OF COURSE, it is the people in any place who are most important, even from the merely hedonistic standpoint; and I wish I were free to comment upon the lord proprietor and his lady wife as they should be described. But that would be a grievous breach of decorum, I suppose; and besides, you mightn't believe me if I did! Such figures, modern in everything but manners, seem almost too good to be true nowadays, when, if "manners makyth man," it is a woeful outlook for the future of the race!

(Continued on page 507)

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE SACRAMENTS: BAPTISM

Aug. 8: *The 10th Sunday after Trinity*

THE BAPTISM OF ST. JOHN

READ St. Matthew 3:1-10

THE central, urgent theme of the Baptist's preaching was the immanence of the Kingdom of God. He bade men believe that all that the prophets had spoken of the new age, when God's sovereignty would be realized in the hearts of men and in society, and when the grip of evil upon the world would be terminated, was at the very threshold. The way into that Kingdom led by the throne of God, and men must expect there a searching moral judgment. For this the Baptist bade men to prepare. Nothing but an utter change of heart and mind would suffice to meet God's awful testing. The baptism which he offered implied upon man's part the willingness and the decision to make this change; it offered also, if not the actual present forgiveness of God, the promise of forgiveness to those who kept their baptismal promise. More particularly it offered assurance of entrance into the new society of the Kingdom, since into it, the Baptist taught, the righteous alone could go. We miss the point of John's baptism, as of Christian Baptism, if we forget that it is first and foremost an act of incorporation into a new society.

August 9

THE BAPTISM OF JESUS

READ St. Matthew 3:11-17

OBVIOUSLY the Baptism of Jesus was not a baptism unto remission of sin. The Baptist, the first Gospel records, saw that. In His case forgiveness was not necessary. The emphasis falls, then, elsewhere than upon the washing away of sin. The significant moment in our Lord's Baptism is the coming of the Holy Spirit upon Him. We remember that Jesus, like St. John, placed the coming of the Kingdom at the forefront of His message. Jesus is the head and center of the Kingdom. It comes into being because He is among men. The new society revolves about Him. It is as Lord of the Kingdom that Jesus is endowed with power; it is for His work in the Messianic society that He receives the Spirit.

August 10

DISCIPLES WERE BAPTIZED

READ St. John 3:22-4:3

THE connection between Baptism and discipleship is inevitable. There is no thought that Baptism remits sin for the individual, or gives him the gift of the Spirit, without consideration of his joining the fellowship. One is baptized, not alone for remission of sin, but into the new life of righteousness and of the Spirit. The sphere of the new righteousness and of the working of the Spirit is the fellowship of the disciples. To suggest that Baptism has an efficacy in itself, apart from the normal participation in the life and work of the Kingdom, is alien to the mind of the Gospels. The Prayer Book is true to the teachings of the New Testament in uniting Baptism with the continued fellowship in the Church. "Regenerate and grafted into the body of Christ's Church," and "to regenerate these Thy servants with Thy Holy Spirit, to receive them for Thine own children by adoption, and to incorporate them into Thy Holy Church," are phrases which insist upon the social implication of Baptism.

August 11

THE COMMAND TO BAPTIZE

READ St. Matthew 28:16-20

OUR LORD'S command to baptize, as it stands here in the first Gospel, has been challenged upon critical grounds, but of the central fact of His commission to baptize there can be no reasonable doubt. Baptism was the practice

of the primitive Church from the outset, and was carried out with a consistency which indicates that Jesus' authority must have been behind it. Once more it is necessary to insist upon the social significance of the sacrament. The disciples evidently did not consider their duty done when they had preached the ethic or religion of Jesus. They were as unlike as possible the purveyors of philosophies or religious ideas who left individuals to digest and apply their teaching as best they might. They were concerned to build up a body of disciples of Jesus. With them, Baptism, in addition to all it implied of God's forgiveness and His gifts of Grace, was the solemn separation of men and women from the world, and their incorporation into the family of Christ.

August 12

BAPTISM AND THE HOLY SPIRIT

READ Acts 10:24-48

NOTICE here the association of Baptism with the giving of the Holy Spirit. Whatever may be true of Baptism as a cleansing from original or actual sin, and there is much more to be said for it than the casual modern theology allows, the emphasis in Scripture falls upon the spiritual gifts in the sacrament. God gives His gifts generally, His Spirit blows where it will, but He is not restricted to general and impersonal giving. The field of His special giving is the Church. God makes simple things the occasions and means of His giving, even as we do. He is not above making the simplest elements and the simplest acts the means and channels of His grace, and so He makes water and a few words the occasion of the Spirit's descent. When we question the efficacy of such a sacrament as Baptism, what often lies behind our doubt is the naturalness and simplicity of God. We forget that He is Person dealing with persons, and like persons in the life of the world, uses the natural things about us as vehicles of love.

August 13

BURIED WITH CHRIST IN BAPTISM

READ Romans 6:1-11.

BAPTISM, ST. PAUL says, is being buried with Christ. The words occur also in the Baptismal service, where they have sometimes puzzled us. What do they mean? St. Paul is thinking of the voluntary surrender of Christ of which the climax was His death. Upon the Cross Jesus laid down His own will, renounced His own desires, and set aside His own pleasures. His submission to His Father's will was absolute. He laid down His life that His brethren might live. Baptism is similarly an act of self-surrender. The apostle is thinking particularly of those converts from paganism for whom it represented a real denial of their old life and a giving up of much that had entered into it. It is in this surrender of themselves, this hard act of dying to their past, that they find union with their Lord. In Baptism and its renunciations they are joined to the sacrifice of their Lord. They are buried with Him, that with Him they may awaken to new life.

August 14

THE BAPTISMAL LIFE

READ Colossians 2:1-15.

IN BAPTISM we receive forgiveness of sin and the gift of God's grace. It is a single, critical act which places us in a new relationship to God, and enrolls us in His family. Yet it does not mechanically ensure us against failure; it is not magic to ward off evil. Baptism is an act once performed, but represents a life to be lived. So St. Paul speaks of being risen through Baptism with Christ. The figure is that of one rising from the waters which have closed over him to engage upon a life different from that which has been washed away.

Proposals for Unity in India

By the Bishop of Bombay

[From the *Canadian Churchman*]

THE negotiations for the union of Churches in South India have reached a very interesting point. They are important because, of all the union negotiations in which the Anglican Church is involved, these are the most likely to go through.

THE CHURCHES NEGOTIATING

The negotiations are for a South India Union. They arose out of a meeting of South Indian ministers in 1919. The movement represents the desire of the Christians belonging to the Dravidian peoples in South India to be united in one Church. Each of the three Churches now in negotiation has a considerable number of members. The dioceses of our own "Church of England in India," which are primarily concerned—*viz.*, Madras, Dornakal, Tinnevely, and Travancore—contain 300,000, of whom 60,000 are Europeans. The South India United Church is a union which was formed about sixteen years ago between the Christians of six Scottish, English, and American Presbyterian and Congregationalist missions, and one German Evangelical body. The United Church numbers about 240,000. The Wesleyan Church in South India numbers about 60,000. The principal bonds which draw these people together are the bond of blood and a close social and spiritual intercourse of years. The Dravidian peoples speak four languages, but they are sister and cousin languages, like Spanish, Portuguese, Italian, and French. We are familiar with the sense of natural sympathy and fellow feeling between the Latin peoples in Europe. From this we can easily understand the sympathetic unity which exists between the Dravidian people. These ethical facts are reinforced by even more important social and spiritual ones. A large number of the Christians of South India live in close proximity to one another, a quarter of a million of them in three contiguous civil districts. Marriage alliances still follow the old caste divisions independent of the Christian denominations. The educated men from Tinnevely are to be found all over South India in the Churches now negotiating union, and whether as ministers or schoolmasters or government servants they impart an intellectual unity to this body of Christians. Lastly, there has long been constant spiritual intercourse in conventions, retreats, etc., which have brought together the keenest members of the Churches in some of their deepest experiences. Thus it is not only the call of the blood, but also the call of a common spirit which gives to these union negotiations a reality and an urgency which is not apparent in any European unity negotiations. Indeed, the Indians have more than once assured us that if these joint conferences were abandoned they would have conferences by themselves and quickly conclude a union.

THE METHOD OF NEGOTIATION

The method of negotiation is that officially selected members of the Churches meet from time to time, not as plenipotentiaries, but as a Joint Committee for discussions, and refer their results to the Churches which sent them for approval or otherwise—the suggestion which we desire to communicate through you to the Church at home is a suggestion of this Joint Committee, framed last February. It is a suggestion about the vexed question of the existing ministries.

THE POINTS OF AGREEMENT REACHED

In order to judge correctly the suggestion now made it is essential to bear in mind the points of agreement already reached. We have agreed from the first that we are not going to found a new Church, but "so to organize the Church in India that it shall give the Indian expression of the spirit, the thought, and the life of the Church universal." We have agreed in much the same way as the Lambeth Joint Committees are agreed about the Holy Scriptures, the Apostles' and Nicene Creeds, Baptism and the Lord's Supper, and the historic and constitutional episcopate. This historic episcopate is accepted as a fact, ancient, enduring, extensive, and the only probable

basis for a corporate reunion of Christendom. We agree to use the historic episcopate and to recognize that we have different theories of its meaning. Further, we are agreed that after the union has taken full effect, all ordinations will be in the hands of the episcopate. Still further we have reached a most important agreement about the meaning of ordination which has been formulated as follows:

"In ordination God, in answer to the prayer of His Church, bestows on and assures to him whom He has called such grace as is appropriate and sufficient for that ministry, which grace, if humbly used, will enable the minister to perform the same."

DIFFICULTY OF EXISTING MINISTERS

We have found, like the Lambeth Joint Committee, that the existing ministers and ministries form the most difficult point with which we have to deal. In South India the Joint Committee drew up a service of mutual commission in 1923. This was considered at the request of the Metropolitan by a member of theologians and scholars of the English Church. The form drawn up was generally not approved. It was held by almost all those who were consulted that it would not be accepted by English Churchmen as conveying a real ordination. Our friends in the Joint Committee in South India stated at Trichinopoly that, if it were altered so as to achieve that object, they could not agree to it. The proposal fails, on the ground which the Anglican members at Lambeth considered to be the great objection to it—*viz.*, such mutual commissioning would be understood in different ways by those who gave and those who received it in every case.

The failure of this proposal is due mainly to the conviction on the part of many that, having been really ordained by God, they would commit an act of disloyalty and sacrilege by submitting to another ordination of any sort. This conviction makes even ordination *sub conditione* unacceptable to them.

THE NEW SOLUTION

For reasons which were very carefully stated at the Joint Committee, which I will give in a moment, the negotiations agreed to a new solution. It is to recognize the existing ministers of those Churches which are joining with us, *after the union*, as ministers of the Word and sacraments in the United Church.

We find that there is an opinion on all sides that sudden and general interchange of ministers and congregations would lead to disquietude, and might tend to confusion and fear. We therefore propose to agree to a general rule, that "no minister ordained before the union will minister temporarily in any church or congregation without the consent of the parish minister and the congregation, or will be transferred to any new congregation without the consent of that congregation and the Bishop."

We consider that, to meet an obvious practical difficulty about missionaries, this principle should be extended, during a period of fifty years after the union, to ministers of the Churches in the West which founded the missions whose labors have under God produced the South Indian Churches concerned in the union, if those ministers "are willing to make the same declarations with regard to acceptance of the faith and constitution of the Church as are required from persons about to be ordained or employed for the first time in the united Church." We propose, however, that those who make the union should declare it to be their intention that after the close of that period no one will minister in that Church unless he has received regular episcopal ordination.

This solution has no value if it is a mere concession for the purpose of concluding a bargain. We believe, on the contrary, that it is justified by a reasonable interpretation of history. We put this interpretation before our Free Church friends at Trichinopoly. They hastened to assure us that they rejected our view of history, while accepting our practical

proposals. I state the historical argument again here. We wish it to be weighed by our fellow-Churchmen before they agree or disagree with our proposal. They may be able to help us so to improve it as to gain the acceptance of the Free Churches.

OUR SOLUTION TESTED BY HISTORY

There is no doubt about two phenomena in early Church history. Ordination was performed by the Apostles, then by those whom they commissioned to perform it; then it passed to the Bishops. The celebration of the Eucharist belonged to the Apostles and the Presbyters, and then to the Bishops and the Presbyters. By the end of the third century these customs had gained a conscious acceptance which admitted of no exceptions. All the members of the body of Christ, St. Paul had said, have not the same function. The process described above is the process by which the body as a whole became conscious of the appropriate functions of some of its most important members, *i. e.*, the Orders of the Ministry. The exceptions to the above-mentioned customs, which may appear in the earliest centuries, are comparable to those experiments which a child makes with its members before it has learned their functions. But when it has realized that feet are made to walk with and hands to handle with, it uses those members for these purposes always.

We do not deny either the abuses which preceded the Reformation in the Western Church, or the gains on many sides of the life of the Church which resulted from the Reformation. But one immense loss resulted from it. Western Christianity ceased to be a body. It ceased to have the primary characteristic of a body, the well-known and acknowledged differentiation of function between its members. The Churches of the Reformation felt a need of ministers and a desire to preserve the two sacraments of the Gospel. Holding strongly as we do that God's first plan for the body of Christ was that which the development of the early Church evidences, we see in the ministers of the Protestant Churches and their ministrations of sacraments the grace of God coming forward to succor them in their difficulties. It is especially easy to hold this about the present and many previous generations which have no personal responsibility for the separations of Christendom. Thus we submit that these ministers are really ministers of God, and that His grace has reached men through the sacraments they minister; and yet the post-Reformation ministries are not God's original design—His first thoughts—for the Church. He raised them up to meet circumstances which were not part of His design, but arose from the sins of His children.

St. Augustine argued about the Donatist sacraments that God really worked in them, but that they had no beneficial effect on those who received them so long as they remained outside the unity of the Church—once they were joined to that unity, the sacraments which they had received began to have their full efficiency. Without endorsing the form of his argument, we believe that in our present proposals we are adopting his principle. We recognize the action of God in these ministries in separation; we recognize the ministries themselves after union. Again, we take up another point made by that great man. The determining factor is the desire to return into one body in love. This desire already changes our feelings toward men who no longer wish to work in competition against us, but in unity with us. When the desire is consummated in the union of the Churches, the grace of love gaining new scope from that union completes the grace which God gave to the ministers in their separation.

HOW SUCH PROPOSALS SHOULD BE JUDGED

We ask for a discussion of these proposals in your columns, partly that we may know the mind of the Church of England, partly that we may be helped to improve them. At the same time we ask that they should not be considered from a party point of view. We cannot believe that any light will be thrown on this matter by trying to calculate whether Protestants or Catholics will gain by such a union. We are trying to make this union in order that Jesus Christ may have on earth a Body more like that which we know He desires. Given that Body, given its increased opportunities of mutual intercourse, understanding, and coöperation, the truth will prevail in it more firmly, more generally, and even more quickly than in our separated Churches. Any party which believes itself to be in possession and in charge of valuable truth, will, in proportion to the intensity of its faith, rejoice in the new opportunity

which union will give for the spreading of its view of the truth. We ask your readers then to put aside all party considerations, and to tell us whether they think that we have come nearer to perceiving what is God's mind about divided Christendom and its ministries, and whether the way which we suggest of effecting a reconciliation and a corporate union is the way which is most likely to please Him.

I am, Sir,

Your obedient Servant,

EDWIN JAMES BOMBAY.

CONSECRATION

Take my soul, O Lord, and mould it
To a pattern of Thy choice;
In Thy heart of hearts enfold it,
For Thy praises give it voice.

Breathe into it songs of gladness,
To pour forth upon the ear
Of a world wrapped still in sadness,
That it Thy sweet message hear.

Teach it to go out with longing,
Seeking lives to bring to Thee,
'Till they round Thine altar thronging
Join in one vast symphony.

Take it with Thee through the Garden;
Let it bear its cross, nor faint;
Grant that it may never harden,
Wash away each sin and taint.

Clothe it in a cloak of beauty,
As the lilies of the field;
Teach it patience, love and duty,
That it to Thine influence yield.

May it finally, Lord, come winging
To Thy Kingdom of the Blest,
Evermore Thy glory singing—
Lie a moment on Thy breast.

LUELLA RUSSELL SEELY.

A TRIOLET OF RECONCILIATION

*Transform religion into life
And prove thy faith by love.
Can we, in midst of wordy strife,
Transform religion into life?
Clear comes the call as note of life
The clash of arms above:
Transform Religion into Life
And prove thy Faith by Love!*

M. L. RUSSELL.

HANDS

They have placed the bread for the Holy Feast
(Hands of mine),
And touched the cup wherein is poured
The sacred wine.

Upon the altar they have spread,
The linen fair,
Making ready for Him to meet
His children there.

In mute appeal they wait for Him
(Hands of mine),
Then rest secure in the tender clasp
Of the Hands Divine.

LUCY A. K. ADEE.

SOMETHING MORE

Something more than fever has crept into my bones,
Something more than loneliness, something more than pain—
Something of the lure that furloughs cannot cure
Is mooring me to Africa again.

E. L. H.

Colonial Churches of Virginia

A Short Description of Bruton, Blandford, St. John's and Christ Church

By Mildred Burroughs Davis

THE history of the Episcopal Church in America is closely woven into the political fabric of the nation.

The first white child born in America was baptized on Roanoke Island in 1587 by a chaplain of Raleigh's colony. The first Church service was celebrated by "Good Maister Hunt" at Jamestown in 1607. The first legislative assembly, the House of Burgesses, was organized by Churchmen, and met in the church at Jamestown. Patrick Henry, the patriotic orator; Peyton Randolph, president of the first Continental Congress; George Washington, commander-in-chief of the army; Richard Henry Lee, who introduced the resolution of independence in the second Continental Congress; Thomas Jefferson, who drafted the Declaration, and thirty-five of the men who signed it, were all Churchmen; Franklin, Hamilton, and Madison, with a host of other patriots and leaders, were identified with the Church, and during Colonial days we find the vestrymen exercising semi-political powers.

To describe all the colonial churches in Virginia would fill a book, but the following edifices are within a short distance of the National Capital, and when tourists are visiting Washington it will repay them to see these sacred shrines and their quaint graveyards.

BRUTON CHURCH

STILL standing in Williamsburg (James City Co.) is old Bruton Church. It was the court church of colonial Virginia and the mother of the Episcopal Church in America. In all the broad domain of the United States, there is no building surrounded by more historic associations than this venerable old church. Here worshipped George Washington, Thomas Jefferson, Madison, Monroe, and Tyler; here sat the colonial governors and members of the House of Burgesses—the Harrisons, the Lees, Patrick Henry, and many others.

The old church, named from Bruton, Somerset, England, dates back to 1632, and was then a wooden structure. A brick one was built in 1683. In 1699, when the capital and court of Virginia was moved from Jamestown to Williamsburg, the old church was found inadequate and the present building was erected by the parish vestry and the Virginia House of Burgesses. In 1700 the plans were furnished by Governor Spottswood, which were drawn by himself.

The interior of the church is quaint indeed, with its high backed pews, its ancient old pulpit, and its sounding board. In colonial times, when the students of William and Mary College attended church, they were locked in the gallery, and today can be seen the names of Patrick Henry and other notable men who as boys amused themselves during service by carving their names upon the railing with their jack-knives.

The church contains the oldest pipe organ in America; the stone font in which Pocahontas was baptized; three solid silver communion services—one of which bears the royal arms of George III and was presented by him to Bruton parish in 1766, another is from the old church at Jamestown, and the third is said to have been the gift of Queen Anne. The church also contains the record of 1662, and an old Prayer Book of 1752; a silver chalice and paten, and silver alms basket of 1661. King Edward VII presented a Bible to the church,

and the lectern on which the Bible rests was given by the late Theodore Roosevelt. The old Register, badly mutilated, found a few years ago, contains records from 1662 to 1797.

The church stands in an old graveyard surrounded by a brick wall which was built in 1754.



BRUTON PARISH CHURCH
Williamsburg, Va.

"The vine still clings to the
mouldering wall
But at every gust the dead leaves
fall."

In the old graveyard among the honeysuckle and magnolias sleeps many a forgotten hero. Near the north door are buried the Custis children, step-children of George Washington. There are many queer epitaphs upon the tombstones. One is upon the stone that marks the grave of the wife of the Rev. Servant Jones. It is said that he brought the stone to Williamsburg on the top of the coach in which he returned from his bridal trip with his second wife. The epitaph reads:

"If woman ever yet did well,
If woman ever did excel,
If woman's husband ere
adored,
If woman ever loved the Lord,

If ever faith and hope and love
If human flesh did live and
move,

If all the graces ere did meet
In her, in her they were complete.

My Ann, my all, my angel wife,
My dearest one, my love, my life,
I cannot sigh or say farewell,
But where thou dwellest I will dwell."

ST. JOHN'S CHURCH

ST. JOHN'S CHURCH is the most important colonial landmark in Richmond. It was in this church that Patrick Henry uttered those memorable words that concluded his stirring appeal to arms—"I know not what course others may take, but as for me," he cried, "Give me liberty or give me death."

In 1749 an acre of land was donated by William Boyd and the church was built. It is surrounded by a churchyard; the oldest inscription on a tomb is 1751, that of the rector, the Rev. Robert Rose. A number of queer inscriptions are found on the tombstones, two of which I thought worth copying:

"In Memory of
Abraham Shield, Stone Cutter &
Brick Layer, A Native in the
County of Durham Old England,
who Departed This Life
Oct 9th 1798
aged 28 years.

"When I was young and in my prime
it pleased the Lord to End my Time
And took me to A place of Rest
where Jesus Christ did think it best."

"Sarah Ann Smith
died Sep 23 1826
aged 19 years.

"Return my friends & cease to weep
Whilst in Christ Jesus here I sleep
Prepare yourself your soul to save
Ther is no repentance in the grave.

Stop my friends as you pass by
As you are now so once was I
As I am now you soon must be
Prepare yourself to follow me."

BLANDFORD CHURCH

OLD Blandford Church in Petersburg (Dinwiddie Co.) is a quaint and charming place to see. It seems to sit within its churchyard dreaming of the past. It was completed in 1737, but services were discontinued in 1781, and for a century the "old pile" lay crumbling under the devastating storms of time. Restoration began under various patriotic and memorial associations in 1882. During 1841 when its walls were slowly crumbling to dust some unknown person, no doubt under the spell of its associations, wrote the following poem upon its walls. Since then it has been copied and a tablet containing its verses now hangs upon the wall of the church:

"Thou art crumbling to the dust, old pile,
Thou art hastening to thy fall,
And 'round thee in thy loneliness
Clings the ivy to the wall.
The worshippers are scattered now
Who knelt before thy shrine,
And silence reigns where anthems rose,
In days of 'Auld Lang Syne.'

"And sadly sighs the wondering wind
Where oft, in years gone by,
Prayers rose from many hearts to Him,
The Highest of the High;
The tramp of many a busy foot
That sought thy aisles is o'er,
And many a weary heart around
Is still forever more.

"How doth ambition's hope take wing,
How droops the spirit now,
We hear the distant city's din,
The dead are mute below.



ST. JOHN'S CHURCH
Richmond, Va.

The sun that shone upon their paths
Now gilds their lonely graves;
The zephyrs which once fanned their brows,
The grass above them waves.

"Oh, could we call the many back
Who've gathered here in vain—
Who've careless roved where we do now,
Who'll never meet again;
How would our weary souls be stirred,
To meet the earnest gaze
Of the lovely and the beautiful,
The lights of other days."

CHRIST CHURCH

CHRIST Church, in Alexandria, is only about seven miles from the National Capital, and is one of the churches where George Washington was, at one time, a vestryman. The church was begun in 1767, completed in 1773, for six hundred pounds sterling. A tax of 31,185 pounds of tobacco was levied upon the parish for this purpose.

The exterior is typically Colonial and the edifice was designed by James Wren.

Pew number five was purchased by George Washington. The first rector was the Rev. Townsend Dale. A peculiar custom of the early Church was the employment of women for ushers and sextons.

Here in this church one morning after service George

Washington advised withdrawing allegiance from King George. The high backed pews have all been cut down with the exception of Washington's, which still remains as it was in Colonial days. It is marked by a silver plate, as is the one formerly occupied by General Robert E. Lee. At each side of



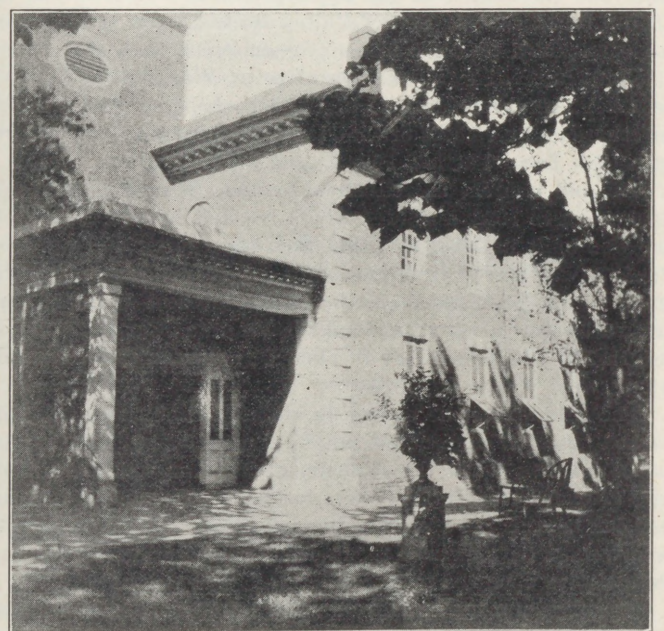
BLANDFORD CHURCH
Petersburg, Va.

the chancel are mural tablets, one in honor of Washington, and the other in memory of Lee.

The old graveyard that surrounds the church can also boast of a number of quaint and peculiar epitaphs. The oldest in the yard is the following:

"Here lies the Body of
MR. ISAAC PIERCE
Born in Boston, Son of
MR. ISAAC PIERCE, DISTILLER
Who departed this Life
March 26th 1771
Aged 24 years"

"In Memory of
dorothy harper uxor
of
John W harper
departed this life
3 sept 1800
after and indisposition
of 3 years & 5 months
aged 42 years 8 months."



CHRIST CHURCH
Alexandria, Va.

It is quite evident that some were not particular in the use of the capital letter in those days. There were three other inscriptions, as interesting as the above:

"Here lieth the remains of
JOHN HUTCHINS only Son of

John and Ann Hutchins,
of the borough of Norfolk
Born Novemr 15th 1774
Obit Sept 27th 1800
Aged 25 Years.

"Go my dear Youth obey the call of Heaven
Thy sins were few but we trust they are forgiven
Yet oh what pen can paint the Parents woe
God only gives the balm who struck the blow."
"Adieu."

* * * * *

"John Boyar Departed
this Life 19th November 1802
in the 46 Year of his Age.

"Farewell my spouse & children dear
As you must yet remain
The Lord of host be your defence
Till we do mete again."

* * * * *

"IN MEMORY

of
Fanny McCue
The Daughter of
Henry and Harriet McCue
Who died jany 24th 1792
aged 8 years.

"Weep not for me
Parents Dear j am not
Dead but sleeping Here
As j am you all must be
Prepair yourselves
To follow me."

BLUE MONDAY MUSINGS

(Continued from page 501)

"Wise and polite; and if I drew
Their several portraits you would own
Chaucer had no such worthy crew,
Nor Boccace in Decameron."

So Emerson wrote of his comrades in the Adirondacks; and I may borrow the stanza for present use, since like draws like, and those who frequent this house are of the same general type, albeit of different ages. Golden youth is not absent. (I like that phrase better than "flaming youth," though, alas! "smoking youth" might not be inappropriate). And there is a quaint, seriously smiling youngster of seven, reckoning by years, though with the inherited qualities of many generations plain to perceive, both New England and old France contributing.

It is peculiarly comfortable not to feel the draw of many attractive distractions, and to have no more imperative obligation than to move from the sunny side of the house into shade. There are places where it is impossible to settle down in comfort for fear of missing something; where the warcry is always, "What shall we do next?" An island spares one that; and with a good assortment of books new and old, an easy chair, a mail once a day, a typewriter to help one dispose of that, and opportunities for conversation on all sorts of themes, what more can one ask? To gather round the wood fire in the evening, and discuss Shakespeare and the musical glasses after the *Spectator's* fashion, that is far better than going to the play, or boring one's self with the routine of formal dinner parties, I am convinced.

THE CHURCH IN INDIA

IF THE SAINTS in Paradise can see things invisible to us in the work of the Holy Spirit in the world, one wonders whether any great movement now has keener interest for them than the gradual coming into being of the Church of India. It is now the Church of England in the Province of India and Ceylon, including Burma. Representatives from every diocese met in the Provincial Council early in the year, uniting in thought and in conference members of various Indian and European races, to plan the best way of realizing the ideal of the one Church of Christ in this part of the world. The Church of England has so spread in India that now some seventy-three per cent of its membership there is Indian. What they all are working for is not a revolution but an evolution. There are many difficult tangles and problems in the complicated legal process by which the Church in India will attain self-government. Careful provision is made that English people in India, long accustomed to English services, may continue to have those services in the forms they love. At the same time such freedom is provided for India as will permit the full and free development of a true native Church which will maintain the whole Christian Faith; providing, in other words, new wine-skins for the ever-new Wine.

PREPARATION FOR ORDINATION

WILL you allow an elderly priest, a reader and lover of the *Church Times* for close on fifty years, to state an experience with a view to ascertaining how far that experience is shared by his brother clergy?

A short time ago I advertised in your paper my need of a deacon, offering a title for the Advent ordination. Since then I have been interviewing candidates. A number of well-educated and attractive young men have sat in my study talking over matters. Oxford, Cambridge and London Universities have been well represented, and I note as follows:

In every case the preliminary training of the candidate has been provided and paid for by the diocese. In every case the candidate has laid emphasis upon his intellectual attainment. In no case has the candidate any past record of service voluntarily undertaken and rendered to the Church.

"Have you helped any community priest in a parochial mission?" "No." "Have you ever taught in Catechism or Sunday school?" "No!" (rather contemptuously). "Have you ever visited in the courts and mean streets?" "No." "Have you ever visited a sick or dying person, read to them, or prayed with them?" "No."

Now what evidence is there here of vocation? These dear fellows tell me of their books and degrees, their "footer" and their cricket; they are all interested in my ceremonial, the number of my penitents, and so on. But where is the evidence of love of souls, of work for God, of the consecrated heart and mind and will?

My memory travels back to the Victorian days, when young fellows of straitened means "scraped" or "saved" to pay for their training. It meant self-sacrifice. I can remember an old mother who sold all her little store of family silver and jewelry in order to help her lad to train for the sacred ministry. Those were the days of Canon Body, Canon Wilkinson, and Canon King, mission priests who gave inspiration. I recall how three or four of us lads, intent on Holy Orders, worked through one bitterly cold winter reading in our overcoats, without any fire in our college rooms; and Sundays were full of happy work—helping, teaching, visiting.

Perhaps I am unduly pessimistic; but I find myself wondering whether "intellectual ability" and "ordination made easy," coupled with lack of self-sacrifice and an indifference to spiritual and social work in the homes of the people, are going to achieve our object—the winning of England for Christ.

C. L. R. in the *Church Times*.

GOD'S WILL

IS THE TRUE and highest manifestation of the Christ in us to be found in a constant setting forth of His matchless position and His unfading glories by our lips? Does our constant emphasis before men of His Godplace bring in an Epiphany that has the result of changing the hearts of our fellows? Jesus once said, "It is not everyone who says to me 'Lord, Lord!' who will get into the realm of heaven, but he who does the will of my Father in heaven." A specious flattery of God is often mistaken for pure religion. Truly to set forth the praise of God is not to attempt to win His favors in the old pagan way by telling Him in the ritual of oft-repeated phrase how omnipotent and regal He is.

Our Saviour Christ reveals to us that genuine praise which unlocks the Kingdom's door. It is the union of the Father's children with Him in discernment of mind and in creative activity of service. Its words are the soundless language of the soul as it rejoices in the discovery of the Divine will in the good and in the beautiful and in the true. It gives to our Father and to our fellow-son a spontaneous bestowal of love that is praise in the highest sense. It tells to men everywhere, by the visible progress of life through the spirit, that Christ is the author and finisher of the faith of those who, leaving life's yesterday, burst forth into hymns of joy over the prospect of that tomorrow which lies in the blazing brightness of God made manifest in His accomplishing will in the life of the children of men.

Thus was it at the first, when, in the countryside, there walked with the Teacher of abundant life and love a little company who caught from Him the incentive to make God's will the rule and the redemption of the universe. They realized, and so have increasingly their spiritual descendants, that the acknowledgment of such saving authority was and is the straight path into Heaven's land which lies so close around us.—*Rev. Edmund R. Laine, Jr.*

John Howard: Friend of Man

By Evelyn A. Cummins

THE bicentenary of the birth of John Howard, the great and pioneer prison reformer, will occur on September 2nd of this year. The anniversary was, for some strange but doubtless good reason, celebrated in London on January 20th, the anniversary of the day of Howard's death. The celebration of the bicentenary was arranged by the Howard League for Penal Reform and consisted of a service held in St. Paul's Cathedral, where there is a statue of Howard by Bacon, and a meeting held afterward in the Fishmongers' Hall. The statue is, by the way, rather absurdly, one of Howard in a sort of Roman costume.

The first of the great prison reformers was born on September 2, 1726, in Clapton "in the parish of Hackney, a populous village then adjoining London." His father was a retired merchant, a man of some means, and John Howard inherited considerable money from him. He was apprenticed, as a boy, to a firm of wholesale grocers in London, but when his father died in 1742 John left off working, and soon afterward went abroad for a year's travel. He was never a constitutionally strong person, and after returning from abroad he had a severe illness, through which his landlady, a Mrs. Sarah Loidore of Newington, nursed him with such kindness that he, out of gratitude, offered to marry her. He was twenty-six and she was fifty-two. She died about three years afterward. He then decided to take a trip to Portugal. And for a delicate man, Howard lived through more thrilling adventures than it would be believed possible for even a strong man to do. He had plenty of them, some unlooked for, and some of his own choosing. He wanted, primarily, to go to Portugal because its capital had recently been visited by a tremendous earthquake, and was still smoking in ruins. He wished to see the city and to help if he could.

Howard engaged his passage in a boat called the *Hanover*. On the way the ship was captured by a French privateer. He was taken, after having gone for forty hours without food or water, to the castle at Brest and was thrown, along with the rest of the crew and passengers, into the dungeon there. After some time a joint of mutton was thrown into the dungeon, and they had to divide it as best they could without a knife. Here he stayed for six days, but he was then released and sent to another prison, and finally was allowed parole. He returned to England and was successful in obtaining release for his former fellow prisoners, after much effort.

Shortly after this in 1758 he married again. The young lady's name was Henrietta Leeds, and she seems to have been philanthropically bent, for she sold her jewelry soon after her marriage and gave the proceeds to charity. We are told that they both were very religious, and they seem to have been rather pious. A writer in 1831 relates that "When Mr. Howard was in London he took his wife to a place of public resort, the Pantheon. His motive in so doing was to ascertain what effect such a scene would have upon her mind. As they were walking the gay and idly busy round, she appeared to be quite lost in thought. Her husband stopped and said, 'Now I must insist on your telling me what you have been thinking about.' To which she replied, 'Well, if I must tell you, I have been thinking of the sermon last Sunday.'"

Howard and his wife lived on an estate in Bedfordshire where they busied themselves looking after the tenants, providing model cottages, and paying special attention to drainage and to schooling of the children. Mrs. Howard died in 1765 after the birth of a son, and Howard is said always to have kept the anniversary of her death in prayer and meditation, and in fasting. His wife was a member of the Church of England, which, during her lifetime, he attended, but he was "a moderate Calvinist in doctrine" and "an Independent in Church discipline." The extracts from his journal have much to say about his thoughts on the goodness and mercy of God and about his daily prayers. He made what he called a "covenant with God" twice in writing and entered it in this journal.

In 1773 John Howard was made high sheriff of the county

of Bedford. He promptly began to inquire into the conditions of the jail and the prisoners. He was struck by the injustice done those prisoners who after months in prison were declared "not guilty," yet were thrown back into jail until they were able to pay certain fees which they owed the keeper—the jailer receiving no regular salary. He besought the justices of the county to pay the jailer a salary so that those people who were unjustly imprisoned could be released. The justices were willing to do it, but wanted a precedent. Accordingly, Howard rode into the neighboring counties and inquired into conditions there. He found the exact situation in other counties that existed in his own and was appalled at the dreadful conditions under which the prisoners everywhere were kept in jail. The dungeons were underground and the prisons were dens of physical and moral squalor. They were filthy and brutal. He was so shocked that he began an investigation of most of the prisons in England. He found, among other things, young and old imprisoned together, the young learning the ways of crime from the old, and immorality as well.

In 1774 Howard gave evidence before the House of Commons and presented his statistics. He received the thanks of the House "for the humanity and zeal which led him to visit the several jails of the kingdom and to communicate to the House the interesting observations he had made." Soon afterward an act was passed providing for the immediate release of all persons found not guilty by the juries, and also some measures aimed at preserving healthier conditions for prisoners.

ABOUT this same time John Howard wrote several standard books on prison life in England and Wales, and in Europe. He traveled extensively on the Continent and was indefatigable in visiting and investigating prison life. He is said to have spent £30,000 in doing this work.

He traveled in disguise in many of the countries, and he traveled steadily for almost twenty years. He called himself "mad Jack Howard." He visited the prisons of the Inquisition in Spain and asked to be taken as a prisoner so that he could see what it was like, but he was refused this privilege. Once on his return from Constantinople, having a desire to know more about the plague, into which he had made some research, he took passage from Smyrna to Venice in a ship with a foul bill of health. On the way the ship was attacked by a Tunisian privateer and Howard showed much gallantry in fighting off the pirates, manning a gun filled with missiles of various sorts, spikes and nails, which killed a number of the Moors.

On his travels he passed as a physician and attended by his own wish a number of people who had the plague. He went where no doctors would go. And he lived through all these astounding experiences in spite of the fact that he was supposed to be constitutionally weak. He was quite eccentric, a strict vegetarian and extremely careful about his diet—whether this was cause or effect it is difficult to discover from the records of those pre-Freudian and pre-behaviorist days. This writer would judge from his journal that he was, to say the least, rather temperamental. But he seems to have thought infinitely much of the sorrows and misfortunes and illnesses of his fellow-men and little of his own. That is obvious. He was first and last a friend of mankind.

In Scio John Howard visited a lepers' hospital, and in Venice he went to live in a lazaretto full of vermin and absolutely filthy. His room had no furniture and was partly full of water. He slept on the stone floor. He once went unarmed into a prison held by 200 rebels, who had killed the jailers, and stopped their mutiny. He had a famous interview with the Emperor of Austria, and told him plainly what he thought of the terrible conditions of the hospitals and prisons in that country. He visited the Bastille but was unable, for once in his life, to gain an entrance. "I knocked hard," Howard says, "at the outer gate and immediately went forward through the guard to the drawbridge before the entrance. But while I was

contemplating this gloomy mansion an officer came out much surprised; and I was forced to retreat."

In Paris, where Howard visited numerous other prisons, a mysterious man in a black coat, a sword hanging at his side, and his hands in a muff, came into Howard's bedroom and asked him many questions. He was a spy, and Howard was very nearly arrested for this experience.

Howard obtained a suppressed pamphlet on the Bastille, and had it published after he had translated it. He published statistics of his observations in Europe and some articles on lazarettos and the plague. He is said to have traveled 50,000 miles, considerable journeying in those days, to alleviate what suffering he could and to bring before the governments and the people of the countries he visited the conditions of their public institutions.

Of course, the reforms which followed John Howard's work were slow and gradual, and somewhat ineffectual, but he, at any rate, started prison reforms and the inspection of prisons, jails, and pest-houses. He visited at one time or another practically every country in Europe. At one time late in his life he offered to establish "a permanent charity, under some such title as that at Philadelphia, 'A society for alleviating the miseries of public prisons.'" Previous to Howard's investigations the only inquiries made into prison life were one by the S. P. C. K. in 1701-2, and one by a parliamentary commission of inquiry. Aside from a report on Newgate and other prisons about London by the S. P. C. K. the inquiries seem to have come to naught. It is considered doubtful whether Howard even knew of them. A number of societies leading to penal reforms have now been founded bearing John Howard's name.

Howard died at a hospital camp at Kherson in Russia on January 20, 1790, where he had gone to help nurse some people ill with the plague, while conducting an investigation of the Russian army hospitals. He is buried there in Tartary at his own request, "at a spot near the village of Dauphigny." His last wish was that the burial service of the Church of England should be read for him. The crowd at his funeral was enormous. A sun-dial was placed over his grave, as he had wished, and there is inscribed on it in Russian and in Latin this touching and well deserved tribute:

"JOHN HOWARD.

"Whoever thou art, thou standest at the tomb of a friend."

COMMUNION OF THE SICK

How gladly would I make provision for the weekly or daily reception of Holy Communion of all who are sick. Physicians and medicines are good. They have their place. But why not call also for the priest and ask him to bring the Blessed Sacrament? We think too little of our Blessed Lord as Healer of our bodily and mental ills.

I think that all of you can see the value of reservation in such cases. While I am always glad to arrange for a private celebration for the sick, yet, in most cases of illness, to carry the sacrament from the altar is the better way. I am not discussing an academic question, but a very practical one in Grace Church. For the past three or four years I have been carrying the sacrament to the sick about sixty times a year.

Recently I have been asked to give some simple instructions on this. If you meet a priest on the street, and know he is carrying the Blessed Sacrament, do not speak to him. Just bow, or raise your hat, in reverence to your Lord. The priest is engaged on too holy an errand to stop for ordinary conversation. This is true when he enters the home of a sick person. Everything should be reverent and quiet. This is also a hint to those who come for the priest and take him to the sick. Do not talk with him while driving. Have a table, covered with a white cloth, arranged in the sick-room. If you have a crucifix and blessed candles, place those on the table, also a glass of water. If any are present besides the sick, they should act as when in church. The women should wear a head covering, and all will kneel. Our Blessed Lord is just as present as at the time of consecration in church. If others are to receive, notice should be given beforehand.

It will be a real joy to me when all my people receive Holy Communion weekly. No telephone message is heeded more gladly or quickly, than the one which bids me carry the sacramental Body and Blood of my Lord through the streets of the city, or out in the country, to your homes.—
Rev. R. J. CAMPBELL in *Grace Church Bulletin*.

A CHRISTIAN LIFE is not an imitation but a reproduction of the life of Christ.—*Van Dyke*.

ENDOWMENT FUND FOR DU BOSE SCHOOL

THE Du Bose Memorial Church Training School at Monteagle, Tenn., is now engaged in an effort to raise an endowment fund of from \$500,000 to \$1,000,000 to put on a more secure basis the valuable work of the institution. The school, a memorial to the late Dr. William P. Du Bose, is dedicated to the preparation for the sacred ministry of men of mature years who, for one reason or another, are not in a position to undertake the regular four-year university and three-year seminary courses. These men are being trained for much-needed service in rural parishes and missions throughout the country.

The school is not a short cut to the ministry. It aims to give picked men intensive training in the fundamentals of religion. Most of the men who enter are settled, well taught, and disciplined by the world. The trend of the usual seminary is always away from the country, and great effort is being made to produce the opposite atmosphere in this institution, which is primarily designed for those who want to work in the mission fields of the Church.

By September 21, 1921, there were thirty students and a waiting list. Classes were begun. The school has continued without interruption since—always with more students than can be conveniently taken and a waiting list.

The simplicity of its routine has become an outstanding feature of the institution. Everyone in the school is assigned some task having to do with maintenance, an hour and a half a day being so used. There is a farm of sixty acres. No servants are employed save in the kitchen; the duties of waiting table, cleaning, and maintaining the buildings and grounds are distributed in rotation among the students.

Mission work in the coves and on the mountain are part of the curriculum, and mission work, wherever he may be needed, is a feature of the winter vacation of each student.

January 8, 1924, the frame building purchased from the Du Bose heirs was completely destroyed by fire. A heap of charred timbers beneath blackened chimneys was all that remained of the building, the library, and the goods of all students and most of the faculty. It was hard to find quarters, but temporary arrangements were made, and a one-story administration and class building erected. It was necessary to limit the number of students to thirty, because of the lack of room, but classes, after the first two weeks of blank despair, went on without a break, and everyone worked hard to ameliorate a very uncomfortable situation.

Since the practical recreation of the school, the work has progressed with such gratifying abundance and such splendid results that it has attracted the attention of Churchmen all over the country. Naturally the demands on its resources have increased apace. There is now a large waiting list of those who wish to avail themselves of the school's services but who must bide the time until room can be found for them. At the same time there is a still greater waiting list—those remote parishes and missions which are crying for the leadership of priests and lay workers which are the fine fruit of Du Bose.

In order that this great need may be ever more abundantly filled, the Du Bose Memorial Fellowship has been organized to accumulate an endowment fund. The organization of the endowment effort is quite simple. Recognizing that the work of Du Bose is of universal significance to the Church in America, the Fellowship is seeking to distribute its practical support as widely as possible. Every parish in the country is being appealed to in an effort to get as many "penny-a-day" contributors as possible, that is, communicants who will give a penny a day for one year to the endowment of the Du Bose School. Du Bose units are being formed wherever possible.

Communicants who will volunteer to act as Fellowship Associates are invited to communicate with the Commissioner of Endowment, Du Bose Memorial Fellowship, Room 401, 7 East 42d Street, New York City. Those wishing to contribute directly are also requested to send their donations to the above address.

PERFECTION is never attained as the result of one grand effort; but, having put the hand to the plow, we dare not turn and look back with regrets. We must push on in the one straight-ahead direction until the struggle of life be o'er, and our harbor of refuge be reached.—*Rev. Henry Loundes Drew*.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE "FIRST SUNDAY" CELEBRATION

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of July 3rd, under the subject of Late Celebrations, is to be found a letter from Professor Alfred H. Sweet, in which he asks the origin of the late celebrations on the first Sunday of the month, in preference to the feast days of the Church.

Professor Sweet's letter is well written and his argument is sound, but in taking his own parish, to which I also belong, as an example, his letter has unfortunately been interpreted by some people as a criticism of the services as conducted by the rector of this parish. I know this to be a fact as letters have been received by the rector from friends in a former parish, asking him if he was, to use the slang expression, "falling down on the job."

I am sure both from a personal acquaintance with Professor Sweet and from a recent conversation with him, that no criticism was intended. He simply meant to ask for the origin of the first Sunday celebration.

The rector of a parish must be somewhat of a diplomat, and be guided to a great extent by local conditions. He must use wisdom and caution in making changes from long established customs, regardless of the fact that the customs themselves may be somewhat shaky in their origin.

I have been a worker in this parish for the last sixteen or seventeen years, as vestryman and lay reader, and can honestly say that in that time the parish was never in a better condition. Never was there better evidence of growth, both spiritual and temporal.

So far as the services are concerned, we have an early celebration every Sunday, and as you gather from Professor Sweet's letter, a second celebration on the first Sunday of the month, three celebrations on Christmas and Easter, also one on each of the saints' days of the Church year.

Besides this we have numerous special services, such as the "Feast of Lights," Tenebrae, special devotions during Lent, with a daily celebration (Good Friday excepted) during Holy Week.

Under the present rector's administration the congregations have increased at all services, while the Church school, which is my special pride, has shown a wonderful increase. Four or five years ago we had a school of about thirty children, while now we have about 125. The children's Easter offering four years ago was a little over \$18, and from that time on it has increased until last Easter their offering was over \$400. I believe the financial growth of a parish is a pretty good indication of its spiritual growth.

I might also add that since last spring we have raised almost half enough money to build a fine large parish house.

I only mention these things to offset any impression your readers might have, that we are not being properly ministered to, or that we are being deprived of any opportunities for spiritual growth.

ROY H. HEISER.

Washington, Pa., July 22nd.

METHODS OF EVANGELISM

To The Editor of *The Living Church*:

THE CHURCH OF CHRIST has but two tasks before it: the preaching of the Gospel and the feeding of the flock of Christ; but they cannot be completely separated. In doing the one she is doing the other. The truth and the strength of the Gospel is judged, rightly or wrongly, by the lives of the pastor and his flock. However, there are times when the evangelization of men is to be emphasized more than the daily administering of sacraments and walking quietly with God, and such a time is now. It is banal to speak of this as a critical period; all periods of life are that; but we are confronted with a younger generation that is boldly challenging the truth, the value, and the authority not only of secular conventions, but of the Gospel itself. It makes little difference whether we like it, or not; the younger generation care very little for "thus saith the Lord." The nation-wide campaign of evangelization that is purposed will fail utterly, unless the organizers of it and the apostles sent to preach recognize the

tone of the age in which they live, and express their message in its language.

First of all, the present age is scientific, at least in its method of approach to a thought. A man may have a very inadequate knowledge of scientific facts, and yet have the scientific mental atmosphere. I think we preachers fail sometimes to recognize this in our sermons. The first note in this mental attitude is sincerity, the lack of the tone of professionalism. No matter how sincere a man's belief may be or how earnest his desire, the minute the note of professionalism enters his sermon, that minute in the minds of most of his hearers a touch of insincerity appears. The cause of this is our living to a very great extent in a realm of books directly or indirectly, and very often our sermons appear to be mere reflections of borrowed thoughts, rather than truth ascertained from life.

Speaking after nearly forty years' teaching boys, I affirm that the modern generation frankly accepts nothing on authority. I sometimes doubt whether any generation ever fully did so, but at least there was a bit of outward appearance of listening. The moderns have lost this, and conventions have little weight with them. They are not moved by facts. Consequently sin has no meaning for them; perhaps American Protestantism is to blame for this, making that sin which was not sin. "God" carries very little force with them, and they are demanding that the ethics of Christians be the ethics of Christ in all spheres of life. In short, they are demanding honesty in religion from those who profess that religion.

So it seems to me that the gossellers shall be men who believe in all sincerity the Gospel they preach, who have lived fully the life of that Gospel, who do not speak the professional language of theology, and who more than all else know modern scientific thought, the conscious or unconscious mental atmosphere of the modern man and woman. Greater than all this is boldness to preach fearlessly the whole ethical teaching of the Master in its present day application. Have we today that boldness in organized Christianity?

Then, again, the methods of the ordinary parochial mission will not work with the non-churchgoing public. As a means of arousing devout communicants or gaining the curious, these are of great value, but what the Church today has to meet is indifference, arising from a belief in the insincere professionalism of organized Christianity. The first work, and it is great, is to make the Church live in all its members the life of Christ in the everyday affairs of the world. We are bound by convention; we are slaves to precedent; and we need the freedom that is in the Truth of Christ.

(Rev.) H. P. SCRATCHLEY.

The Penlea Farm, Murray Hill, N. J.

A CORRECTION

To The Editor of *The Living Church*:

AS THE PRIEST-IN-CHARGE of St. John's, Wayne, I wish to correct some statements made by your reporter in the article on the deconsecration of St. John's, Wayne, appearing in your paper of July 24th, pages 456-7.

First. The service was not conducted on July 9th, as stated; nor were the clergy mentioned at the service when conducted. The service was held on Sunday, July 18th, at 5 P.M., in the presence of a number of communicants of St. John's and residents of the village, by direction of Bishop Ferris.

Second. The last service was not held over twenty years ago, as stated. Services were held by me every Sunday during the summer months, beginning with 1913, and ending with 1917 inclusive. There were then twelve communicants in Wayne and vicinity. There are six still living there.

Third. The services were not abandoned, but rather were discontinued in order to complete repairs, for which money was collected by Miss Carrie Mitchell and others at Wayne; and much repair work done, and some money in the bank for the purpose. Miss Mitchell's death provides the opportunity for the convention to order the sale of the property, including the church, under the reversion clause. This was most unfortunate, and the cause of sincere grief to the remaining communicants

of St. John's, who must now go long distances for their Church privileges; and also curtails the opportunities of the Church, whereas they should be extended. (Rev.) G. P. SOMMERVILLE.
Hammondsport, N. Y., July 24th.

HAS PROTESTANTISM FAILED?

To The Editor of The Living Church:

YOUR ABLE editorial in the issue of July 17th stresses a theme long favored by some of our less comprehensive, even though deeply thoughtful Churchmen, the "failure" of "Protestantism."

The writer says "Intellectually, Protestantism seems, in this new split into two parts, to have collapsed completely and finally." Earlier the statement is made that Protestantism is individualism, and Catholicity is collectivism. And Modernism (as typified, in the editorial, by Dr. Fosdick) is represented as upholding the former, to its own peril and impending destruction.

No doubt the "Catholic" point of view is collective—to such an extent that it has sometimes approached the danger line of the mechanical. But the "moderns" and "liberals" surely have so emphasized the brotherhood of man in the collective sense that their more extreme leaders have been accused, as in this very editorial, of leaving out the Fatherhood of God as revealed in His divine Son.

Such editorials as this, then, would seem not quite logical. And perhaps not good even as a prophecy! Even if we shall outlive our own regretful cry that we have been as "idle as a painted picture"—it may take us a few hundred years longer to catch up, in zeal and efficiency and devotion, with the other great communions of the Christian Church.

(Rev.) ALLEN JACOBS.

St. John's Rectory, Logan, Utah, July 23, 1926.

DIOCESAN JOURNALS

To the Editor of The Living Church:

IN LAST WEEK'S issue, I noticed an item about the speed with which the secretary of Central New York got out his journal. I do not want to take from his praise, as he has a bigger diocesan journal than we have, but I want to have it known that Arkansas is not so slow in this regard.

The diocesan convention authorized me as editor of the *Arkansas Churchman* and assistant secretary of the diocese to get out the journal as an issue of the *Churchman*. The convention closed on April 29th. Owing to sickness, work on the journal was not begun until May 10th. On June 11th, the journal was in the mails, and sent to every Church family in the diocese. Even with the ten days' delay, we just about match the stunt of the C. N. Y. secretary. With the ten days omitted, we have them "hands down."

(Rev.) GEO. L. BARNES.

Helena, Ark., July 16th.

THANKS FROM A ROMAN PRIEST

To the Editor of The Living Church:

I READ an extract from THE LIVING CHURCH published in today's *Herald and Tribune* of New York, and I write to thank you for your kind and courageous words. Day after day I have searched the columns of the press for a message of sympathy from non-Catholics over the distressful conditions in Mexico, and in place of finding what I sought, I have come across the reports from Church organizations and ministers which expressed full approval of all that Calles and his minions are doing; and now appears Bishop George A. Miller, Methodist, who calmly denies there is any persecution at all. He does not see, what you see clearly and state emphatically, that the action of the Mexican government attacks not only the Catholic Church, but Christianity itself. Your article was to me most soothing and comforting, and breathed the true spirit of the charity of Christ. May the Lord bless you! I am,

Yours very truly,

St. Benedict's Rectory, (Rev.) THOS. M. O'KEEFE.
New York City, July 31.

WE GREATLY APPROVE of the beautiful Christmas cards published by Uncle Sam. They are known as "greenbacks" because they have such a nice, crinkled, green, Christmassy look. They also usually have very artistic engravings of the presidents on them with certain mystic and cabalistic numbers, such "I," "V," "X," etc. The president's picture indicates that he and all other of our governors and rulers as well as the governed are men whom Christ came to save. The number indicates what the greenback is good for when used in the service of God. We received several such Christmas cards this year.—*The Little Chronicle* of the American Greyfriars.

AROUND THE CLOCK

By Evelyn A. Cummins

THEODORE ANDREA COOK has recently written a book of reminiscences. Among his stories is one of the famous Labouchere, politician and writer, who had been warmly greeted by a perfect stranger in the lobby between the House of Lords and the House of Commons:

"Labouchere asked why the stranger was congratulating him. 'Your father's speech, of course; magnificent, superb!' Labouchere's father had been dead for a long time; but, polite as ever, he enquired, 'And where did you hear him?' 'In the Lords, of course,' replied the stranger. 'Dear me,' said Labouchere, 'we often wondered where he had gone to.'"

And this, of Oxford in his time:

"Jowett used often to have distinguished guests, and I remember seeing him once come down the Broad with a great man on each side of him: Gladstone waving one arm in the air and declaiming to the world at large; and Liddell, Dean of Christ Church, looking like one of Titian's portraits come to life again in some more northern Venice, with the little figure of the famous Master of Balliol between them, twiddling his thumbs and smiling to himself, like a pinnacle between two galleons."

SIR HENRY ROBINSON has written a volume on memories of Irish life. He tells of one Fr. John Meldon, a priest of West Mayo, who "took the whole human race to his heart," but who was given occasionally to over-indulgence in whiskey. His bishop always, sooner or later, heard of these little lapses, and invariably sent Fr. John a letter, pledging him to abstinence for months to come.

"Father John used to carry about this letter unopened, showing it to every one and explaining, 'This puts the muzzle on me. I know well what's in it. I daren't open it till I have every drop of stuff in the house drank.'"

"I heard of one man calling to see him on one occasion when the shadow of the Bishop's letter was over the house, and he came out to bid him good-bye on the steps. Father John's natural hospitality was such that he had to offer refreshment. 'Ye'll have a—a—' (and then there was a rapid mental survey of what the house contained in the way of exhilarating beverages): 'ye'll have a seidlitz powder before you go?'"

And this, of a meeting of the Board of Guardians in Sir Henry's district, in regard to establishing correct methods for the relief of the poor (it reminds one of some of Canon Hannay's stories):

"'Well, anyway,' said the chairman, 'we'll draw up a form for Dan to fill up each week and to give to the local Guardian sayin' who is gettin' the relief.'"

"The committee moved to the end of the table, and Mr. Toole squared his elbows with the paper before him.

"'Well, what'll we put down in the first column? Name of applicant, eh?'"

"'If any,' suggested Mr. Burke, who prided himself on his eagle eye for detail.

"'Very good,' said Mr. Toole. 'Column I. "Name, if any." What next? The father and mother, eh?'"

"'Yes,' said Mr. Burke, 'that's right, if he has ayther.'"

"'And ye'd want to know which,' said Mr. O'Loughlin.

"'Very good,' said Mr. Toole. 'Wait a while till I get this down. Column 2. "Father or mother; if ayther, which?" Is that right?'"

"'That's all right, so far,' said Mr. Burke, 'but one of them might be dead, so ye'd want to know which was the survivor.'"

"'All right so,' said Mr. Toole, 'Column 3. "Name of surviving parent.'"

"'But suppose he's dead?' said Mr. O'Loughlin. 'Ye ought to make 'sure about that. I knew a case of a survivin' parent that was run over by a train.'"

"'We'll make that safe,' said Mr. Toole. 'Column 4. "Date of surviving parent's death." There y'are; now, Dan, take a good look at it, and see d'ye understand it.'"

"'Well, I'm not rightly sure,' said Dan, reading it over and scratching his head. 'Name, if any. Well, if he hasn't any name, what'll I do, then?'"

"'Put your own down,' said Mr. Toole, after a moment's consideration, 'and put down a footnote that the name wasn't his at all, only somebody else's.'"

TIME tells this story:

"Signor Mussolini was presented with an Egyptian mummy in 1923. Late one night he chanced to read an article recounting 'mysterious fatalities' said to have befallen those who have violated the tombs of the Pharaohs. An instant later, he was telephoning furiously. Before dawn the mummy had been removed from his residence to a remote museum."

TOO MANY PEOPLE desire to use the sword of the state rather than the sword of the Spirit in the battles of Christianity.—Rev. George E. Wheaton.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

A VERY warm welcome must be given to *The God of the Liberal Christian* by Professor D. S. Robinson of Miami (Appleton, \$2.00). He begins by pointing out that words such as "liberal" and "modern" are properly applied to methods of investigation rather than to conclusions of thought. Some followers of these "liberal" or "modern" methods have arrived at conclusions which destroy all that Christians hold dear, and fundamentalism is diagnosed as a reaction against these conclusions which has confused them with the methods. Hence Professor Robinson sets out to distinguish various strains within "modern thought," and develops throughout the rest of the book the contrast between what he calls "social theology" on the one hand and "the new theism" on the other. The former is the naturalistic equation of human progress with God, as represented by such writers as Professors Ames, Haydon, and M. C. Otto. It is not too much to say that Professor Robinson had riddled their position with criticism until its claim to be the only reasonable belief for the twentieth century is seen to be an unwarranted assumption. As an alternative he develops the thesis that "behind and immanent in the evolutionary process—cosmic, organic, and social alike—not in the sense of a First Cause in the causal series, but in the sense of a transcendent *fons et origo* of all phenomena, is an original and unique personal Being, who established as the final aim and essential purpose of this whole process the development of ethical and spiritual personalities, and the bringing of them into living and conscious communion and oneness with Himself. This is the new theists' conception of God, and of His relation to the evolutionary process."

Christianity, as Bishop Gore has so often pointed out, presupposes a doctrine of God, and it is for want of attention to this fundamental problem that the presentation of our faith often fails. In these days it is only too common to find that that attention has been withheld because of a superficial contempt for all belief in a God of definite personal character as out-of-date. Wherever such poison is discovered to be spreading, Professor Robinson may be safely prescribed as an effective antidote. His penetrating attack on the citadel of unbelief is far more valuable than such superficial surveys of the present situation as that provided by the Rev. W. H. Smith in *Modernism, Fundamentalism, and Catholicism* (Morehouse \$1.50). Mr. Smith's plan, indeed, is excellent. He sets out first to state the position of each party from the point of view of its own holders, and then to consider the possible outcome of the strife between the three. But in working it out he is driven to adopt the method of a multitude of quotations, which gives his book the ponderous effect one associates with theses for post-graduate degrees; and he fails to realize what Professor Robinson has seen so clearly, that Catholic theologians must pass through the travail of the liberals in rediscovering the grounds of belief in God before they can look forward to a widespread acceptance of that belief on the *imprimatur* of the voice of the Church. After all, this is the method of the Incarnation itself: if God the Son came down from Heaven and went through the valley of the shadow of death to win the love of men, we must be prepared to walk side by side with the modernist through the valley of the shadow of doubt in order to enter with him into the joy of faith.

It is very doubtful, indeed, whether Catholicism, as Mr. Smith seems to think, is any more at home with fundamentalism than with modernism. What, for example, is one to say about such a book as *Putting on Immortality*, by the minister of Arch Street Presbyterian Church, Philadelphia (Revell, \$1.50)? In the first chapter Mr. Macartney shows a fine sensibility of the pathos and tragedy caused by the fading out of assurance of the future life from current religion. But when he essays to answer this need, each chapter seems to proclaim

more clearly the bankruptcy of fundamentalism to help any but brother fundamentalists. Fifty years ago it might have been otherwise; but today the attitude which recognizes no development in the doctrine of the future life in the Old Testament, and which, on every question raised, has to content itself with quoting in their literal meaning whatever passages of scripture seem to bear on the matter, is more likely to produce unbelief than faith. As a matter of fact, the real difficulties felt by thoughtful men of today are never met; whenever they appear they are turned aside with an answer that becomes monotonous through its frequent repetition, the answer that these are mysteries on which no revelation has been vouchsafed. Such reverent awe before impenetrable mystery is, indeed, a valuable and indispensable element in the life of the Christian thinker; but when there are so many real difficulties to call it forth it is a pity to add unnecessary ones through refusing to make use of the guidance of the Holy Spirit in the progress of human learning.

THERE IS MORE than a touch of genius about Dr. J. F. McFadyen. After many years of missionary work in India, where he was principal of Hislop College, Nagpur, he now holds the chair of New Testament Literature and Criticism at Queen's Theological College, Kingston, Canada. This, if I am not mistaken, is a Presbyterian seminary; but Presbyterianism does not demand of Dr. McFadyen the fundamentalism of Mr. Macartney. Far from it. It is clear from his book that as professor of New Testament Criticism he knows what he is about. Still to have held a prominent position in educational missionary work and to be a competent seminary professor are not necessarily marks of a genius. But it does require a genius to write a small text book of the type suitable for study circles and of a size that a commuter can slip into his pocket to read in the train, and to write it in such a way that it shall be a readable and interesting volume. Such undeniably is *The Missionary Idea in Life and Religion* (Scribners, \$1.50). It is the very book for a priest to keep on his shelves to lend to any layman whose eyes he wishes to open to a wider vision of the Church's call. A passing reference to the Church of Rome on page 124 may be regretted; but the rest of the volume deserves the warmest commendation. A few quotations from it may here be in place in order to help it commend itself.

"The history of missions suggests that the modern emphasis on method somewhat exaggerates its importance. Historically, the particular door by which converts enter the Church seems to be a matter of less moment than the training given to them, and especially to their children when they have entered."

"It is amusing to note how some commentators on the New Testament assume that a young Church is an enthusiastic Church, with an unusually high level of moral conduct. In discussions, for example, of the date of the Epistle of James, the apparent lukewarmness of the recipients of the letter, and the serious moral lapses supposed to be implied by the author, have been taken as evidence that the church had been in existence long enough to lose the fervor of its first love. But neither the New Testament records nor modern missionary experience confirms the view that a church is ethically most efficient and spiritually most sensitive in the first years of its existence."

"In defining the relation of a Christian to the New Testament, we do well to ask ourselves, whether in our zeal for the book and our own gratitude for all we have learned from it, we are giving a definition that would exclude from the Christian fellowship all the followers of Jesus mentioned in the New Testament. The worker on the frontiers of Christianity must be clear in his own mind whether a tendency to exalt the book at the expense of the Person may not be a real temptation."

The book opens with the arresting sentence: "When the visitor from the West approaches the gateway of the East the first printed words that meet his eye are 'Dewar's Whiskey.' They appear as a sky-sign above the mole at the entrance to the harbor of Port Said." We may well be thankful that this is not the whole story of the mission of Western civilization to the world, that in the words of Dr. McFadyen, "whether it was by accident or design that the Acts of the Apostles was left unfinished, the record is still being written."

Church Kalendar



AUGUST

LISTEN TO THE leadings of His grace; then say and do nothing but what the Holy Spirit shall put into your heart.—*Fenelon*.

8. Tenth Sunday after Trinity.
15. Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. Tuesday, St. Bartholomew, Apostle.
29. Thirteenth Sunday after Trinity.
31. Tuesday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF ELEVENTH TRINITY

Community of the Transfiguration, Cincinnati, Ohio.

St. Anne's Sisters, Chicago, Ill.

St. Mary's Mission Chapel, Philadelphia, Pa.

St. Philip's Church, Dupree, S. D.

The Bonne Bay Mission, Newfoundland.

APPOINTMENTS ACCEPTED

ANDREWS, Rev. EDWARD BRYAN, rector of St. Matthew's Church, Wheeling, W. Va.; to be vice-president and missionary of American Guild of Health. New address, 409 Euclid-61st St. Bldg., Cleveland, Ohio, October 1st.

BIMSON, Rev. WM. C., formerly rector of St. Paul's Church, Harlan, Iowa; to be rector of St. Luke's Church, Willmar, Minn. New address, St. Luke's Rectory, Willmar, Minn. August 1st.

KEICHER, Rev. FRANCIS P., formerly vicar of St. Boniface's Church, Chilton, Wis.; to be rector of St. Paul's Church, Hudson, Wis., also priest-in-charge of Trinity, River Falls, and St. John's, Ellsworth.

LAWRENCE, Rev. WILLIAM APPLETON, rector of St. Stephen's Church, Lynn, Mass.; to be rector of Grace Church, Providence, R. I.

PARKERSON, Rev. CLAUDE R., formerly rector of St. Peter's Church, Fort Atkinson, Wis.; to be rector of All Saints' Church, Dallas, Tex.

REID, Rev. WALTER W., master of St. Paul's School, Concord, N. H.; to be associate rector of St. Stephen's Church, Sewickley, Pa. New address, 17 Beaver St. September 1st.

SLOANE, Rev. RUSH R., rector of St. Mark's Church, Newark, N. Y.; to be rector of St. Luke's Church, Brooklyn, N. Y. September 15th.

RESIGNATIONS

PERRY, Rev. JOHN J. J., as rector of Church of the Nativity, Maysville, Ky.; to make a tour of California.

WHITE, Rev. EDWIN G., as rector of St. Peter's Church, Hillsdale, Mich., October 1st.

NEW ADDRESSES

BIGELOW, Rev. N. D., rector of St. John's Church, Milwaukee, Wis.; 571 28th Ave.

CHESTER, Rev. MORTIMER, formerly of Auburn, Calif.; P. O. Box 275, Woodland, Calif., August 15th.

WRIGHT, Rev. WILLIAM JOHN, formerly of Alexandria, Va.; 16 Knowles Ave., Kensington, Md.

SUMMER ADDRESSES

ACKLEY, Rev. C. B., of New York City; Frankestown, N. H.

ALLEN, Rev. W. FRANK, of Honesdale, Pa.; Inlet, Hamilton Co., N. Y., August.

BABCOCK, Rev. E. W., of Troy, N. Y.; Ocean House, Watch Hill, R. I., August.

BAILEY, Rev. C. R., Ph.D., rector of St. Ann's Church, Revere, Mass.; to be in charge of Trinity and St. Paul's Churches, Hoboken, N. J.

BERKELEY, Rev. ALFRED R., rector of St. John's Church, Roanoke, Va.; Salunda, N. C., August.

BLUNT, Rev. SIMON BLINN, rector of All Saints' Church, Dorchester, Boston, Mass.; Saundertown, R. I.

CHAPMAN, Rev. BENJAMIN E., rector of Trinity Church, Aurora, Ill.; Yellow Lake Lodge, Webster, Wis., August.

CLARK, Rev. WALTER B., of Kittrell, N. C.; Nags Head, N. C., August.

CLINE, Rev. THOMAS S., of New York City; Whitefield, N. H., until September 4th.

CRAIK, Rev. C. E., D.D., of New York City; 23 Eastover, Louisville, Ky.

CRUSOE, Rev. CHARLES E., rector of St. Paul's Parish, Prince George Co., Md.; in charge of All Saints' Church, Pontiac, Mich.

DUÉ, Rev. PAUL, of Paris, Ky.; 5152 Keyser St., Philadelphia, Pa., August.

FREEBORN, Rev. ROBERT J., of Sandusky, Ohio; General Delivery, Owen Sound, Ont., August.

GASKILL, Rev. FRANK B., of Olyphant, Pa.; Grand Manan, N. B., Canada, August.

GENTLE, Rev. RALPH E., of Sunbury, Pa.; to be in charge of Church of the Annunciation, Philadelphia, Pa. New address, 2122 N. 12th St., August.

GIBSON, Rev. CHURCHILL J., D.D., rector of R. E. Lee Memorial Church, Lexington, Va.; care Rt. Rev. Arthur S. Lloyd, D.D., 571 Park Ave., New York City.

HAMILTON, Rev. ALEXANDER, of Norwalk, Conn.; to be in charge of All Saints' and St. John's Churches, New Milford, Conn., September.

HARRIS, Rev. ROBERT VAN KLEECK, rector of St. James' Church, Winsted, Conn.; The Delphine, Gloucester, Mass., August.

HOLLAND, Rev. JAMES S., of Bridgeton, N. J.; Colonial Hotel, Cape May, N. J.

HUNTINGTON, Rev. M. PAUL S., of Millsboro, Dela.; Elm Valley, Hadley, Mass., August.

KELLY, Rev. HENRY E., of Bridgeport, Conn.; Salters Point Inn, So. Dartmouth, Mass., until September 6th.

KELLY, Rev. LAWRENCE R., rector of All Saints' Church, Leonia, N. J.; Main St., R. F. D. 20-A, Foxboro, Mass., until September 1st.

MORGAN, Rev. WILLIAM DALLAM, rector of St. John's Church, Waverley, Baltimore, Md.; Kennebunkport, Me., August.

PEARMAN, Rev. W. A., rector of St. John's Church, Bedford, Va.; in charge of St. Luke's Church, Norfolk, Va., August.

PETTUS, Rev. WILLIAM H., of Washington, D. C.; 69 Main St., Nantucket, Mass., August.

PHILLIPS, Rev. HENRY D., rector of Trinity Church, Columbia, S. C.; Box 187, Blowing Rock, N. C., August.

PURCE, Rev. W. M., of Lakota, N. D.; 2378 Rockingham Rd., Davenport, Ia., August.

SERENT, Rev. A., rector of Calvary Church, Bayonne, N. J.; St. Paul's School, Concord, N. H., August.

SHANNON, Rev. T. J., of Immanuel Church, Ansonic, Conn.; St. Mary's Rectory, 49 Park St., So. Manchester, Conn., August.

STORY, Rev. GEORGE CARLTON, rector of St. Luke's Church, Dixon, Ill.; to be at Green Lake, Wis. Address, Ripon, Wis., August.

TYLER, Rev. S. ROGER, rector of Trinity Church, Huntington, W. Va.; Ft. Defiance, Va.

UPJOHN, Rev. DOANE, of Independence, Ia.; Milo Ranch, R. F. D. 43, Fond du Lac, Wis., August.

VAN DEERLIN, Rev. ERASMUS, D.D., of Los Angeles, Calif.; to be in charge of Trinity Church, Santa Barbara, Calif., August.

WELLER, Ven. CHARLES K., of Carbondale, Ill.; R. F. D. Bluff Springs, Fla., August.

WHITEMORE, Rev. LEWIS B., of Detroit, Mich.; Vineyard Haven, Mass.

WILLIAMSON, Rev. JOHN, formerly rector of Cathedral of St. Mary and St. John, Manila, P. I., and chaplain of Manila Seaman's Church Institute; in charge of Christ Church, 318 E. Fourth St., Cincinnati, Ohio., August.

WRAGG, Rev. S. ALSTON, rector of Trinity Church, Columbus, Ga.; Hanover, Mass., until September 1st.

ORDINATIONS

DEACON

CHICAGO—At St. Paul's Pro-Cathedral, Mishawaka, Ind., at seven o'clock Friday morning, July 30th, CARL WALTER MARTY was ordained deacon by the Bishop of Northern Indiana, acting for and at the request of the Bishop of Chicago. Mr. Marty is secretary to the Dean of the Western Theological Seminary in Chicago. He goes soon to become a postulant in the Order of the Holy Cross at West Park, New York.

The Very Rev. Lewis C. Rogers, Dean, acted

as chaplain to the Bishop. The candidate was presented by the Rev. Francis J. Tromp, a friend of Mr. Marty's, who came with him from Chicago for this occasion. The Rev. Edwin E. Smith, of South Bend, acted as thurifer. Other priests present were the Rev. John M. Francis, of South Bend, and the Rev. Albert L. Schrock, of Goshen. The Bishop preached the sermon.

PRIEST

NEW HAMPSHIRE—On July 24th, in St. James' Chapel, Lake Delaware, N. Y., the Rt. Rev. R. H. NELSON, D.D., acting for the Bishop of New Hampshire, ordained to the priesthood the Rev. JAMES LANMON WHITCOMB. The Rev. Dr. T. W. Harris was celebrant for the Bishop and the Rev. Donald H. Morse, gospeller. Bishop Nelson preached the sermon.

Priests assisting in laying on of hands were the Rev. Messrs. John M. Hunter, Edmund B. Wood, Leon C. Smith, P. McN. Grant, S. Whitney Hall, and J. Reginald Mallett.

The Rev. Mr. Whitcomb is the governor of the Lake Delaware Boys' Camp and Club, in which work he has been engaged for the past fifteen years. He will continue in charge of the camp and will be engaged in other religious education with headquarters in New York City.

DIED

RHEA—Died, in Beaumont, Tex., July 17, 1926, JAMES FRANCIS RHEA, father of the Rev. Frank A. Rhea, rector of St. Mark's Church, Beaumont.

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

SAWYER—CLARA MORSE, wife of the late CHARLES EDWARD SAWYER, and daughter of Levi and Prudentia (Flint) Washburn, born October 10, 1842, in Randolph, Vt., entered into life eternal, Saturday, July 3d, at the home of her daughter, Mrs. John Sabine Smith, in New York City. The funeral was held at Grace Church, Randolph Center, Vt., of which for twenty-nine years she was treasurer, and the interment was in the family plot in Old Christ Churchyard, Bethel, Vt.

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

MEMORIAL

Edwin Ruthwin Talbot

In loving memory of EDWIN RUTHWIN TALBOT, July 3, 1926.

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THROUGH

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OF

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CLERICAL

ASSISTANT PRIEST, CATHOLIC; IDEAL climate and country in southern California. Stipend \$75.00 per month; board and room in rectory. Apply E. T. G., 8750 GOETHE STREET, Detroit, Mich.

PRIEST, PREFERABLY UNMARRIED, wanted in September as superintendent and teacher in Church school preparing men for seminary. Address, sending references, Box N-637, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, PREFERABLY UNMARRIED, wanted for instructorship in Latin and Greek in Church school in September. Reply giving references to Box 613, LIVING CHURCH, Milwaukee, Wis.

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STENOGRAPHER, YOUNG WOMAN FOR permanent position. College office. Applicant must be well trained, alert, and keen for advancement. Experience not essential but candidate must have high mental and personal qualifications. College degree desirable but not essential. Address C-647, care THE LIVING CHURCH, Milwaukee, Wis.

WANTED—A LADY OF GOOD EDUCATION, not too young, as secretary and companion to a blind lady in Massachusetts, one who can read aloud well a necessity. No menial duties. Liberal salary. Address W-648, LIVING CHURCH, Milwaukee, Wis.

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CATHOLIC PRIEST, CANADIAN, WITH American experience, desires parish. Considered good preacher, wide experience in travel, married, two children. Address H-651, LIVING CHURCH, Milwaukee, Wis.

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PARISH, CURACY OR SUPPLY WANTED by priest. Good preacher; successful in young people's work and religious education. Available September 15th. Box 642, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR supply. Address P-622, LIVING CHURCH, Milwaukee, Wis.

PRIEST, 40, MARRIED, SEMINARY AND university graduate, desires parish or locum tenency by September 1st. Best references. Box 641, LIVING CHURCH, Milwaukee, Wis.

SUNDAY DUTY DESIRED SEPTEMBER 12, 19, 26, in, or within easy reach of New York City. Rector-650, LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL RECTOR DESIRES NEW work in fall. Catholic. Box 644, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN DESIRES POSITION AS executive secretary to bishop, dean of a Cathedral, or rector of large city parish. Capable of taking responsibility, active in Church work. Best of references from bishops, clergy, and laymen. Address Box M-646, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WOMAN OF CULTURE DESIRES position as managing housekeeper in motherless home or hostess in boarding school or club. Address G-653, LIVING CHURCH, Milwaukee, Wisconsin.

EDUCATED CHURCHWOMAN WISHES POSITION in rectory with children, or care for motherless children, or as Church worker. Experienced. Best references. J-3-652, LIVING CHURCH, Milwaukee, Wis.

ORGANIST OF AMERICAN CATHEDRAL is locating in Philadelphia, September 1st, and desires parish in that area. Successful record. Highest standard Anglican music. Will consider difficult problem. Churchman, disciplinarian. Unusual contact with choir. References unequivocal. Box 640, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER QUALIFIED to give a real Church service. Communicant, twenty years' experience, married, excellent record, desires position. Box 645, LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED AS COMPANION TO an elderly lady or governess for children. References furnished. Address C-654, LIVING CHURCH, Milwaukee, Wis.

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

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THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up, burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments, imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52. Studios closed until October 13th. Address all letters 16 Taylor's Ave., Cleethorpes, England.

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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 sell direct from factory, saving you agent's profits.

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MAGAZINE

THE HENRY STREET CHURCHMAN, PUBLISHED monthly at All Saints' Church, 292 Henry Street, New York. Subscriptions, \$1.00.

FOR SALE

HAMMOND TYPEWRITER, GOOD CONDITION, \$20.00. Oliver typewriter, \$15.00. Remington No. 6, with carrying case, \$20.00. Oliver billing or label typewriter (all capital letters and figures) \$25.00. Address AC-COUNTANT-280, care of LIVING CHURCH, Milwaukee, Wis.

BOARDING

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

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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.

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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 rooms, and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

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AUTOMOBILE PARTIES SERVED AT THE OLD HOME, 523 Collins St., Plymouth, Wis. Sunday dinners, special dinners, luncheons, and bridge luncheons. Reservations must be made twenty-four hours in advance. The Misses MOLLIE E. and LUCIA SMITH.

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

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TWENTY ACRES IN LITCHFIELD HILLS, Daily Eucharist. Address, Deaconess in charge, St. PHOEBE'S HOUSE, Lakeside, Conn.

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SUMMER SCHOOLS AND CONFERENCES

LEADERSHIP TRAINING CONFERENCES for Older Boys. Conducted by The Brotherhood of St. Andrew, Bonsall, Kelton, Pa., June 29-July 10. Director: The Rev. E. L. Gettier. Carleton, Red House, N. Y., June 29-July 10. Director: Francis A. Williams. Finney, Little-Switzerland, N. C., June 11-23. Director: John H. Frizell. Gardiner, Fitzwilliam, N. H., June 29-July 10. Director: C. W. Brickman. Houghteling, Twin Lake, Mich., June 29-July 10. Director: J. B. Eppes. Kirk, Southern California, July 6-17. Director: Walter Macpherson. Morrison (Diocesan), Iowa, July 6-17. Director: C. Lawson Willard. Nichols (Diocesan) Northern California, June 22-July 3. Director: Walter Macpherson. Tuttle, Strafford, Mo., June 22-July 3. Director: C. Lawson Willard. Wood, Delaware, N. J., July 20-31. Director: Francis A. Williams. Woodcock (Diocesan) Kentucky, June 15-26. Director: John D. Alexander. In addition to the Leadership Training Conferences, the Brotherhood will this year conduct Camping Periods for younger boys (aged 12 to 15) at Camps Bonsall, Carleton, Gardiner, and Houghteling. Write for information.

THE BROTHERHOOD OF ST. ANDREW 202 South Nineteenth Street, Philadelphia, Pa.

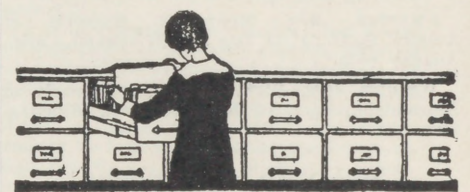
RETREATS

ADELYNROOD, SOUTH BYFIELD, MASS. The clergy are cordially invited to attend a retreat to be held under the auspices of the Brotherhood of the Way of the Cross at Adelynrood, beginning the evening of Tuesday, September 14th, and closing Friday morning. Conductor, the Rev. Herbert Hawkins, O.H.C. Charges \$6.00. Those proposing to attend should notify the SECRETARY, Adelynrood, South Byfield, Mass.

EVERGREEN, COLORADO—ANNUAL Retreat for Priests. Conductor: the Rev. William Pitt McCune, Ph.D. The Retreat begins on Monday, August 16th at 7:30 P.M., and closes Friday morning. Address the Rev. WINFRED DOUGLAS, Evergreen, Colorado.

LOS ANGELES, CALIFORNIA. RETREAT for Priests at Harvard School, September 13-15. Conductor, the Rev. Fr. Palmer, S.S.J.E. Address, the Rev. NEAL DODD, 1743 North New Hampshire Ave., Hollywood.

INFORMATION BUREAU



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

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

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

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

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 Shore, Long Island, N. Y. References re-
 quired.

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 46 Q Street, N. W.
 Sundays: 7:00 A.M., Mass for Communions.
 " 11:00 A.M., Sung Mass and Sermon.
 " 8:00 P.M., Choral Evensong.
 Daily Mass at 7:00 A.M., and Thursday at
 9:30.
 Friday: Evensong and Intercession at
 8:00.

Minnesota

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

New York City

**Cathedral of St. John the Divine,
 New York**
 Amsterdam Avenue and 111th Street
 Sunday Services: 8:00, 10:00, and 11:00
 A.M.; 4:00 P.M.
 Daily Services: 7:30 and 10:00 A.M.; 5:00
 P.M.
 (Choral except Mondays and Saturdays)

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

RADIO BROADCASTS

K FBU, ST. MATTHEW'S CATHEDRAL,
 Laramie, Wyo., 270 meters. Religious pro-
 grams Sundays and Wednesdays, 9 P.M. Ser-
 mon, question box, with answers by the Ven.
 Royal H. Balcom, Archdeacon of Wyoming.

W HAS, COURIER-JOURNAL, LOUISVILLE,
 Ky., 399.8 meters. Choral Evensong from
 Louisville Cathedral, every Sunday, 4:30 P.M.,
 C. S. Time.

W MC, COMMERCIAL APPEAL, MEMPHIS,
 Tenn., 499.7 meters. Service from St.
 Mary's Cathedral (Gailor Memorial), Memphis,
 second Sunday at 11 A.M., C. S. Time.

BOOKS RECEIVED

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

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

God and Reality. The Bishop Paddock Lec-
 tures for 1925-26. By Marshall Bowyer
 Stewart, D.D., professor of Dogmatic and
 Moral Theology at Nashotah House.
 Price \$2.00.

The M. H. Schroeder Co. 13 Astor Place, New
 York City.

Imagination: Mind's Dominant Power. By
 Benjamin Christopher Leeming. Price \$3.

PAMPHLETS

From Rev. Arthur W. Brooks, 22 East 38th St.,
 New York City.

The Mystery of Personality.

GOOD PUBLIC school facilities for the
 Negro children are provided in Ports-
 mouth, Va., except that there is no kin-
 dergarten. St. James' Negro parish began
 two years ago to meet this need, opening
 a kindergarten with two pupils and rap-
 idly increasing to forty. About a dozen
 children from it entered public school this
 year, and, as in the previous year, made
 the second grade. A Norfolk paper, com-
 mending the kindergarten, says, "It is a
 community project, and in continued only
 on the request of its patrons who have
 been loyal in their support and unstinted
 in their coöperation."

Question of Clergy Pensions is Finally Settled by Church Assembly

The World Call—Portrait of
 Primate Unveiled—Plans for
 American Church Army

The Living Church News Bureau)
 London, July 16, 1926]

THE CLOSING STAGES OF THE SUMMER
 session of the Church Assembly
 were primarily concerned with the
 Clergy Pensions Measure. This has al-
 ready been very thoroughly debated in
 the Assembly, and criticism, both there
 and in the country, has fastened on two
 points in particular. It was felt to be
 a hardship that the premiums paid by a
 clergyman should bring no benefit to his
 heirs, if he died before the pensionable
 age; and the new arrangements with the
 Clergy Pensions Institution were thought
 to be something less than equitable in
 relation to those who had shown suffi-
 cient foresight to make some provision
 for old age by taking advantage of the
 benefits offered by that excellent volun-
 tary organization. These difficulties were
 pressed upon the Assembly with so much
 force last year, and in the spring, that
 the measure had been referred back to
 the committee in charge with instruc-
 tions to inquire into possible remedies;
 and Lord Phillimore, to whose devoted
 work in the matter the Church owes a
 great debt, was able to put forward pro-
 posals on behalf of the committee which
 answered all reasonable objections. It was
 therefore found possible to give to the
 measure "final approval" on Thursday.

Though there is bound to be a certain
 amount of dissatisfaction regarding the
 annual charge in the cases of smaller
 clerical incomes, it is clearly a gain to the
 Church to get rid of the scandal created
 by the sight of aged priests dragging
 out their last years in offices, the duties of
 which they are no longer able to perform.
 Moreover, every clergyman will now know
 that he can at least be sure of some in-
 come in his old age, without injuring the
 service to which he has given his best
 years.

THE WORLD CALL

The presentation of reports was the
 chief business of Friday. The Bishop of
 Salisbury, in moving that the Fourth
 Report of the Missionary Council be re-
 ceived, spoke very hopefully of the prog-
 ress of the World Call. With regard to
 men, there had been, so far, fifty-seven
 offers from fourteen dioceses. The offerings
 in money gave great cause for encourage-
 ment, and most significant of all was the
 volunteering of young men at Oxford and
 Cambridge to coöperate in the movement.
 The demand coming to the Church was
 the demand for youth. The Bishop of
 London, who presented the report of the
 Social and Industrial Commission, refer-
 red to the efforts of the commission to
 find a solution of the housing problem,
 "still as acute as ever," and urged his
 hearers to be "mustard plasters" on the
 consciences of the municipalities to which
 they belonged.

PORTRAIT OF ARCHBISHOP OF CANTERBURY

A portrait of the Archbishop of Canter-
 bury in oils, painted by Mr. Philip de
 Laszlo, was unveiled by Lord Selborne
 in the Great Hall of the Church House,
 Westminster, last Thursday, July 8th. The
 portrait, which has been subscribed for

by over one thousand members of the
 Church Assembly and others, represents
 the Archbishop, in his episcopal robes,
 seated in the chair which was used at the
 last two coronations. An address on vel-
 lum, which, together with a list of the
 subscribers, was presented to the Arch-
 bishop, stated that it had seemed most
 fitting that there should be some visible
 and abiding memorial in the Church
 House of the very special connection be-
 tween his Grace and the Church Assem-
 bly, of which he had been the first chair-
 man.

The Archbishop of York, who occupied
 the chair at the unveiling ceremony, ex-
 plained the origin and destination of the
 portrait, and said that many of them felt
 that it was only right that there should
 be a worthy portrait in the Church House
 of the Archbishop who piloted that great
 measure of reconstruction, the Enabling
 Act, and who was first chairman of the
 Church Assembly. The contributors felt
 that the picture was much more than a
 portrait of the first chairman of the
 Church Assembly; it was a portrait of an
 Archbishop who had in a quite singular
 degree won the confidence, pride, and af-
 fection of the Church. In a personal touch,
 Dr. Lang said that never in the long
 history of the relationship between Can-
 terbury and York could there have been
 a union more complete and undisturbed
 than that which he had enjoyed with
 Dr. Davidson.

Lord Selborne, before unveiling the por-
 trait, said the House of Laity recognized
 the debt it owed to Dr. Davidson in
 being instrumental in giving to the Church
 of England freedom to make her own laws
 and for teaching her how to use that
 power.

The Bishop of London, in accepting the
 portrait on behalf of the Corporation of
 the Church House, said there was no
 sounder judgment in England on any sub-
 ject before the country than that of the
 Archbishop of Canterbury. "It is not only
 the Church of England," he said, "who
 goes across to Lambeth to obtain the wis-
 dom of Solomon."

The Archbishop, in acknowledging the
 gifts, said that if that night's gathering
 had been held, as was originally planned,
 two days earlier, he would not have en-
 joyed the distinction of being the longest-
 termed Primate. Archbishop Sutton, who
 died in 1828, held the primacy for twenty-
 three years and one hundred and fifty-one
 days. His (Dr. Davidson's) time was
 twenty-three years and one hundred and
 fifty-two days. The current years were
 fuller with active and striking incidents
 than any which had occurred in any
 primacy of the past—at any rate for many
 centuries. In saying this he did not for-
 get Archbishop Parker's time, when the
 Prayer Book took its present form, or
 Archbishop Laud's primacy, when Eng-
 land was at grips with Puritanism, and
 great things happened. During the last
 twenty-five years they had in Church and
 State passed through more eventful times
 than even then. England and Europe had
 been convulsed with the greatest upheaval
 in the world's history, and the Church of
 England had been quite exceptionally
 active in constitutional and administra-
 tive changes. The Church, today, was a
 much more organic, living, and pulsing
 thing in the nation's life than it was,

and it was steadily finding its proper position and characteristic as the soul of the nation for higher and better things. The clergy took a far larger share in Christian citizenship, and even more marked was the mutual understanding of each other's position between all classes. He felt thankful that the changes which had occurred had not been reached by short cuts, because for that reason they were bound to be the more enduring.

CONVOCAATION OF CANTERBURY

Both Houses of Convocation of Canterbury assembled for business at the Church House, Westminster, on Wednesday. The Archbishop of Canterbury presided over the Upper House, where the only resolu-

RECEPTION TO DR. CARLILE

The Church Army held a reception at their headquarters last week to welcome Prebendary Carlile on his return from his campaign in Canada and the United States. After a few introductory remarks by Lord Daryngton, Captain Davey outlined a scheme for the proposed extension of the Church Army in North America. His plan was, briefly, that Canada and the United States should each send over twelve young men to be trained in England. This he was firmly persuaded would be the best, and indeed the only way for them to learn their work properly.

Captain Mountford, who had accompanied Prebendary Carlile on his travels,

half filled; fifty or sixty per cent of the population never made any outward profession of religion. And yet he was convinced that deep in their hearts there was a strong religious element, due perhaps to the old Quaker and Puritan stock. This had to be drawn out, and here was the call of the Church Army. With all their numerous sects there was no teaching of an itinerant character in the States, and yet our Lord's ministry was itinerant, and was not confined to churches. The Americans spent a great deal of their time out of doors. What America was asking for was not an English invasion, but a start; this the Church Army was prepared to give in the scheme proposed by Captain Davey, though the expense would be great.

NEW DIOCESES

The financial position with regard to the new dioceses of Guildford and Portsmouth is explained in an appeal issued by the Surrey Area Committee. The Ecclesiastical Commissioners required the raising of a capital sum that should provide for the endowment of the sees, and for the purchase of a bishop's house in each diocese. The total estimated sum required was £110,000, of which about £96,000 was for the endowments, and about £14,000 for the two houses. The response to last year's appeal enabled the treasurers to invest £88,000 at better rates than seemed probable at the time the appeal was started, so that the endowments are already practically completed, and it only remains to purchase and pay for the houses of the bishops. In this matter each area is independent. A suitable house near Guildford has been found, and the option obtained on the purchase. It is estimated that the sum of £7,000 will cover the cost of purchase and necessary alterations, and a fund has been opened with this particular object in view.

PETITION TO HOUSE OF LORDS

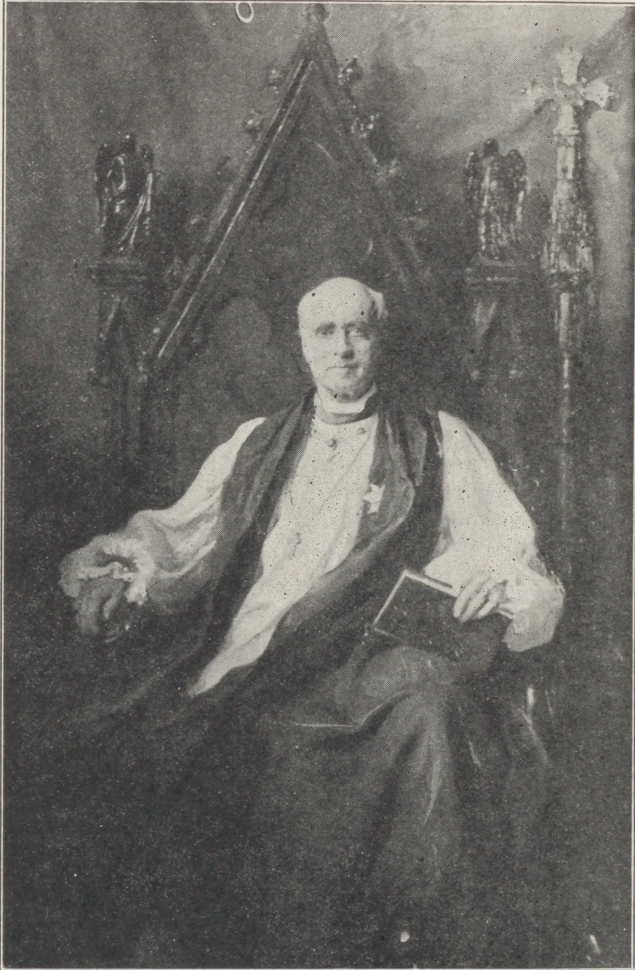
The text of the petition on behalf of the City of London Corporation against the Union of Benefices and Disposal of Churches (Metropolis) Measure, which it is proposed that the sheriffs should present at the bar of the House if the measure should pass the House of Lords this week, has been issued for publication.

The petition states in all fourteen written points of objection to the measure. The first is that "the City churches cannot be regarded solely from the point of view of their use for purposes of church services; they are national memorials of the antiquity which renders the City a magnet of attraction to the world at large. Many of them are the product of the genius of Sir Christopher Wren, whose name alone should be their protection; several stand on sites which have been devoted to religious purposes since times which are prehistoric; the majority are the resting-places of the bones of bygone citizens with which it would be little short of sacrilege to interfere."

Another point is that "the general effect of the proposed measure is contrary to the principles laid down by Parliament in a succession of statutes affecting property devoted to ecclesiastical purchases, and is in conflict with the fundamental principle of English law, which provides that rights shall not be taken away without due consideration of all interests concerned."

THE CHURCH OF THE MANGERS

About three miles from Zeebrugge stands the small, but interesting, Anglican Church at Knocke, curiously enough dedicated to St. George of England by



HIS GRACE, THE ARCHBISHOP OF CANTERBURY

This new portrait by Philip de Laszlo was unveiled July 8th, at the Church House, Westminster, by the Archbishop of York.

tion before their lordships was that of the Bishop of Worcester, which was as follows:

"That this House, having had the Report of the Commission appointed by the Church Assembly on the reconstitution of the Ecclesiastical Courts brought before it, (1) commends the Report to the consideration of the Church, and (2) desires that the proposals of the Report should be set forth in a draft measure or measures to be submitted to the Church Assembly in order that these proposals may be fully and clearly considered by the Convocation.

This was seconded by the Bishop of Truro, and agreed to *nem. con.*

In the Lower House, the Report of the Commission on Ecclesiastical Courts was also the subject of consideration, and a resolution was passed to appoint a committee to examine the report, and to consider any draft measure based upon it.

I will leave over to my next letter further details of Convocation, which continued throughout yesterday (Thursday).

then gave a summary of their tour. They had spent about six weeks in America and had visited most of the important cities in the East. Prebendary Carlile's energy was indefatigable. He (Captain Mountford) had made a point of arranging between sixteen and twenty meetings, not more; Prebendary Carlile had addressed forty-nine! He then read a number of letters from bishops and others expressing their great appreciation of this visit to America, and confidently looking forward to more. There was a great opportunity over there for a body of auxiliary clergy to render the same sort of assistance which the Church Army sets out to do in England.

Prebendary Carlile then gave the meeting some impressions he had formed of the conditions in America. There were, he said, some 110 millions of people in the United States, and many of these were Church of England. He had received a hearty welcome from all sects, and all told the same tale; the churches were only

the Bishop of London in 1911. This tiny House of God possesses character, dignity, and charm, a monument indeed to the few who have struggled against great odds to make it what it is.

Flanking the altar, and at the west end of the church, are—mangers! Many visitors to this little shrine will always think of it as the Church of the Mangers. Nevertheless, in 1914, at the outbreak of war, the mangers were not there. During the war the church was used by the Germans as a stable. After the war, for a short space of time, it was still so used. The men and women, local residents who had built St. George's, drifted back to Knocke to find a mere shell, a barn with farm refuse littering its floor. Devoted Belgians had succeeded in hiding the sacred vessels, the church furniture, the harmonium, and a fine memorial brass erected by his friends to the memory of Edward Butler.

Confronted by a badly-kept stable, the undismayed few resolutely went to work to restore the little church. But the mangers were left and the great rings at their side. Later on, in 1921, the east window, paid for out of funds collected from naval officers, and others, was put in, with this inscription:

"To the glory of God, and in undying memory of the Officers and Men who gave their lives for King and Country in the naval action at Zeebrugge."

The symbolism of this fine window touches both head and heart. Christ is portrayed walking upon a troubled sea, bringing with Him peace and calm to His disciples about to founder in a great storm.

From the roof of the church at Knocke the mole of Zeebrugge can be seen, and the canal where the German submarines lay out of action is hard by. Within a three-hours' journey by car is the Field of Waterloo.

GEORGE PARSONS.

SCHOOL OF RELIGION AT MADISON

MADISON, Wis.—The School of Religion maintained again, as in recent years, at Madison, Wis., during the period of the summer school of the University of Wisconsin, has completed another successful season. The school is under the direction of the Rev. Prof. Frank Gavin, Th.D., of the General Theological Seminary, and is held in close coöperation with similar schools maintained by Methodists and by Jews, some of the classes being held in common with these and others entirely distinct. Prof. Gavin gave courses on Christianity and Its Critics, Living Religions of the World, God and Nature, and The Bible Today. The second of the subjects named proved the most popular. Attendance at daily and Sunday services was excellent, and on Sunday evenings there were suppers in connection with Evensong and a program at St. Francis House, which proved to be very well received. Dr. Gavin also gave about seven hours each week to private conferences and individual interviews.

While the number reached was not large, it consisted of persons who were attending for very definite and close study, about half of them being students at the University summer school and the others graduates or townspeople. The combined registration for the three schools was fifty-five, of which thirty-eight were registered in Prof. Gavin's classes.

Last Letters of Cardinal Mercier to Archbishop Davidson Published

Correspondence Shows Fervent Desire of Malines Prelate for Reunion—French Catholicism

The Living Church News Bureau
London, July 16, 1926

A VERY FINE PIECE OF CHRISTIAN statesmanship has recently been provided by the publication of two letters by Lord Halifax in the *Times*, from the late Cardinal Mercier to the Archbishop of Canterbury. I append them here:

"MALINES, OCTOBER 25, 1925.

"My dear Lord,—As soon as I received your letter of August 1st, I made a point of acknowledging it at once, but I found myself compelled to ask for some delay in order to examine its contents. This delay has been prolonged far beyond my expectations. Being accustomed as you are to the difficulties of a large administration, I trust you will excuse me and forgive this apparent carelessness.

"When I first read it, your letter caused me a certain uneasiness. I was not sure that I had grasped its inner meaning. The document was inspired by an unaltered good will, all appreciations of the past were encouraging, but reflections on the present situation and on future developments seemed to betray a shaken confidence. This was not surprising, since, in such a long protracted effort as our own, if the goal remains the same, the means to reach it vary according to circumstances and raise new problems at every step.

"As our exchanges of views are pursued within our meetings the line of demarcation between the articles on which agreement existed or has been achieved, and the articles about which certain divergencies still exist, become more and more distinct, the difficulties in the way of final success loom larger on the horizon, and the reasons for hoping seem less convincing.

"When, on the other hand, we listen to the voice of our followers outside our meetings, we notice a restlessness which it is not within our power to appease, and it may be that we, I mean your Grace and myself, feel some anxiety and weariness which are not always easy to dispel.

"Among our Roman Catholics, this restlessness assumes two different aspects. Some of them, full of enthusiasm and sympathy for our cause, complain of our apparent dilatoriness and of a silence which seems to them unduly prolonged. They are inclined to imagine that the problem of reunion being stated, like a theorem of geometry, its affirmative or negative solution ought to be reached immediately. If the worst came to the worst, they say a majority vote would put an end to all hesitations. They would like to see the Malines conversations proceed more quickly, and thus satisfy, without further delay, the curiosity of public opinion. Reunion would be such a beautiful and edifying spectacle that one could not provide too early to the religious-minded the comfort which they would derive from it.

"Others, on the contrary, harked by the policy of 'all or nothing,' consider only the final result, exaggerate purposely the difficulties which must be conquered before reaching it, and undervalue the supreme part played by grace in the evolution of spiritual life. Relying only upon themselves and upon the knowledge of their own weakness, they would readily abandon an attempt in which, it is true, they have never placed any confidence, which, at the bottom of their hearts they perhaps never favored, and for the success of which they perhaps never prayed.

"Your Grace must, no doubt, meet with the same restlessness on the part of inveterate optimists and obstinate pessimists among your own flock; they wish to obtain from us a sudden solution, and, if they could, they would urge us to end the matter promptly.

"Do you not think it would be weakness on our part if we gave way to these solicitations? We have responsibilities which our followers do not share and do not always understand. Our situation imposes upon us the duty to consider the general situation from a higher standpoint, according to deeper supernatural standards. The direction of consciences entrusted to us allows us to act with authority."

PUBLICATION OF STATEMENTS

Continuing, the late Cardinal accepts Dr. Davidson's proposals concerning the publication of certain statements of progress:

"Your Grace's letter mentions certain declarations which ought to be made, certain statements in which the points agreed upon by the two sides should be definitely outlined and in which the points still under discussion should be recalled. I eagerly accept this proposal, and am ready to place it on the agenda of our next meeting, which might take place, according to the wish expressed by Lord Halifax, during the first fortnight of January, 1926.

"I understand that two statements ought to be prepared, the first on the conclusions already reached, the second on disputable points which have been partially considered or on new subjects which, according to the wish of one or both sides, ought still to be placed on the agenda.

"This comparative survey would show, I believe, that not only have our meetings brought hearts together, which is already a very appreciable result, but that they have also on important points harmonized our thoughts and achieved progress in agreement.

"The first statement on common conclusions might be developed in more explicit form or be published in a reduced form. It would be a happy means of maintaining the religious interest of our respective flocks. According to my humble opinion, however, it would be inopportune to publish the statement on disputable points. Negative conclusions, whatever they may be, would provoke polemics in the press, reawake secular animosities, and accentuate divisions, thus harming the cause to which we have resolved to devote ourselves.

"Faithful to our original purpose, we must bring to light progressively whatever favors reunion, and set aside or defer whatever stands in the way. Our original intention was not to examine, within a set time, a few questions of theology, exegesis, or history, with the hope of adding a chapter of apologetics or controversies to the scientific or religious works of our predecessors. On the contrary, we met face to face like men of good will and sincere believers, alarmed by the confusion of opinions and the divisions of thought prevailing in modern society, and saddened by the progress of religious indifference and of the materialistic conception of life which follows it. We had in mind the supreme wish for reunion, for unity expressed by our Divine Saviour: '*Ut unum sint*'; 'If they only could be one!' We set to work without knowing either when or how this union hoped for by Christ could be realized, but convinced that it could be realized since Christ willed it, and that we had, therefore, each one of us to bring our contribution to its realization. Reunion is not our work and we may be unable to achieve it, but it is within our power, and consequently within our duty to prepare it and pave the way for it."

REFERS TO LAMBETH CONFERENCE

Calling attention to the Lambeth Conference of 1921, Cardinal Mercier continues:

"Was it not for this high purpose that the Lambeth Conference was called together in a spirit of trust in the wisdom and goodness of Divine Providence? Is this not the unique object pursued for more than fifty years by our dear and revered colleague who devotes with such admirable zeal, his time, his strength, and his heart to the cause of reunion?"

"I seem to hear the revered Dean of Wells addressing us in such moving words, at the close of our first meeting: 'For four centuries Anglicans and Roman Catholics were only aware of their antagonisms and divisions; they have met for the first time in order better to understand each other, to remove the misunderstandings which estrange them, to draw nearer to the goal so wished for by every one—reunion.' When the revered Dean uttered these moving words he did not merely address our small, exclusive group, but the mass of believers which we knew were behind us and whose perseverant faith in Christ and in the Church is the object of our constant care and anxiety.

"So far as I am concerned, it is in this light of apostleship that I have looked upon my contribution to these conversations from the first day when the revered Lord Halifax and

the Abbé Portal expressed the wish that I should join them. When, in January, 1924, I explained to my clergy and to my diocese the part which I had played in our conversations, I dwelt on the same point. I reminded them of the words of Leo XIII.: "The great events of history cannot be gauged by human calculations." Foreseeing and fearing their impatience, I recalled to them the teaching of St. Paul on the unique source of the fruitfulness of apostleship: "So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase," *'Neque qui plantat est aliquid neque qui rigat sed qui incrementum dat, Deus'* (I. Cor. iii. 7). And I added these words, which I beg leave to repeat here: "You are getting impatient, success is slow to come, your trouble appears wasted. Be on your guard; Nature and her eagerness mislead you; an effort of charity is never lost."

ENJOINS CHRISTIAN PATIENCE

A note of foreboding is introduced by the venerable Cardinal, so soon to be taken from this life, as he concludes:

"Reapers of souls, we must sow in the sweat of our brow, mostly in tears, before the hour of reaping strikes. When this blessed hour does strike, another very likely will have filled our place: *'Alius est qui seminat, alius est qui metit'* (St. John iv. 38).

"It is in this spirit of Christian patience and supernatural confidence that we shall meet again in January next, content to labor and to sow, leaving to the Holy Spirit and to the working of His grace the choice of the day and the hour for reaping the crop which our humble works and our prayers endeavour to prepare.

"For this also, and above all, we must declare; associate ourselves as students, it is true, but our association is chiefly spiritual and joins in common prayer. The knowledge of our mere existence and of our periodical meetings is, for the general public, a constant exhortation to religious thought and collective prayer for reunion.

"I am, your Grace, your obedient servant,
✠ D. J. CARD. MERCIER, Arch. of Malines."

THE SECOND LETTER

The second letter was written shortly before the Cardinal's death.

BRUSSELS, JANUARY 21, 1926.

"My Lord,—In the trial which it has pleased God to send me during these last weeks, I cannot express the pleasure and comfort it has given me to receive a visit from our revered friend, Lord Halifax. He has told me of the abiding desire for reunion by which you are animated. I am made happy by that assurance, which fortifies me at this present hour.

"*Ut unum sint*, that is the supreme desire of Christ. It is the desire of the Sovereign Pontiff; it is my desire; and it is also yours. May it be realized in all its fullness!

"The proofs of sympathy that your Grace has been good enough to have had transmitted to me have touched me deeply. I thank you for them with all my heart, and beg your Grace to accept the assurances of my religious devotion.

"CARDINAL MERCIER, Archbishop of Malines."

It is satisfying to know that, despite the deaths of the Archbishop of Malines and the Abbé Portal, the Conversations of Malines are to be resumed.

A FRENCH CURÉ

I have just returned to England after a few weeks abroad and I came across a French *curé* who has quite definite ideas about the reunion problem. Monsieur Jacquot, of Audincourt, is no ordinary *curé*. Some four years ago he created no small stir in his parish of Audincourt and outside of it by his successful interference in a strike at the Pugeot automobile works, where the masters were Protestants and the men Communists. Many of my readers will know Delle, I expect, the frontier control station for travelers returning to France from Switzerland. Some fifteen miles away is Audincourt in the *Pays de Montbéliard*. This district is unique from the religious point of view because until the time of the French Revolution, some 130 years ago, it belonged to the Duke of Württemberg, a Protestant prince who forbade any Catholic church to be set up there. Though this restric-

tion is no longer in force, evidence still remains of the Protestant character of the place, many of the inhabitants, especially those of the middle and employer class, being Protestants. The Protestantism is not that of the Huguenots, but more after the German Lutheran pattern. Abbé Jacquot wrote a little book about what he did in the strike, which was published by the *Editions Spes* and was honored with a preface by M. Georges Goyau. His principles are based upon sound Catholic theology and are quite free from the mawkish sentimentality that characterizes so much of what is written by Christian Socialists; he recommends as a solution of French labor difficulties the formation of the *Syndicats chrétiens* or Christian Trades Unions, which have had a certain measure of success in different industrial districts of France.

Now having settled the labor disputes in his industrial parish the good priest is desirous of rebuilding his church. He has already collected eighty thousand out of the hundred thousand francs necessary for this. But he also wishes to have an altar in his church where the Holy Sacrifice may be offered for the reunion of Christendom. He sees the deplorable ef-

fect of disunion in his own parish, where the Protestants in many cases give him little or no support against the anti-religious town council because he is a Catholic. It is a noble project and he is fortunate in the support not only of his diocesan but also of the bishop of the next diocese, Monseigneur Ruch, Bishop of Strasburg, one of the most remarkable ecclesiastics in France today, who has administered a most difficult diocese since the conclusion of the great war with marked ability. Certainly the Abbé Jacquot commands our respect and sympathy.

FRENCH RELIGION

I found as a general whole a standard of life and devotion well sustained by the French Catholics. In Alsace the excitement of the anti-clerical persecutions seemed to be dying down. An ugly incident was, however, reported from St. Nazaire, in the west where the director of the local hospital took down all the crucifixes in the wards, and even went so far as to commit sacrilege in the mortuary where the body of a woman was lying. As a general whole, however, incidents like this seem to be becoming rarer.

C. H. PALMER.

St. Bartholomew's, New York, to Build Six-Story Parish House

St. Luke's Hospital Forced to Turn Away Thousands—New Parish House at Mt. Vernon

ST. LUKE'S HOSPITAL UNABLE TO CARE
FOR THOUSANDS WHO APPLY

Statistics for the year ending September, 1925, reveal that St. Luke's Hospital declined to admit for want of room 3,436 patients. The report states that the State Board of Charities has requested the hospital to enlarge its out-patient department, and the State Department of Education urges them to increase their educational and housing facilities for nurses. The superintendent of St. Luke's, the Rev. Dr. George F. Clover, sets forth as the great needs of St. Luke's a larger dispensary, a new home for student nurses, and another ward pavilion. Such construction would fulfil the plans of the institution adopted thirty years ago when the hospital moved to its present site.

To meet the demands made upon it and to provide a sufficient endowment it is planned shortly to open a campaign for St. Luke's. The fulfilment of the plans of the directors will mean an expenditure of \$6,000,000. More significant, it will mean that when the new units are completed the hospital will have a capacity of 1,000 bed patients.

This week saw the beginning of the construction of St. Luke's Convalescent Hospital at Greenwich, Conn., where seventy-five patients can be accommodated. This has been made possible by the gift from Mrs. Hicks Arnold of her estate at Greenwich, together with a million dollars for endowment. It is the hope of Dr. Clover that a cancer pavilion may be added to the buildings at Greenwich.

St. Luke's Hospital, New York, for whose ministrations to the community Churchmen may be thankful, is the result of a small work begun by the Sisters of the Holy Communion in a building back of the former St. Bartholomew's Church on 44th Street. The sponsoring and guiding hand was that of the Rev. Dr. William Augustus Muhlenberg, one of the outstanding clergy in the history of New York. The first St. Luke's stood at the corner of

The Living Church News Bureau
New York, July 31, 1926

THE MOST EXTENSIVE BUILDING OPERATIONS undertaken by any of the New York parishes this summer are to be seen in the construction of the new parish house for St. Bartholomew's Church. Work on this has already commenced, and hopes are entertained for its completion next spring.

The plans call for a six-story structure to be erected on the 50th Street side of their property, adjoining the new St. Bartholomew's Church. It will be of brick and will harmonize with the architecture of the church. Quite recently this parish sold its great Church house on East 42d Street at Third Avenue, where under the direction of its former rector, Dr. Greer, pioneer work in parish house activities was carried on in a most extensive fashion. The new house on 50th Street will replace this; it will be somewhat smaller but will have the usual parish house accommodations, a large auditorium, swimming-pool, gymnasium, and spacious quarters for the clubs and guilds of the parish.

This is an important step in the completion of the St. Bartholomew's group of buildings. With the rapid development of Park Avenue, this church has one of the most attractive pieces of property in New York. Very recently, it seems, the site was occupied by a brewery; when the parish voted to move from 44th Street to a place somewhere behind the Grand Central station. In a decade lower Park Avenue has become the best developed and the most exclusive section of New York, and, with its block frontage between 50th and 51st Streets, St. Bartholomew's Church occupies one of the most advantageous positions upon it.

Fifth Avenue and 54th Street, a block north of the present St. Thomas' Church. Its cornerstone was laid in 1854. Dr. Muhlenberg became pastor and superintendent of the hospital in 1859, and continued to act in that capacity until his death in 1877. Hospitals, like everything else in New York, may be moved, and in 1892 the present location for St. Luke's was chosen. Today its imposing buildings on 113th Street, facing the Cathedral of St. John the Divine, and near Columbia University, form an impressive part of the institutions sponsored by our Church on Morningside Heights.

Throughout its seventy-six years St. Luke's has stood to minister to the poor and needy regardless of race or creed. The figures for 1925 show that of those admitted the most were Roman Catholics, 3,248 in number; 1,736 were of our communion, 2,263 Protestants, 626 Hebrews, and 73 not affiliated with any religious body. Wherever its long and fine record of service to the city is known the announced campaign for funds is likely to meet with a ready response.

TRINITY CHURCH, MOUNT VERNON, HAS ENLARGED PARISH HOUSE

The Rev. Raymond S. Brown, rector of Trinity Church at Mount Vernon, announces that the enlarged parish house, adjoining his church, now nearing completion, will be dedicated by Bishop Manning early in October.

A gift of \$10,000 from Mr. J. H. Cuthell of Newark, N. J., contributed in memory of his sister, Mrs. Emma Campbell, was the nucleus of the fund which has made the enlargement possible. The more spacious quarters were greatly needed, for Trinity has a large Church school numbering nearly 500 members. The seating capacity of the parish house is being increased from about 400 to between 800 and 900 by the addition. The new portion is, like the church, of natural rock; an architectural feature is an open cloister which adds greatly to the attractiveness of the Trinity buildings.

The rector has announced also that Trinity Church doors will be open all day every day as a further service to the community.

NEW YORK NEWS NOTES

Two interesting items having to do with summer service schedules are that during the months of July and August the congregation of Christ Church is worshipping with the neighboring congregation of Corpus Christi Church in the latter's house of worship on West 69th Street; also, that the Church of the Ascension is remaining open during the summer, contrary to an earlier report, and announces that its one service each Sunday from June 20th to September 12th will be at eleven o'clock and which will be the Holy Communion without sermon.

The Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, will be the preacher at St. Bartholomew's Church on all the Sunday mornings of August.

The Rev. Rush Richard Sloane will leave the parish of St. Mark's in Newark, N. Y., to accept that of St. Luke's, Brooklyn. He will thus succeed the Rev. Dr. Henry C. Swentzel, who died about eight months ago. The new rector will assume his duties as a priest in the Diocese of Long Island about the middle of September.

HARRISON ROCKWELL.

TRUTH is the correspondence of parts, the keynote of harmony.—*John H. de Vries.*

Judson House Leased as Chapel and Residence for Chicago Student Chaplain

The Hilton Memorial Chapel— Epiphany Improvement Fund— Woodlawn Anniversary

The Living Church News Bureau,
Chicago, July 30, 1926

THE REV. CHARLES L. STREET, STUDENT chaplain at Chicago University, has found his work handicapped by lack of proper quarters to receive the many students who come to him. "An apartment such as I have had for my quarters," says the chaplain, "is a difficult place at which to get the students to come and see me." And so a large and well equipped house at the corner of 58th and Kimbark Avenue,

the seminary, is anxious to make the chapel a center for meditation and private devotion for the students, and with this in mind has made it a very Churchly place. The chapel was given by Mr. Hilton, one of the trustees of the seminary, and his wife, in memory of their son.

EPIPHANY IMPROVEMENT FUND

In less than a month nearly \$9,000 has been subscribed for extensive improvements at the Church of the Epiphany. The effort was well organized and led by the vicar, the Rev. John F. Plummer. The general chairman was Mr. Nils Nilson. The Bishop of the diocese, who is the rector of the parish, gave his ear-



HILTON MEMORIAL CHAPEL
University of Chicago

where ex-President and Mrs. Judson have been living for the past three years, has been leased for a period of three years, to serve as both a chaplain's residence and a student center. It is being repaired, redecorated, and fitted with a small chapel, and Fr. Street expects to occupy it on September 1st. He and the members of St. Mark's Society are planning for a series of meetings in the new house on Sunday evenings during the fall. The fall program of the society will begin with a reception and dinner on October 6th at Ida Noyes Hall, at which the Bishop of London will be the speaker.

The Hilton Memorial Chapel of the Chicago Theological Seminary, at the University, the interior of which we reproduce, is a beautiful building, exquisitely adorned and furnished, and is being used constantly by different Church groups and individuals. Fr. Street has been holding his Sunday morning service there since the end of April, with an excellent attendance. The Communion table and the ornaments, as seen in the illustration, belong to the chapel and are there continuously. Dr. Ozra Davis, the president of

nest coöperation. Part of the fund is to be spent on the rebuilding of the organ, which in 1892 was said to be the largest in the city. Many notable organ recitals have been given on it. New lighting fixtures will be put in, with special lighting for the altar and for the valuable mosaics which make up the reredos. The whole plant, including the church, parish house, and chapel, will be put in good condition. The Church of the Epiphany has served as the diocesan church since the burning of the old Cathedral in 1921. Bishop Morrison, of Iowa, became rector in 1876, and under him the present large church was built in what was then one of the wealthiest residential sections of Chicago on the west side. Succeeding rectors have been the Rev. Dr. Hopkins, the Rev. F. C. Sherman, and the Rev. H. W. Prince. The vicinity of the Epiphany has completely changed, and the church is the center of one of the most interesting social districts of Chicago. Next door is Chase House with its training school for deaconesses, the City Mission staff, and the Chicago Training School. The Epiphany is the parish church for all these. The present vicar

has been there for four years, doing a successful, energetic work.

ANNIVERSARY OF CHRIST CHURCH,
WOODLAWN

Christ Church, Woodlawn, organized by the late Rev. Dr. Joseph Rushton, and numbering among its past rectors the late Bishop Arthur L. Williams, of Nebraska, and the Rev. Dr. Charles H. Young, rector of Howe School, celebrated its fortieth anniversary with special services on Sunday, July 25th. The Rev. H. J. Buckingham, is the present rector, and the Rev. Alfred J. Derbyshire, of Columbia, S. C., is in charge of the church during the summer.

Christ Church, like many other parishes, owes its beginning to the faith and devotion of a woman. Woodlawn Park was a growing suburban village on the Illinois Central R. R., and about the end of the year 1884, Mrs. Sarah Windust, a loyal Churchwoman, made a canvass of the village and found a sufficient number of people who wished for the services of the Church. Bishop McLaren, on learning of this, sent Dr. Rushton, then priest-in-charge of All Saints', Pullman, to discuss plans for the opening of a mission. Meetings followed by services were held early in January, 1885, the first service being Evening Prayer, said in the old Social Hall on the south side of 64th Street, between Woodlawn and Kimbark Avenues. The work grew rapidly, and in July Dr. Rushton was appointed by the Bishop to give his whole time to the new mission. The first Sunday service was the Holy Communion, on St. James' Day, July 25th, 1886, just forty years ago. Largely through the work of the women, Social Hall was bought and used as a church until 1894, when a building was erected and incorporated in the old hall. In 1911-12, the present beautiful stone church was built. It was in March, 1891, that the mission became a parish, and one of the original vestrymen, Joseph Jellyman, has served continuously ever since. Nine of the boys of Christ Church have entered the sacred ministry, two of them being the sons of Mr. Frank D. Hoag, now of LaGrange, who was warden and vestryman of the parish for many years. The Very Rev. Frank D. Hoag is dean of the Cathedral at Salina, Kansas, and the Rev. Harold Hoag is rector of St. Michael and All Angels', Berwyn. Five young women of the parish are giving their lives to the service of the Church.

PLANS FOR PARISH HOUSE AT THE CHURCH
OF THE MEDIATOR

The Church of the Mediator, Morgan Park, on the south side, is the latest of the parishes to plan for a new parish house for enlarged church facilities. There are two alternative plans and a ballot is now being taken in the congregation as to which plan is preferable. The original plan calls for the building of a parish house of two stories and a basement, on the present church lot, to cost about \$36,750. Toward this there is cash on hand of \$12,000, leaving a balance of \$24,750 to be raised by subscription. The other plan provides for the purchase of a lot of 100x150 feet at the corner of Hoyne Avenue and 110th Street, the remodeling and enlarging of the church basement and heating plant, and for the building of the parish house, at a total cost of \$66,500, of which more than \$30,000 must be raised by subscription. The Rev. Frank R. Myers is rector of the Mediator, which has had a rapid growth under him. Fr. Myers is now serving as chaplain of the 131st Infantry at the annual national guard encampment at Camp Grant. In addition

to his regular duties, Fr. Myers has general supervision of recreation for the members of his regiment, numbering about 1,000 men. He has the rank of captain. During the war he was a member of the 41st Infantry. The Rev. F. H. Weichlein, rector of the Holy Communion, Maywood, is also serving as one of the chaplains at Camp Grant.

MID SUMMER MEETING OF THE
CATHOLIC CLUB

In spite of the severe heat, the Catholic Club had a most successful meeting at diocesan headquarters on July 20th. The reports of many committees were most gratifying, including the Committee for the Incorporation of the Club, which presented the incorporation papers duly recorded and filed. The subject of discussion of the evening was The Problem of Restoring Normal Catholic Practice in Our Parishes, and was generally participated in by the clergy and laymen present.

H. B. GWYN.

WASHINGTON CLERGY VILLAGE

WASHINGTON, D. C.—The first of the houses of the clergy village of Washington Cathedral has been completed, and is now ready for occupancy. It was given by the Rev. Joseph W. Fletcher, the retiring rector of Rock Creek parish, Washington, and will be used by him during the remainder of his life, when it will become available for another clergyman on invitation of the Cathedral Foundation.

The village is to be built on the Cathedral holdings at the corner of Thirty-fourth and Garfield Streets, and is to form a small close by itself. There are to be twelve houses, seven of them completely detached, facing a central green, at one end of which is to be a larger common house. These houses will be enclosed by a separate wall, and will not be included in the great wall of the close, thus forming a little community in itself.

Bishop Freeman, in extending an invitation to the Rev. Mr. Fletcher to inaugurate the clergy village, took a step toward the fulfillment of a long cherished idea of the men behind the Cathedral Foundation. This idea originated in a conversation between Bishop Satterlee, his son, the Rev. Churchill Satterlee, and the Rev. Alfred J. P. McClure, at that time financial agent of the General Clergy Relief. The first suggestion was made, Bishop Satterlee says, by the Rev. Churchill Satterlee. The desirability of a number of cottages for old and disabled clergymen on the Cathedral Close was discussed at that time, and there was some subsequent correspondence about it.

In one of his letters Bishop Satterlee said:

"As a bishop of the Church I know what the life of an aged clergyman with his wife is, after the period of parochial usefulness has passed. It is sad, indeed, for one to be thus laid aside and forgotten, after he has had a church which he could call his own, while the fount of Christian life and sympathy is still flowing. I realize what a wonderful, beautiful change would come into the life of such a servant of God if he could have a little cottage home of his own, side by side by those of other aged clergymen, adjoining the Cathedral grounds, where he could attend—sometimes participating in—the daily services, sometimes teaching in some of its schools, sometimes ministering to the sick and dying in hospitals and other Cathedral institutions, sometimes taking daily walks with his wife through the beautiful Cathedral park, with the consciousness, through all, that the shelter-

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HAROLD SOMERS Brooklyn N. Y.

ing wing of the Church was over him in his declining years."

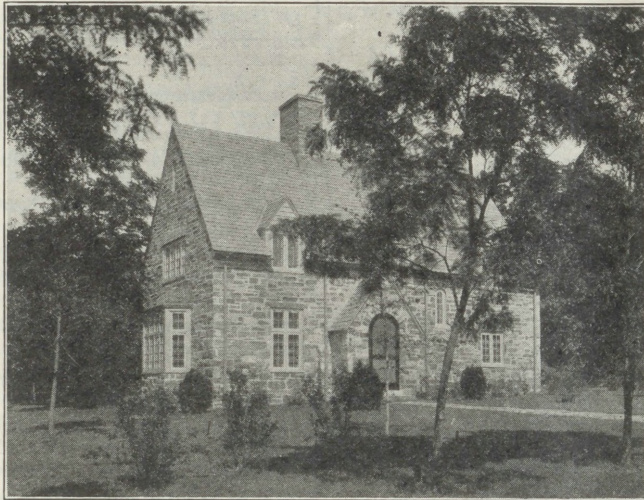
The Rev. Mr. McClure brought out the great superiority of the cottage plan to the institutional plan, as had been tried by other religious bodies. Bishop Satterlee, in looking over the environs of the Cathedral, thought that the site, on which the village has been begun, would be admirable for such a collection of houses, but the land was not then the property of the Foundation, and, although the Bishop and Mr. McClure made efforts to start the project, sufficient funds were not forthcoming.

In 1922 Canon Russell gave the Cathedral Foundation the estate known as Beauvoir, which is just to the northward of the village parcel. After this gift, Mr. Charles A. Glover arranged for the purchase of this land in order to enable the Cathedral Foundation to hold all of the land within the boundaries of the four

the capital city, in close connection with Washington and its work. It is suggested that individuals might give thus towards the care of a beloved clergyman during his declining years.

These houses will harmonize with the general architecture of the Cathedral buildings, but will be the simplest of all the various groups, just as the Cathedral will be the climax of all. Further up Thirty-fourth Street it is proposed to erect a group of houses for the minor canons of the Cathedral, ranging from single houses to quadruple houses. These will be of stone and brick, in the same general style, and will be a little more highly developed. It is estimated that the single houses will cost about \$25,000, and the quadruple houses \$80,000.

Up the hill from these groups it is also intended to erect residences for the dean and canons of the Cathedral. These will be still more elaborate, being of the



MODEL HOUSE

This is the first house in the proposed "clergy village" of Washington Cathedral.

streets that now surround it. In 1925, the Rev. Mr. Fletcher, desiring to retire, took up the matter of building the first unit of the village with Bishop Freeman, and it is this house that has just been completed.

The houses of the clergy village are to be of an informal English cottage type, stone walls, steep gables, big chimney stacks, and mullioned casement windows. They are to harmonize with one another and with the prevailing gothic architecture of the Cathedral buildings; but, at the same time, they will show a pleasing variety in the treatment of the individual houses. The houses will be grouped on two sides of a common, or green, facing inward, and not on either of the adjoining streets. At the end of the green there will be erected, under the plan, a commons house that will include a common room, a reading room, a refectory, and a small oratory. On the upper floors will be a number of small apartments for those who do not desire a house. This house will be much in the style of an English manor house, and the whole village will be very suggestive of an English country village that has settled down around its common green and manor house.

The cost of these houses is estimated to be from \$15,000 up, to about \$30,000 for the double houses. The commons house will cost from \$45,000 to \$50,000 complete. And by the erection of these cottages, arrangements can be made for a certain number of retired clergymen from all over the United States to come to Washington to spend the latter days of their life in

style of the larger English manor houses and mansions, in the best of Tudor domestic architecture, and will cost from \$50,000 to \$75,000 each.

TWO CENTURIES OF SERVICE

WASHINGTON, D. C.—The parish of Prince George, Montgomery Co., Maryland, in the Diocese of Washington, celebrated the two hundredth anniversary of its establishment in the parish church, Christ Church, Rockville, Sunday morning, July 25th. At the solemn celebration of the Holy Eucharist that marked the occasion, the Rev. Millard F. Minnick, the rector of the parish, was assisted by the Rev. Messrs. C. T. Warner and E. N. Johnson, former members of the parish.

The act of the Colonial Assembly that granted the charter to the parish was approved July 26, 1726. It embraced all of Maryland from Indian Head, on the Potomac, some miles southeast of Washington, west of a line northward to the Pennsylvania boundary, and between the Potomac and the Patuxent Rivers. At the time this section of the colony of Maryland was its frontier, and the action of the Assembly marked the advance of the Church toward the wilderness. The first service of the Church in this territory had been held fourteen years before, in what is now the District of Columbia, by the Rev. John Frasier, and from this beginning the parish was formed.

The first church in the parish was erected in 1738 on a two acre gift made

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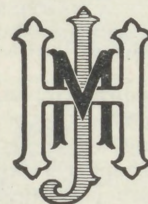
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by Thomas Wilson, where the Rockville Union Cemetery is now located. The church was removed in 1822 to its present site in Rockville, which was given by Samuel Holland, and the rectory was built in 1829 on ground given by Judge Kilgour. Both edifices have been rebuilt and improved several times.

To mark the bicentenary, members of the parish have interested themselves in the erection of a memorial parish hall in which will be placed tablets commemorating the various benefactors of the parish and those who have been active in its life.

NOTES FROM THE PHILIPPINES

MANILA, P. I.—All Saints' Mission, Bontoc, Mountain Province, under the Rev. E. A. Sibley, had as a pupil the first Igorot boy ever to take the examinations for West Point Military Academy.

A scholarship has been endowed by the Woman's Auxiliary of Western New York to be known as the Hilary Clapp Scholarship, at All Saints' Mission, Bontoc, in the Philippines. Dr. Clapp was the first Bon-



A BAPTISMAL CLASS

This large group was baptized last Christmas Day at Balbalasang, Philippine Islands.

toc Igorot to complete a medical course and receive his M.D. The first boy to be educated under the new endowment is a nephew of Dr. Clapp, Christopher Panchito, who was confirmed by Bishop Mosher in May, this year.

At Balbalasang, an out-station of Bontoc, opened in November last, ninety-one children and young people were baptized on Christmas Day. They are all Tinguian, and owing to the fact that the government schools are carried on in English it has been possible from the first to give the children religious instruction in English.

Eleven of the twelve girls graduating from the Philippine Chinese Girls' School, connected with St. Stephen's Mission in Manila, this spring, were Christians, and the twelfth has since been baptized.

DEAN WELD INJURED

SANTA BARBARA, CALIF.—The Rev. George F. Weld, D.D., rector of All Saints' Church, Montecito, Calif., and dean of the Convocation of Santa Barbara, was seriously injured in an automobile accident on the evening of July 23d. Dean Weld was hurrying home from his vacation at Monterey to officiate at the wedding of Donald Ogden Stuart, the author, and Miss Beatrice Ames of Montecito.

In a collision between Dean Weld's automobile and another machine he suffered concussion of the brain, and his back and shoulder were badly sprained. He was

taken to the Cottage Hospital, and will probably be confined there for some time.

The Rev. Samuel N. Watson, D.D., sometime Dean of Holy Trinity Cathedral, Paris, officiated in place of Dean Weld at the marriage of the popular author at All Saints' Church the following day.

ANNIVERSARY OF SECOND OLDEST CHURCH

HAMPTON, VA.—The 316th anniversary of the establishment of the Church here when Hampton was settled was observed Sunday, July 18th, at a special service held at the "Tabb Site," near Hampton Institute.

The foundation stones of the first church erected here are still visible; it was of exactly the same size and dimensions as the first church at Jamestown. Hampton, originally Kecoughtan, was settled as a more desirable place than Jamestown—after the climate there had proved so unhealthy.

This city, therefore, is the second oldest settlement of the colony, and now the oldest permanent English town in America.

Counselor, and Joe Earnest of Colorado on Organization and Activities of the Y. P. S. L.

A committee, composed of Miss Johnnie Askey of Canyon, Dwight Hunter of San Angelo, and Carey Prude, Jr., of Colorado, was appointed to work out details for next year's camp.

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This annual service is consequently second only in true spiritual importance and historical significance to the annual celebration held by the Order of Jamestown, on Jamestown Island, every May 13th. Old St. John's Church bears witness to the continuous Christian life in the oldest continuous parish in the American Church, though at one time the vicissitudes of war had well-nigh destroyed the congregation.

What is now Elizabeth City parish was first visited by the English on May 10, 1607; settled by Lord Delaware in July, 1610; reinforced by Sir Thomas Dale in May, 1611; the first church was erected in 1620. The present St. John's church, the third in the parish, was built in 1728.

The anniversary address was by the Rev. Charles E. McAllister, former rector of St. John's Church.

NORTH TEXAS CAMP

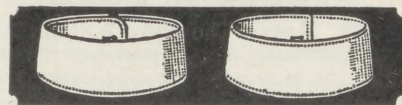
SAN ANGELO, TEX.—The first Young People's Service League camp of the Missionary District of North Texas was held at the Baptist Encampment grounds at Christoval, near San Angelo, July 5th to 13th. The attendance was about forty, including boys and girls and some adults who regularly attended the sessions, and visitors who came for part of the activities. The usual routine of such a camp was followed, including classes, services, swimming, sports, stunts, pageants, hikes, and campfires. Bishop Seaman of the district gave a course on The Prayer Book, Rev. F. B. Eteson of Plainview on The



Wide World Photo.
CHURCH AND STAGE

The Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa., and his sister, Marjorie, star of *The Blond Sinner*, go over her score at their mother's home, Kew Gardens, Long Island.

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JERUSALEM, PALESTINE—At this unique religious center an unusual cycle of prayer has been adopted at St. George's Anglican Cathedral, whereby each day of the year is set aside for special intercessions on behalf of some certain diocese in the Anglican communion. Intercessions are offered at the daily celebration of the Holy Communion, and also at Evening Prayer, when there is always a fair sized congregation present.

American dioceses and missionary districts included in the prayer cycle for August are as follows: August 14, Nebraska; 15, Nevada; 16, Newark; 17, New Hampshire; 18, New Jersey; 19, New Mexico; 20, New York; 21, North Carolina; 22, North Dakota; 23, Northern Indiana; 24, North Texas; 31, Ohio.

FOUNDERS' DAY AT VIRGINIA MISSION

ROANOKE, VA.—Sunday, July 11th, was a red letter day at St. Peter's-in-the-Mountains, near Callaway in Franklin County, as on this day was held the annual celebration of the founding of this interesting mission and school in 1897. Parents, pupils, and other visitors came from their mountain homes, many of them several miles away, bringing their lunch with them so they could spend the entire day at St. Peter's.

The celebration was held in St. Phoebe's Hall, the school and assembly building, and opened at 10:30 o'clock with a processional hymn. The minister-in-charge, the Rev. Douglas I. Hobbs of Rocky Mount, then had a short service, after which he introduced the speaker of the day, Judge George E. Cassel of Radford, who spoke on the three requisites of a good school: adequate equipment, good teachers, and cooperation on the part of the patrons.

After a most delightful dinner on the grounds a service with a sermon by the Rev. Mr. Hobbs, was held in the uncompleted stone church on the hill.

St. Peter's-in-the-Mountains is one of the best known missions in the Diocese of Southwestern Virginia, and wonderful service has been performed by the workers there since its organization nearly thirty years ago. During the greater part of its existence it has been under the charge of the Rev. W. T. Roberts, now retired and living in Rocky Mount. The construction and operation of the present

plant were largely due to the splendid personal interest of the late Mrs. A. C. Needles of Roanoke, who made substantial contributions to the work from time to time. Also several other persons in Roanoke became interested in St. Peter's through the Rev. Mr. Roberts and have rendered invaluable assistance.

Miss Caryetta L. Davis has for a number of years been the very efficient missionary in charge of St. Peter's and she is assisted by Miss Mary F. Montgomery. During the months of August, September, and October Miss Davis will enjoy a well earned vacation, the most of which she will spend in the West.

LENOX SCHOOL TO OPEN

LENOX, MASS.—The new provincial school for boys, Lenox School, is being rapidly put into shape for the opening on September 22d. A new heating plant, fire escapes, and a thorough equipment for school purposes is being installed. It is the intention for the first year to open with forty boys between the ages of twelve and fifteen. There still remain a few places left, most of the quota having been filled. The future for the new school looks bright.

PROCESSION STARTS IN TEXAS

HOUSTON, TEX.—A start has been made in what is confidently hoped to be a long procession of ordinations of native sons in the Diocese of Texas. On Wednesday, July 21st, in Trinity Church, Houston, the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor, ordained to the diaconate Mr. E. Dargan Butt, a graduate of the theological department of the University of the South and a former student at DuBose Memorial Training School.

The candidate was presented by the Rev. W. D. Bratton; the Litany was read by the Rev. Thomas J. Windham, and the sermon was preached by the Rev. C. W. Sprouse, rector of Trinity parish, the home parish of the candidate. Assisting the Bishop Coadjutor in the Communion service were the Ven. John Sloan, Archdeacon of the diocese, and the Rev. Harris Masterson, Jr., student pastor at Rice Institute.

The Rev. Mr. Butt has been assigned oversight of St. Thomas' Church, Wharton, and Calvary Church, Richmond, with residence in Wharton. Mr. Butt's examinations were the best presented in several years.

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REV. W. A. LAWRENCE ACCEPTS PROVIDENCE CALL

BOSTON, MASS.—The Rev. William Appleton Lawrence has announced his acceptance of the call to become rector of Grace Church, Providence, R. I., in succession to the Rev. Philemon F. Sturges, D.D., who is to assume his duties as vicar of the Cathedral Church of St. Paul in Boston, early in the autumn. As yet Mr. Lawrence has not announced the date on which his resignation from St. Stephen's Church, Lynn, will become effective.

Born in Cambridge in 1889, Mr. Lawrence graduated from Harvard in 1911, and from the Episcopal Theological School in 1914. Ordained deacon in 1914 and priest in 1915, he served at Grace Church, Lawrence, during the year 1915, becoming rector of St. Stephen's Church, Lynn, on January 1, 1916. In 1913 he married Miss Hannah Cobb of Chestnut Hill, and they have a family of six children. At the present time Mr. Lawrence and his family are summering with his father, the Bishop of Massachusetts, at Bar Harbor, Me.

TEXAS SUMMER CAMPS

LAPORTE, TEX.—Camp Allen, LaPorte, was the scene of three splendid camps this summer. The boys' camp, under the direction of Bishop Quin, with sixty-five boys from some twenty places in the diocese, opened the season. The girls' camp followed the next two weeks, June 19th to July 3d, under the direction of Miss Dorothy Fischer, secretary for young people's work in the diocese. Edwin Marshall, of Mart, Tex., was the honor boy of the first camp, and Mary Edna Brigrance, of Waco, was the honor girl in her camp.

The Adult Conference was held July 5th to 19th. After the poor attendance at last year's conference it was decidedly heartening to see the large number attending this year. The schedule was rather heavy and included a wide range of Church activities. A new course was offered in Church Music by Mr. Oscar J. Fox, organist and choirmaster of St. Mark's Church, San Antonio.

One of the principal events was Conference Day under the leadership of the Church Service League of the diocese. This was held on July 12th, and was attended by more than one hundred delegates, besides those registered for the entire conference.

APPEAL FOR MOTHER CHURCH SCHOOL

HAGERSTOWN, MD.—An appeal is being made to the Church and Christians throughout the land to provide \$50,000 to complete the rebuilding of St. James School, Hagerstown. This school, now in its eighty-fourth year, is said to be the original and oldest Church boarding school of the American Church as well as the parent of other Church schools, including St. Paul's, Concord, N. H.

The organizer and first head-master of that great school, the Rev. Dr. Coit, was sent from St. James and carried with him its spirit and methods. It was his great friendship with Dr. Kerfoot and his observation of the actual working of St. James that first inspired Dr. George C. Shattuck, of Boston, with the thought of founding a similar school for the Church in New Hampshire. He, therefore, secured for its head one who had been both a disciple of Dr. Muhlenberg and an associate of Dr. Kerfoot at St. James, the Rev. Henry Augustus Coit, who made St.

Paul's what it is today, the most famous of all our Church schools.

St. James has had a long and interesting history. At the outbreak of the Civil War nearly all the boys, the legislature of Maryland having chartered St. James Hill as a college, left the school and joined the Southern army. Then in 1864, the college being still continued with a small number of boys, Dr. Kerfoot and the vice-principal, Dr. Coit, were arrested by General Early, in retaliation for the arrest and imprisonment of the Rev. Dr. Boyd, of Winchester, by the Federals. This closed the school. The two clergymen were released on parole to accomplish the release of Dr. Boyd, in which they succeeded. Then Dr. Joseph Coit joined his brother Henry at St. Paul's School at Concord. For five years, 1864 to 1869, the school remained closed, and the property was subjected to depredations and became almost ruined.

St. James was reopened in 1869 as a preparatory school by Mr. Henry Onderdonk, an earnest, pious Churchman at the urgent solicitation of Bishop Whittingham. It was badly run down, and Mr. Onderdonk rapidly made extensive repairs. Since that time the standards of the school have been steadily maintained at a high level, and are now those kept by the college entrance examination.

About one o'clock the night of March 5, 1926, fire caused by plumbers broke out in an apartment adjoining the dormitory in Claggett Hall, where fifty boys were sleeping. So admirable was the discipline of the school that in less than a minute all the boys were out of the building and on the campus. But so rapidly had the flames spread that the boys had to escape in their night clothes. After the head master had called the roll and all had answered, the boys set to work to save the furniture, and most of what was on the first floor was saved. The central or main building was entirely destroyed. The fire occurred about the time for the beginning of the spring holiday. The boys were all sent home and the work of constructing temporary quarters was begun and completed in time to receive the boys at the end of their holiday. Of course, they were subjected to some hardships and discomfort. But such was the spirit of the boys that there was no word of complaint—all returned.

Very considerable rebuilding has been accomplished since this time. On Founder's Day, June 9, 1926, the cornerstone of the new school building was laid with appropriate ceremonies by the Presiding Bishop. The executive committee has pledged the diocese \$35,000 toward the

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building which added to the insurances and personal pledges and payments by individuals amounts to \$100,000 at the present time. However, \$50,000 more is needed for the completion of the central hall and one wing, which is the least of the requirements for opening the school. The building is promised by the contractor to be ready for occupancy at the opening of the school year in September.

SYNOD OF THE MID-WEST

MISHAWAKA, Md.—The synod of the Province of the Mid-West and also the provincial House of Churchwomen will meet at Racine, Wis., on Wednesday, October 20th, and Thursday, October 21st. The departments and the president and council will meet on Tuesday, October 19th, at nine-thirty. There seems to be some uncertainty in the minds of some people about the fact that the synod and the House of Churchwomen are to meet at the same time and in the same place, and the purpose of this notice is to remove that uncertainty.

AN AFRICAN STAINED GLASS WINDOW

UP ON the hills of Malvern, in east central Africa, there is a boys' orphanage that has an African stained glass window.

In the chapel there are four little arched windows, and it was decided to fill them with boy saints. There are St. Pancras and St. Tarcisus, carrying the Blessed Sacrament to prisoners, and the Holy Innocents, and St. Vitus, with a live cock, for he is the patron saint of boys who find it hard to get up early in the morning.

Then someone said, "You ought also to have a Boy Martyr of Africa"; and it was thought that it would be a help to have the Uganda martyrs, as they belong to our own time. So, as the remaining window had three lights, it was decided to have in the middle our Lord's triumphal entry into Egypt, with the Uganda martyrs on the left, and Bishop Weston blessing African children, on the right.

The three Uganda boys, in flame-colored robes, are not painfully "climbing the steep ascent to Heaven"; they are joyously running with shining faces away from the diabolical blue flames up to the pearly gate of Heaven, with its tiles of beaten gold, its turrets shining with carbuncles, and a window of crystal clear. In a niche is a statue of the Madonna and Child, to remind us that the Incarnation is the way to Heaven. The boys have real African, tall, green, waving palms in their hands, and they look full of radiant happiness and vigor. St. Peter and an angel, with red and white wreaths, stand in the door to welcome them, and over it is written, *Mukulike*, the Luganda word for "Welcome." Flying to the door is a sparrow, finding her an house, which is a beautiful symbol of the safety of the martyrs.

The center light shows our Lord as the first African missionary. St. Joseph, in a green garment and a turban, guides the ass by the Pyramids and over ground strewn with lotus flowers. Our Lady, in her blue mantle, sits on the ass with its scarlet Eastern saddle-cloth, and holds Jesus in her arms as He stretches out His hands to bless the heathen in Egypt. Over their heads is the legend, "Rejoice greatly, thy King cometh."

The next division of the window is Bishop Weston, in his purple cassock and biretta, standing near the church door and blessing the African children who have knelt at his feet as he left the church

after Mass. Overhead is a swallow finding a nest where she may lay her young, and there again is a beautiful symbol of the joy and peace which the blessing of God brings with it.—*African Tidings* (Universities' Mission.)

JAPANESE IN NEBRASKA

IN WESTERN NEBRASKA there is a colony of 600 Japanese, mostly on farms in the North Platte Valley. "Early in 1925," writes Bishop Beecher, "a Japanese lay-worker was appointed by me to devote his entire time to work among these people. He is Mr. H. Kano, a graduate from the Imperial University of Japan, and post-graduate from the State University of Nebraska. He and his wife are both communicants, and their only son is baptized.

"Last year I baptized eight Japanese adults and three children, the first fruits of this labor. Mr. Kano is conducting services in farm homes every Sunday, and holding Bible classes for men and women during the week. This important branch of our work is giving promise of abundant fruit in the not distant future. At a recent meeting of the Japanese-Americanization Society, two of the older leading members came to me personally and said: 'Bishop Beecher, I want to learn about Christ.' There are 300 small children—all American-born. We are now making plans to hold night school to teach the parents English so that they can keep pace with the children, all of whom are attending or will attend our public schools."

JAPAN'S RURAL NEEDS NOT UNLIKE OUR OWN

FROM A COUNTRY village in Japan a missionary writes:

"This could be such a momentous time for evangelization in rural work. And when one thinks that the farmers represent 75 per cent of the whole population of Japan, it seems a pity that the Church has as a whole no interest in that class. In this place, where industrialism has never come and the town is maintained by the farmers and their crops of hemp and flax, despite the overwhelming paganism and superstition, there is a capacity for faith not found where materialism has entered in.

"I dream of that good day when the Church may again flourish through community life as she did in ages gone by in other lands when she faced conditions similar to those we find here. Think what it would mean to have one strong center from which to send out, here and there, willing workers to the farmers of a district like this. What they hear now from the outer world is the half-digested learning of the sons they send to Tokyo. It may be we must wait for a Japanese St. Paul, but I know much could be done in the meantime."

A FULL PROGRAM

THE REV. H. E. STUDLEY, in charge of St. Stephen's congregation of Chinese in Manila, has been writing frequently about the necessity for a new and larger church. In answer to an inquiry from the Department of Missions as to whether it was not possible to meet the situation by holding more frequent services and so splitting up the congregation Mr. Studley says:

"Next Sunday I am having adult baptisms at 8, Sunday school at 8:15, Holy Communion at 9:15, infant baptisms at 10:30, Evensong at 2, a wedding at 4, and a second evening service at 8. I frequently have almost as many services as this on a single Sunday. There are practically four bodies of people using the Church every Sunday—two Fukien adult congregations, one Cantonese congregation, and the Sunday school."

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

GEORGE N. REYNOLDS

LANCASTER, PA.—In the death of George N. Reynolds on July 9th one of the senior and most useful of the lay deputies of General Convention passed to his rest. Mr. Reynolds has represented the diocese of Harrisburg continuously in General Convention since 1907 and has served on many of its most important committees. He has also been one of the most active laymen in the diocese of Harrisburg since its erection, and in the undivided diocese of Central Pennsylvania before that. He was a member of the finance committee and of the Executive Council at the time of his death, but he will probably be remembered best as treasurer of the old Board of Missions and for his deep interest in all missionary enterprises, to which he gave liberally of time, energy, and money.

He was for many years a trustee of Yeates School, Lancaster; of Bishopthorpe Manor, a school for girls in the diocese of Bethlehem; and a vestryman and warden of St. James' Church, Lancaster, for more than fifty years. He was a Mason and had taken the advanced degrees in both the York and Scottish Rites; a member of the Society of Colonial War, the Society of Mayflower Descendants, the New England Society of Philadelphia, and the Pennsylvania Society of New York.

Mr. Reynolds was born October 30, 1842, at Lewiston, Me. His health had been gradually failing for six months, and the end came quietly on July 9th. The burial service at St. James' Church, Lancaster, was in charge of Bishop Darlington and the rector, the Rev. Dr. Twombly.

Mr. Reynolds is survived by three children: Mrs. Benjamin F. Fisher, Jr., of Schenectady, N. Y.; George K. Reynolds, of Lancaster; and Frank W. Reynolds, of New York.

NEWS IN BRIEF

CONNECTICUT—The cornerstone of the new parish house of St. James' Church, Hartford, was laid recently by Bishop Acheson. This will be the first unit in the new location of the parish. It is hoped that the parish house will be ready for use in the fall.—A conference for all the clergy in the diocese is being planned for early fall. The dates as set are September 22d to September 24th, inclusive. The authorities of Choate School, Wallingford, have very kindly put the school at the disposal of the diocese for the conference. The three days will be given to prayer and conference and recreation. Bishop Murray has promised to be present, and other speakers are being secured.—The new Skinner organ for the Cathedral at Hartford is being installed and will be ready early in the fall.

DELAWARE—The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, with his family, has gone to Nova Scotia for their vacation.—The Rev. Charles A. Rantz, rector of the Church of the Ascension, Claymont, and the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, together with their wives, are taking a motor trip in the Adirondacks. Their address during August is Upper Jay, N. Y.—The Rev. R. W. Trapnell, rector of St. Andrew's Church, Wilmington, and his family, are motoring and camping in Maryland and Virginia.—Mr. Martin Bram, who was recently graduated from Hobart College, has been placed in charge of Christ Church, Delaware City. The Rev. Joseph H. Earp remains priest-in-charge. Mr. Bram will in the fall enter the theological seminary of Virginia.

MILWAUKEE—The Rev. Claude R. Parkerson, rector of St. Peter's Church, Fort Atkinson,

Wis., and the Church of St. Mary the Ever Blessed Virgin, Jefferson, Wis., has been called by All Saints' Church, Dallas, Tex., to become their rector. Fr. Parkerson has only been in his present parish about a year but was for seven years previously vicar of the Bishop's church in the Diocese of West Texas, St. Paul's Memorial Church, San Antonio.

WEST MISSOURI—The Rev. Albert Watkins, missionary of the diocese, is officiating at Grace and Holy Trinity, and also as chaplain of St. Luke's Hospital, in the absence of the Rev. Robert Nelson Spencer. An especially pleasant incident has marked the ministrations at the church. Five persons in one family, who had been attending the services, asked to be baptized. They were a woman of sixty-four, the grandmother of the group; her daughter, the daughter's husband, and two children, the daughter fifteen and the son thirteen. The family lives at Independence, Mo., nine miles from Kansas City. They were baptized Monday morning, July 19th.

OLD HYMNALS

ONE READS with some astonishment in a parish paper of a whole parish supply of old Hymnals which, on being replaced by the new ones, were stored away "until we might hear of some place where they could be used," and apparently this chance information was a long time in coming.

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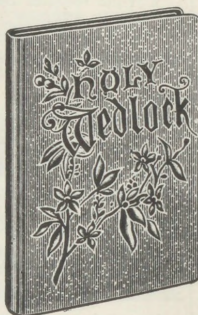
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