

Price 10 Cents

HOBART COLLEGE  
LIBRARY  
GENERAL

# The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, JULY 2, 1927

No. 9

One Hundred Per Cent

EDITORIAL

A New Commandment

THE BISHOP OF WEST TEXAS

Public Affairs

CLINTON ROGERS WOODRUFF

## ST. ALBAN'S SCHOOL

Sycamore, Illinois

DIOCESE OF CHICAGO

Sixty Miles West of Chicago  
Five Miles off the Lincoln Highway

**SCHOLASTIC:** Best of preparation for college. Boys this fall will be entered at Dartmouth, M. I. T., Yale, Princeton, Columbia, St. Stephen's, Hobart, Kenyon, Annapolis, University of the South, Knox, Beloit, Michigan, Wisconsin, Illinois, Lafayette, Miami, Purdue, Oberlin and Nashotah.

**ATHLETIC:** Every boy has an opportunity to enter the sports—Foot Ball—Basketball—Tennis—Track—Golf—Baseball—the School for two years has had an enviable reputation.

**RELIGIOUS:** Great care has been given to have a good religious atmosphere. There are daily services, which are well attended, but only one obligatory service and that on Sunday.

**HOME LIFE:** The school has been filled to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.

**CONFERENCES:** The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

For Children and the Church School

## THE YOUNG CHURCHMAN

A weekly illustrated magazine for children of ten to fifteen years, edited by Pearl H. Campbell, well-known writer of children's stories.

The following is from a letter which recently passed between two southern Church workers, not Episcopalians. The names of the writer and recipient are withheld for obvious reasons, as the letter came to the publishers unsolicited.

"You will perhaps remember showing me a copy of *The Young Churchman* some time ago with a suggestion that I try to find an equally good magazine for children, of that sort, for use among non-Church boys and girls back in the Hills. I wrote to the foremost denominational publishing houses and to Scribner's and University of Chicago Press, only to have my suspicions confirmed, that there is nothing any better or even as good as the Episcopal magazine. . . ."

Contributors to *The Young Churchman* are men and women of high rank among writers for young people. They include such names as Frances Kirkland, whose work appears in the *Youth's Companion* and other leading juveniles, Ivy Bolton, also known as I. M. B. of K, who has had several books published by the L. C. Page Co. of Boston, George E. Walsh, a favorite writer for boys, and others of like fame.

*The paper is not published in the interest of any particular party of the Church, but aims rather to present the Christian faith as the Episcopal Church receives it.*

Weekly (single subscriptions), \$1.25 per year.

For monthly and quantity rates, address the publishers.

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave. Milwaukee, Wis.



## Lest You Forget,

we repeat that, of all the forms given to Christian Monuments, the

## CELTIC CROSS

is the most beautiful.

Our arrangements are such that we can erect them as cheaply in one place as in another.

Send for our "Free Booklet about Monuments", sent free to those considering the purchase of one.

## Chas. G. Blake & Co.

1002 E. 67th Street  
CHICAGO, ILL.

## THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
Managing and News Editor, CLIFFORD P. MOREHOUSE.  
Assistant Managing Editor, Rev. F. H. O. BOWMAN.  
Literary Editor, Rev. LEONARD HODGSON, M.A.  
Social Service Editor, CLINTON ROGERS WOODRUFF.  
Circulation Manager, LINDEN H. MOREHOUSE.  
Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

### SUBSCRIPTIONS

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

### ADVERTISING

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

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages  $3\frac{1}{2} \times 5\frac{1}{2}$  inches, \$18.00; Half pages,  $5\frac{1}{2} \times 7\frac{1}{8}$  inches, \$36.00; whole pages,  $7\frac{1}{8} \times 11\frac{1}{4}$  inches, \$72.00 each insertion. *No discounts on time or space contracts.* Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

### OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

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

Agents also for (London) *Church Times*, weekly, \$3.50, and *The Church in Japan*, quarterly, \$1.00 per year.

# The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, JULY 2, 1927

No. 9

## EDITORIALS & COMMENTS

### One Hundred Per Cent

THERE is perfect praise when the mark of one hundred per cent is awarded. But, such is the innate perversity, or the innate rightness, of human nature, sometimes this mark of perfection is resented, even by those who receive it. Sometimes it makes them feel cheap. They may know that they have not done perfect work, or they may feel that, if they did, they ought not to have done perfect work, that they have labored too extravagantly well on a mere item in a college course, that they would have done better, perhaps, to have attempted the glories of the 100 per cent all-round man, glories which, we believe, are actually awarded in some schools.

Not always is 100 per cent perfect praise. The sophisticates, as you must have noticed, refer to it with a slight sneer. So far as that is concerned, all forms of praise are precarious. You have to take account of the tone in which it is spoken before you can safely smile and beam your gratitude. Last year, maybe, you could take a certain laudatory word at face value, but by this time it may be just a trifle rancid. Praises have their dates, and, like fresh fruit in a hot climate, do not stay fresh very long. A sort of present-day equivalent for 100 per cent in praise is the expression "devastatingly complete," which some of the novelists are bestowing on one another. How long it will be considered a fine thing to be devastating, we do not know. But it is evident that to be 100 per cent is at present not necessarily considered a fine thing.

Does anybody really want to be, for instance, 100 per cent male? Men have been praised for that, but surely the thing is both impossible and undesirable. An all-round human being, of either gender, has so many traits that are also traits of the other gender. And he is so much the better, as a man, for having a well-developed element in his psychology that is also feminine—or even neuter. Those sharp antitheses with which people have grown familiar, as that a man thinks by logic, while a woman thinks by intuition, that a man is a rover, while a woman's place is in the home, that a man is prosaic, practical, and matter-of-fact, while a woman is poetic, dreamy, imaginative, artistic—these and their like, which have held a place among what people thought of as self-evident truths, are absurdly inadequate even as broad generalizations: they are about as self-evident as that all men are created equal. In regard to one of these, we have seen a

delightful thesis designed to explode the old conventional opinion, and to show that as a matter of fact, despite modern America, in most societies men have been the impractical, imaginative dreamers, while women have had the job of holding close to the facts and the practical possibilities of life—Martha is more 100 per cent feminine than Mary.

The false ideal of expecting every boy or girl to be 100 per cent conventional boy or girl is one of the most prolific sources of ill-feeling, one of the most stupidly cruel conventionalities, cruel to parents and children alike, that civilization has fostered. The disappointment, the inferior feeling, the resentment, even it may be a bitter concealed hatred, when there is a perfectly natural failure to live up to the 100 per cent male or female standard, is frightfully unnecessary, a hopelessly unreasonable misuse of emotion.

THEN there is the 100 per cent college, college life, college man, and college alumnus. It does not so much matter who had the greatest part in setting up that idol, whether the collegians themselves or their parents, sisters, haberdashers, or the movies. There it is, and many and ludicrous are the crimes that have been committed in its name. In this connection, one should include in his spiritual reading some of the contemporary college publications, in which it is unmistakably to be seen that the college man himself is sick and tired of the collegiate mask and costume that has been set out for him to wear—the "rah-rah" spirit, the "dear old" this and that, the formula that "college days are from care and sorrow free," and the like. There are brains in the colleges which rebel against that sort of conventional 100 per cent, and we are piously thankful to believe that the future of the colleges is in those brains.

This same quasi-chemical analysis yields further results. There is the 100 per cent American. Here is an ideal that passes without question among great multitudes of our people. It needs no apology, and those who believe in it heart and soul are resentful of anything like an "apologetic" attitude toward it. Surely we shall be excused from elaborating upon the self-evident rightness of patriotism: without it, we confess, we should be very much at sea. But that 100 per cent is something that does not always appeal to all of us. It has a connotation which is just a bit ridiculous, if

it suggests a wholehearted attachment to every prevalent point of view, custom, dogma, prejudice, institution, tendency, which may be said to characterize Americans in the bulk, such as commercialism and pragmatism, the go-getter and the booster, the *Saturday Evening Post*, and the Saturday Night Bath.

Collections of absurd "Americana," however, are not the things that should weigh most with us in making us chary of the 100 per cent American slogan. What means infinitely more to us is this plain fact, that 100 per cent of America is not 100 per cent of human life. There are no 100 per cent Americans, anyhow: even the Indians are supposed to have come from somewhere else. And America cannot possibly be absolutely pure from all infiltration from outside. It is constantly conditioned, even essentially defined and "bounded," by its relations with other nations. Its individual integrity, its selfhood, has to be jealously guarded, but not too jealously, not so jealously, we think, as is called for by many of the 100 per cent American protagonists. It is so easy to get applause for the most extreme national jealousy, that it is an unwelcome task to plead for a place for America in the comity of nations.

ON a much smaller scale, there is 100 per cent Episcopalianism. People have been known to claim that they could recognize an Episcopalian at sight, that Episcopalians all look alike and all look different from other Christians. And sometimes we have thought this not such utter nonsense as it seems. There is a typical Episcopalian face, which could be drawn by a good cartoonist, but there is no room here for cartoons, and we shall not attempt to describe the typical 100 per cent Episcopalian, in appearance or in character.

But in principle, the idea of 100 per cent Episcopalianism is that it holds a unique and distinctive position sharply differentiated from Rome and from Continental Protestantism alike, with a peculiar genius of its own which expresses itself in infinitely many details of ecclesiastical life, including, of course, the Prayer Book and the Bishops, but ramifying into vestments and vestries, a distinctive way of saying the prayers, a quite unique type of sermon, a highly characteristic atmosphere in choir and congregation, and a whole system of idiomatic traits which we call "our Church's ways." Now the 100 per cent advocate wants us to be thorough-going exponents of all these things; he wants us to be as distinctive as possible; he dislikes any borrowings from Rome or from Methodism. He sees the vision of a history of the English Church going its solitary and self-sufficient way, from a beginning long before St. Augustine of Canterbury, all through the Middle Ages, protesting against papal encroachments, and all through the Reformation protesting against Lutheran and Calvinistic reductions, emphatically "being itself" through all vicissitudes, until now it is in a position to offer to all of disunited Christendom a share in that precious heritage which it has kept so pure.

The times in which so many Anglican books took this 100 per cent Anglican line, with an almost uncritical enthusiasm, are now receding into the past. The view of history which they represented, while no worse than the ultra-Protestant or the Ultramontane view, is not now accepted as quite historical. And likewise their view of the present and future has yielded somewhat to a sort of melting-pot theory and program. Every Church has something to contribute; you cannot and should not make 100 per cent Anglicans out of Negroes, Chinese, Armenians, or Americans; one specific type of religious experience is not enough for

the Catholic Church. These are familiar sayings now; they have been preached diligently, and they seem to commend themselves especially to those who have any aspiration for the reunion of Christendom. We do not worry about the dangers of 100 per cent Episcopalianism.

WHEN we come, as we must, to the slogan "100 per cent Catholic," we come to something much more congenial to our own point of view, and more easily understood in a sense to which we could only give our entire agreement. For "Catholic," though it would be silly to translate it baldly as meaning "universal," can yet never quite get away from its etymological sense. And "100 per cent Catholic" thus comes to mean "100 per cent 100 per cent." At least that is not a contradiction, or an incongruity. We must be loyal to "the whole counsel of God," in preference, if necessary, to any national-branch-Church loyalty.

But we do not accede to the suggestion sometimes conveyed by this formula, that there is ready to hand a certain product which can be identified as chemically pure Catholicism. There is no such thing. There was no such thing in New Testament times, despite the claim sometimes made for a pure Gospel Christianity. The divergences in important matters of belief and practice between parties in the Apostolic Church are too well known now to leave any doubt on that point.

And it is certain that the boundary line between Catholic and non-Catholic has always been far from precise. We may argue that much or little paganism in idea and custom filtered into the innermost life of the Church, but we can make out no case at all for an absolutely clean-cut entity, every detail of which was purely Catholic in origin and meaning. The Church has been more or less receptive, amenable to outside influence, synthetic; it has grown up in an environment, and there has been constant interaction between it and the environment. More or less, we say: it is a question of degree; but the percentage of outside influence can never have been zero, and the percentage of pure itselfness can never have reached 100.

The raising of the standard of 100 per cent Catholic has behind it, we suppose, a perfectly justifiable distrust of a pseudo-Catholicity that picks and chooses what it likes. That was what Cardinal Newman most objected to in Dr. Pusey's position; and it is the great objection which Anglo-Catholics still meet from the Roman side—they think we pick out various features of the Catholic religion, bits from this century and that, here and there, according to our liking, and call the conglomerate Anglo-Catholicism. Against that charge it is well worth while to insist that we mean honestly to cleave to each and every belief and institution that is genuinely Catholic, actually characteristic of the whole Catholic Church throughout the world, and that when we reject anything which, say, Rome holds, we do so not because it does not "appeal to the Anglo-Saxon mind," or *our* mind, whatever it may be, but because it does not really meet the test of what is Catholic.

As a practical matter, however, we can see no sure way of counting up the manifold items of religious life, looking them over one by one as we might test eggs, separating those which are Catholic from those which are not, and finding a total which will assuredly comprise all things, 100 per cent, that belong to the Catholic religion. Some principles, yes; some rudimentary traits of character, which everyone must have to be a Catholic—these things we can hold to, and more or less clearly, more or less provisionally, test all details by their consistency with these fundamental principles:

but we cannot allow that we ought to be bound by any rigidly fixed system, principles, details, and all, down to the least gesture, as through and through, 100 per cent, the Catholicism to which we should belong.

We mean to be 100 per cent loyal to what is 100 per cent true, real, perfect. It is possible to be too loyal to anything except the Infinite.

PERHAPS no post-war policy of our national government has been so misunderstood and subject to attack by religious and social leaders and others who should be the first to defend it, as that of training our boys and young men for the duty of national defense by means of the C. M. T. C. and R. O. T. C.

National  
Defense

We would be among the first to welcome the era "when comes the promised time that war shall be no more," but unfortunately, be it said to our shame and sorrow, that time seems even more remote today than it did during those dark days from 1914 to 1918. Then, no matter how bitter the conflict, the world clung desperately to the hope that it was engaged in the last great war, a war to end all wars. One has only to read the news dispatches from Geneva during the past two weeks to prove how vain was that hope. America cannot yet lay down her arms and entrust her national security, the lives and honor of her millions of citizens, to the goodwill of her neighbors, any more than the United States mint can leave its doors unlocked and its coffers unprotected day and night. No, the millennium has not yet arrived, nor can we bring it to pass by burying our heads in the sand and repeating platitudinous shibboleths.

But if radical pacifism is a wrong way to meet present-day conditions, even more so is militarism. God grant that our nation may go to neither extreme! If the C. M. T. C. and R. O. T. C. are turning out goose-stepping, Prussianized automatons, as Ford turns out his newest models, then away with them at once!

Such is fortunately not the case. We venture to say that the C. M. T. C. and the R. O. T. C. are without a peer in developing in American boys and young men the qualities of real manhood—courage, orderliness, self-reliance, obedience. Such attributes are of the greatest value to the citizen as well as to the soldier; they become equally the missionary, the priest, the doctor, the farmer, and the laborer.

Next Monday is the Fourth of July. We can offer no better suggestion to the critics of our national defense system than to devote that holiday to a visit to the nearest military training camp. See the C. M. T. C. and R. O. T. C. in action. Observe the training they receive. Interview the officers who instruct them. Talk to the students themselves. Judge to your own satisfaction whether they are servile militarists or the pick of America's young manhood. *Vide et crede!*

WE Middle Westerners are of course so far away from the center of everything (except the United States) that we must be pardoned if we are occasionally subject to grievous errors in our understanding of the facts of any situation. We are,

Excuse It,  
Please

however, always glad to be set right by our more intelligent and sophisticated brethren of New York and New England, and always clutch eagerly at such scraps of information as they may toss to us. Thus, for example, Wisconsin Churchmen are grateful to have a certain misconception about our Church life set right. For

years we have muddled along somehow in the belief that the state of Wisconsin was divided into the dioceses of Milwaukee and Fond du Lac, each with its own diocesan bishop. The following quotation from the New York *Diocesan Bulletin*, however, shows us how utterly we have misunderstood the matter:

"The Rev. H. Percy Silver, D.D., rector of the Church of Incarnation, was elected bishop of the missionary diocese of Wisconsin at a recent meeting of the House of Bishops, held in this city."

And all this time we thought that (1) Wisconsin had two dioceses; (2) there was no such thing as a "missionary diocese" in the American Church; and (3) Dr. Silver was elected to the see of Wyoming! But of course they must know in New York.

On the eve of going to press we learn that Dr. Silver has felt himself compelled to decline his election, as he did a few years ago when called by the dioceses of Kansas and Texas. Dr. Silver feels that the greater call is to continue his work in New York City, and in that we wish him continued success.

WE have been asked to acknowledge in our columns contributions to THE LIVING CHURCH Flood Relief Funds sent directly to New Orleans. We should be glad, indeed, to do this, if it were possible, but to make our accounts balance at our annual audit we can acknowledge only such funds as actually pass through this office, made payable to THE LIVING CHURCH RELIEF FUND.

The response to our appeal has been generous, but money and clothing are still needed. The former should be sent as above; the latter, prepaid, to Mr. Warren Kearny, care Trinity Church, Jackson Avenue and Coliseum Street, New Orleans.

### ANSWERS TO CORRESPONDENTS

G. W. B.—In addition to Smart's *The Altar*, there is Wood's *Altar Guild Manual* (25 cts.), *Suggestions for Altar Guilds* (25 cts.), published by the Massachusetts Church Service League, and the Altar Card (25 cts.), prepared by Mrs. Burleson, showing arrangement of vessels for Holy Communion. All may be obtained from Morehouse Publishing Co.

### ACKNOWLEDGMENTS

#### CHURCH FUND FOR FLOOD RELIEF

Holy Innocents' Church, West Orange, N. J. ....	\$150.00
W. A. G. ....	100.00
Parish of St. Mary the Virgin, New York City (for rehabilitation of churches) ....	100.00
Parish of St. Paul, San Diego, Calif. ....	70.00
St. Luke's Church, Cambridge, N. Y. ....	29.00
St. John's School, Southampton, L. I. ....	25.00
Miss Jane B. Barnard, Sheffield, Mass. ....	25.00
Guild of St. Stephen's Church, Norwood, Pa. ....	25.00
Mrs. Gabrielle G. Clendenin, Chappaqua, Pa. ....	25.00
H. E. B. ....	25.00
Rev. and Mrs. James E. Wilkinson, Grand Haven, Mich. ....	20.00
S. R. S. and G. S., Southport, Me. ....	20.00
Christ School, Arden, N. C. ....	16.00
Miss Colwill's class, St. Mark's-on-the-Hill Church School, Pikesville, Md. ....	11.50
C. M. P., Sheboygan, Wis. ....	10.00
L. B. G. ....	10.00
St. Barnabas' Mission and Sunday School, Glenwood Springs, Colo. ....	10.00
Church School, Trinity Church, Ottumwa, Ia. ....	10.00
Miss Edith Trapier, Washington, D. C. ....	6.00
Miss Marguerite Ogden, Portland, Me. ....	5.10
Anna Allen, Philadelphia, Pa. ....	5.00
A. C. L., Christ Church, New Haven, Conn. ....	5.00
In memory of Wm. L. Wilson (a loving physician) ....	5.00
A member of St. Andrew's Church, Thompsonville, Conn. ....	5.00
Miss Cora Terry, Washington, D. C. ....	5.00
In memory of Alice ....	5.00
R. H. ....	5.00
"South Amboy" ....	3.00
Bible Class, Trinity Church, Ottumwa, Ia. ....	2.00
Miss Betty Seabury, Grace Church, Oak Park, Ill. ....	2.00
Cheraw, S. C. ....	2.00
E. S. McLeod, Washington, D. C. ....	1.00

\$737.60

(Continued on page 297)

# DAILY BIBLE STUDIES

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

## THE ELDER BROTHER

*Sunday, July 3: Third Sunday after Trinity*

READ St. Luke 15: 25-32.

**T**HE self-righteous man is always selfish and cruel. When we think of ourselves as having a hard experience and not being appreciated, we are sure, soon or late, to turn against God and our brother. In these days, we can rejoice in the "Big Brother" and the "Big Sister" movements. Yet often in family life the younger members find their lot made hard by the criticism of the older brothers and sisters. So in the Church, the pharisaic spirit often makes the welcome of the penitent cold and reserved. If there is any character in our love of goodness, we will not boast of it, but gladly bring near the erring that they may learn the generosity of love. Our Lord's words were strong in His rebuke of those who scorned sinners, and that the rebuke was needed is proved by the charge made against the Saviour: "He eateth with publicans and sinners!"

*Hymn 280*

*Monday, July 4*

READ St. Matthew 5: 3-9.

**M**ERCY forgets self while ministering to the poor and needy. This elder brother had no mercy. His conceit led him to condemn the returned wanderer, even his own brother. Surely God's mercy in receiving me should make warm my hand stretched out to a sorrowing sinner coming home to his Father's house. Christ the Perfect said to the erring one: "Neither do I condemn thee!" The fellowship of Christian minds should be like to that above. And humility, if it is genuine, demands a loving sympathy and a quick welcome for a brother offender. "Judge not." "Mercy rejoiceth against judgment." Often the cruel elder, like the unmerciful servant in the parable, has more of sin for which he needs pardon than the one he so self-righteously and blindly condemns.

*Hymn 503*

*Tuesday, July 5*

READ St. Matt. 5: 21-24.

**H**E was angry and would not go in." Ah, this wretched bitterness which divides families and nations and even dares to enter the Church of God and create divisions! It makes the face, which should reflect the sunshine of love, a mask of cruelty. It makes the tongue speak wickedness instead of words of hope and cheer. It drives back the poor, conscience-stricken longing for a message of comfort, and forces the penitent to despair. It has the poison of murder in its hot blood and defies even God in its madness. If there is any being in all the world to whom you would not speak kind words, if you met him—quick! to your knees, and pray for pardon, and then pray lovingly for him! So only can God's blessing rest upon you and your life. Christianity in daily living and at God's altar must be full of love.

*Hymn 240*

*Wednesday, July 6*

READ St. Mark 7: 9-13.

**C**RUELTY to one of God's children brings an awful expression of dishonor against God. We cannot be bitter against another without that bitterness entering into our supposed worship. "This, Thy Son! I call him not my brother! And where is Thy justice, if a long and loyal service finds no reward!" So we even dare to accuse God because we are so far from understanding His love and so blind that we cannot see His mercy! Any experience which brings irreverence in its train, irreverence towards the Father or an earthly parent, proves itself a force of Satan. To love father and mother is to learn how to love God. To despise the sacredness of fatherhood

and motherhood is to mock the Christ and the Nazareth home. Oh, the precious strength of a father! If bitterness against a younger brother or sister brings a death to holy memories, then indeed are we thrice guilty.

*Hymn 489*

*Thursday, July 7*

READ Ezekiel 18: 25-29.

**I**T was so easy for the elder brother to make excuses and seek to justify his cruelty. "These many years of service! This toil from which I have come, weary, to find a wastrel feasted and the center of attraction!" And the modern version: "Guard against an intimacy which may make the sinner forget his sin! Let the younger serve the elder that he may learn humility!" Thank God, our true Elder Brother deals not so with us, else were we held in hopeless darkness. God's ways are equal, and we cannot justify our lack of fraternal care by any claim of peculiar merit. When we have done all, we are yet unprofitable (St. Luke 17: 10). There is not much difference between the worst human and the esteemed best. We all need Christ's washing of regeneration.

*Hymn 133*

*Friday, July 8*

READ Isaiah 1: 16-18.

**H**IS father came out and intreated him." Oh, the infinite patience of God in the face of our effrontery and cruelty! Surely, the sin of the elder was greater than the sins of the younger. The first defied and ridiculed the mercy of God. The other cried from the heart, "Father, I have sinned." Through the centuries, while men fought in the name of Christianity, and when they brought the Holy Cross itself into the arena of conflict, the Infinite God would not cast away His children. Still He reasoned with them. Still He pleaded with them: "Oh My people, what have I done unto thee, and wherein have I wearied thee? Testify against Me!" We are indignant for the Father's sake, but God is long-suffering. Can we not learn of Him who is meek and lowly in heart? Can we not love the people of the world everywhere if God so loved them? Only so can we have the spirit of Christ.

*Hymn 389*

*Saturday, July 9*

READ Hosea 11: 1-4.

**T**HIS, thy brother, was dead, and is alive again." That was the only message the glad father could sing, and the angels sang it with him (St. Luke 15: 10): "He is thy brother because he is my son!" So does the unfailing love of God defy human failure and establish and reestablish by a new birth the family ties, which are promises of the eternal union of Heaven. It was a tender rebuke. "This, thy son," cried the self-righteous man; "Thy brother," said God. And God's language is the holy language of peace. No earthly law, tainted with Satan's heresy long ago expressed by Cain, can change the divine decree. Brotherhood is found only in loyalty to divine Fatherhood. In that truth, declared by Jesus Christ and sealed on Calvary in Holy Blood, we rest. The two laws are one: My Father! My Brother!

*Hymn 499*

Dear blessed Elder Brother of us all, whose loving mercy can never fail, teach me to love sinners, for I myself am a sinner, and what am I that I should scorn for another the mercy by which I live! Oh, hasten the day when love shall rule the world, when nations shall learn fellowship, when Thy Church shall be divided no longer, when bitterness shall be mastered by peace. And that so glorious a day may come the sooner, help me, dear Lord, to love as Thou dost love. Amen.

# A New Commandment\*

By the Rt. Rev. William Theodotus Capers, D.D.

Bishop of West Texas

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—*St. John 13:34-35.*

WHATEVER may have been commanded through the "law and the prophets" concerning the obligation of love from man to God and from man to man, here is indeed a new commandment because of the fact that new relationships are being revealed. Hitherto the Old Testament had revealed God in His peculiar relationship to certain people and for this reason, with few exceptions, the universality of God's love as that of Father to all humanity is not the message either of "the law" or of "the prophets." And as a corollary of this fact the Old Testament does not present the idea of the universal brotherhood of man. If these ideas are absent from the Old Testament, it is not at all surprising to find them entirely absent from extra-biblical writings from the earliest times up to the Christian era. In this fact is found the characteristic differentiating principle of the Christian religion. With the Incarnation of the Son of God came the reorganization of the social order; for Christ came into human life as the Eternal, Only-begotten Son of God; and in taking upon Himself human nature He became just as truly the Eternal Son of Man. Under the conditions of His Incarnation Christ revealed the *Fatherhood* of God and, in His Fatherhood, love is revealed as His essential character. Therefore the love of God is the very heart of the Christian religion and the giving of this love constitutes the Gospel message.

The synoptic gospels set forth the love of God almost exclusively under the doctrine of the Fatherhood of God, while the fourth gospel presents God's love under more specific terms, but the love of God as Father to all humanity and its corollary, the brotherhood of man, are the message of each one of the gospels. The fourth gospel, however, gives an emphasis to the uniqueness of this love by making large use of the word *agapao*, which was practically unknown in its full content, as used in the New Testament, until Christ drafted it and baptized it with His own regenerating love. The etymology of *agapao* seems to be uncertain, but it is traced back to roots expressing "admiration," "taking pride in," "taking pleasure," hence *agape* represents that love which is bestowed through the act of selection and through the sense of complacency based upon the perception of things in the objects that attract and please." In biblical Greek, *agape* is used exclusively where man's love for God comes under consideration; it here implies the recognition of the adorable and loving character of Deity. The use of this word in this sense is all the more interesting when it is found that in extra-biblical Greek, love as extending from the gods to man seems to be an unknown conception, for "according to Aristotle and Chrysostom *agape* has place not in those who rule with reference to those they rule over, and so it seems that *agape* had by reason of its inherent signification and classical use an antecedent fitness to express the biblical idea of religious love; this, however, should not be construed to mean that the word carried already in extra-biblical Greek all the content of scriptural conception. In the profane usage the moral, spiritual element was yet lacking, although the elements of choice and rational attachment were given." With this understanding of the significance of our Saviour's use of this word *agapao* in giving His new commandment, I will ask your consideration of this one question: How are we keeping faith with Christ in reference to this commandment?

I think that this question can more easily be answered by making first a most serious examination into the ways of our present life with the purpose of discovering how we may be breaking our Lord's new commandment, "that ye love one another; even as I have loved you."

The Church is expressing her life through many means and

instrumentalities, and possibly the simplest and most direct way to get at the present-day self-expression of the Church would be to inquire into some of these "means and instrumentalities" as they reflect the life and thought of the Church.

## THE AIMS AND PURPOSES OF OUR CHURCH PAPERS

THE Church paper is essential to the advancement of God's Kingdom, for it is the medium of information, a teacher, a preacher, and a leader, and in addition it is potentially a unifying principle within the corporate life of the Church. Ideally the Church paper is an ambassador of Christ's and a representative of "His Bride," the Church. The Church paper, then, should carry in its columns the brightest and noblest of thought, the most exalted ideals of brotherliness, and the message of love, peace, and goodwill among men. While it should stand for the faith, it should take opposing ground in the spirit of generosity and Christlike consideration. While it should be a hard fighter for the truth, yet it should win its adversary as Christ won His, just by the sheer force of character. This should be the animating spirit of our papers, but as I read them—and a veritable flood of them overflows into my office, national and diocesan—I cannot see in them, with some notable exceptions, any such lofty aims and purposes. The tendency is to degrade them into purely sectarian publications representative of certain schools of thought, and so far as their influence may go they are making brotherly love within the Church most difficult and are little better than blind guides. Of course, freedom of speech and the liberty of the press should be cherished and protected, but the Church paper that exists for its own party, and puts everyone under its ban that disagrees with its declarations, is living in open disobedience to the new commandment of our Lord.

It seems to me the height of presumption for any one paper to put itself in the attitude of possessing all knowledge and in consequence to put all differing opinions and judgments in the category of heresy, or schism, or dishonest opposition. The editor that writes with such certainty of himself as to relegate his opponent to the outer darkness of ignorance misses his vocation. The reading public of today is too well enlightened to be fed on invectives and partisan leadership. The popularity of our Church papers does not depend upon sensationalism on the one hand, or violent partisanship on the other, but upon their fulness of the knowledge of things pertaining to the Kingdom of God, coupled with their broad sympathy in the understanding of the problems of life. The public is hungry for knowledge and the multitudes are lifting up their hands asking for guidance in their spiritual thinking, and in consequence the Church paper of today has the greatest opportunity that it has ever had for instructing the people in things religious and in wholesome truths.

## OUR CHURCH CLUBS AND SOCIETIES

SECOND, there is a growing tendency to form clubs and societies and agencies within the Church for the purpose of building up separating walls. I am not able to speak upon this subject out of my own personal experience, because I do not belong to any organization within the Church, but my observation as an outsider leads me to believe that the Church is suffering great harm because of organizations within it that are camped, as it were, against each other; and they are ready always for battle array. It is indeed a tragedy to think that within our own fold there should be groups here and there that are organized for the definite purpose of emphasizing differences and minimizing agreements. It does very little good indeed for us to be talking about a world-wide Church unity while at the same time we are hammering the very life out of each other through these various partisan organizations. I suppose that it is perfectly natural and lawful for members of the same Church to separate into congenial groups of thought and

\* Sermon delivered by Bishop Capers at the Church Congress Corporate Communion in San Francisco, June 15, 1927.

of enterprise and of definite convictions, but unless these groups realize that the call is not "to arms" but "to the Cross," the Church cannot profit by their counsels.

#### THE MEANING OF CHURCHMANSHIP

THIRD, Churchmanship is the resultant of temperament and prejudice. I do not suppose that intellectual judgment has much place in a man's Churchmanship. Think, for instance, of the strange combinations that we find in the description of a man's Churchmanship. Here are some of the combinations I have found: "a rationalistic-ritualistic-broad Churchman," a "high-Church-Prayer Book Churchman," "a low-Church ritualist," a "plain-Prayer Book-broad Churchman," etc., etc. As irrational as a man's Churchmanship is, yet it seems to have an uncanny force within the councils of the Church, and so we find that there are cleavages within the Church which work serious harm to her unity and well-being, and as a consequence there is a failure on the part of the legislation of the Church to carry forward great enterprises for Christ and His Kingdom.

It seems to me that I find justification in this statement in the failure of General Convention to make a real worthwhile contribution to the Church through its revision of the Prayer Book. As I have reviewed the various alterations of the offices of the Prayer Book that have thus far been authorized, I find that they represent an effort at compromise among the various parties of the Church. There is no evidence of a prevailing mind that has unity in itself and carries with it the past and at the same time is really meeting the need of the future. I am of the opinion that when another generation is given the revision of the present Prayer Book as revised, that there will be found little in it to suggest that the revisors were knit together in the bonds of true fellowship, nor will they find much to edify them in reference to the science of liturgics. I am impressed with the idea that the revision of the Prayer Book, as it is now progressing, is indicative of the irrational manner in which our Church people group themselves under various conceptions of Churchmanship and then proceed to give vital force to the Church through their deliberations.

Now, if I am in any way correct in my analysis of the mind of the Church today, I think it will be seen that we are not keeping faith with Christ because of our failure to give loyal obedience to His new commandment. This being true, then our greatest need is to learn to love. I have already emphasized the significance of the use that Christ made of the word *agapao* in the giving of His new commandment. As already stated, the roots from which this word derives its meaning express the ideas of "admiration," "taking pride in," "taking pleasure in"; hence, the content of the word carries with it the act of selection, the act of will and mind as well as of heart. When we study this word as our Saviour uses it, we find that He requires us to love our enemies, and He makes this the rule of *that life* which is to have fellowship with Him, and then, in the words of the text, He requires of His disciples that they love one another as He loved them.

When we take into consideration the unlovableness of His disciples, their weakness and their continued faithlessness, it can easily be seen that Christ's love for them was based upon the essential relationship between himself and them as brother to brother, for He was to be their "Elder Brother" because they were to become, through the gift of the Holy Spirit, sons indeed of God, the Eternal Father. The whole genius of the Christian religion is based upon a rational understanding of the inherent worth of God's child, hence love was to become the binding force in God's Kingdom. No one can study the life of Christ and the history of the early Church without realizing that sectarianism and religious bigotry and factional pride were as abhorrent to the genius of the Church as were idolatry, adultery, and any other of the hideous vices. Our Lord could not have begun His Kingdom on Earth without laying, as the chief cornerstone, His new commandment, that "ye love one another; even as I have loved you."

It seems to me, my dear brethren, that this commandment of our Lord's lays upon us an obligation as the first duty in our Christian life to approach each other with a resolute will and a courageous determination, to base our relationship upon the principle of love. I am of the opinion that prejudices and natural antagonisms are so easily followed and the selfishness of the human heart is so dominant as to well nigh paralyze the will and make impotent the desire for brotherly love. But the

Church can never go forward until we begin to stress the god-like that is in each one of us and to emphasize day by day our agreements and the common purpose for which we are all living. If I can do nothing else in this sermon than to arouse the conscience to the grievous sin of disobedience to this commandment, I feel that I shall not have preached in vain. One of the difficulties in our religious life is the thought which leads us to believe that our religion and our opinions are purely personal. Bishop Temple, in his most helpful little book, *Personal Religion and the Life of Fellowship*, sets forth this thought most strikingly in the following paragraphs:

"The Christian life is a life of membership in a society. The true Christian inevitably finds himself linked up with his fellow Christians in the common experience of joy in the knowledge of God's love and of service rendered in gratitude for that love. And yet we perpetually slip back into treating our religion as a purely personal affair."

"In Our Lord's teaching our relationship to God is always set forth as a family relationship; we are children before our Father. But often we tend to think only of the relation of child and father, while ignoring the relation of child and child in the one family; we behave as if each one were an only child. This is a form of practical polytheism, for it really involves that each has his own God. In Christ's teaching we are fellow-members of God's family, and are to approach the Father as such."

Here is the very essence of our religion, the relationship that we bear to one another because each one of us is the child of our Father in heaven.

Whatever criticisms may be passed upon the theology of St. Paul, it cannot be successfully proved that he added one whit to Christ's doctrine of the Fatherhood of God. And it must be remembered that it is upon this doctrine that St. Paul based his whole conception of the unity of the Church. "Now therefore," he writes, "ye are no more strangers, but fellow citizens with the saints, and of the household of God." This Church Congress could not make a finer contribution to the well-being of the Church than to pass such resolutions as would discredit the spirit of bigotry and unbrotherliness within our own fold and at the same time stress the idea that infinite truth must demand an eternal quest and that each pure heart has its contribution to make toward the sum total of truth as apprehended by man. Dear brethren, the strength and glory of the Church rests in the true fellowship of the believers, and the ground of this fellowship is *that love* through which we exercise the will, the intellect, and the heart. Now, the amazing thing about the Christian religion is that it calls into exercise the prime faculties of our three-fold nature and coördinates them by requiring us to do the things that are fundamentally essential to our highest self-expression.

As an illustration of this statement, how almost commonplace these words sound, "Love one another; even as I have loved you." And yet, when the weight of these words is considered, in their full connotation, it will be seen that the obedience of them brings to man that spiritual exercise which involves his intellectual comprehension of God, his true estimate of his brother man, and also brings him into mortal conflict with every vice and foible of his own nature. There is a theological content in these words that summarizes our faith in such a way as to make conformity to God's character its ultimate objective as above every other loyalty. This is why it is so much easier to be a good Churchman than it is to be a good Christian. And this is the "why" of all the uncharitable criticisms and the cocksureness of the partisan; for to "speak the truth in love" is an expression of a mind and heart attuned to the will of Christ.

Therefore, I affirm that the greatest need of the Church today is not an increased membership, but more Christians. The Church needs men and women, boys and girls, who are possessed of obedient hearts of love; this is her dire need and the whole world is waiting upon it. There is no use to talk about world peace until the Church first learns the true meaning of this new commandment of her Lord, "that ye love one another; even as I have loved you." When we begin faithfully to apply ourselves, as a Church, to this new commandment, then we will be in a position to study our relationship to all other Christians of whatever name or sort.

It may be well, however, for us to consider for a moment the fact that this commandment bears upon "all who profess and call themselves Christians." There is a brotherhood that breaks over the separating walls of denominationalism and its



joy is realized in the fellowship of the Elder Brother, Jesus Christ our Lord. Whatever may be the fundamental differentiating principles that are separating the denominations each from the other, yet the fellowship of Christ is common to us all, and the more real this fellowship the more unreal become our barriers. Loyalty to Christ can never mean disloyalty to His Church, but loyalty to the Church oftentimes draws us into disobedience to His commandment, "that ye love one another; even as I have loved you." Christian unity can only proceed out of the discovery that Christ Jesus is not an Episcopalian, or a Presbyterian, or a Roman Catholic, or any other denomination or branch of His Holy Catholic Church, but the Brother-man of humanity, the Elder Son, the God-man. And in this discovery divided Christendom will find its way back over the pathway of love into such a unity as to win the world to Christ; for "by this shall all men know that ye are My disciples, if ye love one another."

ALL that I have said thus far bears more especially upon "attitudes" and "dispositions" of "groups" and "parties" within the Church in their relation to each other. I wish now to make a more personal application of the text. In giving this new commandment, our Lord was not only binding the disciples together with a three-fold cord of love, but he was giving to the members of His Church the very touch-stone of Christian character—"By this shall all men know that ye are my disciples, if ye love one another." Creeds and dogmas are as essential to the guidance of the Church through the centuries as are the stars and compass to the course of the ship across the seas, but they are not the power nor the character of the Church. The true character of the Church is seen in the likeness of her membership to her Head, Jesus Christ. Hence the individual is the true witness of the fact of Christ. So long as there is one Christian in the world who is faithfully living out the life of Christ among his fellow men, Christ's life will be known. This is the real significance of the sacraments of the Church, for through them God takes up His abode in each individual life. Our Lord lays great emphasis upon this truth; he says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The gift to each believer is the indwelling of God, and the truth of this indwelling must of necessity be seen in the life of that individual who wills and talks and acts like God, his indwelling Father.

From this it will be seen that in the last analysis the greatest responsibility rests upon the individual member of the Church. Now, just here is where the Church is losing her power. Her membership is shifting personal responsibility for conduct from himself to the corporate life of the Church. For instance, General Convention, or diocesan council, or Church club may pass the strongest resolutions possible condemning some social sin that is eating into the very heart of the home, or the state, or the nation, and yet according to experience it is found that the individual has shifted from himself the responsibility for the enforcement of these resolutions, through example, onto the corporate body. He is proud of his Church for putting on record a protest against some blighting social sin, but he fails to realize that the moral responsibility for making effective these resolutions is primarily his and constitutes his first and most binding obligation to Christ.

It seems to me that, possibly, this is the greatest danger that the Church is in today; namely, living nobly her life through creed and corporate action, but failing to realize upon these expressions of her mind and soul because of the disobedience of her membership. This is why there are so many societies within the Church and within the state and nation that have for their end the remedy of some particular sin or social wrong: the individual has shifted his responsibility from himself onto a society. And we know that the most impersonal thing in the world is a society. Societies cannot sin; it is the individual in the society that sins; and he sins because he does not love. There is not a wrong that cannot be healed through love, and love represents the service and sacrifice of the individual. Yes, love represents more than this, it represents the spirit of the individual who has found his life by losing it; it represents Calvary and the Cross. Our Lord's challenge is, "If any man would come af-

ter me, let him deny himself, and take up his cross, and follow me." Jesus Christ was not the only one foreordained to suffer crucifixion: every follower of His must feel the pain, not only of the Cross of Calvary, but also of his own cross, for this is the law of life. And here is the test that Christ puts his every follower through, "A new commandment I give unto you, that ye love one another; even as I have loved you."

My dear brethren, as we look upon the financial prosperity of the membership of our Church and realize her pre-eminent position of leadership in the social and civic life of our nation, we should have the gravest sense of responsibility to Jesus Christ in reference to the faithful observance of the New Commandment that he has given us. We should examine ourselves in regard to our personal influence and the sacrifices that we are making to render effective this command. Such questions as these should come to us: Am I suffering any of the pains of crucifixion that others may have a larger share of my prosperity? Are any of the pleasures of life mine at the expense of others? Does my life represent leadership, through personal example in the battle for civic righteousness? Are the poor and disadvantaged happier and more courageous because I have suffered with them in helping them bear up under the cruel burdens of their lives? Have I made purity and correctness of life easier for my weaker brother by denying myself of lawful pleasures lest I should cause him to stumble? O, my friends, to answer these and other kindred questions in the affirmative is to have the joy and pain of love; it is to have fellowship with Jesus Christ and to make an investment of your life in the enterprise of the Church of our Lord; it is to make effective the petition: "Thy Kingdom come. Thy will be done on earth, as it is in heaven." Amen.

ANOTHER REMOTE READER

ANOTHER claimant for the title of Most Remote Reader! Scarcely had the letter of the Rev. Benedict J. Turkevich of Ostrog, Poland, been prepared for the issue of June 25th, when the following letter arrived from Clark Porter Kuykendall, American consul at Batavia, Java (Dutch East Indies). Java, according to the *World Almanac*, is the most densely populated land mass in the world. The majority of the inhabitants are Mohammedan. The Anglican communities are under the jurisdiction of the Bishop of Singapore.

We regret that Mr. Kuykendall did not send us pictures of this interesting place, and particularly of the "Church of the British Protestant Community," of which he sends a schedule of Sunday services: Morning Prayer at 7:30, Holy Communion at 8:00, Children's service at 9:45, and Evensong at 6:30. He writes:

To the Editor of *The Living Church*:

WITH reference to the question as to the most remote reader of THE LIVING CHURCH, I feel somewhat confident that I am the most remote subscriber and reader of your publication. According to the *World Almanac*, there is only one principal city of the world to which it takes mail longer to arrive than Batavia, and that place is Bangkok, Siam. If any resident of Bangkok happened to come across the March 12th number of THE LIVING CHURCH, I will be forced to admit that he is farther away; if not, I consider that Batavia is the most distant city in which your periodical has not only a reader but also a subscriber.

I am enclosing herewith an advertisement of the Sunday services of the Church of England, which has a resident chaplain in Batavia.

CLARK PORTER KUYKENDALL,

75 Tanah Abang Oost, Weltevreden, Java.

May 3, 1927.

ACKNOWLEDGMENTS

(Continued from page 293)

NEAR EAST RELIEF

Parish of St. Paul, San Diego, Calif. ....	104.50
C. M. P., Sheboygan, Wis. ....	10.00
St. James' Church School, Painesville, Ohio .....	\$ 5.00

\$119.50

FOR FLOOD RELIEF AT GREENVILLE, MISS.

Berkeley, Calif. ....	\$ 5.00
-----------------------	---------

JERUSALEM AND THE EAST MISSION FUND

R. H. ....	\$ 5.00
------------	---------

# Public Affairs

By Clinton Rogers Woodruff

IN many respects the outstanding book of the year in the realm of public affairs is William Z. Ripley's *Main Street and Wall Street*. Ripley is professor of economics at Harvard, but he is something more than that. He is a publicist who for years has exercised a widespread influence on public opinion in the matter of finance and especially corporation finance. During the past year, through his *Atlantic* articles, he has exercised a really profound influence. This new volume contains these and some additional ones, and constitutes a startling exposé of modern financial methods. Along with his brilliant analysis of these methods is a series of constructive suggestions to which the leading financiers are giving heed. It is true, as his publishers (Little, Brown & Co.) assert, that the articles as they appeared stirred Wall Street as no others have for many years. They owe their weight to the carefulness of the preparation and statement and to the fact that he does not pose as a muckraker interested only in destructive criticism, but to the fact that he approaches the subject from a long experience with a whole souled desire to help. President Coolidge did well when he commended the volume to his fellow citizens. It is an interesting and illuminating fact that within a fortnight of the publication of the first article—the one which he called "From Main Street to Wall Street" the governors of the New York Stock Exchange took such action as resulted in a radical alteration of their policy.

Of an entirely different sort, and one less likely to exert any particular influence, although interesting as an essay or as a series of essays, is M. A. DeWolfe Howe's *Causes and Their Champions*. There is little or no difference of opinion as to Mr. Howe's merit and standing as a student and author. Like the rest of his books, this one is clearly and entertainingly written and shows the results of that learning, research, and literary style which one associates with his name, but there will be lots of diversity of opinion as to his causes and their proponents: the Rockefellers, Woodrow Wilson, Booker T. Washington, Phillips Brooks, Clara Barton, Samuel Gompers, Susan B. Anthony. To group Bishop Brooks and John D. Rockefeller together may seem to some almost a jest, not to put it more strongly. There are others who would no doubt feel the same way about grouping Booker Washington and Woodrow Wilson in the same category. To Mr. Howe, Brooks stands for tolerance in religion, although to others he stands for something still higher—the need for the emphasis of the spiritual in the daily life of man. To our author, Woodrow Wilson stands for the making of the plowshares out of swords, while to others he appears as the biggest obstacle of the post war period to a better international reorganization, because of his unwillingness to yield on the reservations. To Howe, the Rockefellers stand for "the new uses of great wealth," while there are those who think the important question is "Why the great wealth?" So one might continue to query the classification, but it is quite in keeping with modern tendencies to personalize or embody a cause in some outstanding figure and weave the evidence into his character.

There is this to be said of Howe, he prefers to say the kind and pleasant things about his subjects. Indeed there are times that one feels that perhaps Ivy L. Lee was one of those persons "whose counsel at one point and another has been sought and gratefully followed."

Another outstanding book dealing with public affairs is James M. Beck's *The Vanishing Rights of the States* (George H. Doran Co.). Amply documented this little book is really a great brief of argument, so cast as to be easily understood by the plain people of the country. Whether one is prepared to go the whole length with Mr. Beck and agree that the refusal of a seat to Mr. Smith and Mr. Vare "would, in effect, be a *coup d'état* which would radically change our form of government and lead to deplorable and incalculable consequences, one must admit that the present tendency of the U. S. Senate and Federal Government is toward goals of the most doubtful value.

Mr. Beck writes frankly as an advocate and propagandist, but he gives his side fairly and forcefully.

With government ever assuming a larger part in our daily lives, certainly a book dealing with the administration of government is of value and importance. In Leonard D. White's *Introduction to the Study of Public Administration* (published by Macmillan) we have a worthwhile contribution of value to the general reader. Dr. White wisely does not attempt to separate city, state, and federal management, asserting that they are essentially similar. There is no real difference between them, and he therefore loses no time in useless classification. Among the lines of study followed out are: The obligations of the administration to forces and agencies outside itself like the legislature, the courts, the political parties, and private organizations; the type of administration machine and the tests of its proper working; centralization; integration organizations; the working of the administrative machine as a unit; the varied problems of personal management, salaries, and retirement systems; department organizations; the rule making power of the administrator, and trends of modern administration. This is in no sense a technical book and no technical phases are developed beyond the point of necessary reference.

In another realm of public affairs, that of prohibition, two books, both propagandist in nature (one frankly and avowedly so), are to be noted. In Dr. Leigh Colvin's *Prohibition in the United States* (Doran), we have an extended history of the movement from the pro-prohibition point of view. He traces the advance from the earliest days, through Colonial legislation, temperance societies, local option, state laws, to the present time. It is propaganda abundantly documented.

*Prohibition At Its Worst* (Macmillan) is by Professor Irving Fisher of Yale. Everyone will agree with him that to be mentally honest, "we must frankly face all the facts." Some of these he admits "are not pleasant for Prohibitionists; others are not pleasant for its opponents." He attempts to give the facts, but it is only fair to say that although he is a professor of political economy at Yale, his statements have been seriously challenged. He gives a wealth of figures and of graphs intended to back up Senator Borah's remark that "The man in the automobile may be opposed to the Eighteenth Amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. . . . When safety is involved, we are all dries."

Perhaps the most helpful book on this subject so far published is the volume entitled *Does Prohibition Work?* (Harper's) by Martha Bensley Bruere. It is a carefully prepared synthetic study of the operation of the Eighteenth Amendment made by a Committee of the National Federation of Settlements, assisted by a multitude of social workers in various sections of the country. It is neither *pro* nor *anti*. It is a picture, or rather panorama, based on 193 reports. Or to change the simile it is a qualitative study, rather than a quantitative one. Or to use Mrs. Bruere's words in reporting to the committee, "This book is not a statistical report but an authentic document of professional opinion couched in the language in which it came to me. . . . This book is as true as we can make it."

Nicholas Roosevelt in his book *The Philippines* gives us a readable first hand account of conditions in these islands, under American rule and a discussion of the problems confronting General Wood and the Islander. Mr. Roosevelt, who is on the staff of the *New York Times*, is by no means favorable to Philippine Independence. He believes that to grant this today would not only expose them to absorption by other countries less friendly than America, but might well unleash the dogs of war. Truly the islands are a treasure and a problem. The book is published by J. H. Sears & Co., the head of which was formerly the head of D. Appleton & Co.

# Proclaiming the News

A Series of Papers in the Interest of Church Extension

By the Rev. Robert J. Murphy

Associate Priest, St. Matthew's Cathedral, Dallas, Tex.

## II.

### THE NEWSPAPER

**A** PRIEST will do well, especially those of the clergy who are working in small cities or rural communities, to cultivate the editor of the local newspaper. As a rule, it will be found worth while not only because the editor's goodwill and friendship will be invaluable assets to the parish, but also because the priest will usually find in the editor a man who is intellectually stimulating and decidedly worth while.

No personal friendship, however, will ever justify an attempt to "use" the editor or his paper. It must always be remembered that the editor is a newspaper man, and that the business of a newspaper is news. Too many of the clergy fail to realize this, and any advantage they may have won in the matter of gaining access to the columns of the newspaper is often dissipated simply because they have not learned to distinguish between news and free advertising. Nothing will more quickly alienate even the most friendly editor than an attempt to gain free advertising under the guise of news.

There are three practical ways in which the newspaper can be of service to the parish priest. In the first place, the space devoted by the average newspaper in the Saturday night edition to church notices should always be utilized. As a rule, this space is furnished free of charge to the various churches and religious societies of the city. Such space is valuable, not so much for the sake of our own people as for those who are outside the Church. A notice in the "Church Column" should certainly include the hours of service and the hour of the Church school or children's Eucharist. It may very well contain the sermon topics for the day. Sometimes the clergy are prone to think that the advertisement of the sermon topic is placing undue emphasis on the place of the sermon in the service, but surely such a conclusion is unwarranted. Often it happens that those who are outside the church are intrigued by the advertised subject and are brought to the church for the purpose of hearing that particular sermon. And, after all, that is precisely the thing we desire. Of course it goes without saying that freakish topics and other similar devices are to be scrupulously avoided as unworthy of the Church.

And in this connection, a word of warning may not be out of place. Never, except in cases of the most dire necessity, change the program as advertised. Nothing could be more unfortunate and disappointing for most people than to go to church for something and find, not that something, but something else—even though that something else may seem advisable in the mind of the priest. Such a practice savors too much of "substitution," a practice upon which the public has been educated to look down.

Secondly, the newspaper may be of value in the matter of paid advertising. The church notice column is usually free, and for that reason the privilege of its use must not be abused. Too often almost everything under the sun is included in the week's notice. If the parish is engaging in some particular celebration which it desires, or deems advisable, to have widely known, the use of paid space is certainly to be commended. In the first place, the position which such space will secure will usually command attention, and in the second place, it will be found worth while as evidence, to the newspaper, of good faith in that the parish is not attempting to get "something for nothing." When the newspaper discovers that the parish is not merely trying to "use it" but is ready and willing to pay for value received, it will usually reciprocate by co-operating in the matter of free reading space, to an even greater extent than it might otherwise. Certainly a policy of fair dealing with the newspaper of the community brings its own reward.

**H**OW often, and to what extent, paid advertising should be used must be determined by several considerations. First of these is the ability of the parish to support, financially, such a program. As every business man is aware, there is a point of saturation in advertising beyond which further expenditure does not pay. Secondly, the frequency with which paid advertising is used depends on what there is to be said. Advertising for advertising's sake, or for show, is profitless and wasteful. Such a use of display space as is illustrated below, appearing week after week, is an excellent example of such waste:

### ST. MARY'S CHURCH

(Episcopal)

Nineteenth and Grant Sts.

#### SERVICES

8:00 a.m.—Holy Communion

9:45 a.m.—Church School

11:00 a.m.—Holy Eucharist and Sermon

Such an advertisement says nothing but what can be said equally well in the Church Notice column, and quite as effectively.

On the other hand, the following advertisement is of real value. It has something quite definite to say:

### ST. MARY'S CHURCH

Nineteenth and Grant Sts.

Sunday, February 20th

#### Holy Confirmation

will be administered at eleven o'clock

Bishop Blank will be the preacher  
at this service

A new Confirmation Class will be formed Wednesday  
at 8 p.m. in the Parish House. All are welcome

Under ordinary circumstances, it would seem best to limit the use of display advertising to those occasions when there is something a bit out of the ordinary to be said. This I believe is in accord not only with the experience of most priests who have attempted advertising of this character, but also with sound business practice.

There is one other way, at least, in which priest and editor can coöperate to mutual advantage, and that is in the use of the news story. This field is one which is too often over-

looked by the clergy. It will be discovered that as a rule the editor will enthusiastically welcome material of this character.

To be more specific, by the news story is meant the article built up around some particular commemoration, season, or event in the life of the Church.

Consider, for example, the midnight Mass at Christmas. That there is much to be said both for and against the midnight Mass, I am perfectly aware. I am not interested in discussing that question here. As a matter of fact, the popularity of the midnight Mass seems to be on the increase throughout the Church. Usually, one finds many non-Churchmen attending this service, persons who are intrigued by the peculiar fitness of the occasion. Many others might be happy to avail themselves of the privilege of attending such a service if they understood something of the ideas underlying the commemoration. Let me hasten to say that in speaking of drawing others to our services, I am not merely suggesting means for "getting a crowd." "Getting a crowd" is never an end in itself, but a crowd, especially a crowd of non-Churchmen, is valuable in that it is composed of potential Churchmen. The Catholic religion, we believe, is the natural, normal form of Christianity, and surely our faith is great enough to convince us that our Blessed Lord will, as He said, "draw all men" unto Him if only they can be brought into such contact with Him as can only be had at the Holy Eucharist. We need never fear, I am sure, that by encouraging many to come to the midnight Mass the service will degenerate into a "mere show" as has sometimes been suggested. Certainly this will not be so if we have been faithful in the teaching of our own people as to the proper dispositions with which they are to approach the Blessed Sacrament.

To return, then, to the thought of our news story in connection with the midnight Mass. If the priest will carefully prepare a short story telling something of the origin of the service, something of the fitness of such a celebration, he will find that in nine cases out of ten the editor will accord it a most cordial reception. Such a story has *news value*. The name of the parish need not be brought into the story at all; in fact, in all probability it would be better if the parish were not mentioned in the story. The value of the story will lie in the fact that many, many people, who know nothing of Catholic Christianity will be introduced to one of the most appealing and lovely services of the Church for the first time. The story may be linked up with the regular Christmas notices or with paid advertising by arranging for an insertion of your advertising in the same issue in which the story is to appear.

Similarly, a story written around the Lenten observance, its meaning, its origin, and its practical value will be found well worth while. The following very brief news story illustrates the idea:

### THE LENTEN SEASON

#### A World-wide Commemoration

"Lent begins next week . . ." One hears it on all sides these days.

From the very earliest times, Christians have kept certain seasons in which special commemorations are made of different incidents in the earthly life of our Lord Jesus Christ. Christmas is kept in honor of His birth, Eastertide is the memorial of His Resurrection, and Ascensiontide recalls His departure from this world of sight. Christian love has also decreed that a special season be observed in commemoration of His forty day fast in preparation for His ministry, and of His Passion and Death.

On Wednesday next, Churches all over the world will begin the Lenten fast. There is no part of the civilized world where Lent is not kept. The Episcopal Church in particular stresses the observance of the season, although many of the other Churches are also beginning to keep Lent.

The Lenten fast was instituted, according to the testimony of St. Leo, in the time of the apostles, although in those very early days of the Church there was much diversity of practice, and the length of the Lenten season varied in different localities. However, as time passed, the universal rule of forty days commemorating Christ's fast and temptation in the wilderness came to be generally accepted. This period of forty days was already fixed and observed as early as the opening years of the fourth century. In the year 331 A. D., St. Atha-

nasius in his "Festal Letters" enjoined upon his flock a period of forty days fasting, and spoke of the stricter fast of Holy Week.

Lent simply affords the Christian opportunity to enter into the experience of his Lord. The season is kept by abstinence from worldly pleasures and amusements and, during this period, the Church strives to inculcate in her people the practice of the three virtues commended by Christ of prayer, almsgiving, and fasting. The Lenten services are beautiful in their simplicity and devotion, and one would be well repaid for the time spent in attendance upon them, especially if one has never entered into the Lenten observance before.

Passion Week provides a further opportunity for such a story; Holy Week another, with a description of the traditional services such as the Three Hours, Tenebrae, etc. Finally, a wonderful news story may be written around the Easter season, Easter Eve baptisms, the Pascal Candle, and other customs. Rogationtide may inspire a story dealing with the ancient customs which prevailed at this season and their meaning, and with the intimate connection which exists between Rogationtide and Thanksgiving. The fact that the Episcopal Church observes these seasons should be made clear in the articles. Many other ideas will suggest themselves along these lines, once we have made a beginning.

And let the fact be stressed that your editor will welcome such articles. You will be providing him with material which has a very real news value, and something which he would not be apt to secure from any other source. At the same time, he will be helping you, both directly and indirectly, to bring before the minds of all sorts of men, the Church, her life and her history. The arrangement will be found mutually advantageous.

The modern newspaper is potentially a valuable ally. We must learn to use it frequently and intelligently.

(To be continued)

### THE BODY OF CHRIST

THE CHRISTIAN CHURCH rises up in its true importance and glory when we consider it "the body of Christ." When Jesus was on the earth, His human body was the abode of His divine Life, the channel of communication to man and the dispenser of His gifts to man. After His departure, His Church was to be His body and fulfill His work of redemption.

The Church is Christ's body in the sense of an incorporated organization. It is a living organism. An incorporated body of people is a collection of people authorized by law to act as one person. So the Church is the true *Corpus Christi*. Jesus said that He would establish His Church upon the truth that He was "the Christ, the Son of the living God," for the purpose of seeking and saving souls. "Go ye into all the world, and preach the Gospel to every creature." And He is still looking for a glorious inheritance in His saints. Christ, the Son of the living God, has not only left plans and specifications for the building of His Church, but He is inspiring and guiding His followers in the great task. "Lo," He said, "I am with you always, even unto the end of the world." Therefore, today, He is still the great builder.

In the twentieth century as in the first, the invisible but living Christ is building His Church with regenerate material. Every stone is a living stone, and the whole temple is a spiritual house. The power of the Church today, as in the time of its greatest victories in the past, lies in the Christ-life of its members, for they are His witnesses. The invisible Christ is also building His Church by means of the continual unity of the disciples. There are three words which express this unity; they were "all together" "of one accord," and had "a singleness of heart." It does not mean that they all lived in the same house, though they were much of the time together in the same assembly. It is a unity of purpose.

The invisible Christ continues to build His Church by means of power. "Many wonders and signs were done by the apostles." Not by their influence, for they were a despised sect. Not by their education, their money, their social position, their eloquence, but by the power of the Holy Spirit. The work of redemption is continued today, by means of that same power. "Not by might, but by My spirit, saith the Lord." We are all, as followers of Jesus Christ, called to build His Church. It is the instrument through which God's Kingdom can be established among men. Let us, therefore, "continue daily with one accord" this great task entrusted to us by the Master.

—Rev. Albert E. Ribourg.

# AROUND THE CLOCK

By Evelyn A. Cummins

LONDON *Tit-Bits* recently contained some notes on repartee in Parliament. These are some of the stories:

A Conservative once reminded Gladstone of the fact that in the days of his youth he had been a pronounced Tory. The great Liberal leader at once made this retort: "The honorable gentleman has taunted me with the errors of my youth, of which I have long repented. It is indeed astonishing that those same errors should be still obstinately persisted in by the honorable gentleman throughout the years of his maturity."

Once a very rich M. P., who was notoriously mean, did not put in an appearance at the house for several days after his election. When some one remarked that this was curious, Sir Wilfrid Lawson retorted, "Oh, not at all. He's waiting for an excursion train!"

Soon after Disraeli entered the House of Lords as Lord Beaconsfield, one of the peers asked him how he felt in his new sphere of action. "I feel as if I were dead and buried," he answered. Then, seeing that he had shocked the old gentleman, he added, "and in the land of the blessed."

A London member in the Commons once rounded off his maiden speech by sitting down on his new top hat. An Irish member immediately rose.

"Mr. Speaker," he said, very gravely, "permit me to congratulate the honorable member on the happy circumstance that when he sat on his hat his head was not in it."

THE recent story of the Rhode Island sheriff who went hunting for woodchucks and tramped all day with no results, until at last, on his way home, he saw a woodchuck on a wall and shot at it, only to discover that the supposed woodchuck was a new Easter hat being worn by a woman who was righteously indignant at having it bullet-riddled, reminds me of the tale of a friend of mine who lives on the banks of the Hudson River.

He was out in his ducking boat on the river one day early last winter, and was lying on his back in the bottom of the boat, using an oar as a paddle, first on one side of the boat and then on the other. He said he was perfectly happy and peaceful, when, suddenly, he felt himself under a bombardment of fire. One shot cut the back of his head, one entered his forehead just above the eye (and it's still there, as the doctor was unable to remove it) and nearly blinded him, and the majority of the rest went through the side of the boat. They were large shot, Bs or double Bs.

He said that at first he couldn't imagine what had happened, until he looked toward the shore and saw a man standing there with a gun, dully looking at him. Then he paddled over to the shore as quickly as he could, and asked the man what the big idea was. To which the man replied, "I thought you were a duck." My friend then answered, "Well, why don't you go up on the road and shoot at the people in the cars for woodcock and pheasants?"

When he told me the story, I said, "What did you do to the man?" "Oh, I just showed him how I was covered with blood and told him that I thought he had blinded me in one eye and gave him some instructions about shooting. The whole thing seemed so incredible and unreal," he answered, "and, of course, the man said he was very sorry and that he didn't mean to shoot to me."

THE famous dining-car in which the Armistice was signed on November 11, 1918, has been removed from the courtyard of the Invalides in Paris, and has been taken to a museum station which has been built for it in the clearing of the forest at Compiègne, where Foch received Erzberger and the other delegates with the question, "Well, what do you want?"

The shelter for the car has been given by an American.

THE following story of the sense of humor which is sometimes possessed by animals appeared recently in the *Spectator*.

"A delightful incident, illustrating the tolerant humor of the domestic dog, occurs frequently among the livestock of a homestead in the eastern counties. The favorite terrier, which is a great hunter of wild rabbits, is entirely well-disposed to the tame rabbits which belong to the establishment. But it occurred one day to a Puckish child to urge the terrier to attack the rabbit. He obeyed to the point of showing a sham hostility of attitude and advancing upon the enemy. This change of behavior infuriated the rabbit to such a point that it screamed with indignation, ran at the dog, routed it and chased it across the lawn. The spectacle so amused the children that they made a game of it; and the dog and rabbit now thoroughly enter into the spirit. The dog barks, the rabbit squeals, and finally the dog in mimic terror is chivvied round the lawn by its natural prey. I once saw a very young beagle pup pursue a tame rabbit, which duly and properly ran away till tired of the game, when it turned round and slapped the beagle pup on the side of the head. The desolate astonishment of the dog at such treatment from an animal that is supposed to run away provided as ludicrous a spectacle as anyone could wish to see. The puppy sat up blinking and trying, doubtless, to set right the misinterpretation of its instinct to pursue rabbits."

THE other day I was visiting a famous kennel which makes a specialty of cocker spaniels. We came across a black cocker outside the wire enclosures. She was feeling quite low in her mind. I asked the man who was in charge what the matter was. "Oh," he said, "she isn't always very amiable with the others, and the other day the two that were in the enclosure with her, got tired of it, so they had a fight with her, and she got the worst of it. She doesn't like to be in there with them, so I let her stay out here." Then he showed me how it was by opening the gate and whistling to her to go in. To my amusement, she drew back away from him and literally grinned, by drawing up her lip, as some dogs have the power of doing. She appreciated the fact that the joke was on her, but she didn't want to go back just yet. As long as he called, she kept on smiling and drawing away. Her relief when he didn't insist on her going in was quite pathetic.

IN his address at Grantham at the time of the celebration of the bicentenary of Sir Isaac Newton's death, Bishop Barnes, in speaking of Newton's work, said:

"What is man's place in the universe? How is he related to the purpose immanent in the whole? Newton gave little indication that he realized how extensively his work bore upon such inquiries, though there is one interesting passage in his writings where he asks: 'If all places to which we have access are filled with living creatures, why should all these immense spaces of the heavens above the clouds be incapable of inhabitants? . . .'

"Has life always taken the same evolutionary course as that which has led to the creation of man upon this earth? Has such evolution never progressed beyond the stage at which man now finds himself? Each question we are practically forced to answer in the negative. And, when we give such answers, what is man in the great scheme of things? Though Newton has been dead two centuries it is only in our own day that his countrymen, in the mass, are asking the questions to which his discoveries inevitably led. . . ."

It was Newton who said of himself: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

THE text chosen for the inscription in the chancel of the church in Honolulu was: "Love Never Faileth."

To SUBMIT to the inevitable is the stoic's creed, but there is a better: With God all things are possible.

—Methodist Protestant.

# 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 reserves the right to exercise discretion as to what shall be published.

## DOCTOR URGENTLY NEEDED FOR ALASKA

To the Editor of *The Living Church*:

THE DEPARTMENT OF MISSIONS appeals through you for a relief doctor for the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

Dr. Grafton Burke, the physician in charge of the hospital, is due to come out for a much needed furlough. The department has been disappointed in the withdrawal of a doctor who had agreed to act as his substitute, and urgently calls for a year's time of some young physician who is a communicant of this Church. He should be experienced in surgery, free from family ties, capable of meeting the hard conditions of service in this remote spot of Arctic Alaska.

He should be ready to go in at the earliest possible moment and to remain for a year. It will be hard work but it is an unusual chance to be of use to some of our human kind in need.

Further correspondence should be directed to:  
281 Fourth Ave., New York City. (Rev.) A. B. PARSON.

## "THE UNINTELLIGIBLE CELEBRATION"

To the Editor of *The Living Church*:

RE THE PAPER of C. B. Hunt in your issue of even date:

(a) A silent or whispered recitation of the canon of the Mass renders the whole eucharistic service a meaningless rite, at least from the standpoint of sense and intellect. This conviction must be shared by the Catholic worshipper, the non-Catholic seeker after truth, and the pagan, as well, should such an one happen to be present where the Holy Sacrifice is being celebrated.

(b) Such a rule, establishing a wedge of doubt and deceit, is unsupported by the best minds of the Church of all ages, is not based on sound precedent, and is one of the most recent innovations of abuse that have been conceived and introduced by certain very queer minds.

(c) It robs the laity of the privilege of validly assisting at Mass, according to the collective unity of the Church, as definitely expressed time and again by the use of the personal pronoun "we" in the oblation, invocation, and all that thereafter follows:

(d) It serves to distract the mind and to allow it to wander at the moment when our very "souls and bodies" should be most collected and lifted up to the sublime heights of the most glorious act of worship in which heaven and earth may share a part.

(e) It sets at naught the personal example of our Blessed Lord, Himself. Had he employed such a rule at the institution of the Divine Mysteries, there could have followed neither Church nor Holy Eucharist, at all.

Those, therefore, who can even tolerate the silent canon, without voicing their indignation, are contributing their measure to the support of an abominable outrage, sans reason or justification. Of a number of contemporaneous offenses this is the worst we know of, and we must heartily sympathize with Mr. Hunt and all others who may be compelled to suffer the weight and sting of such scandal. . . .

DuBose School, QUINTER KEPHART.  
Monteagle, Tenn., June 11, 1927.

To the Editor of *The Living Church*:

NOT A FEW Church men and women are indeed troubled over the growing practice on the part of the extreme faddists who delight to mumble the canon and other words of the Mass. In questioning one of our priests recently why it is being done, he stated "it is one of the tendencies." We attended the beautiful church where he is rector a few Sundays ago and were saddened to find an almost do-nothing congregation, very little of the Mass rendered so that you can understand it, and the plainsong parts not as "plain" as when first introduced by Canon Douglas when we attended there.

For over four years the writer has been endeavoring to

witness for the full Catholic faith and practice under conditions most discouraging, and unless he is very much mistaken, the cause for Catholic advance will make but little headway if the leaders in the movement rush it to the extent of introducing such unedifying fads as "pious mumbling." A poor blind man in the pews would be out of luck, for in which case the man could neither see nor hear.

We have a funny little notion that the real reason for saying the most helpful parts of the Liturgy silently is for the express purpose of making it "seem so much like Latin" with an idea in mind of actually introducing it later on. The best way to teach the doctrine of the Real Presence is for the very words which forthtell it in the prayer of consecration to be said as our Saviour said them, and not whispered for the limited pleasure of celebrant, deacon, and sub-deacon, together with a possible few acolytes who have an extra keen sense of hearing.

The Mass in English or any other tongue understood by the people needs no apology. Our earliest experience in the Episcopal Church came as a small choir boy in the Church of St. Matthew, San Mateo, Calif. We well remember the good rector, the Rev. J. R. deWolfe Cowie, who, in a perfectly understood voice, made the service of the altar so beautiful and helpful in our conversion from Congregationalism a little later on.

With a true hope for unselfishness in the matter,  
Great Kills, W. LYNN McCracken.  
Staten Island, N. Y.

To the Editor of *The Living Church*:

I WANT to thank Mr. Hunt for his letter, The Unintelligible Celebration, and to say how heartily I endorse every word that he says. We, the congregation, *have a right* to hear every word of the service as said by the priest, and ours is a righteous indignation when we are defrauded of what is our blessed privilege and our due. We do not *know* that the prayer of Consecration is being properly said if we do not *hear* it said.

(Miss) MARGARET CURTIS.  
Hollyhurst, Davidsonville, Md.

## THE ASCRIPTION IN THE LORD'S PRAYER

To the Editor of *The Living Church*:

IN YOUR issue of 11th of June appeared a letter signed W. Fred Allen, suggesting a change in the office of Holy Communion. It seems to me that there is a real criticism of the proposed American form and also of the proposed English form as quoted. In each appear the words "as our Saviour Christ hath . . . taught us, let us say," etc. Then follows the Lord's Prayer including the ascription. Now as I understand it, our Lord ended the prayer without "for Thine is the Kingdom," etc. Therefore he did not teach us those words in this connection. Should it be thought wise to use the form suggested in Mr. Allen's third paragraph, "And now we are bold to say, Our Father," etc., this criticism would not hold.

There may be two reasons for the suggested American form.

1st. The prayer was moved from its former position without change. In the Prayer Book of '92, the introducing words "as our Saviour Christ hath taught us" do not appear, so the ascription was not out of place there.

2d. At the Portland Convention (when the suggested form was approved), Dr. Stires made an impassioned plea for the inclusion of the ascription whenever the Lord's Prayer occurs. Dr. Stires persuaded the convention to this inclusion except in one or two manifestly inappropriate places: the litany, and the Visitation of the Sick, perhaps.

But surely it is out of place in a prayer prefaced by "as our Saviour Christ hath taught us." S. F. HOUSTON.

WHEN I think of the happiness there is in store for me, every sorrow, every pain becomes dear to me.—*St. Francis of Assisi.*

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

IGNATIUS LOYOLA. By Paul Van Dyke. N. Y.: Charles Scribner's Sons.

Reviewed by the Rev. JOHN MITCHEL PAGE

IN THESE days, when biographers know naught but evil of their victims, it is refreshing to find a life which aims at doing real justice to a great character; and does it. The subject is St. Ignatius Loyola, and the intrepid author who rescues this first Jesuit both from his friends and his enemies is a Presbyterian minister, the Rev. Paul Van Dyke, who fills a chair of history at Princeton.

Dr. Van Dyke writes primarily as an historian. He seeks the truth and sets it forth without malice and almost without extenuation. Out of the great mass of prejudiced detraction and fond and foolish edulation which the generations have heaped upon the memory of this great and unique Spaniard, the author has uncovered the figure of a noble, sincere, and valiant man, whom he trusts and respects, and whom he commends powerfully to the trust and respect of the world. The book is not distinctly an apologia, and yet Dr. Van Dyke writes with a pretty constant consciousness that he is addressing a public to whom St. Ignatius has been much maligned. His first line of defense is that the faults imputed to the Jesuits are not to be laid to the door of their founder, that he was a man of justice, common sense, and, with surprisingly few exceptions, direct and frank in thought and action. The second line is that the real man has been grossly misrepresented by the sentimental piety of the Latin Counter-Reformation. The third line is that many of the modes of his thought and of phraseology displeasing to modern taste and conviction were by no means peculiar to Ignatius, but were the fashion of the time, common to all religious people.

Along these three lines he makes his defense good. He also renders a real service to better understanding when he points out again and again that many states of mind, such as predestinarian harshness, and many bitter modes of feeling and expression belong equally, in varying degrees, to Catholic and Protestant, in that stormy era. And likewise that many curious phenomena either of ecstasy or demoniac possession occurred in all countries under various types of religion.

It may be charged that the author in reaction from prejudiced misjudgments of the great saint has fallen over backward in defense of some minor peculiarities, though not often nor in any important matter. He does, however, seem to this reviewer to sidestep the most serious question about St. Ignatius and the whole Jesuit method, and that is the excessive loss of personality in complete absorption of man in the will of God, a spirit of which Van Dyke speaks as "Asiatic." Nothing could be more difficult or delicate than to define the point at which such self-abnegation tends to become a sort of suicide of character. That Ignatius himself passed that point no one would dare assert on the evidence of this book; but that his system has tended to make others pass it is a widespread and ineradicable conviction. The crux of the whole Jesuit question lies in that point, and while the point is greatly illumined it is hardly met by Van Dyke; but we must always remember that he is not writing about Jesuits, but about Ignatius.

As the reader gets on past the early chapters of the book he begins to wonder why so great and good a man does not appear more lovable, and suspects some defect of sympathy or statement in the author. But on reading further, he finds that when Dr. Van Dyke comes to the greatest of Ignatius' disciples—St. Francis Xavier—he treats him with a glowing and loving touch, and indirectly confides to the reader that he wishes he might have had reason for dealing in a like vein of loving enthusiasm with St. Ignatius. In other words, there seems to have been in the genius of this great man something detached and severe which, though it did not cost him the love of his con-

temporaries, makes Him something of an alien to the affections of another age. May we not count that a very minor point, when he has fallen heir to the admiration and respect of all time?

THE CHURCH'S MINISTRY OF HEALING. By the Rev. J. R. Pridie, M.A., Vicar of Ham, Surrey. London: S.P.C.K., N. Y. Macmillan.

THE Church has always recognized a peculiar obligation to the sick, but it has not understood that it had sometimes an immediate duty in their treatment. It was long dominated on the one hand by the sense of impotence, and on the other by the conviction that healing was the doctor's job. Now we look for a better day, in which the doctor will still be deemed indispensable, but the Church also will discern a real part in all cases of sickness, and the chief role in certain kinds of ailments.

Therefore it is hoped that Mr. Pridie's book will have a large circulation both in England and America. For it does emphasize the duty of the Church, and point out the lines along which it may be fulfilled. It is true that spiritual healing is stressed as over against mental healing, a differentiation valid only for the method, but the Church must be alive to her powers and obligations before much interest will be taken in methods. Anointing is a conspicuous method in this book, but it is by no means the best. It is advisable to remember that our knowledge has advanced since the Epistle of St. James was written.

L. W. B.

ONE OF OUR most prolific theological writers, Dr. F. J. Foakes-Jackson, has now contributed an interesting sketch on *The Rise of Gentile Christianity* (Doran, \$2.00). In a not unpleasantly discursive style (the material was first delivered in lecture form) we are taken over the whole field of Christian origins, and a clear account is given of the breach between Judaism and Christianity and the origination of a distinctively Gentile Church. On the main points we think Dr. Foakes-Jackson's views are well founded. It might perhaps be said that he shares the current tendency to apologize unduly for first-century Pharisaism; that is at least a fault on the good side. His treatment of the predominantly Jewish element in St. Paul's thought, of the beginning of the Gentile mission, and of the so-called Judaistic controversy, is eminently sane and fair. There is also an interesting chapter devoted to the comparison of Josephus and St. Paul. Of course much that is controversial is necessarily passed over lightly, but for a broad view of this kind the general balance seems to us to be admirably preserved. There are not very many scholars who combine wide learning with gifts of popular exposition so well as Dr. Foakes-Jackson.

J. L.

IN *Newman as a Man of Letters* (Macmillan, \$1.75) Joseph J. Reilly attempts to popularize and explain the works of a remarkable man. It is quite possible that Newman has something pertinent to say today, but unfortunately Dr. Reilly's comments would not lead us to read his hero's works with avidity. The most that we can say for the present book is that it is a well intentioned if stupid bit of propaganda, but lifeless and dull reading matter and lacking in the stimulation of critical analysis.

E. B.

HE SAYS, *if any man will come after Me*: He does not say "to Me," but "after Me." The Lord desires that we should come close after Him, we must therefore walk in the same road of thorns and sufferings in which He walked. He goes before, and does not rest until He reaches Calvary, where He dies; therefore if we love Him, we must follow Him even to death.—*St. Alphonsus Liguori.*

# Church Calendar



JULY

3. Third Sunday after Trinity.
10. Fourth Sunday after Trinity.
17. Fifth Sunday after Trinity.
24. Sixth Sunday after Trinity.
25. Monday. St. James, Apostle.
31. Seventh Sunday after Trinity.

## KALENDAR OF COMING EVENTS

JULY

4. Valle Crucis Summer School for Religious Education, Watauga County, N. C.
9. Olympia Summer Conference, Tacoma, Wash.
11. Blue Mountain Conference, Frederick, Md. Cornell Summer School for Rural Clergy, Ithaca, N. Y.
25. Church Workers' Conference, Evergreen, Colo.
26. Sewanee Summer Training School for Church Workers, Sewanee, Tenn.

## CATHOLIC CONGRESS CYCLE OF PRAYER

FOURTH SUNDAY AFTER TRINITY

- St. Peter's Church, Brushton, N. Y.
- Trinity Church, South Bend, Ind.
- St. John's Church, Minneapolis, Minn.
- St. Anne's Convent, Boston.

## APPOINTMENTS ACCEPTED

BARNES, Rev. WILLIAM, formerly priest-in-charge of St. Paul's Church, Goodland, Kans. (Sa.); to be priest-in-charge of St. Alban's Church, Cimarron, Kans. (Sa.); September 1st.

CRAIK, Rev. CHARLES E., Jr., formerly on staff of Incarnation Chapel, New York City; to be vicar of Emmanuel Chapel, Springdale, Stamford, Conn. September 1st.

DUNCAN, Rev. JAMES M., formerly student of the General Theological Seminary, New York City; to be curate of Church of the Epiphany, Providence, R. I. New address, 140 Wilson St., Providence, R. I.

EAGLE, Rev. MORRIS S., formerly rector of St. Luke's Church, Blackstone, Va. (S.Va.); to be rector of St. Brides' Church, Norfolk, Va. (S.Va.) Address, 511 Dinwiddie St. August 1st.

GAST, Rev. STUART F., recently ordained deacon; to be priest-in-charge of St. Luke's Church, Mechanicsburg, Pa. (Har.)

GEORGE, Rev. DAVID, recently ordained deacon; to be minister in charge of the Churches at Boydton, Chase City, Clarksville, and Kimona, with residence at Boydton, Va.

PIERCE, Rev. GEORGE DONALD, formerly curate at St. James' Church, Brooklyn, N. Y. (L.I.); to be locum tenens at St. Matthew's Church, Sunbury, Pa. July 1st.

ROBERTS, Rev. ALBERT N., formerly priest-in-charge of Church of the Saviour, Rio Grande, Brazil; to be rector of Church of the Nazarene, Livramento, Brazil.

SINCLAIR, Rev. T. L., formerly rector of Resurrection Church, Kiukiang, China. (Ank.); to be priest-in-charge of Trinity Church, Zamboanga, P. I.

SPRINGSTED, Rev. J. A., formerly rector of St. John's Church, Richfield Springs, N. Y. (A.); to be rector of the Church of the Messiah, Glens Falls, N. Y. (A.) Address, The Parish House, 196 Glen St., Rectory, 24 Notre Dame St.

WHITTLE, Rev. DENNIS, formerly rector of Luray parish, Va.; to be rector of Emmanuel Church, Covington, and priest-in-charge of Grace Mission, at Boys' Home, near Covington, and of the Union Church at Lowmoor, Va. (Sw.V.) He will spend the summer in England and expects to enter upon his new duties September 18th.

WILSON, Rev. ELIAS, formerly priest-in-charge of St. Timothy's mission, Gering, Neb. (W.Neb.); to be priest-in-charge of Holy Apostles' mission, Mitchell, Neb.

## RESIGNATIONS

LYNCH, Rev. ROBERT LEBLANC, as rector of St. James' Church, Amesbury, Mass. Address, 378 Riverway, Boston, Mass.

WRINCH, Rev. HUBERT G., as rector of Grace Memorial Church, Wabasha, Minn.

## SUMMER ADDRESSES

ANDERSON, Rt. Rev. C. P., D.D., Bishop of Chicago; Phelps, Wis.

GRISWOLD, Rt. Rev. S. M., D.D., Suffragan Bishop of Chicago; Richard's Landing, St. Joseph's Island, Ontario, Canada. July and August.

STERRETT, Rt. Rev. FRANK WILLIAM, D.D., Bishop Coadjutor of Bethlehem; Seal Harbor, Me., until September 15th.

ABBOTT, Rev. H. P. ALMON, D.D., rector of Grace and St. Peter's Church, Baltimore; is taking charge for the eighth consecutive summer of St. Andrew's-by-the-Sea, Hyannisport, Cape Cod, Mass. Address, Box 418.

BULTEEL, Rev. REGINALD H. H., vicar of All Saints' Church, Boston; care of Mrs. George Bidlake, Fredericton, N. B., Canada, during July.

BUTLER, Rev. FREDERICK D., rector of the Church of St. John the Evangelist, St. Paul, Minn.; Box 7, Markesan, Wis., during July.

EDWARDS, Rev. CHARLES F., rector of St. John's Church, Cedar Rapids, Ia.; to be in charge of St. Mark's Church, Washington, the month of August, during the absence of the rector.

GRANT, Rev. FREDERICK C., D.D.; Trinity Rectory, Mackinac Island, Mich., July and August.

LORD, Rev. WALTER R., rector of St. John's Church, Buffalo, accompanied by Mrs. Lord, sailed for Spain to be away for two months. During his absence St. John's Church will be served by the Rev. Albert G. Richards, D.D., of Athens, Ga.

ROBINSON, Rev. C. W., D.D., rector of Christ Church, Bronxville, N. Y.; Jamestown, R. I., July 4th to September 7th.

STOWELL, Rev. HORACE W., of Towanda, Pa.; to be in charge of St. Mark's Church, Washington, the month of September, during the absence of the rector, the Rev. William H. Pettus, who expects to visit Europe.

TINKER, Rev. C. P., D.D., rector of Grace Church, Nutley, N. J.; Maryland Point Camp, Third Lake, Old Forge, N. Y., July and August.

## NEW ADDRESSES

BELLISS, Rev. W. BENSON, chaplain of Social Service Commission of All Saints' Church, San Diego, Calif.; 2128 Adams Ave.

BENTON, Rev. MORTIMER M., Hotel Cortlandt, Louisville, Ky.; 1109 Fincastle Road, Lexington, Ky.

BURRILL, Rev. HAROLD ST.G., rector of Emmanuel Church, Newport, R. I.; 5 Bellevue Court.

DOOMAN, Rev. ISAAC; 175 Pinehurst Ave., New York City.

HURBARD, Rev. W. F., retired chaplain U. S. A.; 5396 Kester Ave., Van Nuys, Calif.

STONE, Rev. MORTON G., rector of Holy Nativity Church, Chicago; 9506 Longwood Drive.

ZIMMERMAN, Rev. FRANK A., rector of St. Thomas' Church, Canonsburg, Pa.; 325 W. College St.

## CORRECTION

GOSSLING, Rev. T. L., who has accepted the rectorship of the Memorial Church of the Advocate, Philadelphia, will not enter upon his new duties until October 1st. Until then he will remain in charge of St. Paul's Church, Glen Loch, Pa.

## DEGREES CONFERRED

HOBART COLLEGE—D.C.L., upon the Rev. GEORGE E. NORTON, rector of St. Paul's Church, Rochester.

LAFAYETTE COLLEGE, EASTON, PA.—D.D., upon the Rt. Rev. JAMES HENRY DARLINGTON, D.D., Bishop of Harrisburg.

MIDDLEBURY COLLEGE, VERMONT—D.D., upon the Very Rev. HOWARD C. ROBBINS, D.D., Dean of the Cathedral of St. John the Divine, New York.

TABOR COLLEGE—D.D., upon the Rev. ROBERT S. FLOCKHART, rector of St. Thomas' Church, Sioux City, Ia.

TRINITY COLLEGE, HARTFORD, CONN.—D.D., upon the Rev. M. B. STEWART, D.D., professor at Nashotah Seminary.

UNIVERSITY OF WISCONSIN—Ph.D., upon the Rev. H. H. LUMPKIN, rector of Grace Church, Madison. In residence, in the schools of Economics, Sociology, and Philosophy.

WESLEYAN UNIVERSITY, MIDDLETOWN, CONN.—D.D., upon the Rev. KARL REILAND, LL.D., rector of St. George's Church, New York.

## ORDINATIONS

DEACONS

ALABAMA—On June 14th the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama, ordained FELIX L. CIRLOT deacon in St. John's Church, Mobile. The candidate was presented by the Rev. Gardiner C. Tucker, rector of St. John's Church. Assisting in the service were Archdeacon J. F. Plummer, the Rev. Messrs. R. A. Goodwin, J. R. Walker, H. F. Schroeter, and the Rev. Dr. T. R. Bridges.

Mr. Cirlot will act as assistant at St. John's during the summer, and return to the General Theological Seminary in the fall to become tutor.

Bishop McDowell also ordained ALEXANDER B. HANSON, Jr., deacon on June 19th in St. Mary's Church, Birmingham. He was presented by the rector of St. Mary's, the Rev. Oscar DeWolf Randolph. The litany was read by the Rev. Ralph J. Kendall.

Mr. Hanson will be assistant to the Rev. R. A. Kirchoffer at Christ Church, Mobile, with charge of Grace Chapel, Oakdale.

ATLANTA—On June 15th, in St. Luke's Chapel, Sewanee, Tenn., the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, ordained to the diaconate, GRANVILLE GLADSTONE ROGERS and GEORGE HAZLEHURST HARRIS. The Rev. Russell K. Smith and the Rev. Charles H. Lee, D.D., presented the candidates, and the sermon was preached by the Rt. Rev. A. W. Knight, D.D., Bishop Coadjutor of New Jersey.

Mr. Rogers will become assistant at St. Philip's Cathedral in Atlanta, and Mr. Harris will assist in missionary work in North Georgia.

BETHLEHEM—At the Pro-Cathedral of the Nativity, Bethlehem, Wednesday, June 15th, CLARKE TRUMBORE, a graduate of the Philadelphia Divinity School, was ordained to the diaconate by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of the diocese.

The candidate was presented by the Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral. The sermon was preached by the Rev. S. Franklin Custard, rector of Grace Church, Allentown. The litany was read by the Rev. Gordon Jones, and the epistle by the Rev. Arthur T. Reasoner, warden of Leonard Hall.

Mr. Trumbore will continue his studies doing post graduate work at the Divinity School.

The Bishop also ordained HERBERT WALDO MANLEY deacon, on Sunday, June 20th, in St. James' Church, Canton. The sermon was preached by the Rev. W. H. Robinson, rector of St. Paul's Church, Troy, and the presentation was by the Rev. W. R. Holloway of Alden, a former rector of St. James', who had baptized the candidate and presented him for confirmation in the same church.

Mr. Manley graduated from Moravian College in Bethlehem, and is at present a student at the General Theological Seminary. For the past two years he has been a social worker on the staff of the City Mission in New York, and is now a chaplain for the same mission.

CHICAGO—On Friday, June 24th, the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop, ordained to the diaconate WAYNE A. GERRARD and HARRY L. FORBES, at All Saints' Church, Chicago. Mr. Gerrard was presented by the Rev. F. E. Bernard, rector of All Saints' Church, and Mr. Forbes was presented by the Rev. W. O. Butler, rector of St. John's, Irving Park, Chicago, who also preached the sermon. The Rev. W. S. Pond acted as Bishop's chaplain, and read the litany; the Rev. Alfred Newberry read the epistle.

Mr. Gerrard is a student in his third year at Bexley Hall, and will return to finish his course. He is a graduate of Miami College, has been in business for some years, and is a World War Veteran. He is a communicant of All Saints' Church.

Mr. Forbes is a communicant of St. John's Church, Irving Park, and was for many years a minister of the Congregational Church.

COLORADO—On Monday, June 13th, the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, ordained LIONEL THEODORE DEFORD deacon in St. Stephen's Church, Denver. The candidate was presented by the Very Rev. Benjamin W. Bonell, dean of St. John's College, Greeley. The sermon was preached by the Rev. L. E. Morris, a member of the faculty.



**MASSACHUSETTS**—On Sunday morning, June 26th, in St. Michael's Church, Milton, Bishop Slattery ordained **RUSSELL STURGIS HUBBARD, JR.**, to the diaconate. Bishop Perry of Rhode Island preached the sermon. Mr. Hubbard, a Milton boy, recently graduated from the Theological Seminary in Alexandria, Va. He was presented by the Rev. Vincent LeRoy Bennett, rector of St. Michael's Church, Milton, and he will become an assistant to the Rev. J. N. Lewis, at St. John's Church, Waterbury, Conn.

**NEW JERSEY**—The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, ordained **CARL DAVID COLONY** deacon, on June 11th, in St. Andrew's Church, Mount Holly. The candidate was presented by the Rev. R. E. Urban of Trenton, and the sermon was preached by the Rev. J. W. Gummere, rector of St. Andrew's Church.

Mr. Colony is to work under the Rev. Mr. Gummere at Mount Holly, with address at 835 Edgewood Ave., Trenton.

**NORTH DAKOTA**—On June 17th the Rt. Rev. John Poyntz Tyler, D.D., Bishop of North Dakota, ordained **ARTHUR L. PARCELLS** deacon in Trinity Church, Wahpeton. The candidate was presented by the Rev. Thomas Dewhurst of Stillwater, Minn., who also preached the sermon.

Mr. Parcells is to be minister-in-charge of Trinity mission, Wahpeton.

**OHIO**—On June 19th, in the Church of the Holy Spirit, Gambier, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, ordained to the diaconate **J. P. BRERETON**, **HERBERT GRIFFIN**, and **J. KEENEY McDOWELL**. All three were presented by the Very Rev. G. Sturges Ball of Gambier.

Mr. Brereton is to be in charge of St. Paul's Church, Medina; Mr. Griffin in charge of St. Mark's Church, Sidney; and Mr. McDowell in charge of Trinity Church, Findlay, and of St. Paul's Church, Kenton, with address at Findlay.

**WESTERN MASSACHUSETTS**—On Friday, June 24th, the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, ordained **PHILIP BROOKS FRANKLIN** and **ROBERT RAY READ** deacons in Trinity Church, Lenox. Mr. Franklin was presented by the Rev. Latta Griswold, rector of Trinity Church, and Mr. Read by the Rev. Frederic Wamsley of New Rochelle, N. Y.

Mr. Franklin is to be in charge of Christ Memorial Church, North Brookfield, and Mr. Read is to be assistant at St. Andrew's Church, Washington, with address at 1412 North St., Pittsfield.

**WESTERN MICHIGAN**—On Friday, June 24th, in St. Mark's Pro-Cathedral, Grand Rapids, **SEWARD HENRY BEAN** was ordained to the diaconate by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan. The candidate was presented by Dean Ladd of the Berkeley Divinity School, and the sermon was preached by the Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor. The Rev. Augustine McCormick, of the diocese of Rhode Island, acted as master of ceremonies, and the Rev. E. A. Christian as the Bishop's chaplain. The Rev. Messrs. Lewis B. Whittemore, James H. Bishop, and H. M. Laws took part in the service, and the Rev. Messrs. Edward J. Pipes, D.D., Douglas, Charles M. Farney, W. S. A. Larter, and W. S. Dunlop were in the chancel.

Mr. Bean, who is a graduate of the University of Michigan and of the Berkeley Divinity School, will spend a year in one of the English universities while pursuing his theological studies.

**PRIESTS**

**ERIE**—**LELAND H. ROBERTS** and **LESLIE A. WILSON** were advanced to the priesthood by the Rt. Rev. John Chamberlain Ward, D.D., Bishop of the diocese, in St. Luke's Church, Smethport, on June 21st. The Rev. W. E. Van Dyke, rector of the parish, presented the candidates, and the Rev. E. J. Owen, D.D., rector of St. John's Church, Sharon, from which parish the young men originally came, preached the sermon. The newly ordained priests will continue their missionary work in the diocese.

**HARRISBURG**—On Trinity Sunday, June 12th, in St. Stephen's Church, Harrisburg, the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, advanced his son, **ELLIOTT C. B. DARLINGTON**, to the priesthood. The candidate was presented by the Rev. Leroy F. Baker of Harrisburg, and the sermon was preached by the rector of St. Stephen's Church, the Rev. Dr. Oscar F. R. Tredor.

The litany was read by Archdeacon William Dorwart of Harrisburg, the epistle by the Rev. William Heakes of Lewiston, and the gospel was read by the candidate. Other

clergy assisting in the Holy Eucharist were the Rev. Alexander McMillan of Carlisle, and the Rev. O. H. Bridgman of Harrisburg. All three of the sons of Bishop Darlington have been ordained to the priesthood.

**RHODE ISLAND**—The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, advanced the Rev. **JAMES MURCHISON DUNCAN** to the priesthood in St. Stephen's Church, Providence, on June 24th. The candidate was presented by the Rev. Harold R. Carter of New York City and the sermon was preached by the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence.

Mr. Duncan is to be curate at the Church of the Epiphany, Providence, with address at 12 South Water St.

**SOUTHERN VIRGINIA**—The Rev. **RICHARD HENRY LEE**, rector of Emmanuel Church and Old Donation Churches, Lynnhaven parish, Kempsville, was ordained priest on June 15th, and not deacon, as mentioned in THE LIVING CHURCH of June 25th.

**DIED**

**EDMUNDS**—At the home of her daughter, Mrs. James F. T. Sargent, June 11, 1927, **KATE GRIFFIN EDMUNDS**, widow of the late William Edmunds of Indianapolis.

Children, grandchildren, and great grandchildren, "Rise up and call her blessed."

**JOHNSON**—Entered into rest at her residence, "Belfield," Littleton, Colo., on Wednesday, June 22d, **HENRIETTA CHAMBERLIN JOHNSON**, widow of the late Rev. William Allen Johnson, D.D.

**LINTHICUM**—In Washington, D. C., on June 12th, Mrs. **SARAH LOUISE LINTHICUM** entered into rest, in her eightieth year. Funeral services were conducted by her rector, the Rev. W. H. Pettus, in St. Mark's Church, June 14th, and interment was made in Glenwood Cemetery, Washington.

**MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH**

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

**RATES** for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. **Minimum price for one insertion \$1.00.** Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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

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

**POSITIONS OFFERED**

**CLERICAL**

**VACANCY AT PARISH**—**ST. LUKE'S** Church, Niles, Ohio, after September 1, 1927. Mail applications to **GEORGE HIGGINS**, 213 North Bentley Ave., Niles, Ohio.

**MISCELLANEOUS**

**ORGANIST WANTED**—**THE CHURCH OF the Incarnation**, Great Falls, Mont., seeks the services of an organist and choir director (male), for September 1st. Address inquiries to **DR. G. E. LONGWAY**, Ford Building, Great Falls, Mont.

**SECRETARY FOR PARISH IN NEW YORK** state. One trained for, and experienced in Church school work, Church record maintenance and general secretarial duties. Box T-905, care of **LIVING CHURCH**, Milwaukee, Wis.

**POSITIONS WANTED**

**CLERICAL**

**PRIEST, BROAD CHURCHMAN**, MUST move account family's health. Special ability in administration and preaching. Congregation and offering in present charge increased over 150 per cent in two years. Desires east or south. Present salary \$3,000 and rectory. Address H-908, **LIVING CHURCH**, Milwaukee, Wis.

**PRIEST DESIRING A CALL**, WANTS TO supply during August. Address **SUPPLY**, A-906, care of **THE LIVING CHURCH**, Milwaukee, Wis.

**PRIEST FROM THE WEST**, AT PRESENT doing locum tenens work in the east, desires similar work during the Sundays of August, in or near New York City. R-900, **LIVING CHURCH**, Milwaukee, Wis.

**PRIEST, GOOD PREACHER, GOOD** Churchman, musical, desires correspondence with vestry looking for a rector. Will be glad to take supply work during the month of August. Reply W-901, care of **LIVING CHURCH**, Milwaukee, Wis.

**PRIEST WILL BE AVAILABLE FOR SUPPLY** duty during August or September. Address Box G-903, **LIVING CHURCH**, Milwaukee, Wis.

**PRIEST-ORGANIST DESIRES CHANGE.** Experienced choir-master and recitalist. Best references. Address, Box D-902, **LIVING CHURCH**, Milwaukee, Wis.

**YOUNG MARRIED PRIEST DESIRES MID-** west cure. University and seminary graduate, good preacher, Catholic, experienced. Minimum salary, \$2,400 and house. Address Box F-902, **LIVING CHURCH**, Milwaukee, Wis.

**YOUNG PRIEST WANTS CURACY IN** Catholic parish. Address M-904, care of **THE LIVING CHURCH**, Milwaukee, Wis.

**MISCELLANEOUS**

**ORGANIST-CHOIRMASTER, SPECIALIST**, desires change. Excellent credentials. Address, O. K.-826, **THE LIVING CHURCH**, Milwaukee, Wis.

**SPECIAL WORK FOR AUGUST WANTED** by parish secretary. Will act as companion, chaperon, or secretary. Expenses only required if position is suitable. D-909, **LIVING CHURCH**, Milwaukee, Wis.

**UNLEAVENED BREAD**

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

**ALTAR FURNISHINGS**

**THE WARHAM GUILD WAS ESTABLISHED** in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, **THE WARHAM GUILD, Ltd.**, 72 Margaret Street, London, W. 1, England.

**VESTMENTS**

**CATHEDRAL STUDIO, WASHINGTON AND** London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. **MISS L. V. MACKRILLE**, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

**CHURCH LINEN**

**PURE IRISH LINEN AT WHOLESALE** prices for Altar Guilds, rectors, and others. Also Handkerchiefs. Samples on request. **MARY FAWCETT**, 115 Franklin St., New York City.

## CHURCH FURNISHINGS

**P**AINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. **KLAGSTAD ART STUDIO**, 307 W. Broadway, Minneapolis, Minn.

## PARISH AND CHURCH

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

## LENDING LIBRARY

**T**HE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalogs and other information address, **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

## BACK NUMBERS

**W**ANTED: COPIES OF VOLUME I OF THE LIVING CHURCH, 1878-1879. If you have any of these early numbers, kindly write **THE LIVING CHURCH**, 1801-1811 Fond du Lac Ave., Milwaukee, Wis., stating price.

## FOR SALE

**R**ARE BARGAINS—COLORED EUCHARISTIC Vestments (Chasuble, Maniple, Stole), white, red, purple, green; white, \$5.00; others \$10 each. Two Cassocks, Anglican, \$5.00 each. Fifty dollars' worth of Catholic and other tracts, and pamphlets for \$10, express collect. Also many other books. **ALPHA-907**, LIVING CHURCH, Milwaukee, Wis.

## BOARDING

## Atlantic City

**S**OUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, table unique, managed by **SOUTHERN CHURCHWOMAN**.

## Blue Ridge Summit, Pa.

**M**ISS SARAH W. CONWAY, BLUE RIDGE Summit, Pa. Comfortable rooms with board. First class, near Episcopal church. Five minutes from station, Western Maryland Railroad. References.

## Los Angeles

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

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

## New York

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

## Racine, Wis.

**T**AYLOR HALL, RACINE, WISCONSIN, from August 6th to August 27, 1927, will be available for Church people who may desire to spend their vacations on Lake Michigan. Room and board, \$20.00 per week. Apply to **MRS. GEORGE BILLER**.

## Washington, D. C.

**M**RS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, near White House and convention auditorium. Unusual arrangements for groups or families. Very fine equipment in rooms and baths. Many private baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

## HEALTH RESORTS

**S**T. 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.

**S**T. PHOEBE'S HOUSE OF REST IN Litchfield Hills. Church privileges. Address **DEACONESS-IN-CHARGE**, Lakeside, Conn.

**T**HE RETREAT, 64 FOREST HILL ROAD, West Orange, N. J. A private sanitarium with refined home atmosphere for convalescent and chronic invalids. Special attention to diets. **MARTHA E. GALATIAN**, R.N. **CAROLINE E. SMEAD**.

## SUMMER RESORTS

**C**LERGY RATES AT CHOWAN COTTAGE. Sea bathing, fishing, boating, sight-seeing. Ferry to Old Point Comfort. See first American parishes. Address, **MRS. MARY L. BRITTON**, Manager, Chowan Cottage, Ocean View, Va.

**T**HE MARTIN, FRANKLIN, NEW YORK. Vacation place of refinement. Delightful environment, high elevation, home cooking. Rates reasonable. Booklet.

## CAMP FOR BOYS

**O**CEAN WAVE, PEERMONT, N. J. (Midway Atlantic City and Cape May.) A salt water camp for thirty boys. Cottage and tents on beach. Boys accepted for part time. Apply **REV. W. FILLER LUTZ**, Peermont, N. J.

## MISCELLANEOUS

**E**LDERLY OWNER OF WELL FURNISHED house will give her home to refined, well-recommended family in return for one room and her board. Spacious grounds, flowers, porches, all conveniences. Five minutes station, thirty-five minutes from New York City. Summer or permanent. Write 66 EUCLID AVENUE, Hastings-on-Hudson, N. Y. Phone Hastings 765.

## SISTERS OF THE HOLY NATIVITY

**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

## CHURCH SERVICES

## District of Columbia

## St. Agnes' Church, Washington

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 Intercessions at 8:00.

## Illinois

## Church of the Ascension, Chicago

1133 North La Salle Street

REV. WM. BREWSTER STOSKOPF, Rector

REV. J. R. VAUGHAN, Curate

Sunday Services: Low Mass, 8:00 A.M.  
Children's Mass: 9:15 A.M.  
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.  
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-9.

## New York

## Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 8:45 (French), 9:30, 11:00 A.M., and 4:00 P.M.  
Daily Service: 7:30 A.M.

## Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector

Sundays: 8:00 and 11:00 A.M.

## Church of St. Mary the Virgin, New York

139 West Forty-Sixth Street

REV. J. G. H. BARRY, D.D., Litt.D., Rector

Sundays: Low Masses, 7:30 and 9:00.  
Missa Cantata and Sermon, 10:45.  
Full Choir and Orchestra every Sunday.  
Week-day Masses, 7:00 and 8:00.  
Thursdays, 7:00 and 9:30.

## Holy Cross Church, New York

Avenue C between 3d and 4th Streets

Sunday Masses, 8:00 and 10:00 A.M.  
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

## Pennsylvania

## Saint Alban's Church, Olney, Philadelphia

REV. ARCHIBALD CAMPBELL KNOWLES, Rector

Sundays: Masses 7:30, 8:30 (omitted in summer), 10:30 (with Sermon); Vespers, Sermon, and Benediction, 8:00 P.M.

Weekdays: 7:30 A.M., 8:15 A.M.; 4:30 P.M.  
Confessions: Fridays, 7:30 to 9:00 P.M.; Saturdays, 5:00 to 6:00 P.M. Additional services in Lent.

If you don't find just what you want listed in this department insert a Want Ad of your own—the cost is low.

## RADIO BROADCASTS

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

**K**GBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

**W**CAM, CAMDEN, NEW JERSEY, 336.9 meters. Services from St. John's Church, Camden, First Sunday in every month, 10:45 A.M., and 7:45 P.M., daylight saving time.

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

**W**HAS, LOUISVILLE, KY., COURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**W**IBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

**W**NBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

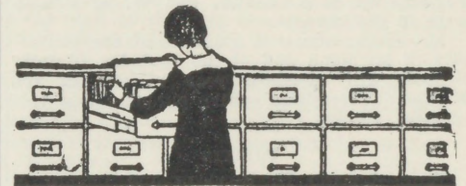
**W**TAQ, EAU CLAIRE, WIS., 254 METERS. Services from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. Time.

## RETREATS

**A**DELYNROOD, SOUTH BYFIELD, MASS. A retreat for the clergy, under the auspices of the Brotherhood of the Way of the Cross, will be held at Adelynrood from September 13th to 16th. Conductor, Rev. Julian D. Hamlin. Charges, \$6.00. Those purposing to attend should notify the **SECRETARY**, Adelynrood, South Byfield, Mass.

**S**EWANEE, TENN.—A RETREAT FOR women will be held at St. Mary's Convent, Sewanee, Tenn., beginning with Vespers, Saturday, August 6th, and ending with the Mass, August 10th. Conductor, the Rev. Roger B. T. Anderson, O.H.C. Those desiring to attend will please send their names to the **SISTER SUPERIOR** before August 1st.

## 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 their request to such manufacturers or dealers writing the letter for them, thus saving them 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, 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

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

American Sabbath Tract Society. Plainfield, N. J.

*Before the Beginning of Modern Denominations.* By Ahva John Clarence Bond, M.A., D.D., author of *Reconstruction Messages, The Challenge of the Ministry, The Sabbath, etc.*

George H. Doran Co. 244 Madison Ave., New York City.

*Representative Churchmen of Twenty Centuries.* By Hugh Watt, D.D., professor of Church History, New College, Edinburgh. "The Living Church Series." Price \$2.25 net.

*Eleven Christians: Studies in Personality.* By the Members of the Fellowship of the Kingdom.

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

*The First Age of Christianity.* By Ernest F. Scott, D.D., professor of Biblical Theology in Union Theological Seminary, New York. Price \$1.50.

The Stratford Co. 289 Congress St., Boston, Mass.

*The Eight-barred Gate.* By Dayton Thomas Gould. Price \$2.00.

*For You.* By Jennie M. Tabb. Price \$1.00.

Vanguard Press. 80 Fifth Ave., New York City.

*What's So and What Isn't.* By John M. Work, author of *Why Things Happen to Happen, etc.* Price 50 cts.

*The Profits of Religion.* An Essay in Economic Interpretation. By Upton Sinclair. Price 50 cts.

PAPER COVERED BOOKS

The Century Co. 353 Fourth Ave., New York City.

*Dramatic Activities for Young People.* By Grace Sloan Overton, M.A., author of *Drama in Education.*

Christian Education and Ministerial Relief. 410 Urban Building, Louisville, Ky.

*Through the Eyegate Into the City of Mansoul.* By Mildred Welch. Price 60 cts.

BOOKLETS

Society of SS. Peter and Paul, Limited. Westminster House, 8 Great Smith St., London, S. W. 1, England.

*A Right Spirit.* Eucharistic Tracts: No. 1.

*Sacrifice and Food.* Eucharistic Tracts: No. 2.

*Divine Worship.* Eucharistic Tracts: No. 3.

*A Simple Guide for Worshippers.* Eucharistic Tracts: No. 4.

*Grace and Prayer.* Eucharistic Tracts: No. 5.

*Love Divine.* Eucharistic Tracts: No. 6.

*Sacraments and Divine Power.* Eucharistic Tracts: No. 7.

*Prayers for the Presence.* Eucharistic Tracts: No. 8.

*Anglo-Catholics: What They Believe.*

BULLETINS

The Lutheran Theological Seminary. 7301 Germantown Ave., Mt. Airy, Philadelphia.

*The Philadelphia Seminary Bulletin.* April, 1927. Vol. II, No. 4.

National Committee for the Prevention of Blindness. 370 Seventh Ave., New York City.

*A Year in Review.* Twelfth Annual Report. December, 1926.

PAMPHLETS

American Sabbath Tract Society. Plainfield, N. J.

*Features of the Fundamental Cause of the Sabbath as Represented by Seventh Day Baptists.* Two Addresses and a Sermon presented at the Annual Session of the Seventh Day Baptist General Conference, Salem, West Virginia, 1925.

Meyer & Brother. 56 W. Washington St., Chicago, Ill.

*The Paramount Rally Day Book.* Exercises, Dialogs, Drills, Recitations, Songs. Price 25 cts.

PART of the work of St. Paul's Church, East St. Louis, Ill., is teaching and ministering to a group of Armenians, some sixty-four families and numerous individuals, who have no church of their own.

Bishop of London Speaks on Prayer Book at Session of London Diocesan Conference

Liverpool to Campaign for Fund for Cathedral—To Restore Bishop Wilson Library

The Living Church News Bureau  
London, June 17, 1927

THE BISHOP OF LONDON, IN HIS PRESIDENTIAL address at the spring session of the London diocesan conference, speaking of the new Prayer Book, pointed out that he was not an "absentee bishop" when its main principles were decided. All the controversial points were settled by July, 1926, and by such large majorities that he felt sure they could not be altered. When he opened the new Prayer Book in Sydney in March, 1927, it was the same Prayer Book to which he had assented in July, 1926, except that a more elaborate rubric had been introduced with regard to Reservation. He was going, at the Church Assembly, to range himself alongside his brother bishops, and await the halter or the Crown, whichever it turned out to be.

The ordinary simple worshipper, who knew nothing about subtle points, would undoubtedly find in the new Prayer Book a richness and variety in the prayers, a simplicity of language, and shortening of tedious services, an appropriateness in the choice of psalms and lessons which would make him in time, he had no sort of doubt, love the new Prayer Book even more than he did the old; and yet, if he did love the old book, and a sufficient number of his fellow worshippers agreed with him, he could stick to the old, and therefore clearly he had not got a grievance either way.

With regard to the objections to the new book from the old Evangelical point of view, he said frankly that, if anyone, they were the people who would have the grievance if they were bound to use the new Prayer Book. He wanted to speak with the greatest respect of those objections, but, in answer, the simplest thing was to ask: "Why have so many Evangelicals throughout the country voted for the new Prayer Book?" They longed for order and peace in the Church, and desired some enrichment of the service.

ASKS SUPPORT OF CATHOLICS

The Bishop, referring to the Anglo-Catholics, said he thought he had the right to ask them to listen to him, as it was in championing their cause and trying to see them get fair play in the Church that he had been subject to so much misunderstanding for so many years. They would hardly believe if they read certain statements made today, that some of the things they had asked for had been secured in the new Prayer Book, and that, not by the acquiescence or leave of one individual bishop, but in the constitution of the Church itself. It was true that Reservation required the license of the bishop, and it was asserted that one or two bishops might refuse any license at all, but he had good authority for saying that they need not worry about that. Probably he would, as an individual bishop, have liked to have extended the permission in respect to Reservation to those who, like certain nurses and the milkmen in London, found it very hard to receive the Communion at any fixed time. But by an overwhelming majority, the

bishops decided the other way, and they must acquiesce in their decision.

Referring to the question of Devotions, he wished to dissociate himself entirely from unkind aspersions upon those who had found a help in those three prayers and two hymns before the Blessed Sacrament reserved. But, great as the sacrifice would be to many, those Devotions would have to cease under the new Prayer Book. To his mind it was a small price to pay for the great gain of Reservation for the sick being allowed for the whole Church. There had to be "give and take" in all great settlements, and he was revealing no secrets when he said that if any one diocese had announced its intention of allowing such a use of the Sacrament to continue there would have been no Reservation for the Sick in the new Prayer Book at all. There was nothing said against individuals kneeling down and saying their prayers in churches where the Sacrament was reserved; it would certainly be gross tyranny to have attempted to prevent that, and obviously it would have been an order quite impossible to enforce. The only solution to present difficulties was that, laying aside prejudice and party spirit, giving up for the sake of others what they might have learnt to value themselves, all parties in the Church, full of the spirit of Jesus Christ Himself, should unite in accepting, as a gift of the Spirit, a Prayer Book at once Evangelical and Catholic, which, after twenty years' work, was at last presented to the Church.

BISHOP OF CHICHESTER ON REVISED PRAYER BOOK

The Bishop of Chichester, at a meeting of the Chichester diocesan council, held recently at Brighton, explained the proposals for the revision of the Prayer Book. Dealing with the proposed alterations in the office of Holy Communion, the Bishop said that the bishops had agreed that, in reasonable cases, permission ought to be given for the practice of Reservation. On the other hand, he thought he was right in saying they were unanimous against permitting such services as Benediction. That and kindred services had no claim to be called Catholic. They did not exist in the Orthodox Churches of the East, and even in the West, they were novelties of the last 400 years, or possibly, in some instances, just a little longer. He has heard that some among them thought such extra-liturgical devotions necessary for the adequate expression of their belief about our Lord's Presence in the sacrament of the Holy Communion. In view of the facts that could hardly be so, unless their belief was equally unprimitive and un-Catholic.

To give his own license for Reservation he would wish to be satisfied that there was a reasonable prospect of the Reserved Sacrament being wanted to communicate the sick. That would depend in most cases on the number of communicants in the place. In some districts it might be best to license Reservation in one church of a group. On the other hand, he would think it always needed in a hospital of any considerable size. He did not think the possibility that an accident might occur in the parish would satisfy him of a need.

There were three courses open to them as a Church today. They might refuse to

pass the measure, and leave things as they were. That meant a continuance of the sad lack of order and discipline. They might refuse to pass the measure and insist on obedience to the present Prayer Book as it stood. That would cause grievous trouble in almost every parish in the country and empty their churches, if only because of the undue length of the services. They might pass the measure, which was at least an honest attempt to make it possible to restore order without strife.

Answering questions, the Bishop said it would certainly not be scriptural or primitive to have a celebration with no one to communicate with the priest. He knew it was done, but the rubrics, both old and new, undoubtedly forbade it. The so-called Mass of the Pre-sanctified was excluded by the rubrics. Tabernacles would be illegal in all dioceses unless the Bishop considered there was a need for him to approve of some such place for Reservation. If Benediction and Devotions had been already used in a church the Bishop would no doubt do what he could to bring about their demise, whether the new or the old book was used in the Church.

#### LIVERPOOL CAMPAIGN FOR BUILDING FUND

At the recent Liverpool diocesan conference, approval was given to an appeal to the diocese for a Church and Schools Building Fund, to be completed by 1930, when the diocese will celebrate its jubilee. The sum required is not less than £200,000, and a campaign to raise the money will begin in the autumn.

The Bishop of Liverpool, who presided, said it would be a fitting climax to the first fifty years' existence of the diocese if by 1930 they could secure the provision of an adequate number of new churches and new parochial halls, and a contribution to the settlement of the elementary school question by the maintenance of a certain number of Church schools on their present basis.

The position regarding elementary schools was still difficult. The relations between the Church and the local authorities were still unsettled, but there was now a prospect of an equitable arrangement within the next three years. It was essential to any arrangement that Church schools as such should be recognized as an integral part of the national system, and as many of them as possible maintained in Church hands. If this could be secured, there was a reasonable hope that before that period had passed they would be able to transfer some of their schools to the local authorities on satisfactory terms. He was satisfied that an appeal would not hinder the building of the Cathedral, and he had sufficient confidence in the growing sense of diocesan responsibility, abundantly manifest in recent years, not to be afraid of injury to the diocesan fund.

#### TO RESTORE LIBRARY OF BISHOP WILSON

The library of Bishop Thomas Wilson, the saintly Bishop of Sodor and Man, who died in 1755, is to be restored. The library is in the old tower at Castletown, Isle of Man, in which bishops lived 700 years ago and before which Kings of Man kept court. It is now used as the vestry of the Pro-Cathedral Chapel, the parish room of the district, and a lecture room of the Bishop Wilson Theological College. The library contains Bishop Wilson's books, many of which are annotated by his hand.

It has been decided to panel the library with carved oak corresponding with the

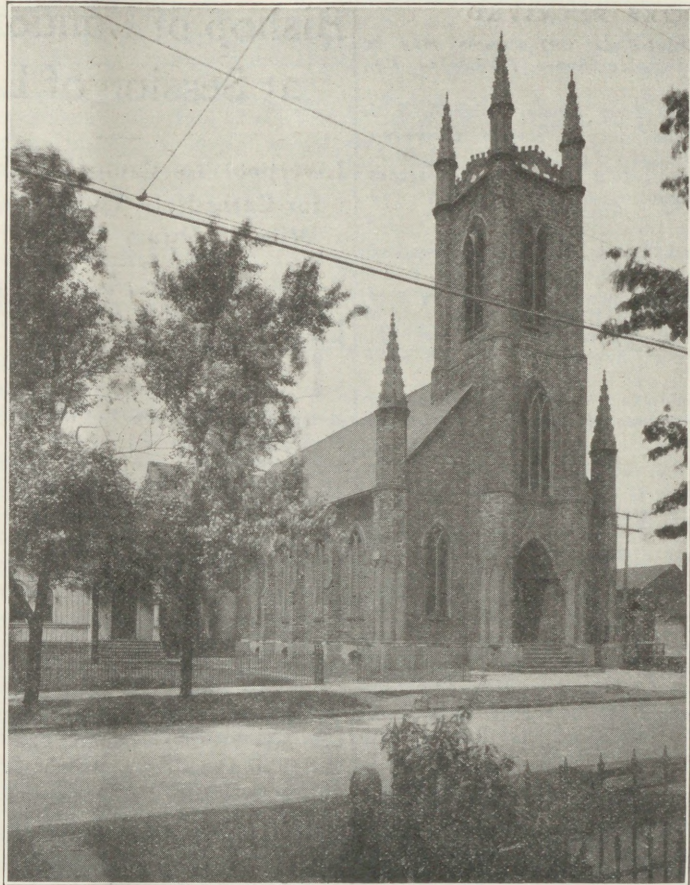
work in the adjoining chapel; to arrange the book shelves so as best to preserve the old books; to block the floor with oak or cork; to dig out the old well fireplace and get rid of the modern grate; and to re-color the walls and ceiling. An old refectory table has been promised by one of Bishop Wilson's descendants; Bishop Wilson's armchair will be brought into use, and the old oak forms belonging to the library will be repolished. More than a thousand visitors every summer pass through the library and sit in Bishop Wilson's chair.

The present Bishop will be very glad to enter into correspondence with any descendants and admirers of Bishop Wilson who would like to help in the restoration by gifts of money or Wilson relics. The relics are kept in the Douglas Museum.

#### NEWS NOTES

When the Church of All Souls, Springwood, Liverpool, was consecrated last week, the Bishop of Liverpool, who performed the act of consecration, did so, not in front of the altar, as is customary, but facing west from behind the altar, as is the practice in the Greek Orthodox Church. The church is one of great architectural interest. The cost, about £25,000, has been provided out of the estate of the late Sir Alfred Jones. The design is based on the Byzantine and Romanesque styles adapted to modern requirements.

Tuesday, June 7th, was the eighty-eighth birthday of Lord Halifax, honorary president of the English Church Union, who can, with no exaggeration, be described as the most eminent layman of the Church of England. Since becoming an octogenarian, he has been spared to see his earnest desires for Christian reunion, which met with grave disappointment thirty years ago, brought a step nearer to



CLEVELAND'S OLDEST CHURCH

Historic St. John's, Cleveland, the tower of which once sheltered slaves escaping to Canada. During the past year this parish has greatly increased its activities.

realization, and has had them supported, not only by a Roman Cardinal, but by the Archbishop of Canterbury. Describing him as "one of Yorkshire's most famous and most honored sons," the *Yorkshire Post* says: "He may rest assured that, whether men share his ideals and serve his causes, or whether they do not, they draw inspiration from his example and honor his most noble devotion."

GEORGE PARSONS.

#### LONG ISLAND NOTES

BROOKLYN, N. Y.—The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, has accepted appointments which will keep him in his diocese nearly all summer. He has, however, closed his house in Garden City and taken his family to their summer home at Lake George. He has engagements for the Sundays of July in the eastern part of his diocese, and will be in his office a part of each week for necessary diocesan business. He hopes to get in a visit to Lake George between Sundays.

The diocesan assembly of the Brotherhood of St. Andrew had a very successful meeting Saturday afternoon, June 18th, at Port Washington. There was opportunity for baseball and swimming, and then a well-attended and interesting devotional meeting in the church. The Rev. A. R. Cummings, chaplain of the Brotherhood, led the devotions. After this the men sat down to supper in the parish hall, and after supper had the annual election of officers. William F. Leggo was reelected president, and the Rev. A. R. Cummings was reelected chaplain.

The Church of the Nativity, Ocean Avenue and Farragut Road, Brooklyn, has established a free lending library for the children of the neighborhood. It is open on Wednesday afternoons.

## Appoint Archdeacon, Establish Fellowship of the Arctic for Work Among the Eskimos

Anniversary of St. John's, Sandwich — Death of Archdeacon Robinson

The Living Church News Bureau  
Toronto, June 23, 1927

THE APPOINTMENT OF THE REV. A. F. Fleming as Archdeacon of the Arctic, and establishment of the Fellowship of the Arctic by the missionary society of the Canadian Church, are directing fresh missionary zeal and interest to the work among the Eskimos, in which the Canadian Church has for many years been to the fore.

Reinforcements for the mission fields in the western Arctic are leaving Toronto this week. The outgoing missionaries are J. H. Webster, who is to be ordained deacon by Bishop Stringer at Aklavik on the Mackenzie River, in July; the Rev. and Mrs. C. C. Harcourt, who left on Tuesday to take up work at Aklavik, on Mackenzie River, and the Rev. B. P. Smyth, who, early in July, will accompany Archdeacon Fleming on his trip north to visit the mission stations in the eastern Arctic. Mr. Webster, who was interested first in the North by an address given by Bishop Lucas, hopes to join the Rev. Murray Hathaway at the new mission station to be established this summer beyond Bernard Harbor, Coronation Gulf, among Eskimos who, up to the present time, have not been reached by the missionary movement.

The Rev. and Mrs. C. C. Harcourt, as well as Mr. Webster, will join Bishop and Mrs. Stringer at Edmonton and then proceed by steamer to their respective destinations. Mr. Harcourt, who is the son of R. B. Harcourt, Toronto, and a graduate of the University of Toronto and of Wycliffe College, went overseas in 1915 with the Cyclist Corps, was wounded many times, and in June, 1918, was invalided home. Mrs. Harcourt is a daughter of the late Bishop and Mrs. Holmes of Athabasca.

Archdeacon Fleming will travel up the Labrador Coast, through the Hudson's Strait, round the northern coasts of Hudson's Bay, and then farther north around Baffin Land, through Lancaster Sound to Somerset Island, calling at all the settlements en route. On his return voyage he hopes to visit the Moravian station on the Labrador coast, arriving at St. John's Newfoundland, towards the end of October. A week later he expects to reach Toronto.

Bishop Stringer, who is commissary for the vacant diocese of Mackenzie River, has bravely undertaken the task of visiting all the western Arctic missions, and on his return will be able to give a most valuable report of the work in that field.

### SUMMER SCHOOLS

Under the joint auspices of the Missionary Society, the general board of religious education, and the council for social service, summer schools are to be held this year at Knowlton, for the dioceses of Quebec and Montreal, at Port Hope for the province of Ontario, at Kenora for the dioceses of Rupert's Land and Keewatin, at Punnichy for the diocese of Qu'Appelle, at Banff for the diocese of Calgary, and at New Westminster for British Columbia. Returned missionaries

will take the mission study classes. The social service lectures will be on child welfare.

### A NEW FEATURE AT TORONTO SYNOD

A new feature at the synod of Toronto this year was the daily service at St. James' Cathedral with Dean Broughall of Hamilton as the speaker. St. James' has a tradition for such services, and these were a pronounced success. The attendance was excellent and the Dean, with short service and pointed address, filled every moment with profit. On the first day he spoke on Enthusiasm, which men who attend synods, being mostly in middle life, are in danger of losing. On the following days his subjects were Three Fundamentals of the Early Church and The Church In Our Own Day—Prayer, Evangelism, and Diversity of Gifts.

### ST. JOHN'S, SANDWICH, OBSERVES 125TH ANNIVERSARY

The 125th anniversary of the founding of the parish was celebrated by the congregation of St. John's, Sandwich, in the diocese of Huron. The Ven. Archdeacon Doherty of London was the preacher. The Very Rev. H. L. Johnson, Dean of St. Paul's Cathedral, Detroit, delivered an address at a mass meeting held in the church, and on Sunday the Archbishop concluded the week of special thanksgiving by preaching at the evening service.

St. John's Church, Sandwich, was founded in 1802 by the Rev. Richard Pollard, who in that year, although fifty-four years of age, went to Quebec and was ordained deacon by Bishop Mountain, first Anglican Bishop of Quebec and the second Church of England, Bishop in Canada. Mr. Pollard at that time was sheriff, registrar and judge of the surrogate court at Sandwich.

### DEATH OF ARCHDEACON ROBINSON, OF MONTREAL

Death came suddenly to the Ven. William Robinson, Archdeacon of Clarendon, and clerical secretary of the diocese of Montreal, while preaching in the church at Morin Heights, Que. He collapsed while delivering his sermon and died almost immediately.

At the funeral at Christ Church Cathedral, Montreal, speaking as the Bishop's representative, Dean Carlisle pressed into a few minutes' address a warm tribute to the high character of Archdeacon Robinson. "As a Church we honor him for what he did. As men we love him for what he was, and we shall continue to love him in the land of gracious rest with Christ. May the memory of his devotion to the Church and the Christ inspire us to be faithful. so that, whensoever death ends our course, we may be enabled to say as he: 'I have fought a good fight; I have finished the course; I have kept the faith.'"

### MISCELLANEOUS NEWS

Major Rev. Gore M. Barrow has been appointed headmaster of Lake Lodge School at Grimsby. Mr. Barrow was for some years a curate at St. James' Cathedral before becoming rector of St. Monica's, Toronto, about four years ago.

The Rev. E. J. Springett, rector of St. Martin-in-the-Fields, Winnipeg, has accepted an invitation to become the new rector of St. Patrick's Church. He will succeed the Rev. Gilbert H. Williams,

who, after fourteen years' service with the church, is sailing shortly for England to take a secretarial post with the Colonial and Continental Church Society.

St. George's, New Glasgow, N. S., has just celebrated its fiftieth anniversary with Dean Llwyd, of Halifax, as special preacher.

### NEW WORK IN THE DIOCESE OF SACRAMENTO

SACRAMENTO, CALIF.—Bishop Moreland has recently purchased a house and lot in a new and growing section of Sacramento to take care of not only Church families but many of the unchurched in the neighborhood, especially the children. The lower floor of the house has been turned into a chapel which the Bishop has named the Chapel of the Holy Child. Deaconess Blakey and Deaconess Todd are in residence and in charge of a rapidly growing Church school.

In another section of the city on property occupied by St. Barnabas' Community House, the first unit of the Home of the Merciful Saviour for Invalid Children is being erected. This building will be used for the care of convalescent crippled children.

In Yolo County a flourishing mission has been started at Knights Landing, a town on the Sacramento River. For twenty-five years no services of the Church had been held there, but a survey last winter revealed a considerable number of families eager for services. Services at present are being held in the South Methodist Church, and, except for the Roman Church, are the largest attended in the community. Two other points in Yolo County are now being reached. St. John's mission at Winters has been revived after a lapse of seven years, and at Davis a guild has been organized, and Churchmen among the students and professors at the College of Agriculture are being visited and brought into touch with the parish at Woodland. The work in Yolo County is under the direction of the rector of St. Luke's Church, Woodland, the county seat.

### ENGLISH PRELATE AIDS BISHOP ROOTS

THE *Hankow Newsletter* for May has just arrived in this country by way of Vancouver, B. C., apparently brought by returning missionaries to avoid the chaotic Chinese post office. It contains a number of items of general interest.

Bishop Roots, describing the situation on April 21st, reports that at that time all American Church workers had left Hankow except Mr. Hollander. Dr. Wakefield, John Littell, and himself. He had the assistance, however, of an English bishop and priest, who were unable to secure transportation to their own dioceses and who placed themselves at Bishop Roots' service for the time. They were the Rt. Rev. John Holden, D.D., Bishop of Kwangsi and Hunan, and the Rev. F. G. Snow of Paoning, Szechuan (diocese of Western China). Conditions in the province of Hunan continued to be very bad, and most of the native Chinese clergy were concentrated in Wuhan. Hupeh was reported as comparatively quiet.

Letters from a number of missionaries in the districts of Hankow and Anking describe indignities suffered by them before they were compelled to evacuate and join the refugee colony at Shanghai, where, however, those who remain are apparently very comfortably settled.

# Dr. Silver Sends Declination of His Election as Bishop of Wyoming to Presiding Bishop

## Bishop Manning on Immoral Tendencies—Bishop Brent Leaves for Lausanne

The Living Church News Bureau  
New York, June 25, 1927

THE REV. DR. H. P. SILVER, RECTOR OF the Church of the Incarnation, New York, who, at the meeting of the House of Bishops held in this city on June 2d, was elected Bishop of the missionary district of Wyoming, has sent his declination to the Presiding Bishop, Dr. Silver's only reason for making this decision, as expressed in his letter to Bishop Murray, was that he looks upon his present work as a field offering greater opportunities for service to the Church.

### BISHOP MANNING ISSUES STATEMENT CONCERNING PREVALENT TENDENCIES

The Bishop of New York, accompanied by his daughter, Miss Frances Manning, sailed on the *Majestic* this morning for England. Dr. Manning goes abroad this summer to participate in the great memorial services at York Minster and in the sessions of the Lausanne Conference. Prior to his departure, the Bishop issued a statement which the *New York Times* describes as one "containing some of the plainest speaking ever heard in public from a head of the Episcopal diocese of New York."

As stated in my letter of last week, Bishop Manning, who is ever a valiant defender of the importance and sanctity of the marriage bond, has made use of certain reports emanating from the sessions of the recent Church Congress held in San Francisco, to point out the danger that he feels is inherent in the subtle suggestions to re-consider the position of the Church on this subject. His statement issued today is a forceful elaboration of the same warning. He said, in part:

"There seems now to be a group in the Church itself which holds that the Church may 'consider with open mind' sanctioning fornication among our young people 'with the use of birth control' to guard against the coming of children. This is, in plain words, what the high-sounding phrase 'companionate marriage' means, and yet this proposal was mentioned as one to which consideration should be given at the recent Church Congress in San Francisco and its consideration is being commended by not a few professors in our universities.

### CITES COLLEGE QUESTIONNAIRE

"I was shown only a few days ago a questionnaire which was sent out by a male professor in one of our best known women's colleges to the young women of that institution, in which not only is the so-called 'companionate marriage' definitely suggested, but the questions asked of these girls are of such a nature that it would be improper for me to quote them here, and within a week or two I have had a letter from a young woman student in another college in another part of the country telling me that in her sociology course she has been assigned 'companionate marriage' as her topic for a paper which she is to prepare. . . .

"I call attention to these facts because I think it is time for us all, especially for those of us who are parents, to realize what the situation is. We would not knowingly allow a newspaper or magazine to come into our homes which suggested to our young people to enter into 'unmarried unions' and to practice birth

control so as to escape having children. Why, then, should we allow this suggestion to be made to them by ministers of religion or university professors under the specious plea of 'open-mindedness.' Dean Inge said truly the other day that one of the greatest features of the present time is 'our lack of the capacity for moral indignation.'

"If I thought that the Church would listen with 'open mind' to such a proposal as this I would not lift another finger for the building of the Cathedral or for any other cause in the Church. I know that the Church will not listen to it, but it is time for all of us to speak our minds and to use plain words.

"It is time for us to say that the advocacy of 'unmarried unions' and 'sex experiments' is not only shameful but damnable—a sin against God, and an affront to all right-minded people, both young and old. And it is time for us to see to it that we know what is being taught to our children in our churches and in our universities.

"With the divorce mill running as it is in Paris, Reno, and elsewhere to break down the sanctity of marriage and with the sanction of 'unmarried unions' now openly suggested, it is time for us to consider where this is leading us."

### BISHOP BRENT LEAVES FOR LAUSANNE

On Tuesday evening, June 21st, the Bishop of Western New York, the Rt. Rev. Charles Henry Brent, D.D., sailed from New York on his way to Lausanne, Switzerland, to preside at the World Conference on Faith and Order, which will be held in that city from August 3d to 21st. This great meeting, held in the interest of effecting visible unity among the Christian churches, and to be attended by representatives from all but one of the divisions of Christendom, has been made possible by the development of a suggestion made by Bishop Brent in a sermon preached by him before the delegates to the General Convention at Cincinnati in 1910. He looks on the Lausanne meeting as a great event in Christian history, characterizing it as the most representative religious assembly that has been held since the division of the Church centuries ago. The Bishop believes that "the era of Church controversy is over, and that we are living in an era of Church cooperation." He said further that, while "to the older generations it may not be a matter of the gravest concern how many branches of the Church claim to have the truth in their keeping, to the boys and girls now growing up it is vitally important, though they may not know it. Behind their youthful skepticism is a real hunger for enduring truth and beauty. How can we show them what we believe to be the goal of their search unless we unite on a common viewpoint of righteousness and morality?"

### NEWS ITEMS

More than 600 people taxed to capacity the Chapel of Our Saviour at the Manhattan State Hospital when they gathered there on Thursday, June 9th, to pay tribute to the memory of the Rev. Frederic Wyndham White. Under the direction of the City Mission Society, Chaplain White gave the last thirteen years of his life in faithful ministering to the hospital patients, and died there, in active service, on June 6th, the termination of a ministry of forty-two years.

An excellent picture of Bishop Lloyd

## On Your Vacation

# Take Along a Book

Of course you'll want a certain amount of "light reading"—fiction and the like. But summer is also an excellent time to brush up on the more serious reading that you would like to do in the winter, but which is crowded out by your many every-day duties. Below is a check list with a few suggested books, and blank spaces to fill in other titles that you may desire. Send us your entire list—"light" or "heavy." What we haven't in stock we will gladly secure for you without delay.

### CHECK LIST

#### GENTLEMEN:

Kindly send me the books checked below, for which I enclose \$. . . . . [or, charge to my account].

- STUDIES IN HISTORICAL CHRISTIANITY. A. E. J. Rawlinson . . . . . \$1.60
- THE COLONIAL CHURCH IN VIRGINIA. Edward Lewis Goodwin, D.D. . . . . 6.00
- WHAT IS THE CHRISTIAN RELIGION? Edward L. Parsons, D.D. . . . . 1.00
- JESUS THE WAY, THE TRUTH, THE LIFE. W. Arthur Westley . . . . . 1.25
- VALUES OF CATHOLIC FAITH. Latta Griswold, M.A. . . . . 1.50
- MODERNISM, FUNDAMENTALISM, AND CATHOLICISM. William Henry Smith . . . . . 1.50
- THE UNIVERSAL FAITH. Herbert H. Gowen, D.D. . . . 1.50
- MY IDEA OF GOD. Edited by Joseph Fort Newton, D.D. . . . . 2.50
- THE TRUTH AND THE LIFE. Joseph Fort Newton, D.D. . . . . 2.00
- GOD AND REALITY. M. Bowyer Stewart, D.D. . . 2.00
- THINK OUT YOUR FAITH. Philip Mercer Rhinelander, D.D. . . . . 1.25
- MEMORIES OF A HAPPY LIFE. William Lawrence, D.D. . . . . 5.00
- EARLY DAYS AT ST. MARY'S. Charles W. Lefingwell, D.D. . . . . 3.00

Postage Additional

Name . . . . .  
Address . . . . .  
. . . . .  
. . . . .  
. . . . .

**MOREHOUSE PUBLISHING CO.**  
1801-1811 Fond du Lac Ave. Milwaukee, Wis.

has been printed recently in several of the Church periodicals as a part of the observance of his seventieth birthday anniversary. Many of the Bishop's friends will be glad to know that copies of the picture have been printed on paper suitable for framing and may be procured for five cents each at the Publicity Department of the National Council, 281 Fourth Avenue.

The Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, delivered the baccalaureate sermon this year at Williams College, Williamstown, Mass., and also the commence-

ment address at Middlebury College, Middlebury, Vt.

Bishop Colmore of Porto Rico, who is the preacher tomorrow morning at the Church of St. Mary the Virgin, will be the special preacher during the month of July at the Church of the Heavenly Rest. Bishop McCormick of Western Michigan will be the preacher at the Cathedral during the month of July with the exception of the first Sunday of that month. At St. Bartholomew's Church tomorrow is the Rev. W. R. H. Hodgkin, rector of St. Mark's Church, Berkeley, California.

HARRISON ROCKWELL.

## New England Church Conference Opens With Capacity Attendance in Concord, N. H.

### Old Homes in Salem Opened to Public—Plan Memorial to Dean Rousmaniere

The Living Church News Bureau  
Boston, June 27, 1927

THE CHURCH CONFERENCE OF THE province of New England, held in St. Paul's School, Concord, N. H., began on June 27th. In addition to the regular classes, an interesting series of evening forums has been arranged as follows: Opening of the Conference, the Rt. Rev. Benjamin Brewster, D.D., Bishop of Connecticut, presiding; Christian Evangelism, Captain Arthur Casey of the Church Army; The True Relation Between the Sexes, Dr. Alfred Worcester; Has Youth Outgrown the Church?, the Rev. Elmore M. McKee; Winning the West, the Rev. George I. Baldwin; a topic still to be announced by the Rev. Arthur Lee Kinsolving; and Conference Experiences, presided over by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire.

The Rev. Malcolm Taylor, executive secretary of the province of New England, reports that registrations for this conference have been accepted to the capacity number of 260; and applicants have had to be refused for the past month. The registrations are received earlier each year and it is estimated that 500 students would assemble if the accommodations for them could be provided. A companion conference, also conducted by the province, is held each year in Connecticut; for the current summer its headquarters are at the Hotchkiss School.

#### AT CHRIST CHURCH, BOSTON

A new plan has been announced for Christ Church, Boston, of which the Ven. Ernest J. Dennen is rector. During the summer, the height of the tourist season, young women dressed in colonial costumes will serve as guides on weekdays, and conduct visitors through the church, pointing out the important relics.

#### OLD HOMES IN SALEM OPENED TO PUBLIC

Grace Church, Salem, joined with the First Unitarian Church of that city in the plan of arranging through the interest and courtesy of the owners whereby nearly a score of the oldest and finest houses were opened to the public on June 24th. The proceeds went to the building funds of the two churches. Guides in costumes of a by-gone era showed the houses and their unique contents, and luncheon and tea were served in beautiful old gardens.

Grace Church, Salem, owns a century-old parish house in which a lunchroom

and gift shop has been maintained during the summer for several years. The proceeds from this enterprise are devoted to parish uses, for they have already helped to purchase the old mansion itself, and have financed the clubs, classes, and Church school, which have their headquarters here in the winter.

#### MEMORIAL TO DEAN ROUSMANIERE

Dean Sturges of the Cathedral Church of St. Paul has sent a message to the congregation and to the members of the class in personal religion that, after full consideration, it seems fitting to make a new altar a memorial to the late Dean Rousmaniere, whose life and leadership were so immediately associated with worship and personal religion. The plan has entailed an alteration of the chancel, and the Cathedral Chapter is making the required changes with funds available for such reconstruction. The altar and reredos will be the personal gift of his people and of his friends, however, and the appeal for the necessary funds will be confined to members of the Cathedral congregation and the Dean's class in Personal Religion.

#### NEWS NOTES

The tenth anniversary of the Rev. C. W. G. Lyon, rector of St. Peter's

## Holy Cross Booklets

5 Cents Each. \$4.00 a Hundred

Against Being Discouraged  
..... By Father Huntington

A Method of Meditation  
..... By Father Huntington

The Reasonableness of Faith  
..... By Father Huntington

Temptation .By Father Huntington

Repose ...By Father Huntington

"Are You a Saint?"  
..... By Father Hughson

The Martyrs of Memphis  
..... By Father Hughson

Our Beloved Dead  
..... By Father Hughson

Practical Considerations  
Concerning Holy Baptism  
..... By Father Hughson

The Upper Room ..By Father Sill

HOLY CROSS PRESS, West Park, N.Y.

## TEMPLE EMANU-EL ORGAN ALSO PEWS FOR SALE

Temple Emanu-El of New York being about to vacate its present premises, will sell its four manual Odell organ: 55 stops on main organ, vacuum exhaust action; 10 stops on echo organ, electric action. Condition good, excellent opportunity. Case and display pipes not for sale. Handsome oak pews for sale also. Address Secretary, Temple Emanu-El, 521 Fifth Ave., New York City.

#### READ

## THE SPIRIT OF MISSIONS

ONE SUBSCRIBER WRITES: "*The Spirit of Missions* improves all the time and yet all through the more than 25 years I've had it each number seems quite perfect to me."

ANOTHER SAYS: "I am sure it is not easy to send out the magazine twelve times a year and keep it on the uniformly high plane you have set as your standard, but *The Spirit of Missions* never disappoints."

Sample Copy on Request  
\$1.00 a Year. Profusely Illustrated.

## The Spirit of Missions

281 Fourth Avenue, NEW YORK

"Palmer's book is a wonderful contribution to the subject," says Bishop Darst.

## The Ministry of Laymen—A Plea For Lay Evangelism

By Leon C. Palmer

Over 2,000 copies sold before edition was off the press.

Postpaid: Single copies 25 cts.; 4 for \$1.00;  
9 for \$2.00.

FROM

## THE BROTHERHOOD OF ST. ANDREW

202 S. Nineteenth St. Philadelphia, Pa.

Phone Bluemound 1392W.

## BADGER ORGAN CO.

PIPE ORGAN CONSTRUCTION  
MAINTENANCE AND REPAIRS

603 15th Ave. Wauwatosa, Wis.  
(Milwaukee Suburb)

YEARLY MAINTENANCE CONTRACTS  
SOLICITED

Church, Salem, was observed on June 26th when Bishop Babcock preached an appropriate sermon.

In Provincetown, at the very end of Cape Cod, the diocese has the Mission of St. Mary-of-the-Harbor. This mission was visited by Bishop Babcock on June 21st, and nineteen candidates presented by the diocesan missionary, the Rev. W. W. Love, were confirmed. Provincetown, through its historical association, with the first landing place of the Pilgrims, and its popularity with writers, painters, and summer visitors, and most especially with the group of permanent residents, is an interesting field.

Camp O-At-Ka, the Galahad camp at East Sebago, Me., opened on June 25th with an enrolment of 140 boys, and more on a waiting list. The boys will have the camp at their disposal until August 20th when the girls of the Order of the Fleur de Lis will have possession until September 3d.

ETHEL M. ROBERTS.

### TOHOKU DIOCESAN SYNOD

KORIYAMA, JAPAN—The Tohoku diocesan synod opened with a Eucharist on May 27th. The sessions began directly after the service.

The Bishop read his address in which he made three alternative suggestions with regard to the future of the diocese: (a) reamalgamation with the North Tokyo diocese, (b) the continuation of the diocesan organization without a diocesan bishop but with a suffragan, (c) the election of a Missionary Bishop.

It was decided to cable to the American House of Bishops a request for the election of an American Missionary Bishop. In the speeches which followed, complaint was made that the number of communicants at the opening Eucharist had been small (a considerable number having communicated at an earlier service). This was supposed to be an attack upon the practice of fasting communion. Complaint was also made of the use by some of the clergy or catechists of the word *shisai* (priest) as a description of the main order of the ministry instead of *choro* (elder). The relevance of these complaints (of two persons only) to the question before the synod is thought to rest upon the supposition that the movers and supporters of the cable to the House of Bishops had a particular candidate in view.

The departed were commemorated, messages of condolence sent to those absent by reason of illness, thanks were voted to Bishop McKim, and after the usual forms, the synod adjourned *sine die*.

### UNITED SERVICE AT CHURCH OF REDEEMER, DENVER

DENVER, COLO.—Corpus Christi was observed by a united service at the Church of the Holy Redeemer, Denver (colored), the day's program including a High Mass, luncheon, and conference. After the Mass several papers were read on the general topic of The Recovery of the Eucharist. The Rev. T. J. Williams of Sterling traced the history of Eucharistic ceremonial from 1549 to the present day; the Rev. G. A. C. Lehman of Evergreen spoke on the devotional recovery, personal and corporate; and the Rev. Willis Nutting, of Evergreen spoke on the doctrinal recovery.

At the end of the meeting a conference of the clergy was held, concerning the Sisterhood which it is hoped will be started in a few months.



## Church Furnishings In Gold, Silver, and Brass

### CHURCH and CHANCEL FURNITURE

Write for Catalogue  
For Episcopal Churches

W. & E. SCHMIDT CO.  
308 Third Street, Milwaukee, Wis.



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

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

July, 1927

Vol. XXI, No. 5

Subs. \$3.00.

Single Copies, 30 cts.

### EDITORIAL COMMENT

Nashotah and Dr. St. George—What Might Happen at Lausanne—Religious Education and the Public Schools—Constitutional Hypocrisy—Are the Thirty-Nine Articles Broad Church?—Professor Ripley's Defense of Property—Papal Censures in the Sphere of Politics—Liberalism and the Papacy—The Sympathy of the Public with Criminals?

THE GRACE AT MEALS  
Walter Lowrie

WINE AND STRONG DRINK  
J. G. H. Barry

THE BASIS OF OUR CEREMONIAL  
DEVELOPMENT  
William A. McClenthen

THE INEVITABILITY OF  
VIAE MEDIAE  
George P. Christian

THE CATHOLIC ADVANCE  
Lloyd B. Holsapple

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher

11 West 45th Street, New York

Ready July 15th

# A Church School Book of Prayer and Praise

Worship Services for Junior and Senior Pupils

By

THE REV. MAURICE CLARKE

Executive Secretary for Religious Education  
Diocese of Southern Ohio

With Preface By

THE REV. JOHN W. SUTER, JR.

Executive Secretary for Religious Education  
National Council

One of the most widely felt problems in Church school work is the need for appropriate Worship Services that are reverent and dignified and help children to worship God in language they can understand and approve.

The services in this book have been prepared during the past two years by one who visits a different Church school nearly every Sunday. Their publication in book form is at the request of many clergy and superintendents.

Paper, 60 cts. Cloth, 80 cts.

Postage about 7 cts.

MOREHOUSE PUBLISHING CO.,

1801-1811 Fond du Lac Ave.,

Milwaukee, Wisconsin.



# New Church of Holy Apostles, Chicago, Thronged at Dedication, Sunday, June 19th

Dean Hoag of Kansas to Preach  
Hale Sermon — Anniversary of  
Holy Spirit Church, Lake Forest

The Living Church News Bureau  
Chicago, June 19, 1927

DEDICATION OF THE NEW CHURCH OF the Holy Apostles, on the north-west side of the city, took place on Sunday, June 19th. The church was thronged at all the services during the day. So generous was the congregation in gifts, memorials, etc., that the church was almost completely equipped with every accessory on the day of the opening. The gifts included a beautiful carved oak altar, a rood screen, lectern, and Bible, a sanctuary lamp, a complete equipment of the baptistry, a handsome dossal, and many other articles. The church is of gothic design, and exterior and interior are of red pressed brick. There is also a well equipped chapel. The basement of the original church has been fitted up for a parish house. The pipe organ of the old church is being rebuilt.

The Bishop and Council of the diocese have been most generous to the new mission, aiding the congregation in their building with substantial grants, and encouraging and coöperating with the hard working members of the mission from the outset.

The church was organized in February, 1917, by a group of young men from St. Simon's Church, under the name of the Church of the Holy Apostles, after the Philadelphia church of that name. The Rev. Leslie F. Potter, now in Philadelphia, was first priest-in-charge.

Six months later, three lots were purchased, and in 1918 a portable church was erected. In January, 1918, the Rev. Edward S. White was appointed priest-in-charge, retaining the position for two years. He did excellent work and bequeathed to his successor 155 communicants, and the beginning of a building fund.

The Rev. J. H. Dennis became priest-in-charge on February 1, 1920, and immediately assumed the task of erecting a church. Ground was broken for the present building on August 1, 1921, and the cornerstone was laid November 13th of the same year.

An eight room brick rectory was included in the building program. The funds not permitting the completion of the project, the basement of the church was temporarily roofed and equipped for worship, and the first services held therein on Sunday, March 5, 1922. In June of the same year the rectory was completed. After worshipping in the basement on Sundays for five years, the building program was revived, and in April and May, 1926, a financial campaign was undertaken. It was successful, and in the course of the year a loan was negotiated, and on January 17, 1927, work on the church was resumed.

On Friday, June 17th, the congregation gave a reception to the rector, the Rev. Fr. and Mrs. Dennis. Bishop Griswold, several of the clergy, and Rabbi Felix Mendelssohn, of the Jewish Temple Beth Israel, were present. Fr. Dennis was presented with a purse.

The church has grown rapidly, and now has 330 communicants, and a large Church school.

DEAN HOAG TO PREACH HALE SERMON

Bishop Anderson, acting for the Hale Trust Fund, has asked the Very Rev. Victor Hoag, Dean of Christ Cathedral, Salina, Kans., to preach the annual Hale sermon, on the subject of Week-Day Religious Education. The sermon will be preached in a Chicago church sometime before Christmas. Dean Hoag is a graduate of the Western Theological Seminary, and was rector of Calvary Church, Batavia, and St. Mark's, Geneva.

While at Batavia, nine years ago, Fr. Hoag originated an excellent system of week-day religious education, which was most successful, and was adopted by many other parishes throughout the Church. On going to Salina, Fr. Hoag introduced the Batavia plan there, with similar good results. The Batavia plan and the Salina plan from the first have been the standard types for the small city school in the middle west. Fr. Hoag has been on the Commission of Weekday Religious Instruction since it was organized by the late Edward Sargent.

In Salina sixteen churches are members of the Board of Religious Education, including Christ Church, St. Faith's House, five Methodist churches, two Baptist, two Lutheran, one Presbyterian, one Christian, one Christian Science, one Evangelical, and one United Brethren. Each Wednesday the children are dismissed from their public schools at the request of their parents, to attend their respective churches, where they have definite religious instruction. There has been splendid coöperation of all churches with the Board of Education. Requirements asked by the superintendent as to equipment, courses of study, teachers, and supervision, have been met in nearly every particular. The quality of the teaching and the character of the work done by the pupils has been improving each year.

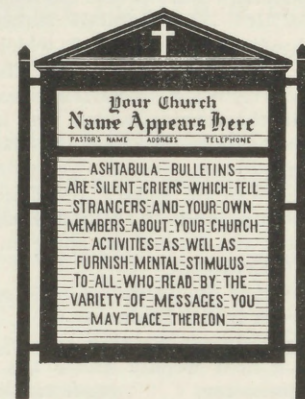
ANNIVERSARY OF CHURCH OF HOLY SPIRIT,  
LAKE FOREST

After the eleven o'clock service on Whit-sunday, celebrating the twenty-fifth anniversary of the Church of the Holy Spirit, Lake Forest, as a parish, the rector presented a beautiful leather brief case to Arthur Ranous, who was celebrating twenty-five years of service in the choir. This gift was from the members of the choir. A very interesting and amusing speech was made by S. E. Gruenstein, editor of *The Diapason*, and organist of the First Presbyterian Church, a position held by Mr. Gruenstein over thirty-five years.

On Monday evening, a parish dinner at which nearly 150 were served, was enjoyed at the parish house. The rector was toastmaster, and clever and historical speeches were made by Dr. Richards and Bishop Anderson. At the close of the Bishop's speech, he presented a check for \$500 to Mr. Ranous, as a token of appreciation from the members of the congregation, of Mr. Ranous' work in the parish. It was a matter of regret that the Rev. J. H. Edwards, rector of the parish for ten years, the Rev. H. W. Prince, and the Rev. P. C. Wolcott, D.D., who held the first services, could not be present.

NEW CHAPEL FOR ST. BARNABAS' CHURCH

Just twenty-seven years ago on St. Barnabas' Day, the Rev. E. J. Randall turned the first sod of the first building



If you want a Bulletin  
for your Church

we will appreciate the opportunity of sending you our catalog and price list. Please mention the LIVING CHURCH and the name of your church.

THE ASHTABULA SIGN CO.  
781 Kingsville Avenue  
Ashtabula, Ohio

## THE TAYLOR BELL FOUNDRY

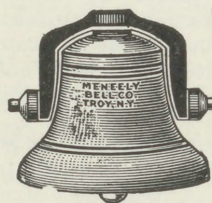
LOUGHBOROUGH, ENGLAND

The World's Leading Bellfounders

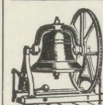
Inquiries to

723 Liggett Building,  
42d at Madison Avenue,  
NEW YORK CITY

YALE UNIVERSITY, BIRMINGHAM, ALA.  
ANDOVER, GLOUCESTER, MASS.  
MORRISTOWN, CRANBROOK, MICH.  
BRONXVILLE, GERMANTOWN, PA.  
HARVARD UNIVERSITY,  
ALBANY, N. Y. &c.



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



Tower Chimes Played from  
Electric Keyboard at Organ

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

MENEELY & CO.  
BELLS  
WATERLIET, N.Y.



Church Bells, Chimes and Peals  
Unequaled musical qualities

### CHURCH BELLS SCHOOL

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

Kill All Flies! THEY SPREAD DISEASE  
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.



Insist upon  
DAISY FLY KILLER

from your dealer.  
HAROLD SOMERS Brooklyn N. Y.

of St. Barnabas' Church, the parish house at the rear of the lot. On this St. Barnabas' Day, the Rev. Dr. Randall turned the first sod of the new chapel which was given to the parish at Easter. The rector, the Rev. W. S. Pond, assisted Dr. Randall in the service, which was largely attended by representatives of the parish organizations. In the evening the vested choirs of St. Luke's, St. Timothy's, the Epiphany, and the Good Shepherd, joined with St. Barnabas' choir in singing festal Evensong.

The parish of St. Barnabas' is doing missionary work in the Elmwood Park, Monte Clare, and Belmont Heights districts, services being held weekly under the direction of the rector.

## NEWS NOTES

The Church of the Redeemer is one of the wise and far-seeing parishes in the diocese to create an endowment fund recently, beginning with a gift of \$10,000 from a generous member.

Many of the old timers gave interesting reminiscences of their ministry in this diocese at the last meeting for the year of the Round Table, June 20th, at St. James' parish house. Seven out of the eleven senior priests of the diocese were there, and spoke.

The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, celebrated solemn High Mass at the Church of the Redeemer, Chicago, on Thursday morning, June 23d, the annual service and meeting of the Confraternity of the Blessed Sacrament. The Rev. R. J. Campbell, rector of Grace Church, Cedar Rapids, Ia., was the preacher. The address of the afternoon was given by the Rev. F. R. Nitche, rector of Christ Church, Chicago.

H. B. GWYN.

## PHILADELPHIA NOTES

PHILADELPHIA, PA.—Gloria Dei Church, commonly called Old Swedes', kept its 250th birthday Sunday with a series of three services, religious, musical, and historical. Archdeacon James F. Bullitt preached in the morning against weakness falsely called Christian love, as in sentimentality over condemned prisoners, and maudlin nonsense in favor of political murderers.

Descendants of the original Swedish families of the parish were present. In the afternoon was held a vocal and instrumental recital. Later, historical papers were read by Prof. George C. Foley, acting rector, and by the Rev. Dr. J. G. Hammar-sköld.

A blockhouse built on that site in 1669 was a few years later used as a church, and the present building was erected in 1700. It has been renovated several times, but the present marble font, brought from Sweden in colonial days, and other relics, are still in use. The fabric is small and severely simple, with a plain dignity and beauty of proportion.

## HELPING HAND COMMITTEE

The Helping Hand Committee, an organization of clergy of many denominations, headed by Bishop Garland, is planning to have the Churches raise funds for a wing in the new building of the Philadelphia Home for Incurables, which is moving from 48th and Woodland Street to Belmont and Conschocken Avenues.

## SWEET BRIAR CONFERENCE

Sweet Briar summer conference, an official enterprise of the three dioceses in the state of Virginia, has interest for Pennsylvanians, because the faculty is partly

drawn from Philadelphia. Mrs. John Loman and Mrs. John E. Hill have been there in former seasons, and the Rev. Dr. L. N. Caley has for eight years taught Church history, and lectured on the Bible, and other subjects. This year the Rev. C. J. Harriman conducts a course in work among young people.

CHARLES JARVIS HARRIMAN.

## LAY CORNERSTONE OF WHITE PLAINS, N. Y., CHURCH

WHITE PLAINS, N. Y.—On Saturday, June 18th, the cornerstone of St. Bartholomew's Church, White Plains, was laid by the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York.

The Rev. Frank H. Simmonds, rector of Grace Church, White Plains, opened the services, after which the Rev. Frederic Wamsley, rector of St. Paul's Church, and the Rev. Roland C. Ormsbee, rector of St. Bartholomew's Church, spoke. The Rev. Frederick Jerome Melville, pastor of St. Matthew's Lutheran Church, White Plains, delivered an address, as did also the Hon. Frederick C. McLaughlin, mayor of the city.

## BLUE MOUNTAIN CONFERENCE, MARYLAND

FREDERICK, MD.—The Woman's Auxiliary of the Church will be represented on the faculty of the Blue Mountain Conference by Miss Laura F. Boyer, national educational secretary of the Auxiliary. The conference is to open its second year at Hood College, Frederick, Md., on July 11th and remain in session for two weeks. Miss Boyer will have two courses throughout the session; the first being distinctly a mission study course.

Miss Frances Rose Edwards of the National Department of Religious Education will give a normal course for leaders of junior groups.

In addition to these courses, which are intended primarily for leaders, there will be a number of lectures and addresses on general missionary subjects, notably a course on The Mission of the Church, which will be a general survey of the work of the Church at home and abroad. This will be delivered by the Rt. Rev. Walter H. Overs, Ph.D., formerly Bishop of Liberia, and president of the conference.

The Rev. Franklyn Cole Sherman of Cleveland will deliver a course of lectures on Religion and Health.

## REORGANIZE BOARD OF SOUTHWESTERN VIRGINIA

ROANOKE, VA.—Under the three year rotation system, two clergymen and two laymen are automatically dropped from the membership of the executive board of the diocese of Southwestern Virginia at each session of the annual council. This year those whose terms expired were the Rev. Carleton Barnwell of St. Paul's, Lynchburg, and the Rev. Frank Mezick of Nelson parish, Arrington, and John A. Muse of Dante, and Kennon C. Whittle of Martinsville. Elected to succeed these and to serve for three years were the Rev. Thomas Moore Browne of St. John's, Lynchburg, the Rev. John J. Gravatt, Jr., of Trinity, Staunton, Colonel William M. Brodie of Blacksburg, and C. Edwin Michael of Roanoke.

At the meeting of the executive board on June 16th, Bishop Jett announced his appointment of the personnel of the several departments for the coming conciliar year.

## Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

Chartered under Act of Congress.

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

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

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

## THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; i, for the dying; ii, for the repose of the Souls of Deceased Members of all the Faithful Departed. 2d. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, West Park, N. Y.

## Catholic Club of Chicago, Inc.

If you are interested in the formation of a local Catholic Club, any help we can give is freely offered. Our work and program along with copies of our constitution and by-laws and literature sent free of charge.

We are a depository for the Catholic Literature Association, and have a supply of tracts and tract stands on hand. Address communication to: D. D. DOOLITTLE, Secy., 106 N. La Salle St., Chicago, Ill.

Anyone who believes in the efficacy of prayer will recognize the great part that the

## CONFRATERNITY OF THE BLESSED SACRAMENT

has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 33 St. James Pl., Brooklyn, N. Y.

25,000 CHURCHES USE



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

## MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

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

M. P. MÖLLER, Hagerstown, Maryland

## The Charm of Golden-Voiced Chimes

is within reach of your church, too!

Imagine the rich, musical tones of Deagan Tower Chimes

coming from the bellery of your church—a

constant inspiration to worship; a golden

voice eagerly awaited by multitudes every

day. Write for plan.

Standard Sets \$6,000 and Up.

J. C. DEAGAN, Inc., 172 Deagan Building, Chicago, Ill.

## The Old Corner Book Store

Main Store, 50 Bromfield Street—Branch Store, Hotel Sattler  
BOSTON, MASSACHUSETTS

**COLLEGE OF PREACHERS AT WASHINGTON CATHEDRAL**

WASHINGTON—Sixty-two million of the 110,000,000 people of the United States have no religious affiliation, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina and chairman of the National Commission on Evangelism, told clergymen from eighteen states at the third annual conference of the College of Preachers of Washington Cathedral.

Bishop Darst viewed the College of Preachers, one of the many activities of Washington Cathedral with nationwide influence, as an endeavor, meriting commendation and support.

"I consider it one of the most significant gatherings held anywhere in the Church

the walls, the wardens and vestry promptly secured the services of a well known local firm of architects and engineers to make a thorough report on the condition of the Cathedral building. This necessitated an investigation of the foundation and it was disclosed that the soil was what is known as a "shifting gumbo," and in order to secure an adequate foundation it would be necessary to excavate to a depth of between eighteen and twenty feet below the present foundation.

The condition disclosed was one of deterioration and of insecurity, due to insufficient foundations, and if the congregation had decided to continue the Cathedral in its present location, it would have involved an expenditure of between \$70,-



GROUP AT WASHINGTON COLLEGE OF PREACHERS  
*Underwood & Underwood Photo.*

during the year," he said. "The possibilities of the plan are enormous. The Church is waiting for something this school of prophets can give, and hope the time is near when we can gather here in a permanent institution to discuss problems of Church and parish and fit ourselves with new inspiration for service as ministers and servants of God. I believe and pray that this will come to pass, for it will fill a real need."

Bishop Darst's address was concerned with the follow-up of the Bishops' Crusade, and in pointing out the necessity of additional evangelistic effort on the part of the Church he indicated problems of the nation as observed in interviews and conferences with bishops, clergy and laymen in various sections of the country during the past year.

The National Commission on Evangelism will carry on for perhaps four years, the speaker said, providing preachers, leaders, and lay workers for parishes that feel the need of evangelism. The Bishops' Crusade will not have succeeded until it has reached the life of every individual, he declared.

**TO BUILD NEW DALLAS CATHEDRAL**

DALLAS, TEX.—On Trinity Sunday, June 12th, at the late celebration of the Holy Eucharist, the Very Rev. Robert S. Chalmers announced to the congregation of St. Matthew's Cathedral the successful completion of the first step in one of the greatest and most significant efforts ever undertaken by the Church in the Southwest.

In November, 1926, alarming cracks were discovered in the walls of the Cathedral. Such cracks had been noticed before and there had been an apparent movement in structure of the Cathedral, necessitating, two years ago, reinforcement by braces, which seriously marred the interior beauty of the Cathedral. On the appearance of these new cracks in

000 and \$100,000, simply to take care of the immediate physical necessity. It would have made no provision for endowment.

Three meetings of the wardens and vestry were held, and considerable difficulty was experienced in arriving at any decision. In the meantime it occurred to several of the vestrymen that St. Mary's College, occupying a magnificent campus of fourteen or fifteen acres, was located most advantageously, from the viewpoint of future growth of the city, while the present location of St. Matthew's Cathedral was bound to become less favorable as the years passed. St. Mary's College has been carrying, for several years, a very heavy indebtedness, against which incubus it has been struggling almost in vain. Out of this situation a felicitous plan was developed, by which it was agreed that the Cathedral congregation should endeavor to raise a fund of \$540,000. Of this fund, \$360,000 should be attempted first.

If the \$360,000 should be raised, St. Mary's College buildings and grounds should be purchased from the diocese, at a price of approximately \$255,000. This purchase price would be sufficient to liquidate all of the indebtedness of St. Mary's College and leave the entire property and buildings free of any encumbrance whatsoever. The remaining sum of \$105,000 would remain in hand as a nucleus toward the building of a future Cathedral. This sum would be added to as the present Cathedral site and buildings came to be sold and as the second unit, amounting to \$180,000 should be subscribed.

The entire plan was laid before the Bishop of the diocese on April 18th, and had his approval. It was then approved by the Cathedral Woman's League, the board of trustees of St. Mary's, and a representative group of business men. Finally, on April 24th, at a special meeting of the Cathedral parish, following immediately upon the celebration of the

**HEATON, BUTLER & BAYNE**

**GLASS STAINERS**

By appointment to the late King Edward VII

**Stained Glass Mosaics  
Church Decorations  
Memorial Brasses, Etc.**

Designs and Estimates on application to

**Heaton, Butler & Bayne (N.Y.), Ltd.**  
551 Fifth Avenue, New York

**THE D'ASCENZO STUDIOS**

Philadelphia—1602 Summer Street

DESIGNERS OF  
**HISTORICAL WINDOWS**  
Washington Memorial Chapel  
Valley Forge, Pa.

Mural Decorations, Stained Glass,  
Glass Mosaics, etc.

**The Willet Studios**

226 So. 11th Street Philadelphia, Pa.

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

**CHARLES POWELL, F.R.S.A.**

Stained-Glass Artist to King Edward VII.

**DECORATIVE ARTIST**

Works in 12 Cathedrals and 500 Churches  
Studios: 20, Archway Road, London, N. 19, England

**Memorial Windows**

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

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

*Awarded gold medal by Panama Pacific Exposition*

**The Ellwood Potts Studios**

5438 Market Street Philadelphia, Pa.

**MEMORIALS IN STAINED  
GLASS, MOSAICS, and MURALS**

If interested write for cuts of some of our recent work



**MEMORIALS**

—IN—  
BRONZE, IRON, MARBLE, WOOD &  
STAINED GLASS WINDOWS

**LARSCHIED-VAN TREETCK**  
397 Elmdale Court  
Milwaukee, Wisconsin



**R. GEISSLER, INC.**  
56 W. 8th STREET, NEW YORK, N.Y.

**Church Furnishings**

IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

**10% DISCOUNT  
BOOKS OF ALL PUBLISHERS**

(Postage additional)  
**WILLIAM GREEN, Church Bookseller**  
515 Lexington Ave. New York City

Holy Communion, the plan was adopted by a standing vote, and full authority was given to the wardens and vestry to carry it into effect.

On May 10th the drive was launched for the first unit of \$360,000, and on Trinity Sunday, Dean Chalmers was able to announce that this entire amount had been subscribed in full, and that this result had been achieved without employing the services of any professional money raisers, and with a total promotion expense of less than \$800.

The wardens and vestry propose to continue the efforts until the second unit is reached, bringing the total fund up to \$540,000. Meantime there is great rejoicing throughout the diocese and among the friends of St. Mary's College, as well as the friends of the Cathedral. This is the largest enterprise ever undertaken in the diocese of Dallas, and the fact that the first step has been so successful has given rise to a feeling of great enthusiasm.

#### WORK AT ST. MARK'S, SHREVEPORT, LA.

SHREVEPORT, LA.—Early in May one of the most important single steps ever taken by the parish of St. Mark's Church, Shreveport, was made when property with a frontage of 170 feet adjoining the church was purchased for \$85,000, and gifts in cash of \$40,000 made for its first payment. The property contains a handsome old residence which will serve as a parish house for the next eight or ten years.

On Sunday, May 15th, the Bishop confirmed a class of four at All Saints' Church, Stonewall, one of the oldest organized works of the Church in this section. The revival of the work of All Saints is the most encouraging single missionary effort in this immediate territory in a number of years. St. Mark's is also cooperating with other neighboring churches in northwest Louisiana for the strengthening of the work of the Church in that locality.

St. Mark's is located in the archdeaconry of North Louisiana. The eastern half of the archdeaconry has been very hard hit by the flood. Fortunately no loss of life was sustained in this territory, but the communicants of the Church, like all other citizens, have suffered a terrible economic blow. A number of smaller churches will have to be repaired, but the most serious blow is that suffered by communicants of the Church in property losses and the paralyzing of business for several months. Church losses will be much heavier in other sections of the diocese than in North Louisiana.

#### NEW PARISH HOUSE FOR ST. LUKE'S, DES MOINES, IA.

DES MOINES, IA.—A campaign for a new parish house for St. Luke's, Des Moines, June 3d to 10th, resulted in the securing of \$26,000 in cash and pledges.

The building is planned along modern lines to care for the Church school and the activities of the various organizations. On the first floor is the guild room which will also serve as a church parlor, the parish office and study, and the class rooms. On the second floor is the dining room and assembly hall with a stage and a well-arranged kitchen. In the basement are class rooms, a fellowship room, and a choir room.

#### TRINITY COLLEGE COMMENCEMENT, HARTFORD, CONN.

HARTFORD, CONN.—The 101st commencement of Trinity College, Hartford, was observed for three days beginning June 17th. According to old custom, the first night was given to fraternity reunions in the various chapter houses. On Saturday was the annual meeting of Phi Beta Kappa in the morning, followed by the alumni meeting and luncheon. In the afternoon the class day exercises were held under the elms on the campus, while the evening was devoted to class reunions.

The baccalaureate sermon was preached by the Rev. Henry Y. Condit, director of religious education for the Congregational churches of Ithaca, N. Y., and the service was held in Christ Church Cathedral. Monday was commencement day. Degrees in course were given to thirty-seven men. Announcement was made of the speedy erection of the first section of a new gymnasium, to take the place of the old one, which was partially destroyed by fire a few years ago.

#### CHURCH ARMY CRUSADE IN DIOCESE OF ALBANY

ALBANY, N. Y.—A band of eight of the Wayside Witnesses of the Church Army of England began their tour of the diocese at Albany on Saturday, June 18th. The crusaders were formally received in the Cathedral of All Saints on Saturday afternoon, Dean Carver representing the Bishops of the diocese and reading their messages. They held an outdoor service on the Cathedral porch that evening, followed by evening prayer in the Cathedral.

On Sunday morning Captain J. D. Ward preached at the late Eucharist, and in the afternoon the parishes of the city joined in the crusaders' service at the Cathedral.

The crusaders also visited St. Andrew's and Grace Church, Albany, and St. Margaret's, Menands, on Sunday. They assembled on the Cathedral lawn on Monday morning and received Bishop Oldham's benediction, and then divided into two bands and proceeded to various towns along the route to Lake George.

The Church Army Crusaders' return to the diocese was greatly welcomed, as they were affectionately remembered from the preceding summer.

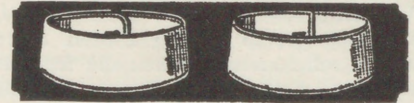
#### OPEN NEW CHURCH OF OUR SAVIOUR, CLIFTONDALE, MASS.

CLIFTONDALE, MASS.—The new Church of Our Saviour, Cliftondale, was opened for worship on Wednesday evening, June 15th, by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts.

The Bishop was assisted in the service by the minister-in-charge, the Rev. Montgomery M. Goodwin, the Rev. Marcus Carroll of St. John's Church, Saugus, and the Rev. H. Robert Smith of St. Paul's Church, Malden.

The congregation for the past five years has been worshipping in Odd Fellows' hall. In 1926 the Rev. Mr. Goodwin, while chaplain-at-large of the diocese, took charge of the work and in little more than a year, under his leadership, the present edifice has been erected. He passes the work of the parish to a successor at once as he has accepted the rectorship of Holy Trinity Church, Marlborough.

#### CLERICAL COLLARS



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

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

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

RABATS  
Serge Rabats, \$2.00; Silk Rabats, \$2.50;  
Rabat Vests, \$4.50 and up.

**CENTRAL SUPPLY CO.**  
GARY & FRONT STS. WHEATON, ILL.

#### A. R. MOWBRAY & CO. LTD.

28 Margaret St., LONDON, W. 1,  
and 9 High St., Oxford, England

CRAFTSMEN IN  
ECCLESIASTICAL ART

WOODWORK, METAL WORK,  
VESTMENTS, EMBROIDERY

Information and all particulars can be  
obtained through their distributor

MR. ADRIAN A. BUCK  
665 Fifth Avenue, New York City

#### CLERGY CASSOCKS

Fast Tropical Dye.

ANGLICAN or LATIN STYLE.

CHINA SILK	\$21.90
ALL WOOL POPLIN	\$25.55 \$30.65
FINE ALPACA	\$16.45 \$20.45
THIN RUSSELL CORD	\$15.40

Made entirely to measure.

These are FREE OF DUTY if the property of the Church.

**J. WIPPELL & Co., Ltd.,**

Duncannon St., LONDON, ENGLAND.  
Charing Cross,



#### CHURCH VESTMENTS

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

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and  
Embroideries for half a century

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

#### ST. HILDA GUILD, INC.

CHURCH VESTMENTS, ALTAR LINEN

Ecclesiastical Embroidery

Conferences with reference to the adornment of churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK



#### VESTMENTS

For the Clergy and Choir.  
Altar Furnishings

Inquiries invited and  
given prompt attention

J. M. HALL, Inc.

174 Madison Ave. (Suite 403)  
(Bet. 33d & 34th Sts.) New York

PRINTING PLATES FOR ALL PURPOSES

**Universal Engraving Company**  
483-13th Street  
MILWAUKEE  
ARTISTS ENGRAVERS

SPECIAL DISCOUNT TO ADVERTISERS  
IN THIS PUBLICATION

**AMONG THE MAGAZINES**

THE REV. CYRIL E. HUDSON, director of religious education in the diocese of St. Albans, England, writes the opening article in the *Anglican Theological Review* for April. His subject is Prayer and the article forms one of the chapters of the author's *The A.B.C. of Christian Living*, a book now issued from the publishers, the S.P.C.K. This valuable article is particularly interesting, in view of the fact that we understand Mr. Hudson is to be lecturer on theology at the Berkeley Divinity School during the coming academic year. Dr. Gowen's article on The Theriomorphic in Theology will delight all lovers of animals. It is full of quotations from the Bible, the poets, and citations of facts from the various ethnic religions. "We



REV. CYRIL E. HUDSON, M.A.

may see," says Dr. Gowen, "in the affection which shines forth from the eye of horse or dog, in the courage of the brute who faces danger for his master, some dim reflection of the fortitude which faced the Cross, the love of Him who died to set us free from sin." Dr. Hallock of the Seabury Divinity School writes on The Canons of Athanasius. An interesting article which appears annually in the *Review* is entitled The Five Best Books of 1926. Dr. Mercer makes the selection for the Old Testament; Dr. Grant the New Testament; Dr. Gavin, Church History; Dr. Stewart, Systematic Divinity and Evidences of Religion; Dr. Maynard, History of Religions; Mr. Street, Ethics; Professor Nash, Christian Social Ethics; Dr. Bradner, Religious Education; and Dr. George Craig Stewart, Sermons. The magazine concludes with about eighty pages of valuable reviews of new books.

**TOKYO MISSIONARY CONFERENCE**

TOKYO—Papers on various subjects of interest to missionaries were read at a mission conference in Tokyo, May 31st to June 2d. That of Dr. Teusler on the relationship of institutional to evangelistic work evoked, perhaps, the liveliest interest.

A resolution, supported by missionaries from the diocese of Kyoto, was introduced, petitioning the Department of Missions to permit a drive for \$120,000 for setting up two primary schools. After a committee had been appointed it was decided to drop out the mention of a definite sum of money but to request the department to bear the project in mind.

**BISHOP DID NOT MARRY BELDEN COUPLE**

HARRISBURG, PA.—In a recent New York dispatch to a Harrisburg daily, reporting the annulment of the marriage of Lucille Morrison, heiress to Charles Fletcher's "Castoria" fortune, and Charles Belden, it was reported that the marriage was performed in Miss Morrison's mother's "lavish Fifth Avenue home by Bishop James H. Darlington, of Harrisburg." Bishop Darlington has issued a denial that he or any of his sons (he now has three in the ministry of the Church) performed the ceremony.

**MEMORIALS IN TRINITY CHURCH, FISHKILL, N. Y.**

FISHKILL, N. Y.—On Trinity Sunday there were dedicated two memorial tablets, erected in the vestibule of Trinity Church, Fishkill, by the rector, the Rev. Harold Livingston Thomas. One of the tablets is in memory of a former rector of the church, the Rev. William Barber Thomas, and also of his daughter, Gertrude Fonda Thomas, and the other tablet is in memory of Mary Louisa Eldridge, wife of the Rev. Dr. William R. Thomas, and of her brother, Edwin Charles Eldridge.

**COMMENCEMENT AT MILWAUKEE-DOWNER COLLEGE**

MILWAUKEE, WIS.—At the commencement exercises of Milwaukee-Downer College, which began on June 9th, announcement was made of plans for a new science building. Gifts amounting to \$32,790.53 were announced. The commencement play, *The Egoist*, adapted from Meredith, was given by the seniors in the chapel.

Many alumnae were present and the cup, which is given each year to the class with the largest number of members present, was presented to the class of 1872.

**EDUCATIONAL**

**THEOLOGICAL SEMINARIES**

**Connecticut**

**Berkeley Divinity School**

Middletown, Connecticut

ADDRESS

REV. WILLIAM PALMER LADD, Dean

**Massachusetts**

**Episcopal Theological School**

Cambridge, Mass.

Affiliated with Harvard University  
Academic Year begins September 26th  
For particulars address the Dean

**New York**

**The General Theological Seminary**

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

ADDRESS THE DEAN  
Chelsea Square New York City

**EDUCATIONAL**

**THEOLOGICAL SEMINARIES**

**Pennsylvania**

**THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA**

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean. The Divinity School, 42d & Locust Sts., Philadelphia.

**Virginia**

**The Protestant Episcopal Theological Seminary in Virginia**

The one hundred and fourth session opened Wednesday, September 15, 1926. For catalogue and other information address THE DEAN.

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

**The Bishop Payne Divinity School**

The accredited Seminary of the Church for training Negroes for the ministry. Preparatory and full canonical courses. The degree of B.D. awarded. The forty-ninth session begins Tuesday, September 20, 1927. For catalogues and other information address REV. F. G. RIBBLE, M.A., D.D., Dean, Petersburg, Va.

**Wisconsin**

**NASHOTAH HOUSE**

Founded in 1842

**Theological Seminary**

and

**Collegiate Department**

Academic Year begins September 29th

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

**COLLEGES FOR MEN**

**New York**

**St. Stephen's College**

A CHURCH COLLEGE OF ARTS AND LETTERS

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

The College is equipped for teaching men who, after graduation, are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.

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

**HOBART COLLEGE, Geneva, N. Y.**

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

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

## † Necrology †

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

### HELEN LYERLY PATTEN

CHATTANOOGA, TENN.—Mrs. Helen Lyerly Patten, wife of Z. C. Patten, Jr., prominent banker and manufacturer, passed away at her summer home on Lookout Mountain early Wednesday morning, June 15th, after an illness of a few weeks.

Mrs. Patten, although born at Enterprise, Miss., had spent the greater part of her life in Chattanooga. She was a daughter of the late Capt. Charles A. and Mrs. Lyerly. She was a member of St. Paul's Church, Chattanooga. Immediate relatives surviving her, in addition to her husband, are an only daughter, Miss Dorothy Patten; two brothers, Major Ballard Lyerly, U. S. A., at Richmond; and Charles A. Lyerly, Jr., Chattanooga, and one sister, Mrs. Irene Lyerly Lamb, also of Chattanooga.

Funeral services were held at the mountain residence on Friday, June 17th, conducted by the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, and the Rev. Oliver J. Hart, D.D., rector of St. Paul's Church.

### SALINA YOUNG PEOPLE'S CONFERENCE

SALINA, KANS.—Although there is but one regularly organized young people's society in the district of Salina, about forty young people from the parishes and missions of the district met at St. John's School, Salina, for the district young people's conference, June 8th to 12th. On the program were the Rev. James De Wolfe of St. Andrew's Church, Kansas City, Mo., Mrs. Fay Hope, Young People's field secretary of the diocese of Arkansas, Mrs. Weatherly, professor of psychology of the Hays (Kansas) Teachers' College, and Deaconess Betz, U.T.O. worker in the district.

A pageant, written by Willard Bovill of Ellsworth, stressing the need of foreign missions, was presented by the young people on Trinity Sunday afternoon. At a model young people's meeting Miss Virginia Sherwood of Cimarron and Victor Wilson of Hutchinson were chosen to represent the district at the provincial summer school at Winslow, Ark., July 14th to 25th.

### WORK OF INSTITUTIONS IN ARIZONA

PHOENIX, ARIZ.—St. Luke's three institutions in Arizona represent one of the Church's most welcome efforts. The Rev. Bertrand R. Cocks recently celebrated his twentieth anniversary as superintendent of St. Luke's Home and general missionary in the district of Arizona.

Twenty years ago, the Rt. Rev. Julius W. Atwood, D.D., formerly Bishop of Arizona, touched by the needs of the unfortunates among the people who go there, started St. Luke's Home for the treatment of tubercular patients. Ten years ago St. Luke's in the Desert was opened at Tucson, where Edward C. Clark is superintendent, and more recently, St. Luke's in

the Mountains, Prescott, where, at an altitude of 5,300 feet among the pines, the patients are cared for during the hot summer months.

St. Luke's Home has seventy-seven beds and St. Luke's in the Desert, thirty-two. Certain extensions are needed, however, as well as endowed beds and increased support. The maximum charges are less than cost, and a large proportion of the work is free.

All Church people who have been touched by the pathos of tuberculosis and the hopeful search of its sufferers for restored health, may well be proud of the Church's work in Arizona.

### NEWS IN BRIEF

ALABAMA—The Rev. Edgar Van Wright Edwards was instituted June 9th by Bishop McDowell as rector of Trinity Church, Atmore. Assisting in the service was the Rev. Joseph R. Walker, his predecessor.

ALASKA—Mrs. Arthur McGown has been elected corresponding secretary of St. Matthew's Guild, Fairbanks. Boxes for the annual fair held under the auspices of the guild may be addressed in care of Mrs. McGown.

CHICAGO—The Chicago *Tribune* publishes each Sunday a valuable religious article on its editorial page. The articles for a year have been recently collected and published in book form. Several of our clergy and laymen have contributed. The article of June 12th was written by the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., one of the Church's delegates to the Lausanne conference.

HARRISBURG—When all the money pledged for St. Andrew's Church, State College, and the Community House, where the students can meet socially, is paid in by the end of 1927, there will be on hand something over \$160,000. This is a most generous contribution, and all of the five dioceses of the state have given liberally for this purpose.

That the dioceses have made no mistake in contracting for large buildings is shown by the fact that Pennsylvania has just passed a bill, and Governor Fisher has signed it, awarding \$4,000,000 for new buildings and improvements. This is the largest appropriation ever given to State College or any college by this state, and should lead in a few years to more than double the present enrollment of students.—On Wednesday evening, June 15th, the members of the Public Speaking Class of the York Y. M. C. A., tendered a banquet to the Rev. Paul S. Atkins, their instructor.

OKLAHOMA—On June 20th, at the summer conference at Norman, the people of the district of Oklahoma presented the Rt. Rev. E. Cecil Seaman, Bishop-in-charge, with a new Dodge sedan as an expression of their apprecia-

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR BOYS

#### District of Columbia

### St. Albans The National Cathedral School for Boys

#### Thorough Preparation for Leading Universities

Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington.

Eight years' course. Athletics for Every Boy.  
Address: WILLIAM H. CHURCH, Head Master, Washington, D. C.

#### Indiana

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

A Thorough and Select CHURCH SCHOOL for Boys  
Special attention given to College Preparation. The Lower School for Little Boys occupies an entirely separate fire-proof building, just completed at a cost of \$100,000.

Rev. Charles Herbert Young, S.T.D., Rector  
Address P. O. Box L, Howe, Indiana

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR BOYS

#### Minnesota

### SHATTUCK

A CHURCH SCHOOL FOR BOYS  
For 67 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop

HIGH SCHOLARSHIP  
MANLY CHARACTER  
CHRISTIAN CITIZENSHIP

The military system trains for service and patriotism. Boys may be entered at mid-year or fall. Address: The Rector, Shattuck School, Fairbault, Minn.

#### New York

### DeVeaux School

Niagara Falls, N. Y.

Long established, small classes, personal attention, supervised study hours, thorough preparation for college. For catalogue address

REV. WILLIAM S. BARROWS, Headmaster

#### South Carolina



*An Historic School in an Historic City*

### PORTER ACADEMY

1867 — 1927

A Boarding School for Boys. Ideal winter climate. Prepares for the leading colleges. The military feature will be discontinued in order to raise scholastic standards and give boys more time for study and recreation.  
Wm. S. Gaud, A.M., Rector, Charleston, S. C.

#### Virginia

### Virginia Episcopal School

LYNCHBURG, VA.

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders.

For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D., Rector

### St. Christopher's A Church Boarding and Day School

Richmond, Virginia

Healthful, beautiful, and historic surroundings. Boarding Department Limited to 60 Boys  
Rate \$700

Reduction to sons of clergymen and missionaries  
Illustrated catalogue on request

REV. C. G. CHAMBERLAYNE, Ph.D., LL.D., Headmaster

#### Wisconsin

### Racine College Grammar and Preparatory School

Racine, Wisconsin.

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

### St. John's Military Academy

Episcopal The American Rugby

Eminently fitted for training American boys. Thorough scholastic and military instruction. Situated on high ground, in Waukesha County Lake region. Summer Tutoring School. Catalog.

Box 15, Delafield, Waukesha County, Wisconsin.

tion of the service the Bishop has given the district since Bishop Thurston's resignation.

SACRAMENTO—A scholarship of \$25 for the highest per capita mite box offering in the diocese has been awarded to St. John's Church, School, Marysville. This school will send one of its members to the summer conference at Asilomar with the award.—Mrs. Irving E. Baxter, president of the Woman's Auxiliary of the diocese, was elected first vice-president of the Woman's Auxiliary of the province of the Pacific at the Synod recently held in Seattle.—Mr. Herndon C. Ray, candidate for Holy Orders, will be in charge of St. Barnabas' mission, Dunsuir, and St. John's mission, McCloud, from the middle of June until the middle of August.

WESTERN NEW YORK—A series of stained glass windows in St. Paul's Cathedral, Buffalo, has been completed. These depict the events in the life of Christ. One window is the Evans Memorial window, bearing the inscription, "In loving memory of Charles Worthington Evans and Mary Peacock Evans, his wife." Another window is the Bartlett window, inscribed, "In loving memory of Frederic William Bartlett, M.D., Adelia Hunter Bartlett, his wife, and Daisy Lillian, their daughter." These windows represent the efforts of love, and devotion of many people at one time connected with the parish, and now living in other parts of the diocese.—The Rev. C. R. Allison of Warsaw is the director of the Church Regional Conference on Rural Church and Social Work which will hold its fourth annual session at Ithaca, from July 11th to July 23d.

THE CATHEDRAL in Seville is not only the most beautiful building in Spain, but is judged by many to be the most noble gothic building in the world. It is the largest cathedral in area, except St. Peter's, Rome. It has thirty-seven chapels. Its splendid reredos rises to a height of more than a hundred feet, holding thousands of statues, the work of the greatest sculptors of the late 1300s and early 1400s. Among services, processions, and sermons of Holy Week is the annual sermon of the Passion, delivered at five in the morning on Good Friday, as enjoined by the Council of Toledo in 633 and preached annually without omission from that date.

S. P. G. FINANCIAL receipts for 1926, amounting to \$385,058, show an increase of £42,556 over 1925, and is the largest total on record. In response to an appeal for £30,000 for the general fund, the sum of £35,844 was received.

The year 1926 opened dark and inauspiciously, humanly speaking. The World Call to the Church, with its great work of intercession, starting on the feast of St. Paul, 1926, is followed in its first year by results such as the above.

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR GIRLS**

**California**

**THE BISHOP'S SCHOOL**

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

**District of Columbia**

**GUNSTON HALL**

1928 Florida Avenue Washington, D. C.  
For Girls. Founded on the soundest principles and highest scholastic standards. Under Church influence. Preparatory, Academic and Collegiate Departments. Music, Art, Expression, Domestic Science, Secretarial courses. Athletics. Write for catalog.  
Mary L. Gildersleeve, Mary B. Kerr, M.A., Principals  
Richard N. Mason, Bus. Mgr.

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR GIRLS**

**District of Columbia**

**National Cathedral School**

A Home and Day School for Girls  
The Bishop of Washington, President Board of Trustees  
Jessie C. McDonald, M.S., Principal  
Helen L. Webster, Ph.D., Academic Head  
Mount St. Alban, Washington, D. C.

**Illinois**

**SAINT MARY'S**

**KNOXVILLE, ILLINOIS.**

A superior boarding school for refined girls. College preparatory and general courses. Music, Art, Expression. Secretarial Courses. Special department for little girls.  
For catalogue address the Secretary

**Iowa**

**SAINT KATHARINE'S SCHOOL**

**DAVENPORT, IOWA**

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

**Minnesota**

**ST. MARY'S HALL**

**FARIBAULT, MINNESOTA**

Founded by Bishop Whipple in 1886  
New fireproof building and gymnasium. College preparatory and General Courses. Junior College. Superior advantages in Music and Art. Outdoor Sports.  
The Rt. Rev. FRANK A. McELWAIN, D.D., Rector  
MISS AMY LOUISE LOWEY, Principal.

**New Hampshire**

**ST. MARY'S SCHOOL, CONCORD**  
New Hampshire

A homelike school for girls. College preparatory and general courses. Moderate charges.  
MISS M. E. LADD, Principal

**New Jersey**

**ST. JOHN BAPTIST SCHOOL FOR GIRLS**

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

**New York**

**SAINT AGNES SCHOOL FOR GIRLS**

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

**Cathedral School of Saint Mary**

Box W, Garden City, N. Y.  
College preparatory and general courses.  
MIRIAM A. BYTEL, Principal

**ST. MARY'S SCHOOL**

MOUNT ST. GABRIEL  
Peekskill-on-Hudson

**Boarding School for Girls**

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR GIRLS**

**North Carolina**

**SAINT MARY'S SCHOOL**

A JUNIOR COLLEGE Rev. Warren W. Way, A.M., Rector  
An Episcopal School for Girls. Four years High School and two years College Courses. Accredited. Special courses: Music, Art, Expression, Home Economics, Business.  
20 Acre Campus—Gymnasium—Field Sports  
New, Indoor, Tiled Swimming Pool  
Advent session opens September 15, 1927. For catalogue address  
A. W. Tucker, Bus. Mgr., Box 18, Raleigh, N. C.

**Texas**

**St. Mary's College**

Dallas, Texas

**Standard Junior College**

(2 year)

**High School and College Preparatory**

**Lower School**

**Beautiful new fireproof Dormitory**

JEANETTE W. ZIEGLER, Principal

**Utah**

**ROWLAND HALL**

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

**Virginia**

**ST. ANNE'S OPEN AIR SCHOOL**  
Box L, Charlottesville, Va.

Beautiful location in far famed Blue Ridge Mountains. College preparatory and elective courses. Fully accredited by State Board of Education. Open gymnasium allows sports in the fresh air in all weather. Riding taught by expert. Music, Art. Bishop of Virginia, President of Trustees. Laura Lee Dorsey, Principal.

**Wisconsin**

**grafton Hall**

An Academy and Junior College for girls, widely known for its high academic standards. Limited enrollment permits close personal attention. Exceptionally fine School of Music. Students prepared for concert work or teaching. Electives in Expression, Home Economics, Secretaryship. Indoor and outdoor athletics. Address Box 38, Fond du Lac, Wis.

**KEMPER HALL**

KENOSHA, WISCONSIN

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

**SCHOOL FOR NURSES**

**New Jersey**

**THE SCHOOL OF NURSING**

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



The Angel of the Resurrection

This majestic figure is a striking example of the work we are doing for American Churches

# The Art of the Best Ecclesiastical Designers

In all forms of church construction and equipment we offer an interested and highly specialized service.

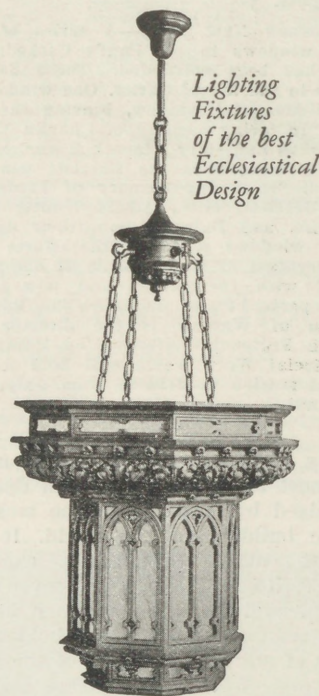
In plans for beautifying the Church we are generally able to work out specifications which provide for worthy installations well within the financial requirements of the Parish.

WE APPRECIATE INQUIRIES FROM THE CLERGY AND LAITY — AND CONSULTATIONS WITH ARCHITECTS

*Stained Glass Windows of the best English type*

## SPAULDING & CO.

Representing The Gorbam Co's Ecclesiastical Department  
Michigan Avenue at Van Buren Street, Chicago



*Lighting Fixtures of the best Ecclesiastical Design*

"BOOKS, LIKE FRIENDSHIPS, GROW INTO OUR LIVES"—LADY MILNES GASKELL

### The Faith By Which We Live

By the Rt. Rev. Charles Fiske, D.D.  
BISHOP OF CENTRAL NEW YORK

A plain, practical exposition of the religion of the Incarnate Lord which has been found of inestimable value to hundreds of Church men and women.

*Paper, 75 cts. Cloth, \$1.50*

### The Episcopal Church

*Its Message for Men of Today*

By the Rev. George P. Atwater, D.D.

This book interprets the Church and her services, answers the usual objections, attracts the casual attendant, and instructs the inquirer. *Paper, 60 cts. Cloth, \$1.00.*

### What a Churchman Ought to Know

By the Rev. Frank E. Wilson, D.D.

Unsurpassed as a Confirmation gift, or for one who wishes to learn more about the Church and her ways. The cloth edition is especially prepared as a presentation copy, and includes a Confirmation certificate (loose). *Paper, 25 cts. Cloth, 75 cts.*

### The Catholic Religion

*A Manual of Instruction for Members of the Anglican Church*

By Vernon Staley

This is a classic on Catholic faith and practice, so useful that it has passed through thirteen editions. *Cloth, \$1.40*

### Personal Progress in Religion

By the Rt. Rev. Thomas F. Davies

BISHOP OF WESTERN MASSACHUSETTS

This is written for people who have not been greatly interested in religion. Large type, easy reading. *Cloth, \$1.00*

*A Young People's Set of Two Books*

### Our Family Ways The New Creation

Two volumes of simple Churchly reading for young people (not children). Attractively bound and enclosed in a cloth bound case to match, making a set that will win the eye and lead the recipient to desire to read its contents. *\$1.25*

The two volumes may also be obtained separately. *Paper, 25 cts. Cloth, 50 cts.*

### Reasons for Being a Churchman

By the late Rev. A. W. Little, D.D.

The old classic, that has brought innumerable people into the Church and made her position clear to thousands of others.

*Paper, 75 cts. Cloth, \$2.00*

### Catholic Principles

By the late Rev. Frank N. Westcott

With Preface by the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont.

Has done splendid service for a generation in making real Churchmen out of hereditary Episcopalians.

*Paper, 75 cts. Cloth \$1.50*

### The Church, The Bible, and The Creed

By the Rt. Rev. Thomas F. Gailor, D.D.

BISHOP OF TENNESSEE

Lectures delivered as a Lenten course in Trinity Chapel, New York, and in other centers. The book is an able defense of the Church's position. *Cloth, \$1.00*

Please add 10% for Postage

MOREHOUSE PUBLISHING CO., 1801-1811 FOND DU LAC AVE., MILWAUKEE, WIS.