

The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, JULY 9, 1927

No. 10

Sad Christians

EDITORIAL

Bishop White on Marriage

REV. WALKER GWYNNE, D.D.

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REV. CHARLES MERCER HALL, D.D.

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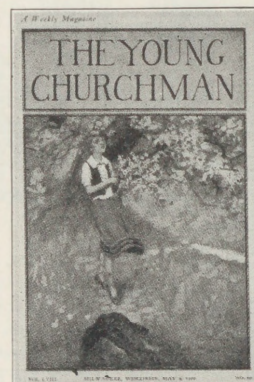
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EDITORIALS & COMMENTS

Sad Christians

WHEN the weather is fine and bright, and the land is beautiful with the young growth and bloom of early summer, as we ride along and gaze quietly at the idyllic scene it is easy enough to pass over into happy meditation on the nature of God and the God of nature. Then we may perhaps pull ourselves up short with the thought that we are simply enjoying a fine day: how would it be if it were gloomy, cold, wet, dark, and dismal? Well, there may be some fair-weather Christians whose religion would be quite blighted by a northeast wind and the northeast mood that goes with it, but most of us have found that the Christian religion does not desert us when the sun does; it is there just the same, just as potent as it was, or perhaps more so. It does not depend on pretty scenes. It is not in any distinctive sense a sunshine religion. It is just about as much at home in the gloom.

In high school days we had to work over that pair of Milton's poems, *L'Allegro* and *Il Penseroso*. Poetry, imagination, feeling generally, art generally, seem to enjoy a change of mood, from grave to gay and back again. Art is just as much at home in the gloom as in the sunshine. It creates its values and its beauties just about as easily from sadness as from joy. So does the Christian religion.

It changes its moods somewhat as does our belief in God. God means different things to different people, and at different times; now we may be especially devoted to one aspect of His nature, now to another. But we do not change our God, or our religion very much, when we change our appreciation of some attributes of His nature.

There has been rather a change of religious mood in this generation.

There is now a cult of hilarity. Of course this is not a novelty: the medieval organization of life, however ascetic, recognized it as making up a balanced diet of emotions. But after reading about the Puritans, and after living among the Victorians, a good many vivacious Christians have rediscovered the religious beauty of hilarity. Smiling saints, laughing saints, "cut-up" saints (we do not mean the martyrs), a St. Philip Neri, a St. Francis, with perhaps a little too much of Brother Juniper read into him, and, still farther back, St. Laurence gallantly joking at his martyrdom—"I'm done enough on this side, better turn me over"—all these came triumphantly into favor. St.

Paul is found to be thoroughly in favor of "rejoicing." We have read somewhat heavy and unhumorous praises of our Lord Jesus Christ for having a sense of humor. A case is made out in favor of "irreverent" jokes, *if you believe*, though it seems a little far-fetched to say that the jokes themselves are a sign that you do believe. And Chesterton says somewhere (as the formula goes) that behind all the awful mysteries of the being of God is the most awful mystery of all, His mirth.

Whether one likes to think of it as mirth or not, there is infinite joy and blessedness in the divine life, as dogmatic theology sees it, and it is revealed in the New Testament that more than once Jesus "rejoiced in spirit." Since that is so, reality is gladsome rather than sorrowful. Realism cannot be true realism if it means simply the detailing of hideous and sordid futilities. An argument often enough employed in thinking about the problem of evil is that, in our actual experience, joys outlast sorrows: we tend to remember the satisfactions we have received, and to forget the dissatisfactions. So much for the essential rightness of the happy view of life, which for Christians must be the final view, the heart of the matter.

BUT the joy-cult sometimes appears as rather a cult of the sanguine temperament, of natural high spirits, effervescence, an upward turn of the corners of the mouth, a congenital disposition to smile and laugh a great deal. Such things become a kind of "It," which you either have or have not. And if you haven't it, the verdict seems to be that you are an inferior sort of Christian, and have missed the secret innermost essence of faith, hope, and charity.

The Christian's right to laugh has needed vindication, for there have been times when it was all too heavily veiled in mourning, or half-mourning. In colonial times, it seems that a desirable clergyman was supposed to be "sad," which may have meant less than it does now, being equivalent to "sober," in contrast to a type of worldly gayety of which we hear too much in the colonial clergy. Some of the stories of sanctity in the middle ages reveal a high regard for the great weeper: the saint meditating or saying Mass would shed copious floods of tears. (Of course we all know, however, that tears are not the same thing as sorrow.)

The great German songs of the romantic movement were apt to be flooded with tears. More Christian is the weeping of some of the hymns, in which the devout worshipper bids his tears to drop, in commemoration of one of the Sorrowful Mysteries—and the Sorrowful Mysteries have an authorized place in regular Catholic devotion. There was a long composite hymn entitled *Seven Sobs of a Sorrowful Soul*, bits of which have appeared in modern hymnals: we wish we could find the whole thing somewhere, though not for congregational singing, since the doleful hymns, commonly called "dirges," which we still have in our hymnal, are too dismal for the prevalent taste.

Pictures and stained glass windows represent Christ and the saints almost unanimously in a manner suited to the *Seven Sobs of a Sorrowful Soul*. This might be explained on the theory that it is easier to paint a portrait looking sad than one looking happy. A smile is very difficult, even where, as in photographs, it is diligently urged and sought. It so easily becomes a smirk or a silly grimace. The radiance of Richmond's portrait of John Keble is almost without a parallel (and we have heard it said that it does not look just like John Keble, anyhow). There are Christians who cannot endure the crucifix, even with all the pain and death transfigured into beauty and power, glory and grace; but at the very least the crucifix is one of the cardinal symbols of Christianity, and we fear that if the crucifix is utterly alien to any man, that man is more or less alien to Christianity. If one cannot face the crucifix, one does not face the whole of Christianity.

The late Baron von Hügel found in John Henry Newman almost all the marks of a saint, but felt that he lacked just that one trait of joyousness, which others, no less melancholy by temperament than he (how can anybody know this?), revealed, and thereby revealed themselves as more truly representative of Catholic sanctity than the Cardinal. And the most modern writers on the Tractarian movement render a similar judgment upon Dr. Pusey as a great representative of Tractarian gloom.

The gloom was not specifically Roman or Tractarian. Among the Victorian mourners were many of the Evangelical school. We remember how a child regarded a service on "Communion Sunday," quite a while ago. It seemed to him that the service was attended by a very few middle-aged men acting like pallbearers at a funeral, and a larger number of ladies in black silk, with the immense black veils of "full mourning." Even those who were not widows indeed, looked and acted and apparently felt like widows. The *Sanctus* and "Bread of the World" were sung in poignant, tremulous tones, like the "favorite hymn" at a funeral. The whole atmosphere of the rite was one of restrained tearfulness. When we speak of a funeral, by the way, we mean a funeral as it was then, not the cheerful funeral of today.

NOW we have assembled this miscellaneous collection of religious woes, partly as a reminder of a great and powerful religious appeal—we hardly know whether to call it sorrow in religion or religion in sorrow—which nevertheless is an unwelcome appeal, probably, to most representative Christians today. And we mean it partly as a plea, if we may so express it, for the rights of those who do not find exuberant joy in their religion or out of it, but do find a depth of comfort in it which seems to transcend joy.

For religion generally, we think, and the Christian religion in particular, we are sure, is just about as much at home in sorrow as in happiness. It is at home

in sorrow, not in the sense of accepting sorrow as the final condition of things, and not merely denying it or trying to endure it as a wholly foreign thing which forces itself upon us, but in a very real sense incorporating and assimilating it, and using it for "edification," or the building up of its strength.

As a rule, sorrow does not destroy one's faith. Sorrow coming upon us does not denature our Christianity. Some psychological states are extremely poor ground for our religion to live in. A general sardonic sense is; a feeling that the universe is a bad joke is; a large contentment with self is; so is a great love of money, and a great scorn of humanity. But not grief. If we should not say that faith fattens on grief, it is generally true at any rate that faith finds grief quite digestible. It is not when people are in great sorrow that we worry for fear their religion will die: many things are far more dangerous to religious health than is sorrow.

A priest was quite nonplussed for a moment, when he was being besieged by children and begged for a story. He thought of one, but then thought better of it: "No, I'd better not tell you that one: that's a sad one." And the children gaily chorused, "We like 'em sad!"

For the God of the Christians is not an epicurean God. He goes through the tragedy with us; He is Christ crucified. The universe has its sorrows, and God shares in them as He shares in the universe itself. Thus the sorrows are very real, though not ultimately real; and somehow this belief reconciles us to them in a measure and for the time when they must endure, and transmutes them, not into pure, unmixed hilarity, but into *consolation*. And if you take people's consolation away from them, you take away one of the deepest satisfactions of the soul of man, for which the most roistering hilarity is no substitute.

We have tried to see this matter, not as a theory of the problem of evil. As has often been said, the experience of evil makes a theoretical difficulty for belief in God, but belief in God makes for practical security against the experience of evil. But it is not as belief that we are considering the Christian attitude now. It is simply a question of religious feeling. Without any pretensions to a scientific psychology-of-religion treatment, we venture the reminder that religious feeling, faith, hope, and charity, are quite compatible with great sorrow, with temperamental melancholy, and with complete absence of any surface indications of joyousness. If folks must be sad, though we may not "like 'em sad," we should be glad that they can be sad Christians.

A LETTER from a teacher in Hooker School, Mexico, published in the Louisiana diocesan paper, shows some of the oddities of our position there. "The school is run on the government plan, and Colegio Hooker is not considered a mission school, but a licensed school by the Mexican government. . . . We are mission schools and we are not mission schools. We get our income from 281 Fourth Avenue, New York City, and still we are not considered as a mission school. . . . Under no consideration, however, are we allowed to teach any religion at school or church."

It has been said that the Christians sometimes, outlawed by the Roman Empire as an illicit religion, resorted to the expedient of getting a license as a burial society, as if its whole business were the age-long process of dying out. So the Church was buried, but it was buried alive: it did not die.

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ENQUIRER—Both methods are used. When the Sacrament is administered by intinction, it would seem that the more reverent way to receive is on the tongue.

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THE NEW AND REORGANIZED PORTER'S

BY THE RT. REV. W. A. GUERRY, D.D.

BISHOP OF SOUTH CAROLINA

THE Porter Military Academy was born in faith, nurtured in prayer, sustained by a spirit of consecration worthy of the best ideals and traditions of the South. It was, indeed, the spirit of the new South that rose up in the breast of its founder, the Rev. A. Toomer Porter, at the grave of his child, which led him to devote himself to the cause of Christian education. His case can be paralleled only by the example of such men as Generals Lee, Kirby Smith, Gorgas, and a number of other loyal and public spirited Confederate generals and soldiers who, having sheathed the sword of battle, turned from the grim business of war to reconstruct the shattered civilization of the South upon the enduring foundations of Christian education and faith in God. Among these great pioneers and statesmen of the new South, Dr. Porter deserves a foremost place. In my opinion South Carolina has produced no man since the Civil War who has done more for the cause of education or more to save the civilization of his native state than the Rev. A. Toomer Porter of blessed memory.

Dr. Porter states in the account which he gives of the founding of the school that his aim was "to save for the Church and the country at large the representative families of the state," who had lost everything by the war, and to give an education to deserving boys who otherwise would have been deprived of an education. Accordingly in the fall of 1867 he sent out a circular letter to the clergy of the diocese, asking them to send him "a list, first of orphans in their congregations, of widows' sons, of motherless boys, or of boys whose parents were alive but unable to send them to school." He then notified his tenants who occupied his house on Ashley Avenue, adjoining the church, that he would need the house for school purposes. He next looked around for a principal, and selected John Gadsden, who at that time was teaching a small school in Summerville, telling him he could offer no regular salary, but would pay him what he could. Mr. Gadsden, seeing the need of such a school and actuated by the same motives of unselfish service and patriotism to his state, accepted the position. In the meantime responses to the circular letter began pouring in from every direction. From the lists of boys sent in he carefully selected thirty-three as boarders in the school. It then occurred to him that he might utilize the school house to its fullest capacity by adding day pupils. Accordingly, on the 9th of December, 1867, after a full service in the Church of the Holy Communion and addresses by Bishop Davies and others, the day school was formally opened with 425 boys and 125 girls. The boarding department was not opened until March 21, 1868, and within a week after that date the thirty-three boarders, which was the full capacity of the home, were in attendance. Thus, within less than six months after his visit to his son's grave, the "Holy Communion Church Institute" as it was then called, was fully organized and at work. A most extraordinary accomplishment! I doubt if any similar enterprise on such an ambitious scale was ever conceived and put through in so short

a time. The fact of its accomplishment was due to the remarkable energy and determination of the man who first conceived and planned the whole undertaking.

When in 1879 the government of the United States decided to withdraw its troops from the arsenal grounds, Dr. Porter thought he saw his opportunity for a larger and better equipped school. Going to Washington he immediately called on General Sherman, who was familiar with the story of a very heroic and self-sacrificing service of mercy rendered by him to a young Federal lieutenant during the Civil War, and who had, on several occasions when meeting Dr. Porter, asked him what the government could do for him in return for his kindness. At last the time had come when Dr. Porter had an answer ready for that question. Calling first upon General Sherman, he unfolded his plans, and explained that he wanted the arsenal grounds for a school for the youth of the state. General Sherman gave the project his unqualified endorsement, and it was due to his great influence in Washington at the time, together with the hearty cooperation of the two Democratic senators from South Carolina, General Wade Hampton and General M. C. Butler, that a bill was passed in both houses of Congress transferring the arsenal property to the Rev. A. Toomer Porter and a board of trustees which he would appoint for a period of ninety-nine years. In due time this lease was extended, the only condition attached to the deed being that the property should be used for educational purposes. This transfer of the property took place on December 19, 1879. On January 8, 1880, Dr. Porter and the trustees took formal possession of the arsenal grounds, and on February 11, 1880, Mr. Gadsden and Miss Seabrook, with the faculty and boys, moved into their new quarters. I was one of the boys.

The next event of great importance in the history of the school took place in 1886, when the board of trustees, during the absence of the rector, changed the name of the school from the "Holy Communion Church Institute" to the more appropriate title of the "Porter Military Academy," which by recent action of the board has been again changed to "Porter Academy."

Passing rapidly over the events of the intervening years, which are familiar to many of our readers, we come to the recent reorganization of the school and the decision of the board at its meeting on May 9, 1927, to cut out the military and to use its best efforts to raise scholastic standards and to put Porter Academy in a class with the best southern and eastern schools. The following statement, prepared by Bishops Guerry and Finlay at the request of the board, gives the best idea of what changes are contemplated, with some account of the new headmaster:

"It gives us pleasure to inform you that we have secured a new rector for Porter Academy in the person of Mr. William S. Gaud, M.A., University of Chicago, who for the past year has been the assistant headmaster of the Asheville School, Asheville, N. C. Before going to Asheville, Mr. Gaud conducted a private school for boys in Charleston, where he made many friends and left behind him the reputation of being an able teacher and an excellent school man. Mr. Gaud also taught at the Phillips-Exeter Academy, and during the World War he was made educational director of the Third Army Corps, under General Pershing. He is a communicant of the Episcopal Church, a man of high ideals, who has left an impress for good upon the boys who were under him. Under his leadership Porter looks forward to a brighter future, and an enlarged field of usefulness. . . .

"We wish especially to stress the fact that Porter Academy is a Church school and is conducted under the auspices of the Episcopal Church in the two dioceses of South Carolina and Upper South Carolina. It was founded by a clergyman of the Church in faith and prayer and dedicated to the cause of Christian education from its inception. It has been from the beginning a recruiting station for the ministry of the Episcopal Church and of all the Churches represented in its student body. The records, we believe, will show that it has sent more men into the ministry than any other Episcopal school in the Fourth Province. . . .

"In cash and pledges \$30,000 has been raised, leaving only \$5,000 to be collected to make up the \$35,000 needed to pay off our current indebtedness for the past three years, put the dormitories in good condition, and defray other necessary expenses incident to the opening of the school in September.

"After the \$35,000 has been raised we will still continue our efforts to increase our assets so as to cover any possible deficit which may occur in 1928. We are confident, therefore, that a new day is dawning for this splendid old school, which for sixty years has served the Church and people of this state and section."

DAILY BIBLE STUDIES

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

THE PEARL OF GREAT PRICE

Sunday, July 10: Fourth Sunday after Trinity

READ St. Matt. 13:45-46.

WE ARE all seeking for something. Life is a quest, and often the uncertainty excites both curiosity and zeal, and when the body and mind grow weary there follows despair. Christianity interprets the meaning and the object of our seeking. It calls us from the vagueness of unsatisfied desire and thrills us with a vision of final good, and we press on and hunt with determination. If we seek for the best, for that which is enduring and worth while, there will come a gradual satisfaction here on earth and an assurance of complete satisfaction hereafter. Christ likens the result to the finding of a "Pearl of Great Price." Jewels are a familiar Bible illustration. "They shall be Mine when I make up My jewels." "The foundations of the wall of the Heavenly City were garnished with all manner of precious stones" in St. John's vision. The "Pearl of Great Price" is Jesus Christ Himself. To seek Him is to find Him, and He reveals His blessed glory more and more as we seek for more grace.

Hymn 228

Monday, July 11

READ Isaiah 55:6-9.

HOW strange that we often seek for that which is unworthy because it is more easily found! Happiness, wealth, friendship, success—these are good as far as they go, but they can never satisfy. The heart cries out for that which shall endure.

"But what am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

But St. Augustine interprets the cry: "Lord, Thou hast made us for Thee, and our heart is disquieted till it resteth in Thee." Only a divine Person can be the object of sincere human seeking and desire. "Sir, we would see Jesus," was not a cry of curiosity, but a great expression of the need of the world. The restlessness, the weariness, the wild and often ungoverned energy of men has but one interpretation and can find but one comfort: "Seek ye Me and live." "Come unto Me, and ye shall find rest unto your souls."

Hymn 227

Tuesday, July 12

READ Ecclesiastes 1:12-18.

THE merchantman sought "goodly" pearls and would not be satisfied with any which were inferior. It was the one pearl which was the object of his seeking. "One thing is needful," said the Master to the woman who was troubled about many things. Solomon tried many things, and called life vain because they could not give him power and peace. When once we can grasp the one and only meaning of life, the one and only Power, Jesus Christ, then secondary things take their place, but never a place of rivalry. There can be but one sun to shine and give light to the earth. There can be but one Sun of Righteousness to give divine life, and all else must have its value judged by His blessed radiance. Can we cry with Paul: "For me to live is Christ"? Can we find in Him as He gives Himself to us a wonderful meaning in all the experiences, the joys and sorrows of life? We may well drop all else that we think we possess, and gain this Holy Being as our own and know thus that we are His own. Unity of life can be found only when we find Him.

Hymn 316

Wednesday, July 13

READ Job 28:12-28.

THE pearl-seekers struggle for their prize. Christ is easy to be found, but we must learn that seeking calls for denial and pain and sacrifice of self. Robert Browning, in *Paracelsus*, pictures the courage of the seeker, lightened by hope but emptied of all else:

"Are there not, Festus, are there not, dear Michal,
Two points in the adventure of the diver,
One—when, a beggar, he prepares to plunge,
One—when, a prince, he rises with his pearl?
Festus, I plunge!"

And Festus answers Paracelsus: "We wait you when you rise," as if the angels were watching for the seeker who finds the Lord and claims not in vain the princely joy. Oh, how many give up the quest because the way is hard! Failures within the Church, and shame leads to denial! Attacks from without, and the limbs are weakened by scorn! Ideals not immediately realized because life is education, and even the youths are weary! But the Christ calls, it may be even from the wilderness where we are seeking Him: "He that shall endure to the end the same shall be saved." And the struggle and the toil become dear and blessed because we know they are not in vain. Yea, ever on the way the divine Dew of Grace is falling. Christ is nearer than we think.

Hymn 113

Thursday, July 14

READ St. Matt. 7:7-11.

LORD, why cannot I follow Thee now?" St. Peter expressed a common human longing, born of love, but shackled by impatience. "The art of walking slow," as Faber expresses it, is an art indeed and not easily acquired. Why the centuries while "God is working His purpose out"? Why the falls in our lives and the times when our strength is to sit still? Watching is difficult, and sleep easily conquers, even when the Saviour appeals. But can we not learn the lesson of Eternity which claims even what we call "time" as her own? "Wings for the angels, but feet for the men," sings Holland. The patience of Christians is a part of heaven's reward (*Rev.* 14:12). And when we have found the Pearl of Great Price we have Him as our Holy Companion. We walk with Him and He walks with us, and the way never seems long when He is near. May it not be that, after all, this earthly life of seeking and finding will prove to be the dearest part of heaven when Jesus shows us how near He was when we felt so alone?

Hymn 540

Friday, July 15

READ St. Mark 10:28-30.

THE seeker for goodly pearls found the one Pearl of Great Price and parted with all else of his possessions that he might claim it as his own. Christianity asks for a complete surrender. There can be no divided allegiance. Indeed, we do not know the Master and cannot say "My Christ" until we have left all and followed Him. But the joy of such an unity of love and loyalty is found in the new meaning given to the things of daily living. If I look at the sun with the naked eye and then look around at the trees and grass, I see the sun everywhere. The impression made upon the retina of the eye by the sun's brilliant light is everywhere reflected. So when the Blessed Lord is my all in, all and "I know that I am His and He is mine," everything else is transfigured. I see Him everywhere and in everything. That is the divine comfort which St. Paul knew when he cried: "For me to live is Christ." Oh, what a joy it is to live when we give all to Jesus!

Hymn 397

(Continued on page 329)

The Convention of 1808 and Bishop White on Marriage*

By the Rev. Walker Gwynne, D.D.

Secretary of the Sanctity of Marriage Association

AT THE BEGINNING of the eleventh century, the low pagan law of our Anglo-Saxon forefathers gave way to the Christian law, which taught that marriage, validly contracted and once consummated, was henceforth indissoluble except by death. This was ordained at Eanham about 1009 A.D., by a National Assembly summoned by King Ethelred and composed not only of bishops and abbots, but also of lay representatives of the nation (Luckock, *History of Marriage*, p. 203, and Johnson, *English Canons*, Pt. I, p. 484, A.D. 1009 [8], and p. 506, A.D. 1017 [7]). This remained the civil law of England for nearly 850 years, down to 1857.

It was this law, which had been the law of the Church from the beginning, that the colonies, from the first planting at Jamestown in 1607 and at Plymouth in 1620, inherited automatically as the Common Law of the new land, and the Canon Law of the Church. But, inasmuch as its administration in the mother country was solely within the jurisdiction of the ecclesiastical courts of the two provinces of Canterbury and York, no corresponding courts were set up in America.

It was in this way that marriage, which is a sacred estate and not a mere contract, became subject to radical modification even before the Revolution. Loose or perverted ideas prevalent among Dissenters, and the lack of a reverent ritual of solemnization, made the descent easy, and the decline of both doctrine and discipline rapidly increased. It took more than five hundred years for pagan Rome to reach the degeneracy of the late republic. It has taken less than three hundred years for Christian America to reach the degeneracy that ranks her lower than any other nation in Christendom, with the possible exception of Russia under its present government; and it is not exceeded by non-Christian Japan.

As early as 1869, only 250 years after our first colonization, President Woolsey wrote: "Many were beginning to be alarmed at the distance to which the divorce laws in this country, and especially in New England, had departed from the command of Christ, and from the views of the early settlers." Nor was this evil influence wholly escaped by this American Church.

In 1808, when the number of our clergy was only 169 exclusive of those in Virginia (from which state in its exhausted condition no report was made), the General Convention met in the city of Baltimore. Only seven dioceses, or states as they were then called, were represented, namely, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland. The whole Convention consisted only of two bishops, White of Pennsylvania and Claggett of Maryland, with fourteen clerical and thirteen lay deputies. Moreover, nowhere in the whole land did the Church have a school of sacred knowledge for the education of the clergy. And it was in this body of twenty-nine men, most of them of meager learning, that a resolution was adopted, and a step on the downward path was taken, which inevitably leads far from "The Way" of the New Testament, and of eighteen centuries of Christian history and experience.

The second stage in the fatal progress was reached sixty years later in the Convention of 1868, after a few hours of debate, when this resolution, which was but the expression of an opinion, was rashly crystallized into the form of a canon, the only one of its kind to be found in the whole Anglican communion even to this day. Moreover, this was done illegally in contravention of Article X of the Constitution, which required

the action of two successive Triennial Conventions to make the change.

How, let us ask, did this strange declination from the right path in this otherwise unimportant Convention occur? On May 19, 1808, the deputies from Maryland, doubtless with the full approval of their bishop, who was present, informed the House: "They had been instructed by their Diocesan Convention to call attention to the expediency of adopting the canon of the Church of England concerning marriage, and inserting the same in future editions of the Book of Common Prayer." Such a step would have been only in fulfilment of the express declaration of the revisers in the preface of the book, nineteen years before (Preface, p. vi). Its printing in the Prayer Book, moreover, was a practical measure suggested by the growing ignorance of the divine law of marriage prevalent everywhere around them, and even in the Church itself. (In this connection, it is interesting to remember that at the recent revision of the Prayer Book in Canada, 1923, this very course was adopted of printing the un mutilated law of Christ, where it could be known and read of all.) When this petition of the Diocese of Maryland was referred to the House of Bishops they gave it a whole week's consideration, and they returned it to the House of Deputies, not with a canon, but only with a resolution (by whom prepared we are not informed), and apparently without recommendation. In this they showed the same caution displayed in the treatment of another petition of Maryland, namely, for the adoption of the Table of Degrees of Consanguinity and Affinity, which they referred to another Convention.

The first part of the resolution contained this clear and strong statement: "It is inconsistent with the law of God that the ministers of this Church should unite in matrimony any person who is divorced." Here was the plain and positive teaching of Scripture. It also declared the doctrine and discipline which their ancestors had upheld for more than a thousand years, and which had been the law of the Church in America for two hundred years past. But then was added *for the first time in all these centuries* (by whom we are not told), the contradictory statement or proviso, "unless it be on account of the other party having been guilty of adultery." Here it is to be noted that nothing is said about an "innocent party," for neither party in any real sense might be innocent. Another example of the bishops' caution.

Whether or not the two bishops, whose principles, as the record seems to show, were evidently against it, gave any formal assent to this resolution, is not stated. But two notable facts bearing on this uncertainty are to be borne in mind as casting some light upon their motives. (1) Up to the time of this Convention the House of Bishops had no absolute vote on any action of the House of Deputies, concerning which Bishop White writes: "There was accomplished at this Convention what has been from the beginning ardently desired by many, both of the clergy and of the laity, the giving of a full negative to the House of Bishops." And then he adds this comment: "It is to be hoped that the recollection of the course of this business will show the propriety of leaving to time and mature reflection to effect what may be for a while opposed by prejudice, not to be disregarded without extreme danger. What is here said, however, is designed of those prejudices only which may be yielded to without the sacrifice of essential principle."

(2) The other notable fact in this connection is that the following addition to the VIIIth (now Xth) Article of the Constitution was adopted and referred to the next Convention for final decision: "No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, unless the same be proposed in one General Convention, and by a re-

* This is the third of a series of articles on Divorce appearing in THE LIVING CHURCH. The first was by Dr. Gwynne on *The Marriage Canon of 1868* (Jan. 8, 1927); the second by Bishop Guerry of South Carolina was on *What Is the Teaching of Christ Concerning Divorce?* (Jan. 29, 1927). The fourth will be on *The History of the Marriage Canon, 1868-1925*. The fifth will be on *The Marriage Canon as in 1925—A Second Indictment*.

solve thereof made known to the Convention of every diocese or state, and adopted at the subsequent General Convention." A third fact may also be noted, namely, that, as the Journal records, the whole body of the canons was revised and amended, while no canon was adopted on marriage, but only this resolution, which had no force of law.

Now it is perfectly plain that the loose and unscriptural ideas prevalent all around them demanded nothing less of the Convention than the clear declaration of the former part of this resolution. But the latter part was an implied, and in effect a distinct, denial of the sanctity and permanence of the "holy estate" of Matrimony, as declared in the former. At first it seems extraordinary that Bishop White especially, with his well known conservatism and his superior knowledge of history and of human nature, should not have observed the logical implication and the inconsistency of this proviso. How shall we account for this?

The peculiar conditions which the bishops had to deal with in this Convention must be taken into consideration, and these we have from Bishop White's own pen in what he calls "Additional Statements," forming an appendix to his *Memoirs of the Church*, which had been published some sixteen years earlier. Here we find the probable clue to this difficult situation.

In Bishop White, the providential leader of the Church, as his friend, Washington, was the providential leader of the nation, there was found that rare combination of great strength and great gentleness. In him was exemplified to the full the words of the Royal Psalmist, "Thy gentleness hath made me great." In that time of the Church's weakness almost unto death, such qualities were sorely needed. In the words of Bishop Henry Potter, in 1892, "His position was one of pre-eminent difficulty and isolation."

In his comments on the character of this peculiar Convention, Bishop White has much to say of his difficulties and of the troublesome men he had to deal with. Looking back from within a year of his death (1836) he tells us he found such discouragement as he had not found in any other period of his long episcopate of more than fifty years. Writing concerning a discussion in regard to candidates for Holy Orders, he does so, he says, "under the mortifying reflection that there has been an interference in the counsels of this Church of the wild and pernicious opinion manifested in this argument," concerning examining men as to "an experimental knowledge of religion." Again: "Should such reasoners obtain the sway in this Church, her system would be overturned."

Another of the Bishop's troubles in this Convention, he tells us, was that "ideas were prevalent in many places of dismissing ministers at pleasure." Again, he writes, "There had been displayed, *more than in any other Convention*, the influence of some notions leading far wide of that rational devotion, *which this Church inherited from the Church of England*." Then, after saying, "There is no foreseeing to what lengths the spirit here complained of may extend in future, when combined with schemes of personal consequence," the Bishop, now in his eighty-eighth year, closes his comment on the Convention in these solemn words of warning: "The proper preservative—and God grant that it may be applied—is the cultivating of an enlightened zeal in favor of the doctrines of our holy religion, as revealed in Scripture, *and hitherto maintained in their integrity by this Church*" (*Memoirs of the Church*, pp. 230, 231, 246, 247).

It was under such conditions that the petition for adoption of the English canon on marriage was introduced to the Convention by the Diocese of Maryland. With all his well-known conservatism, his courageous defense of the Catholic inheritance of the Church in "the divine institution of the episcopacy, not accommodating in the least degree to contrary opinions" (see his Fifteenth Diocesan Address), her liturgic worship and reverent ritual; her system of Christian nurture and discipline; it may well be that in these final words, written in extreme old age, Bishop White had in mind a special reference to the refusal of the other House of the formal adoption of the canon on marriage, which had been, *and was still*, the inherited law of every branch of the Anglican communion.

It was only after a full week's consideration that the two bishops gave their answer to the other House. One of them was the head of the diocese that presented the petition for

the formal adoption of the law, under which they had been living for two hundred years: the other, as he expresses it in the almost dying testimony of these "Statements," was the loyal defender of "the doctrines of our holy religion, as revealed in Scripture, *and hitherto maintained in their integrity* by this Church."

What took place, concerning this matter in the House of Deputies, during this week, is scarcely a matter of surmise. It is evident that the ignorance and disaffection which the Bishop found in regard to other matters, such as he says he had never known before or after "in any other Convention," had resulted in a proposed compromise. The deputies were willing to accept an interpretation of the law of marriage which allowed one exception for the remarriage of divorced persons. This they thought they had found in St. Matthew's version of our Lord's words about the lawfulness of "putting away," while they overlooked His repeated and unqualified condemnation in the same sentence and elsewhere of remarriage as "adultery."

It was to this seemingly small compromise, first of a resolution instead of a canon, and second, of an exception, which at the time appeared to be of minor consequence, that the two bishops at length yielded, in view of the alarming increase of lawlessness concerning marriage all around them. It was done also in the evident hope, to quote Bishop White's own words, that "the cultivation of an enlightened zeal in favor of our holy religion" would remedy "in time" the present errors. The refusal of the bishops to put this in the form of a canon, as asked for by Maryland, but only in a resolution which they knew had no force of law, as being a mere expression of opinion and a temporary measure to meet a critical situation, corroborates this assumption.

Considering the extreme weakness of the Church as represented by only twenty-seven deputies and two bishops, most of the former being ignorant to a large extent, and also quarrelsome, we can neither wonder at nor greatly blame the bishops for acting as they did, in the hope of doing good by a slight yielding to expediency.

But, as in all compromises where principle is involved, the hope of the bishops was in vain. For the next sixty years, the heaven kept doing its evil work both within the Church and without. It was overlooked that in that word "unless" was involved the whole question of the Seventh Commandment, just as a similar exception would undermine every other Commandment.

For it cannot be too strongly affirmed that this single exception which, without a particle of authority in Scripture, is assumed to possess the satanic power of destroying a union "God had joined together," affords one of the easiest of all ways for getting rid of husband or wife, as our courts can testify. But to suppose that our Lord could sanction such a method of release, which provides constant incitement to unsatisfied desires, is simply inconceivable.

The only ground alleged for adopting this theory (for it is only a theory without a shadow of foundation in Scripture) has been that adultery is the direct violation of one essential of a true marriage, namely the promise of faithfulness "till death." An essential indeed it is, as expressing freedom of choice, but the promise *does not create* marriage, and neither can its violation annul it. Promise is only one of several prerequisites of a valid marriage, which civil law equally with divine law demands. But these conditions are only requirements for the *contract* of marriage, and marriage is much more than a contract. To be true marriage civil law as well as divine law demands the fulfilment of this contract in the actual union of the parties, which is called "consummation."

"Those who have contracted and consummated marriage enter upon a new state [status] of life determined by nature. The state of marriage is not [merely] a contractual state. The contract is only the instrument by which the state [status] of marriage is brought about" (*Marriage in Church and State*, by T. M. Lacey, M.A., p. 32, London, 1912, Robert Scott).

"If this theory of the effect of adultery were true it would put into the hands of every unscrupulous man and woman, *by means of a single act*, the power to snap asunder the bond that alone creates the family, and knits all society into a brotherhood. When this single act is once committed, though in secret, the irrevocable deed of destruction is done. There is no longer any bond, and the judgment of a civil

court merely proclaims and records a fact which already exists. Moreover, if this is true, tens of thousands of men and women are ignorant that their bond is broken, and they are living together in adultery! . . .

"Now the remarkable thing about all this is, that if one should search the Bible through he could not find the faintest hint of such a thought. Neither adultery nor any other sin, however grievous, is anywhere named by our Lord, or by any Scripture writer, as having such satanic power of destruction. . . . So far, indeed, is our Lord from asserting, or implying, that the bond of marriage can be broken, *He actually assumes the very opposite*. For in every one of His utterances, in St. Matthew as in St. Mark or St. Luke, He distinctly declares that a divorced woman commits adultery if she marries another; and that 'whosoever shall marry her that is divorced committeth adultery.' Could language be more explicit? And the only possible reason for this is that the original bond continues. It is not broken, and it is only because it is not broken that another union can be adultery" (*Divorce in America Under State and Church*, p. 89).

[See Döllinger, *The First Age of Christianity*; Vol. II, App. III, p. 366." "On this theory either party can at any moment destroy the marriage." See also St. Augustine, A.D. 429, on *Adulterous Marriages*, XVII, 18].

Adultery only profanes the marriage status; it cannot destroy it. "One can no more disown a spouse than he can disown a child," writes a clear-headed non-Christian layman. . . . "The mutual surrender in marriage takes the place of the natural tie, otherwise it were unutterably base. . . . True, it is very hard sometimes to bear the burden of this law," he adds. "If I were a praying person, I should pray for sympathy not to become unfeeling to the complex secret agony herein involved. But the law is inexorable. The father must bear his trouble if the burden of a prodigal son is laid upon him. And the wife and husband together must bear the trouble if trouble is laid upon them" (*Marriage and Divorce*; by Professor Felix Adler, Appleton and Co. 1915. p. 58).

The far-reaching effect of this assumption is a fact which our civil legislatures, with one solitary and most honorable exception, did not fail to see, and were quick to act upon. For, beginning with that single departure from the straight path of the law of nature and of God, our forty-eight codes on marriage have now provided no less than fifty-two causes for breaking apart what nature and God have joined. And this they have done with undeniable logic, for measured by "the rule of reason" alone, thinking men have seen, and experience proves, that where one cause for remarriage is allowed, and that the one offense easiest to allege or to commit, there is no resting place between union till death and the right of perpetual change of partner. *Any* proviso turns the solemn contract "till death" into a mere bargain based on an "IF," which "man may sunder" at will.

Dean Inge may not be accounted a safe guide on all subjects, but in the matter of divorce for adultery he is only following the dictates of common sense, and the judgment of experienced judges, when he writes: "In the interests of morality, it might be safer to grant divorce for crime, contagious diseases, incurable drunkenness, and brutal cruelty, than for adultery." In fact the Dean was only adopting the opinion of the first judge of the new divorce court in England, who was formerly a pronounced advocate of the statute of 1857, which created it. These are the words of Sir Cresswell Cresswell: "I have been taught a lesson of experience. I have come to the conclusion that it is better for society to treat marriage as indissoluble, considering it merely as a social question."

Unreasoning sympathy keeps asking, "Is it not cruel to deprive the innocent party of the possible happiness of a new marriage, it may be for a whole sad lifetime?" But this argument applies, often with stronger force, to other causes than adultery, such as those mentioned by Dean Inge, for which Christ's law allows only separation or "putting away." Here there is often greater reason to charge cruelty against our Lord than in a case of infidelity. If His law is cruel in the one case, it is still more cruel in others. But in Him who so loved the world that He gave His life for it, justice for all is only a sign of His love for all. The innocent must suffer as did He, if thousands of innocent persons are to be saved from suffering. That is why it can be said of Him: "Mercy and truth have met together; righteousness and peace have kissed each other."

When we look forward from 1808 and that little troublesome Convention in Baltimore to the Convention of 1868 in

New York, we see the fatal effects of this early compromise, this apparently slight departure from the truth, with a mistaken idea of mercy for the few, while opening the floodgates of eventual ruin for family and nation. After two generations, which included the opening of the great West, the finding of gold in California, the vast increase of population and of wealth, and the great Civil War, that insidious, unscriptural, and unconstitutional "resolution" of 1808 had done much to undermine the inherited convictions of both clergy and laity. Something must be said in extenuation of the fault of the two bishops and the twenty-seven deputies who composed that earlier Convention; the smallness and weakness of a Church having less than two hundred clergy, with their little flocks scattered over a vast territory, in the midst of overwhelming numbers of Dissenters of many kinds, and the total lack of any school of sacred learning until twelve years later, when the General Theological Seminary had its small beginning.

But there is little excuse for the General Convention of two generations later which met in 1868. In 1857 and before, this whole question had been thoroughly examined by eminent scholars, both lay and clerical, in England, and to some extent also on the Continent of Europe and in the United States. Moreover, the inevitable result of the false resolution of 1808 had already showed itself. The little leak, oh, so very small, then opened in the dam ordained by God to hold back the mighty flood of the greatest of all human passions, was already widened by our legislatures, and by the opinions of untrained and non-Christian multitudes. With perfect logic a single cause for divorce was multiplied to practically "every cause," as had been done under the law of degenerate Israel. And today America stands disgraced before the world.

This otherwise pure branch of the Holy Catholic and Apostolic Church, set here in this great land three hundred years ago, "for the defense and confirmation of the Gospel" of Jesus Christ, is today on its trial before the world for faithfulness to its trust in regard to marriage. The story of the efforts made by thoughtful men to repair this fatal breach of faith is too large a subject to be related here. It must be deferred to a later article.

DAILY BIBLE STUDIES

(Continued from page 326)

Saturday, July 16

READ Phil. 2:5-11.

ANOTHER interpretation has been given to this parable, which proves the inspiration of divine truth in the richness of its teaching. The seeker for goodly pearls is Christ Himself, and the Church is the Pearl of Great Price. He came from heaven, leaving all that He might claim the Church as His own, for He purchased her with His own blood (*Acts* 20:28). And here the wonder enters, since He gave up all, even becoming poor, that the Treasure might be ours. "The Son of God became Son of Man that sons of men might become sons of God." A double message, and oh, how precious! My Christ gave all for me—I may give all for Him. And if I give all for Him, there comes a peace, a courage, no matter what Satan may do, that makes my life mean so much. I am in the service of the King! He gave His life for me. My life I give to Him. And then I go out to give my life, under His guidance, for others.

Hymn 497

Master, Master, I thank Thee that Thou hast made ready so rich a blessing and called me to seek and find. Truly, Thou and Thou alone art the Holy Object of my heart's desire. Let me count no trial too great, no sacrifice too severe, as I seek Thee. And when I have heard Thy Voice and seen, by faith, Thy Face, let me prove my loyal love by calling others to the blessed seeking which alone can make life clean and strong. My Jesus, I love Thee! Amen.

FOLLOW the Christ—the King! Live pure! Speak true! Right wrong! Follow the King! Else, wherefore born!—*Tennyson*.

MORMONISM, FUNDAMENTALISM, AND THE CHURCH

BY THE VEN. W. F. BULKLEY, ARCHDEACON OF UTAH

MORMONISM is the theology of "Fundamentalism" carried to its logical conclusions. Mormonism started in the decade between 1820 and 1830, at the time when in western New York there was a most strenuous revival going on among ultra-Protestant denominations in that section of the country. The purpose of the revival, or the motive back of it, was to stir up the people to an active acceptance of a theology founded upon literal interpretation of the Bible and all the materialistic conceptions that follow such a viewpoint.

Out of this crass materialistic revival grew Mormonism with its peculiar interpretations and beliefs. Opposed by the non-Mormons, these new religionists were gradually pushed westward until they came to Utah. In Utah, far from all contacts with developing and spiritualizing theological thinking, they developed a theology from within their own ranks, founded on their materialism. It was not until twenty years after their settlement in Utah that any outside contacts were made, and then the contacts were such that they compelled the Mormons to become even more solid and firm as an organization.

With the sole exception of the work of the Episcopal Church, every bit of anti-Mormon effort has been active opposition. The whole history of Gentile or non-Mormon activity has been that of antagonism. Usually this opposition has looked almost like warfare. Every sort of method has been used. The only exception to the rule of animosity has been the sympathetic work of the Church where the attempt has been to make friendly and sympathetic contacts and to lead and help the Mormons to a better and more modern type of thinking. Since 1867 this work has been going on, and now there seems to be beginning some real results.

When the Mormons made converts in the past, and still today, they brought and bring their converts over from some one or other of the Christian communions. These converts had some sort, greater or less, of spiritual concept of Christianity which they did not leave behind, and they could and did give some of that spiritual concept to their children and perhaps to their grandchildren. But now there has grown up a generation which has only the materialism of the Mormon theology on which to form a background of life.

The young Mormons have nothing of a spiritual viewpoint in their system, and they miss it. They do not yet realize just what it is that they miss, but they feel the lack of something in their Church and are dissatisfied, increasingly so. As yet they do not know what they are trying to find, but they are trying to modernize and spiritualize their system of theology.

They do not yet realize, as do their leaders, that they can not modernize and spiritualize Mormonism without destroying it absolutely. Any sane criticism of the *Book of Mormon*, which is, of course, the backbone of the Mormon Church, will prove that the *Book of Mormon* is not what it purports to be, but the work of the early years of the nineteenth century. The destruction of the *Book of Mormon* destroys the Mormon Church. Bishop Spalding in his little pamphlet, *Joseph Smith as a Translator*, made the last necessary contribution to the work of pointing out the fallacy of the foundations of Mormonism. (We need to recirculate this pamphlet, which is being done somewhat today.)

The non-Mormon bodies, with the exception of the Church, have been and still are fighting Mormonism, and have built up a wall of hate and fear. The young Mormons cannot go to them for help, yet a good seventy-five per cent of them are looking for something better. Where and how are they going to get it?

AS one studies the Mormon situation and the work that is being done regarding Mormonism in Utah and elsewhere, as one reads and hears Cannon, Mrs. Sheppard, and Nutting of the wagon missionaries in their active "anti-" work, the feeling grows that either hate or fear inspires the work. We cannot conceive that the Gentile Christian worker would actually hate the Mormon for whom he is working. The inspiration then must be fear. I believe that the anti-Mormon workers and, largely, the Gentiles who come in contact with the Mormons, are ever fearing that the active Mormon missionary

work will make converts of the Protestant Church people. It has done so in the past and to a small degree is still doing so. The greater part of the Mormon converts come from the ranks of the Protestants, and the Mormons are feared by them accordingly.

Now the only reason that a Mormon can convert a Gentile is that the Gentile leaders have not been giving to their people a theology commensurate to the needs of the day. The Gentile leaders fear that their people will be converted because they know that, in this time of transition, they are not able to advance a theology so fully in touch with the needs of the age that their people can be held by it.

So here are two sides of a problem. The young Mormons are looking for something better, and cannot find it among the ultra-Protestants because of their antagonistic anti-Mormon work. On the other hand, when Mormonism makes converts, it is because the Protestant theology, largely fundamentalist in this section, is too far out of touch with life to hold its own people.

Herein lies one of the greatest opportunities of the Church. For the first fifty years of our work in Utah the problem was to gain and develop an open mind. About ten years ago the change came. The "open mind" was largely attained, and since then we have been trying to develop methods of supplying it. Just how to do this is the real problem today. Owing to the work of the past the Mormons look to us for help and regard the Church in a friendly spirit. The opportunity and the responsibility are ours. We are not fully meeting them. The young Mormons are scattered all over the state, and our work is of necessity localized.

When the open minds first began to appear I attempted to meet the problem through the newspapers. This is certainly one method that is worth while. I wrote weekly articles interpreting the Church's theology and managed to get them printed in from four to twenty of the country newspapers. They were read quite widely and discussed, and I heard from them from all over the country. But our country papers were poor, and the expense of setting up the column article amounted to considerable. The papers felt that they could not stand the cost when they could get "boiler plate fillers" for almost nothing, and the Church in Utah had not the funds to pay for making up the forms.

There is, I think, a real need all over the United States for something of this kind; certainly the need here is marked. If articles giving a progressive modern statement of theology in all its spiritual meaning could be written and mats made and sent widely to country papers, I am sure that the people would read and appreciate them and be led to the Church through them.

Except in rare instances the people have no chance for any study or reading of constructive theology. It is no wonder that a great mass of them are fundamentalists and non-progressives, fearing that modern scholarship will destroy religious faith and all that it rests upon.

We should not want this "mat" printing to set forth the missionary work of the Church or to advertise ourselves, but we do want and need a service giving good solid progressive religious and theological teaching. The cost would be considerable and the returns would be slow, but in a few years we should find growing up here and, I am sure, elsewhere, a strong faith ready to accept and to follow the "Church for Americans" with its freedom and democracy.

It may be difficult for anyone not in direct and almost constant contact with young Mormons on the one hand, and with fundamentalist theology on the other, to realize the urgency of the problem and the need of such teaching as only the Church can supply.

I THANK GOD for sunshine and bird-song, for the sweet morning light upon the hill-tops, and the tender eyes of my loved ones. The great world is awake and athrob with life. I, too, am awake, and life is pulsing through my veins. I have a part in the great world, in its work, its joy, and its sorrow. Today I can be a little center from which shall radiate peace, kindness, and good will. I thank God for opportunity. A beautiful golden sunbeam has entered through my chamber window and awakened me to the gladness and beauty of the morning. May my spirit be wakened and kindled by the Divine Spirit, so that all this day it may warm and gladden the hearts it touches.—Stevenson.

The Challenge Accepted

A Reply to the Rev. C. S. Abbott*

By the Rev. Charles Mercer Hall, D.D.

AN article in THE LIVING CHURCH of June 11th only quickens within me a sense of "corporate responsibility," which I gladly acknowledge and which I, for one, have no slightest wish to "dodge" or "evade."

"Christian is my name and Catholic my surname"—a maxim centuries old—states the ideal *end* to which we all aspire. But we can only attain perfection through grace and become worthy of the Catholic name through the grace of God and by the acquisition of sound learning.

The Church has had many saints and doctors, but only one Chrysostom, one Cyprian, one Athanasius, one Augustine of Hippo, one Pusey, one Seymour, one De Koven—and he confessed his faith in the true doctrine of the Church on the Real Presence barely fifty years ago, within the lifetime of many of us. But sitting at the feet of many learned and godly men I have trusted, today I feel no uncertainty in teaching the truth I believe, dodging or evading nothing. And I teach the Catholic faith as the faith of the Church of God. I do not use the Catholic name as a party badge or shibboleth. Of course with Christian courtesy we would meet our opponents (or, is it those who oppose themselves?) because the Catholic faith is dogmatic and constructive. And still, I have seen the usefulness of round table conferences; I wish they could become more general and so more useful.

In the meanwhile however, we do go on teaching and affirming, while others, classified by Mr. Abbott as "liberals" or "individualists" dispute or deny.

1. "A highly modernized type of Church based entirely upon scientific experience and research," would be a mere secular society, flavored highly with some of the many synthetics of petroleum! Only the faith of the Holy Catholic Church will survive the wrecks of time. There is still, everywhere, dense ignorance, even among "safety engineers" and the clergy and laity at large, as to *how* or *why*, the name Catholic is used in our authoritative formularies and our common Creeds. We need a nation-wide campaign, a crusade, to teach us the truth about it.

Of course our Church is a "witnessing institution." The Church must be a faithful witness, or she will lose her candlestick. Her tenacious hold on the foundations of the faith does not, however, preclude the *unfolding of progressive revelation*. To say that "the Church as an institution has no right to add to its progressive witness that which has not been plainly taught as recorded by eye witnesses" seems to me an indefensible position. There is a true doctrine of development; the Holy Spirit leads and guides and teaches and overrules: the consensus of the whole Church resolves what *is* truth. And the Catholic faith is a faith comprehending all that the Church has received as necessary to be accepted for guidance in the way of eternal life, and therefore excluding from ecclesiastical connivance every position and practice inconsistent therewith.

2. Mr. Abbott speaks of those who are attempting to graft into the public worship of the Church certain "discredited" doctrines and practices, etc.

"The Immaculate Conception." This dogma has been defined by Rome. It is *de fide* only in the Holy Roman Church. The bull of Pius IX *Ineffabilis Deus* asserted that the Blessed Virgin Mary was, by the grace and favor of Almighty God, preserved perfectly free from all taint of original sin,† "*ex primo instanti suae conceptionis*," "from the very moment in which she was conceived by her mother." With us, this dogma cannot be more than a "pious opinion," for such as hold it.

Is it not impossible to believe otherwise than that our Lady's sanctity during the indwelling of His Sacred Humanity in the body of His Virgin Mother, was infinitely beyond that of any other merely human saint? Nevertheless, in his letter to the canons of Lyons, however, St. Bernard wrote concerning the Queen of Virgins:

"Whence, then, is the sanctity of her conception? Can she be said to have been prevented by sanctification, as being already holy when conceived, and thus her conception itself was also holy? But she could not be holy before she existed, as she existed not before she was conceived. . . . Our Lord Jesus Christ, then, alone, was conceived of the Holy Ghost, who was alone holy even before His conception."

Similar doctrine is to be found in Peter Lombard, St. Bonaventura, and St. Thomas Aquinas.

However, we all have to recover much lost ground, for we and our people have suffered from one of the worst kinds of Protestantism by our neglect and reserve in teaching and studying the true doctrine of the Church on the Blessed Virgin Mary. Bishop Pearson on the Creed is one of our standard authorities today, and of our Lady he writes:

"We believe the Mother of our Lord to have been not only before and after His Nativity, but also for ever, the most Immaculate and Blessed Virgin. . . . We cannot bear too reverent a regard unto the Mother of our Lord, so long as we give her not that worship which is due unto the Lord Himself."

Extravagances in devotion to our Lady are unavoidable excrescences which must, in time, become outworn. They may be necessary now, as a chastisement, as well as an urge to a higher intelligence and devotion. Any devotion to the Blessed Virgin presupposing divinity or equality with the Godhead is not Catholic. But,

"Shall we not love thee, Mother dear,
Whom Jesus loved so well?"

Blessed Mary is

"Our tainted nature's solitary boast;"

and her name

"All but adoring love can claim."

If extravagant and unauthorized devotional exaggerations "scared" and confused Newman, we must compassionate those of our brethren who now have "bad dreams." As the late Archbishop of York, Dr. Maclagan, once said at a Church Congress,

"The time may be approaching when we shall do wisely to review our position in matters of secondary importance, and do this in no spirit of faithlessness or fear, but with the earnest desire to rise to the highest level of Christian thought and Christian life in our day."

"The Reformation," said the Archbishop, "was initiated and carried on by fallible men; and in the storm and stress of the sixteenth century they may sometimes have mistaken their course, and, perhaps, cast out too hastily some of the precious lading of the ship." That is the way I feel today, when I am asked if I do not believe that the councils of the Church are guided by the Holy Ghost. Mistakes can be made by human agents; national Churches may err in this way, but as a whole the Church cannot err.

The dogma of the Immaculate Conception of our Lady and the dogma of her Assumption can be held as matters of pious opinion. There is a mass of accumulating argument in favor of these dogmas. But they have no warrant of Scripture or of ecumenical authority, and they may not be taught as necessary to salvation.

3. Reservation of the Blessed Sacrament, whether it involves the Real Presence, or "the absence" is, not without weighty reason, regarded by many as the right and duty of parish priests, without the necessity of episcopal license being

*A Challenge to Catholic Churchmen, THE LIVING CHURCH, June 11, 1927.

†Is not the Catholic doctrine of Original Sin, that it is a *deprivation* of the *donum supernaturale* of original righteousness, coupled with a disordered disposition resulting from the dissolution of the harmony of original righteousness?

asked or required. In England, Kempe's book on Reservation, Dr. Darwell Stone's writings, Father Freestone's exhaustive and scholarly work on *The Sacrament Reserved*, are all still worth careful study. We are not ready in America for any change in the rubrics of the office of Holy Communion, nor do we wish any alternative Prayer Book further to bewilder those who do not even now read that book aright.

4. However, only those who have at least some notion of the Catholic doctrine of the Real Presence, do reserve the Blessed Sacrament. At the beginning it was reserved for the benefit of the sick and dying. In the Eastern Church it is so reserved without any external sign of devotion. We, however, are of Western Christendom, and, following Jeremy Taylor, believe that wherever Christ is, He is to be adored. Hence, Eucharistic adoration of our Lord and Saviour Jesus Christ present in the Most Holy Sacrament of the Altar; hence, "visits" to the Sacramental Presence, days of devotion, intercessions before the Blessed Sacrament, etc. How can anyone forbid such expression of faith and love today in a faithless and godless generation?

5. As to Benediction, extra-liturgical use of the Blessed Sacrament has much to be said in its behalf, and I should be glad to send a copy of my pamphlet on that subject to anyone who would care to go into this matter.

6. It is in parishes where the Blessed Sacrament is reserved, throughout the world, where true devotion is chiefly found, and it is in these churches that the truth that Jesus Christ is the Incarnate Son of God is most clearly taught.

Let us all pray for a discriminating mind, for patience and for tolerance. Let us sing or say the services audibly and with clear utterance, so that the old charge of "mumbling the Mass" shall have no ground. For nearly forty years we have helped Catholic usage approve itself to people largely by *having the idea of intelligibility* always in mind. We do not have to imitate Roman usage, but we can learn much from it where no authoritative rubrics are to be found in our own directorium.

Our Church stands for "the Faith in its purity and integrity as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils." So said the fathers at the Lambeth Conference sixty years ago. The Church is still "triumphantly episcopal, sacerdotal, sacramental, liturgical, Catholic," and as the Bishops said in 1925, "Let us remember that it is of the essence of all acceptable worship (for God will only be worshipped in spirit and in truth) that it should rightly express the Catholic faith."

ON WHACKING EACH OTHER

BY ARNOLD N. HOATH

THE other day a writer on religious subjects was chatting with an eminent educationalist.

"I have been writing religious articles for a certain magazine for a number of years," said he, laughing, "and every little while some one or other writes to the magazine disagreeing in strident tones with something I have said."

"Ah!" replied the educationalist, "if you write for the papers you must expect to be whacked."

Somehow or other since I overheard this conversation I have not been able to get the phrase out of my head. "You must expect to be whacked." How humorously spoken, yet how profoundly true!

True not only of those who write, but of those who preach or teach; true, in fact, of everyone who endeavors to interpret religious experience or give instruction in religious truth. In all the Churches our agreements are not given half as much publicity as our differences, for while our praises are usually spoken in private, our whackings of one another are given in public for all to see and to hear. If we could think dispassionately we should be highly amused at the spectacle of Christians spending so much energy in whacking one another. I am sure that all the forces of evil must laugh at it. But there is also a sad aspect to the situation. For often the noise of the whackings drowns out the message of the Gospel of Christ, and the quarrels of the Christians keep many away from the God of the Kingdom of Love.

Obviously as long as there are varieties of people and

temperaments there will be varieties of religious experience. Obviously, too, there must be a frank and fearless discussion of our differences, and a zealous search for the most accurate interpretation of Christian truth. But all this must be done in the spirit of love. We must not deny Christ by the manner in which we uphold what is to us a fundamental truth. We should not enter into acrimonious debate because we love controversy, nor should we administer whackings because of the fighting instinct in us that loves to assert its superiority.

Frankly, are not the number and ferocity of our whackings rather overdone? In England, Anglo-Catholic and Evangelical whack each other lustily, each no doubt thinking that by doing so he is extending the Kingdom of God. In fact each of these parties bitterly complains that if the other party wins, the Church is ruined. There is no doubt as to the sincerity and earnestness of the combatants. The question is, where does all this whacking of one another lead us?

In the United States and in Canada the Literalists or Fundamentalists and the Liberals or Modernists among the Protestants are engaged in a public whacking contest; not a very edifying spectacle. Surely Christians can discuss differences without calling names or predicting dire calamity to the faith if another group than their own convinces people of the reasonableness of its tenets. What we need is discussion without temper, earnestness without hate, and above all a passionate devotion to Jesus which will enable us actively to love those who disagree with us.

In his latest book, *The Inescapable Christ*, Dr. Walter Russell Bowie relates the story of a foreign prince from a backward country being taken by his host in England to hear a famous symphony orchestra. As the various players tuned up their instruments, or ran over the scale, violins, cellos, clarinets, piccolos, etc., the prince, who had never heard an orchestra before, was delighted. He thought he was listening to the real performance. Bowie goes on to say that the angry debates and discussions taking place between religious groups today are like the tuning up of the orchestra. People sometimes mistake it for the symphony, but they are not the symphony. The Christian life is the symphony, the life that is hid with Christ in God, the life that is reproducing within itself the love and goodness of Christ through the strength of His indwelling Presence. Jesus in His parable of the judgment in St. Matthew's Gospel has declared that the Christian life is one that gives itself wholeheartedly to all the unfortunate ones of earth, the hungry, the homeless, the poorly clad, the sick; to anyone who is in distress or in need. "By this shall all men know that ye are My disciples, if ye have love one to another." If we love not one another we deny Christ, and love, said Jesus, is service.

It is as we contemplate the passionate love of God for us, the love that was revealed in the life of Jesus, and supremely manifested in the Cross of Calvary, that we turn to God in answering affection. It is as our neighbors are touched by the love of Christ revealed to them through our lives that they catch a vision of the Kingdom of God. It is not so much the spoken or written interpretation of biblical truth that convinces others of God's interest in us, and His power to help us; it is the interpretation of God's love which we give in our lives. Not our whackings of one another but our love for one another is the divinely appointed means to draw sinners to the love of God.

ROSA MUNDI

THE church is dark; the altar's shadowy depths
Yield only further depths; I cannot pierce
The dark to see the tabernacle there
Nor Christ on His eternal crucifix.
The outline of the altar lamp is lost—
Only its crimson bowl sways in the gloom,
A single flame against the enfolding black.

It is as if the Majesty of God—
Eternal Majesty—were waiting there—
A shadowless still tarn of holy fear.
And beating warm against it, vibrant, true,
Glows His eternal love—the Sacred Heart.

KATHERINE BURTON.

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.

III.

THE PARISH MAGAZINE

THE parish magazine is beginning, at last, to come into its own. While the Church of England continues to produce many notable parish papers, the American Church has been rather backward in following her example. There are a few parishes, of course, in this country which do have old and well established parish papers, but they are decidedly in the minority. Sectarianism has of late years seen the value of the parish paper idea, and several sectarian or, as they style themselves, "undenominational" parish paper companies have sprung into existence. From all reports they seem to be engaged in a thriving business. That the parish paper idea is worth while would seem to be a fairly well established fact. The parish paper *can* be of great assistance to the priest; the advertising of one of these companies which describes its service as an "assistant pastor" may be literally true. It is rather unfortunate that so many of our clergy have failed to realize this.

At the very outset, we may well inquire what the functions of a parish paper are to be. In what way can it help the clergyman in the task of ministering to his people?

It would seem that the objectives of a parish paper are much the same as those of a "house organ." We are all familiar with house organs, those intimate little papers issued by so many firms. The first objective of the house organ is to keep the dealer or consumer sold on the product. Secondly, its aim is to educate him more thoroughly in the proper use of the product, and finally it attempts to create an interest in the product in the minds of non-users. Translate this into terms of Churchmanship and we find that the aims of the parish paper are to keep the Churchman interested in his Church, to educate him in Churchmanship, and to establish contacts with non-Churchmen. A carefully planned and well executed parish paper *will* assist the priest materially in these rather difficult tasks, as the experience of most of those who have tried it will show.

This leads us on, then, to inquire what the parish paper should contain. The best parish magazines, when analyzed, seem to include certain very definite kinds of material. In the first place, bearing in mind the objectives, the parish paper should contain a certain amount of local news matter. Happenings of interest within the parish, accounts of parish functions and the accomplishments of parish organizations all have their place in the parish magazine. There is something about seeing one's name in print which acts both as a spur and a reward to us all. It is most necessary, however, to guard carefully against the inclusion of news notes which have no connection with parish affairs. These are decidedly out of place in a parish paper. Such a note as "Mrs. Smith is visiting in B. this week" is not parish news; on the other hand, when it is reported that "Mrs. Smith was elected president of the Woman's Auxiliary at its last meeting," this certainly should be included, for it *is* parish news. Space is all too valuable to squander in reporting things that are not intimately connected with parish life and affairs.

Secondly, it will be found that a certain amount of instruction in the more practical aspects of Churchmanship will be decidedly worth while. Articles dealing in concrete fashion with such subjects as How to Prepare for Our Communion, How to Make a Self-Examination, The Duties of Sponsors, Lay Baptism, and kindred topics which are often passed over in Confirmation instruction, would be valuable. One of the best ideas which have come to the notice of the writer is that which was worked out by a certain priest who found himself in a rather poorly instructed parish. Through the columns of his parish paper, which he started and to which he attributes

great things, he gave what he was pleased to call a "Correspondence Course in Churchmanship." The course consisted of a series of articles covering, in outline form, approximately the same ground as is covered in a good Confirmation class. A prize was then offered to the person who could pass the best written test on the material covered by the articles. At a certain time, announced well in advance, those who wished to write the examination assembled in the parish house where the examination was conducted strictly along class room lines. Much interest was created and no doubt a great deal of good resulted. Most Churchmen are ready and anxious to receive definite Churchly instruction but not all are able to attend study or Confirmation classes. Such instruction, when given through the columns of the parish paper, will supplement the other teaching done in the parish, and will often reach many of those who cannot, or will not, attend such classes.

Thirdly, for the sake of non-Churchmen to whom we may wish to send the paper, there should be a series of articles of a more popular nature. Our effort will be directed always to the business of making contacts with them—taking facts and stories with which they are familiar and linking them up with the Church. For example, an article entitled "George Washington, the Churchman," which would recount the fact that Washington was a communicant, a vestryman, and a layreader of the Episcopal Church, and which would show the probable influence of the Church in his life, would be most interesting and most enlightening to non-Churchmen. Another article might be done which would show the part played by Churchmen in the preparation and signing of the Declaration of Independence and the Constitution. Still another article on the similarity between the form of government of the Church and that of the nation might prove enlightening. Many other topics of a like nature will suggest themselves. We may be tempted to think that these things are so well known that to repeat them in the parish paper would be to waste both time and space. They may be well known to the clergy and to a few of the laity, but to the great majority of our own people, not to speak of outsiders, they will prove to be news.

We must, of course, rightly divide our material and secure a proper balance. If we limit ourselves to all local news, or all instruction, we will largely destroy the usefulness of the paper. Experience will soon show what is most applicable to the best interests of the local parish, but all three of the above named ingredients should certainly enter into the make-up of a well balanced and well rounded out parish paper.

AFTER the character of the proposed magazine or paper has been determined, next will come the question as to how it can best be handled. Will it be better to use the syndicated parish magazines published by the various parish paper companies, with one or two local pages and eight to ten pages of syndicated material? Or will it be better to limit the paper to material prepared by and for the local parish even though that may mean a smaller paper? Will it be better to allow a parish paper company to print the paper, or should a local printer have the work? These questions must be decided by each parish for itself after a careful canvass of the situation. The experience of others who have been faced by the same problems may, however, afford us some assistance. That experience may be fairly well summarized as follows:

In the first place, no parish paper syndicate can possibly publish a paper which will be thoroughly acceptable to all parishes. Such a task is impossible; the result, whenever the attempt is made, is a thoroughly colorless sheet. Most priests who are using such services are agreed upon that point—unless their own Churchmanship be a colorless thing. They are not satisfied, but continue because the syndicate way seems to be the only way, especially in the smaller parish, to finance

the undertaking. Unfortunately most of the parish paper companies do all in their power to foster this belief. This subject will be dealt with later.

So, when everything is considered, it would seem more satisfactory to limit the number of pages, and make those pages reflect the individuality of the parish, rather than to use a larger number of pages filled with material which is admittedly colorless and of little real value. The greater part of syndicated material consists of more or less detached short articles, epigrams, and quotations. These, of course, have a certain value, but assuredly they do not contribute much to the sort of well-balanced parish paper of which we have been speaking. What has been said is not to be construed as a reflection upon the editors of these syndicated papers; they are merely attempting to do an impossible thing when they attempt to provide a standardized sheet which will meet with the approval of all. It can't be done! That their work has been of value in many cases is obvious; if it had not been, they would have been forced out of business long ago. What is maintained here is simply that the average parish priest can produce a more satisfactory parish paper for his own people than can anyone else. That it can be done just as cheaply, and with just as little effort, has been demonstrated a good many times.

Everything considered, it would seem best in the majority of instances to be content with a smaller, if necessary, but more individual type of parish paper which is truly a paper of, by, and for the local parish. When the local priest edits the entire paper himself, with such assistance as he may desire, the result will be a coherent, well-planned, and balanced sheet. He will have certain objectives and the whole paper will relate itself to those objectives. One of the very best examples of this type of paper is to be found in the small parish paper edited by the Rev. B. O. Reynolds of Manitowoc, Wis. This paper consists of but four pages, but is one of the best, most carefully planned and well executed parish papers it has been my privilege to see. Anyone contemplating a parish paper would do well to write to Fr. Reynolds, enclosing stamps for a copy—and then study it.

In the majority of cases, the local printer is the logical producer of the parish paper. While his prices may be slightly higher, such extra money will be well spent. When the paper is printed by the local shop, the editor has access at any time to the proofs; he may make last minute changes when necessary and may exercise a more careful oversight in the matter of typography and design than would be possible when the whole business is arranged by mail. This is no small advantage, as any one with parish paper experience can testify.

In this connection, let it be said most emphatically that nothing is more important than a really attractive paper. The best copy that can be procured will lose much of its effect when unattractively displayed. It will be found advisable to deal only with the very best printer the community affords, one who has a sense of the fitness of things and who prides himself on *good* instead of *cheap* work. Avoid cut-rate print shops! The news stands are literally flooded with most attractively gotten-up secular magazines; if Church literature is to be read, it must also be attractive. It need not necessarily be adorned with the most expensive engravings and etchings, but certainly it must scrupulously avoid the appearance of being "frumpy." That may be avoided by the employment of a printer who really understands his business.

FINALLY, as to the matter of financing the undertaking. It will be found every bit as easy to finance the paper produced at home as the one published in a distant city. In all probability it will be far easier, for one is assured of the co-operation of the printer in the matter of securing advertising. There is also a considerable sentiment these days which favors the spending of one's money at home, which sentiment will be found to be reflected in the attitude of potential advertisers. One of the first questions which will be encountered as one approaches the local merchant for advertising will be "Who is printing your paper?" The printer will be glad to cooperate in the matter of securing advertising, often taking space himself, and will also suggest proper advertising rates and give other necessary information.

It is often asked, "But is it necessary to bother with advertising? Why cannot I publish my parish paper and make the subscription money pay for it?" In not one case out of a

hundred will such a plan work! It will invariably fail for the same reason that the newspaper would fail if it refused to print advertising. It is all very well, and an excellent plan, to charge a small subscription price for the parish paper: such money will help out considerably, but it will not support a paper. Again, it must be remembered that the aim will be to place the parish paper in the hands of everyone in the parish and that there may be some who simply cannot afford to pay for their subscriptions. It will also be desirable to send copies to a certain number of people who are in no way connected with the parish. To limit the circulation of the paper to those who are willing and able to pay for it, would be seriously to cripple its usefulness. There is always some organization, or some individual, in every parish to whom can be turned over the solicitation of advertising. If they cannot be persuaded to do it for the good of the cause, it is always possible to pay them a certain commission on all advertising they may secure. In most cases, it will be found better for the priest to have nothing to do with such solicitation personally. If the securing and printing of advertising is felt to be undesirable, one may as well give up the idea of publishing a paper altogether unless some generous soul desires to finance it for you. The effort to make the paper "pay its way" through subscriptions alone will inevitably fail.

To sum up the foregoing observations, which are not based alone on the experience of one man but rather on the experience of many men, we may arrive at some rather definite conclusions. In the first place, it would seem advisable for the parish priest to publish his *own* paper rather than to depend on syndicated papers. It would seem equally desirable that the paper be produced at home. Thirdly, too much care cannot be exercised in the matter of typography and format. Lastly, advertising is the logical and usually the only successful method of financing such a publication.

So much for the parish paper! May the day soon come when many more of the clergy will realize its value and will, in the face of whatever obstacles may present themselves, make the effort required to inaugurate such a publication in their parishes.

(To be continued)

HIS HANDS

UPON my wall there hangs a pictured Face:
The artist's dream of Him who was all grace
And purity, and love to all mankind;
And, as I gaze upon that Face, I find
My heart still asking of my wondering mind,
"Why does no artist, out of all the lands
That have adored Him, paint our Saviour's Hands?
Just paint His Hands—outstretched in blessing now,
Or laid in healing on some fevered brow
Throbbing with pain; or raising from the dead
The widow's son, that she be comforted;
Stilling the waves, anointing blinded eyes,
In soft command bidding the sick arise;
Driving from the Temple those who defiled
His Father's House; lifting a little child
Within His arms; lastly . . . upon the Cross
Pierced through . . . men's recompense for Gold—of dross.
O why will not someone who understands
Paint our Redeemer's Hands?"

MARGARET HAMILTON ALDEN.

IN CHEMISTRY, we are told, atoms normally never stand alone, but combine to form molecules; and that a substance is determined by its molecules and not by its atoms. That God has constructed his universe on this principle, may be evidenced by the fact that it underlies the mode of the divine existence itself. In the glorious Godhead there is Father *and* Son *and* Holy Ghost. Not the atom but the molecule principle.

Created after God's image, man is not an individual, independent and self-existent, for "male and female created He them." Thus in the summary of human life, it is not the individual, the atom, that counts, but the family, which is the "substantiating molecule."

This, in illustration of St. Paul's words: "Ye are not your own" (I Cor. 6:19); and of what St. Augustine said: "It is of the essence of charity, that a man be bound by many ties."

—John H. de Vries.

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.

"THE UNINTELLIGIBLE CELEBRATION"

To the Editor of *The Living Church*:

EVEN though they have their books, Prayer Books, Revised Service Books, and Devotional Manuals, and most of them are not blind, it seems that some people are lost as to what is taking place at the altar, particularly at the Canon, even in spite of Sanctus bells. Personally it seems to me that genuine interest and knowledge of the Mass as a sacrifice to God rather than an oration to the people, is lacking.

The undertone for the *Confiteor* between priest and acolyte, the many prayers of the *Secreta*, have long been in use in most of our parishes. What would you think of a priest who bellowed out to you the words of administration when giving you Holy Communion?

The question has been asked in many recent letters to your periodical as to why most Anglo-Catholic priests use different tones (four to be exact) in celebrating the Holy Mysteries. The answer is simple: They are following the direction of the Congregation of Rites, the only organization in the Western Church legislating upon such usages at this time. These are the regulations:

Four Tones of Voice are used at Low Mass:

1. The *Undertone* (i.e., whisper heard by the celebrant only) at the prayer "We beseech thee by Thy merits," for the prayers before the Gospel and the Offertory Prayers, at parts of the Canon; for the words said at Communion and at the Ablutions.
2. The *Low Voice* (audible only to the server), at the preparation; for all parts to which the server alone has to respond, and (audible to the communicant) the words of administration.
3. The *Medium Voice*, for the Offertory Sentences; for the Prayer for the Church; at the Confection, etc.; and "Humble Access"; the Sanctus; Blessing; last Gospel.
4. The *Loud Voice* at the Creed, Gloria, and all parts which are sung at High Mass by the choir and celebrant.

These customs are universal throughout the Western Church. That they are not purely Western is seen by the fact that the Orthodox Church closes the iconostasis during the consecration. These customs are recommended by the very moderate and irenic *Recommendations Towards Uniformity in Saying Mass*, London F.C.P. At any rate an Anglican priest has just as much right to observe them as he has to give back the baby to the parents after baptism, a procedure totally unauthorized by the Prayer Book. (Rev.) B. O. REYNOLDS.

Manitowoc, Wis., June 30, 1927.

To the Editor of *The Living Church*:

IN ANSWER to the Rev. Henry S. Whitehead, will you allow me to state that in the Roman Church the words of institution in the Canon of the Mass, *Hoc est enim Corpus mei* (This is my Body), and *Hic est Calix Sanguinis mei* (This is my Blood), are uttered in a whisper. I have been positively informed that such is the case by one who is now a prominent bishop of that Church. The practice seems to be based on custom rather than rubric, but always coincides with the Latin rite.

The Rev. F. X. Lasance, author of *The New Missal*, and Fr. M. C. Nieuwbarn, O.P., in his treatise on the Holy Sacrifice, go to considerable length to explain why the whole of the Canon (with the exception of a few words toward the end) should be uttered in an inaudible voice, or to use their exact words, "in silence."

Father Nieuwbarn says: "Silence now reigns at the altar. . . . The priest recites in silence the wonderful prayers of the Canon. . . . The ceremony proceeds in absolute silence; the priest's voice no longer alternates in prayer with that of the people, for he alone is ordained to offer the sacrifice in the name of the Church, he alone can come in close contact with his Lord and God. Silence envelopes, like a mysterious veil, the 'enclosed garden' (*Cant.* 4:12), the 'sealed source' (*ibid.*) of the divine mysteries of religion. . . . Silence becomes the representative of the divine High Priest, when celebrating the divine mystery," etc.

Whatever may be the advantage of uttering the words of institution in a whisper and the remainder of the Canon in an inaudible voice when the Latin rite is used, it can hardly be maintained that such a practice is desirable or contem-

plated by Churches of the Anglican communion. We rightly glory in having the liturgy in the vernacular. Our prayer of consecration is wonderfully impressive and I always feel that when we fail to hear it we suffer a very real loss.

It has been my privilege to know a little more about Oriental Christianity than most of our people, and I know that the Roman custom of uttering the Canon does not prevail in the Eastern Churches. Though the priest is hidden from view while uttering the Canon, yet all the words of the Canon are uttered clearly and distinctly. I have attended their services on various occasions, have communicated at their altars, and held converse with a number of their ecclesiastics.

W. E. ENMAN.
Charlottetown, P.E.I., June 27th.

To the Editor of *The Living Church*:

AS A LAYMAN of the Eastern Orthodox Church, I wish to state that in our Church the solemn words of consecration, including the words of institution, "This is my Body . . . This is my Blood," etc., are always uttered in a very clear and distinct voice, so that they may be heard by the whole congregation. Our liturgy differs from both the Roman and the Anglican in the fact that many responses are uttered during the Canon, and if the words were not audible we would not know when to respond. Any bishop or priest of the Orthodox Church would confirm my words.

F. N. KAYS.

[Discussion of this subject is now closed.—EDITOR, L. C.]

"MORAL STANDARDS"

To the Editor of *The Living Church*:

IAM RELUCTANT to add to the number of letters you say you are receiving in regard to the Rev. Mr. Lewis' paper at the late Church Congress, but there is just one point in it I want to call attention to, as some may not notice it.

Near the end of the paper he says: "Here is the chief point, they (the young people of today) live by what they think is right," and this, he says, "is splendid." That is, young men and women, who have had no experience in life, who have only just begun their education, undertake to decide for themselves the most vital moral questions, which have been discussed for centuries by the most learned theologians and casuists, and in regard to which they have come to general agreements, on which this Church has founded her judgments. All of this is to be thrown aside and these inexperienced and ignorant young people are to be considered as perfectly competent to guide themselves in such matters. This seems to me a preposterous proposition. (Rev.) G. WOOLSEY HODGE.

Philadelphia, June 27, 1927.

AN ANALOGY

To the Editor of *The Living Church*:

WITH THE mother of Lindbergh being honored as well as the aviator himself, no one seems to question if it is distracting from the decoration of her son. Perhaps all will say too her honor adds to his; yet when some of the faithful practise honor to the greatest of mothers with the same intention, endless protest prevails. Perhaps Mrs. Lindbergh's son's occasion is "so different"; Mary's Son, however, to honest practicing Catholics, receives an everlasting shower of praise and honor with holy enthusiasm for His Mother as well. The Holy Spirit must have urged Father Fabre to pen:

"But scornful men have coldly said
Thy love was leading me from God,
And yet in this I did but tread
The very path my Saviour trod."

Newark, N. J., June 16th. FRED H. BECKWEGE.

That which crowns it all is the mystical Body of Christ, which the Church confesses in her Creed as the *communion* of Saints.—*John H. de Vries.*

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

OF ALL the priests of the Church of England there are few better known, or more deeply trusted as a shepherd of souls, than the Rev. Francis Underhill. As confessor and spiritual adviser he has received the confidence of boys and men of all classes—industrial workers, university undergraduates, and university dons. Out of the experience thus gathered he has written *The Young Englishman* (Mowbray, Morehouse, \$1.80), a book which deserves the serious attention of all priests here as well as in England. After all, human nature has many points in common on both sides of the Atlantic, and moreover in the very act of saying to himself: "Now that wouldn't apply over here; in America . . ." the reader is learning something about the young American as well as about the young Englishman. The chapters entitled *On Falling in Love* and *The Religious Temperament* are models of wise reflection based upon careful observation and acute insight; and Father Underhill has the happiest gift of style: he knows how to be interesting without being sensational.

IT HAS come to be almost a foregone conclusion that any new book by Dr. Fosdick will supply plenty of food for thought and be well worth reading for any one at all concerned in the religious thinking of the present day. *Adventurous Religion* (Harper's, \$2.00), is no exception. It is a collection of essays taken from three different magazines and concerned for the most part with the various aspects of Modernism and the influence of modern thinking on the traditional views of Christianity. The earlier chapters deal with what might be called the irreducible minimum of religious belief; Christian ideals of living, belief in Man, in God, and such fundamental matters as prayer and the relation of science and religion. The essays are rather like a string of beads, separate and for the most part unrelated except for the string which keeps them all together. The string is the idea of an inclusive Church, its purpose, its beliefs, the vital elements of its abiding reality, and also emphatically the dangers and the difficulties connected with it, if its liberalism is to be something more than "a feather bed to catch falling Christians." It is a very appealing book, and should be of special interest in connection with the Lausanne Conference on Faith and Order, for it does give an excellent idea of truly modern and liberal thought at its best.

LIKE MANY OTHERS of us, Dr. E. S. Drown of the Cambridge Episcopal Theological School has felt called upon to meet the challenge provided by the subjectivist account of religion given by such writers as Feuerbach, J. H. Leuba, and E. S. Ames. In his Dudleian lecture, *Religion or God* (Harvard University Press, \$1.00), he has attempted to meet that challenge by claiming for religious experience the same "givenness" of its objects that is claimed in all experience; and develops his theme through the suggestion of a new interpretation of the Berkeleyan principle that *esse is percipi*. Limitations of space compel him frequently to leave as mere suggestions lines of thought that one could wish he had followed out further in detail, and sometimes certain awkward questions seem to be deftly sidetracked rather than directly explored. But his whole treatment is a welcome example of common-sense sanity in philosophical theology, stimulating to the mind and charming by its grace of expression and touches of wit.

Then Shall We Know, by C. L. Maynard, and *A Place Called Gethsemane*, by A. C. Buchanan are published by the S. P. C. K., London, with the Macmillan Co., New York, as American representatives (\$1.00 each). The first-named is a very useful little book having for its theme the reality of the

spiritual world, with Jesus Christ as the Light of that world. The second book consists of a series of meditations upon our Lord's experiences in the Garden of Gethsemane. It is excellent for Lenten use and contains an Appendix with devotions, to be used on Thursday evenings. *Dreamers In Action*, by the Rev. E. H. Rudkin (Skeffington & Son, London, 80 cts), is a series of short studies in religious enthusiasm. Outstanding characters from ancient times to the present are used in illustrations. *In Conference With the Best Minds*, by Lorne Pierce, D.D., editor, United Church of Canada Publishing House (The Cokesbury Press, Nashville, Tenn., \$1.75), contains thirty-one chapters on the art of preaching and reading, with a bibliography at the end of each chapter. The author shows evidence of wide reading and "conference with the best minds." This book is especially valuable to ministers who have missed the advantages of collegiate and seminary training.

NOTES ON FOREIGN PERIODICALS

THE current number of the *Internationale Kirchliche Zeitschrift* (January-March, 1927, XVII, 1. Bern), presents the discussions on the agenda for the forthcoming World Conference on Faith and Order, a succinct account of the schism in Soviet Russia by Count Gregory Trubetzkoy (to be continued), and a second installment of Neuhaus' article on *The Question of the Reservation of the Blessed Sacrament in the Church of England*. Gilg's review of Will's first volume, *Le culte*, concludes the number.

Recent numbers (107-109), of the *Kaine Ktisis* of Athens, the official organ of the Greek Orthodox Young People's Union, contain the usual but distinctive homilies, notes, and exchanges. The organization has prospered greatly since its foundation by the late Rev. Mark Tsaktanis, to the commemoration of whose third year's mind the 107th number (February 20, 1927), is dedicated.

The *Jeros Syndesmos*, a clerical paper, is concerned with the discussion of such present problems as the adjustment of the relations of Church and government, and the calendar, the introduction of the reform having occasioned no little opposition as Mgr. Chrysostom's address (No. 4, issue of February 28th) indicates. There is a good summary of the American laws concerning the separation of Church and State in the issue of January 31st. Apparently the new regime in Greece has not entirely settled some questions of great practical importance with reference to Church and State.

In the Swedish *Tidskrift för Predikanter* (Lund, No. 2, 1927) there is supplied much homiletic and informative material for clergy of real value. Several articles seem to have been translated from English, so Dr. Watt's sermon: "The Whole Fellowship of the Apostles Praise Thee," from the *Te Deum*, and Archibald Jackson on Christian Science. The good comments on texts (pp. 52ff.) and the book reviews make this small periodical extremely useful. It is in no sense provincial and draws heavily on English scholarship.

The conflict between the re-acquired provinces of Alsace and Lorraine and the French government is still being waged in the pages of *Notre Droit*, an uncompromising Church organ. The last number (January, No. 9), is up to the usual standard of pungent and telling polemic, in the interests of the Roman Church's alleged "rights" against the encroachments of the secular government of the republic.

F. G.

BY THE LAW of nature, no man can admire, for no man can understand, that of which he has no echo in himself.—Francis Thompson.

AROUND THE CLOCK

By Evelyn A. Cummins

ONE of the most affecting services I attend anywhere is the Church service in the Avery Memorial Chapel at the Hudson River State Hospital for the Insane. This chapel was completed about a year ago, and is the only non-Roman chapel at this New York State hospital. There is a lovely gothic chapel for Roman Catholics, which is in charge of the Jesuit fathers of St. Andrew's College, an enormous community about a mile away. For years there was no regular place of worship, except for the Roman Catholics, on the hospital grounds. Then a devoted woman visitor to the hospital gave this beautiful chapel for the use of all within the institution. The interior painting of the chancel, ceiling, and walls was done by a workman imported from Italy especially for the task. The altar, upon which there is a handsome brass cross, is of oak, as is all the woodwork of the chapel.

The service on the first Sunday of the month is that of the Church and is conducted by the rector of the church of which I happen to be a communicant. He takes with him his organist and a vested quartet of singers.

Now the community of this state hospital numbers something over 4,000 people, including doctors, attendants, and inmates. It is a town in itself. The grounds cover an area of several square miles.

And of all the services, that of the Church seems to be most beloved by all. The chapel is packed to the doors on the first Sunday of the month—crowded as it is at no other service, I am told. Attendance at church services is entirely voluntary, except for the attendants who are on duty looking after the patients, and of course not all patients are permitted to go out. The doctors sit in the front pews and the rest of the seats are filled with inmates and nurses. The men inmates sit on one side of the church and the women on the other. The joy of the patients in the service and singing is almost pathetic. They pay the most strict attention to the service and sermon—they are as quiet and rapt a congregation as I have ever seen. The only disturbance I have ever heard was once during the prayers when a man gave three low whistles—like a call of some sort. They love the hymns and join in them with the greatest fervor, though I may say some of their singing is quite phenomenal.

A good many of them make their communions. At this service, with the consent of the Bishop of the diocese, intinction is used, and for obvious reasons. Once I saw one of the inmates, in coming up to the rail, solemnly salute first the officiating clergyman and then all the choir and the organist. And he did the same thing after he had received—six very manly salutes each time.

Altogether, the experience of worshipping there is most interesting, yet very affecting, and the whole congregation is most reverent.

I READ somewhere the other day about two battered and shabby looking old fellows who were sitting together on a bench in a city park. One said, "I'm a man who never took advice from anybody." "Shake, brother," answered the other, "I'm a man who took everybody's advice."

DR. ALEXANDER IRVINE recently wrote in the London *Daily Express*: "Imagine for a moment the face of a clock. Every minute on it will represent one hundred years. Let me stand beside the clock and call the roll.

"The hands are at twelve. Egypt is the leading nation. At five minutes past twelve, Chaldea has forged to the front. Ten past twelve, Assyria; fifteen minutes past, Babylonia; twenty past, Media; twenty-five past, Persia; at half-past we are in Greece. At 12:35 Alexander is wiping some of these empires off the map, and at 12:40 Rome holds the center of the stage. At 12:45 we are in the beginnings of the powerful modern European nations. Every minute of the next ten an empire or kingdom goes off the map and another comes on. A few seconds

before one o'clock comes Armageddon, and more empires are wiped out.

"The law by which all nations come and go is the law of force. The sword is the process by which all come up and all go down. They have gone down in chronological order. China alone has persisted; she lives because she rejected the sword.

"At twenty minutes to one, Christ gave the world a new idea. The idea was love as a force. His own age killed Him. Succeeding ages have played with the idea, but have never taken it seriously. The Cross has always been conquered by the sword. . . .

"The coming religion will come slowly. One man on the mountain gives the message to three. The three give it to twelve on the slopes. These take it down into the valley where the crowds are. The permeation may take centuries or even millenniums. But it will come. The vanguard is here now."

Rather a bitter pill to swallow, that about the Cross and the sword. However, "conquered" is hardly a correct word to use in connection with the Cross. Most of us would resent that word, I imagine. But there is something in the idea that it won't do us any harm to think about.

I THINK there is such a thing as an industrial saint, though I have never yet seen him in a glass window."

—Dr. L. P. Jacks.

DR. J. E. TURNER, who is a lecturer in philosophy at the University of Liverpool, has published a new book called *The Nature of Deity*. In a chapter on Infinity and Perfection, he says: "Posterity will doubtless regard current science very much as we contemplate the knowledge of the Middle Ages. But this only means that during the same interval knowledge will have advanced not by arithmetical but by geometrical progression; while in solving the problems which to ourselves are so baffling, others will be revealed of whose character we can have little conception. In principle such an expansion is interminable and inexhaustible; and this plainly implies that for Deity 'problems' do not exist, nor even perhaps 'solutions.' For within the all-inclusive and intuitional divine certainty they are 'transmuted'—transformed—transcended—to an infinitely higher degree than a child's task to the mind of a Newton."

IN his recent book called *The Divinity in Man*, Dr. John W. Graham has said: "It is now known that all matter is one, and its constitution as a tumult of electrons is known or reasonably imagined. Must there not therefore be, to satisfy thought, a unity of spirit, one spirit, showing everywhere under all variety? Just as all the physical activities of the universe consist, dynamically, of the break-up of energy, the change of solar energy into heat, light, or kinetic energy, chemical activity, or electricity, so there must surely be, analogically and convincingly, if unprovably, a vast, apparently inexhaustible store of

"Spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

"And of it the spirits of men are the vehicles. What else is there?"

HOWARD PEASE, a member of the Vassar faculty, recently said in a lecture that if it were not for imagination, human beings would still be in the stone age. He thinks imagination is both a blessing and a curse—a blessing to one who carries out its suggestions, and a curse to the day dreamer. Imagination distinguishes the human being from the lower animal because man does not accept life without question.

"Although we live in 1927," Mr. Pease said, "many have minds of 500 years ago. There are four types of mind: the Greek mind or present-day French, which is skeptical; the Roman mind, materialistic and versatile; the medieval mind, against progress; and the scientific mind that approaches everything from the angle of science and reasons logically."

Church Kalendar



JULY

- 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

- 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

FIFTH SUNDAY AFTER TRINITY

St. Uriel's Church, Sea Girt, N. J.
St. Luke's Church, Somers, N. Y.
Order of the Incarnation, Quincy, Ill.

APPOINTMENTS ACCEPTED

ALDWORTH, Rev. E. L., formerly assistant at the Church of the Messiah, Detroit; to be rector of St. Peter's Church, Hillsdale, Mich.

APELHOF, Rev. GILBERT, recently ordered deacon; to be missionary in charge of St. Luke's Church, Ferndale, Mich.

GILLIES, Rev. HARRY H., formerly vicar of Trinity Church, Kingman, Ariz.; to be priest-in-charge of St. Andrew's Church, Tioga, Pa. (Har.).

GIMSON, Rev. ROWLAND K., formerly priest-in-charge of the churches at Blue Ridge Summit, Waynesboro and Beartown, Pa. (Har.); to be city missionary of the city of Newark, N. J. (N'k.). August 1st.

HEMINWAY, Rev. TRUMAN, formerly chaplain at St. George's School, Newport, R. I.; to be rector of the Church of the Epiphany, Winchester, Mass. Effective about September 1st.

LARSEN, Rev. JOHN G., formerly rector of St. John's Church, Deadwood, S. D.; to be rector of St. James' Church, Fremont, Nebr., 323 E. 5th St.

MUNDY, Rev. THOMAS G., formerly rector of St. John's Church, Albany, Ala.; to be rector of St. Mark's Church, Troy, Ala. September 1st.

POLLARD, Rev. THEOPHILUS T., formerly Dean, Theological Dept. of Livingstone College, Salisbury, N. C. (U.S.C.); to be rector of St. Phillip's Church, Jacksonville, Fla. 321 W. Union St.

RESIGNATION

BURD, Rev. JAMES J.; to retire after a rectorship of thirty-seven and a half years at the Church of the Holy Cross, Utica, N. Y. (C.N.Y.). New address, Seneca Turnpike, New Hartford, N. Y.

DEGREES CONFERRED

WASHINGTON AND LEE UNIVERSITY—D.D., upon the Rev. W. W. MEMMINGER, rector of All Saints' Church, Atlanta, Ga.

KENYON COLLEGE—D.D., upon the Ven. ROYAL HUNT BALCOM, Archdeacon of Wyoming, for his remarkable work with the Indians of Wyoming; and upon the Rev. JOHN ROSE STALKER of Massillon, Ohio. S.T.D., upon the Rev. C. STURGES BALL of the Bexley faculty.

NEW ADDRESSES

EDDY, Rev. CONdit N., rector of St. Paul's Church, Watertown, N. Y. (C.N.Y.); 314 Clay St.

SHIPWAY, Rev. W. A. A., formerly of 2850 Logan Ave., San Diego, Calif.; 4043 37th St.

SNOW, Rev. FREDERIC F., priest in charge of the churches at Hartland, Nashotah, and Pewaukee, Wis. (Mil.); Hartland.

SRETSON, Rev. CALEB, D.D., rector of Trinity Parish, New York City; office address, 72 Wall St.

SUMMER ADDRESSES

BENSON, Rev. L. R., rector of St. Augustine's Church, Ithaca, N. Y.; to be in charge of the summer mission of St. Peter's-by-the-Lake, Fourth Lake, N. Y. During July. Address Clergy Lodge.

BUDLONG, Rev. JAY SCOTT, rector of St. John's Church, San Antonio, Texas, sailed from New York on the *Tuscania* July 6th, for a tour of Europe, and will return on the *California*, sailing from Havre, August 24th. Address care Thomas Cook and Sons, Berkeley St., Piccadilly, London, W.1.

CLINGMAN, Rev. CHARLES, rector of the Church of the Advent, Birmingham, Ala., sailed for Europe June 17th on the *Conte Rosso*, with Mrs. Clingman and their son, Robert. He expects to return September 10th.

CRAWFORD, Rev. OLIVER F., who has been acting as locum tenens at Christ Church, Oil City, Pa. (Er.); to be locum tenens at Grace Church, Ridgeway, Pa., during July.

CUMMINS, Rev. J. D., associate rector of Emmanuel Church, Berlin, Md., July 10th to September 25th.

GRIFFITH, Rev. JOHN HALL, rector of St. Peter's Church, Plymouth, Pa., will assist the Rev. W. H. Littlebrandt of St. Stephen's Church, Wilkes-Barre, during the absence of the rector, the Rev. F. L. Flinchbaugh, D.D., who has sailed for Europe to be gone for the month of July.

HART, Rev. EARL RAY, LL.D., rector of St. Alban's Church, Toledo, Ohio; to be at Fort Benjamin Harrison, Indiana, from July 11th to 24th with the C. M. T. C. and at Camp Storer, Napoleon, Mich., from August 13th to 23d with the Y. M. C. A. camp, acting in the capacity of chaplain in both instances.

HYDE, Rev. ARTHUR P. S., rector of Holyrood Church, New York City; Four Oaks, Mahopac Point, Lake Mahopac, N. Y., until September 20th.

LITTLE, Rev. E. P.; P. O. Box 513, Nantucket, Mass.

MACWHORTER, Rev. GARDNER A., rector of Grace Church, Pontiac, Ill.; Church of the Holy Spirit, Lake Forest, Ill.

ROGERS, Rev. B. TALBOT, rector of St. Matthew's Church, Sunbury, Pa.; Palace Hotel, Lausanne, Switzerland, July 16th to August 13th.

RUSSELL, Rev. EDWARD CHARLES, rector of St. Ann's Church, New York City; to act as locum tenens at St. John's Church, Lafayette Square, Washington.

SARGENT, Very Rev. GEO. P. T., dean of the Cathedral of the Incarnation, Garden City, L. I., N. Y.; Bemis Point, Chataqua Lake, New York, care Mr. A. M. Briggs, during July.

SPARLING, Rev. CHRISTOPHER P., rector of the Church of the Prince of Peace, Baltimore with his wife and daughter; will spend the next eight weeks in western Europe.

SULLIVAN, Rev. EDWARD T., D.D., rector of Trinity Church, Newton Center, Mass.; to be in charge of the services at St. Paul's Cathedral, Boston, during the absence of the Very Rev. P. F. Sturges, D.D., dean of the Cathedral, who is spending the summer in Europe.

ORDINATIONS

DEACONS

BETHLEHEM—In Calvary Church, Wilkes-Barre, HARRY EUSTICE ELSTON was ordained deacon by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, on Tuesday, June 21st. The Rev. Robert F. Kline, rector of Calvary Church, presented Mr. Elston.

MISSOURI—On Friday, June 24th, in Holy Cross Church, Poplar Bluff, FRANK MAPLES was ordained deacon by the Rt. Rev. F. F. Johnson, D.D., Bishop of Missouri. The candidate was presented by Archdeacon H. H. Marsden. The Rev. J. Courtney Jones, rector of Emmanuel Church, Webster Groves, preached the sermon.

Mr. Maples will be deacon-in-charge of Holy Cross Church, Poplar Bluff, which he has served as lay reader while preparing for Holy Orders. Mr. Maples was formerly a minister in the Congregational Church.

DEACONS AND PRIESTS

MARYLAND—On Monday, June 20th, the Most Rev. John G. Murray, D.D., Bishop of the diocese, assisted by his Coadjutor, the Rt. Rev. E. T. Helfenstein, D.D., advanced to the priesthood the Rev. HENRY NEESON BOTTS in Mt. Calvary Church, Baltimore. The Rev. Mr. Botts, who is a recent graduate of Nashotah House, is a member of Mt. Calvary clergy staff.

On Wednesday, June 22d, the primate, assisted again by Bishop Helfenstein, ordained to the diaconate in the Prince of Peace Church, Baltimore, PAUL G. LINAWEAVER and JAMES WILSON HUNTER. These gentlemen, who complete their course at the Virginia Theological Seminary, are serving for the summer, Mr. Linaweaever in St. Matthew's parish, Garrett County, and Mr. Hunter at St. Barnabas' Church, Sykesville, and Mt. Calvary Church, Howard County.

NEWARK—On Friday, June 24th, at St. James' Church, Hackettstown, Bishop Stearly ordained as deacon, ALBERT FERRYMAN CHILLSON, and ordered priest, the Rev. LEWIS RICE HOWELL. The sermon was preached by the Rev. Victor W. Mori of Madison and the litany said by the Rev. Worcester Perkins of St. John's Church, Jersey City.

Mr. Chillson was presented by the Rev. William M. Mitcham, and the Rev. Harry L. Rice of Roslyn, N. Y., presented the Rev. Mr. Howell.

The Rev. Mr. Chillson is taking up work on the staff of St. John's Church, Jersey City. Mr. Howell will continue in charge of the work for boys at Gracemere Camp, Tarrytown, N. Y.

PRIESTS

NEWARK—The ordination to the priesthood of the Rev. HENRY EDWARDS which took place on the morning of June 16th, at the Church of the Epiphany, Orange, was made the occasion for a great rally of the clergy, both white and colored, from the diocese and elsewhere. The ordination was taken by the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor, the sermon being preached by the Rev. Dr. Herbert M. Denslow of the General Theological Seminary.

The candidate was presented by the rector, the Rev. George M. Plaskett; the litany was said by the Rev. Canon William Leslie. Mr. Edwards is a graduate of the Bishop Payne Divinity School, at Lynchburg, Va., and is at present a special student at the General Theological Seminary. He is in charge of the new mission for colored people recently begun in the city of Passaic.

WEST TEXAS—The Rev. WILLIAM T. CAPERS, JR., and the Rev. SAMUEL ORR CAPERS, sons of the Rt. Rev. William T. Capers, D.D., Bishop of the diocese of West Texas, were ordained to the priesthood by their father, Sunday, June 26th, in Christ Church, San Antonio.

Bishop Capers presided at the service and preached the ordination sermon. The two young men were presented by Archdeacon B. S. McKenzie. The Rev. L. B. Richards, rector of Christ Church, read the gospel, the Rev. J. S. Budlong, rector of St. John's Church, the epistle, and the Rev. E. H. Jones of Cuero, the litany.

Bishop Capers' sons are both graduates of the Theological Seminary of Virginia. Their father ordained them as deacons at Christ Church a year ago.

The Rev. William T. Capers, Jr., will assume duties as vicar of St. Paul's Church, San Antonio. The Rev. Samuel Capers will have a mission field in the valley of the Rio Grande, assuming his duties September 1st.

They represent the fourth consecutive generation of clergymen. Their great-grandfather was a Methodist bishop and their grandfather was Bishop of South Carolina.

DIED

ROANE—Entered eternal rest, SAMUEL BERTRAND ROANE, at his home in Washington, D. C., June 22d, in the eighty-first year of his age. Funeral services were conducted in his home, June 24th, by the Rev. W. H. Pettus, rector of St. Mark's Church, where he was sometime vestryman and communicant for many years. Interment was in Glenwood Cemetery.

WORRELL—Entered eternal rest, ISABEL HEINLINE WORRELL, widow of the late William G. Worrell, at her home in Lyon Village, Va., June 24th. Funeral services were conducted by her rector, the Rev. W. H. Pettus, in St. Mark's Church, Washington, D. C., June 27th, where her husband was vestryman and she was a communicant for many years. Interment was in Congressional Cemetery.

YARNALL—On June 24th, at Shaftesbury, England, the Rev. GEORGE H. YARNALL, for twenty-seven years rector of St. James' Church, Shaftesbury, in the seventieth year of his age.

MEMORIAL

Sada Foute Richmond

FORT MYERS, FLORIDA—SADA FOUTE RICHMOND, wife of the late Charles William Richmond, Confederate veteran, passed away sleeping, at the home of her daughter, Eloise Foute Richmond, June 9th, age seventy-one years. She had been an invalid the past four years, with heart trouble.

Mrs. Richmond was a devout Churchwoman,

and an indefatigable worker. In Memphis, Tenn., she was active for years in Junior Auxiliary work. Twenty-five years ago she originated the idea of establishing Holy Trinity Mission, now a parish, and was one of the founders.

She was prominent as a teacher and in the literary world. She is a sister of the late Rev. Robert C. Foute, of San Francisco. Besides her daughter she is survived by four sons, Walter, Charles, and Hubert of Miami, Florida, and Paul of Chicago.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

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OF
THE LIVING CHURCH

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

POSITIONS OFFERED

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. LONGEWAY, Ford Building, Great Falls, Mont.

WANTED—YOUNG WOMAN FOND OF children, to be assistant manager of private home for children to be opened in the fall in suburbs of New England city. Must have small independent income as first year's profits will be returned to business. Permanent home; light, congenial work. MRS. K. ALEXANDER, West Yarmouth, Mass.

WANTED—ORGANIST AND CHOIR-master for well trained adult choir of forty-five voices in parish of 1,000 communicants. Salary, \$1,500. Apply C. S. ANDREWS, Box 289, Olean, N. Y.

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. Minimum salary \$2,400 and house. Address SUPPLY, A-906, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, UNDER 40, DESIRES parish near good High School. Well recommended. Would consider Institutional work. Write first with particulars to Box B-906, LIVING CHURCH, Milwaukee, Wis.

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

PRIEST-ORGANIST DESIRES CHANGE. Experienced choirmaster 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

EXPERIENCED CHURCHWOMAN WISHES position in a bishop's, clergyman's, or Christian home, caring for children, house-keeping, or help in church. References. X-904, care LIVING CHURCH, Milwaukee, Wis.

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

PRIESTS' HOSTS—PEOPLES' PLAIN AND stamped wafers—(round). St. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

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

VESTMENTS

ALTAIR LINENS: PLAIN OR HAND-embroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers, Damasks, Fringes, Surplice linens. Materials stamped for embroidering. MISS M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th Street, New York City. Interviews by appointment. Telephone, Penn. 6288.

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, ALTAIR 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

PAINTINGS, 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

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

LENDING LIBRARY

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

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

BACK NUMBERS

WANTED: 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

NEW LINEN EUCHARISTIC VESTMENT, fine quality of linen, made in England, for sale cheap. Address: 325 W. COLLEGE ST., Canonsburg, Pa.

BOARDING

Atlantic City

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

Los Angeles

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

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

New York

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

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, 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

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

ST. PHOEBE'S HOUSE OF REST IN Litchfield Hills. Church privileges. Address DEACONESS-IN-CHARGE, Lakeside, Conn.

THE 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 RESORT

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

CAMP FOR BOYS

OCEAN WAVE, PEERMONT, N. J. (Mid-way 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. FULLER LUTZ, Peermont, N. J.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

SEWANEE, 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.

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.

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.

Minnesota

Gethsemane Church, Minneapolis

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

New Jersey

St. John's, Camden

Broadway at Royden
REV. C. ESTORNELLE, Rector
Sundays: 7:30 and 10:45 A.M.; 7:45 P.M.

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.

RADIO BROADCASTS

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

KGBU, 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.

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

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

WIBO, 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.

WNBR, 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.

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

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 *Morchouse Publishing Co.*, Milwaukee, Wis.)

D. Appleton & Co. 29-35 W. 32d St., New York City.

Constitutional Problems under Lincoln. By James G. Randall. Price \$3.00.

Bobbs-Merrill Co. Indianapolis, Ind.

Prohibition and Christianity. By John Erskine.

Cambridge University Press. Fetter Lane, London, England.

The Life of Bishop Wilfrid by Eddius Stephanus. Text, Translation, and Notes by Bertram Colgrave, lecturer in English in the University of Durham.

Harper & Brothers. 49 East 33d St., New York City.

The Future of Christianity. Edited by Sir James Marchant, K.B.E., LL.D. With an Introduction by the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester. Price \$2.00.

When You Go To London. By H. V. Morton, author of *The Heart of London*, *The Spell of London*, *The Nights of London*, etc., etc. Price \$2.50.

The Macmillan Co. 60 Fifth Ave., New York City
Building International Goodwill. By various writers.

Marshall Jones Co. Boston, Mass.

New Towns for Old. By John Nolen.

Rivington's. 34 King St., Covent Garden, London, W.C.2, England.

The Book of Joshua. In the Text of the Revised Version, with Introduction, Maps, Notes, Questions, Subjects for Study and Index. Edited by the Rev. A. R. Whitham, M.A., principal of Culham College; Hon. Canon of Christ Church, Oxford; examining chaplain to the Primus of Scotland, and author of *The Life of our Blessed Lord*, *A Short New Testament History*, and *Old Testament History*, etc., etc.

BULLETIN

The Curtis Institute of Music. Rittenhouse Square, Philadelphia, Pa.

Catalogue 1927-1928.

YEAR BOOK

Christ Church Cathedral. Louisville, Kentucky.

Year Book Christ Church Cathedral, 1926, Louisville, Kentucky.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

The Wrestler at Jabbok. An Old Testament Mystery Play. By Miriam Denness Cooper. Publication No. 15. May, 1927. Quarterly 25 cts.

The Social-Recreation Union. 510 Wellington Ave., Chicago, Ill.

The "Kit." "Stunt" Number. No. 11. Summer, 1927.

CONFIRMATION RECORDS BROKEN IN CENTRAL NEW YORK

NEW BERLIN, N. Y.—Bishop Fiske, at his recent visit to New Berlin, confirmed the minister of the Presbyterian Church there, the Rev. F. L. Benfield, who will become a candidate for Holy Orders. Bishop Fiske recently ordained another Presbyterian clergyman, the Rev. W. L. Bennett of Syracuse. Still a third clergyman of the same denomination, the Rev. S. A. R. Page, will soon be added to the list.

According to statistics, all confirmation records have been shattered in the diocese of Central New York this year. During the first six months of the year about 1,500 candidates have been presented. Large supplementary classes are ready for special visits in the summer and regular visitations in the fall and during Advent, with a number of other usually large classes in prospect, so that the total for the year will exceed the records even of 1922 and 1923, the first years when Bishop Fiske had full charge of the diocese as ecclesiastical authority. In those years there were totals of 1755 and 1831, respectively. During the year of the Bishop's critical illness, the total naturally fell off, but it has been steadily climbing since. Prior to that, for fifteen years, the annual average was 1130.

The large figures this year are in part the result of an intensive campaign directed by Bishop Fiske along special lines laid down by him for the Bishop's Crusade in the diocese.

NEW SCHOOL FOR BOYS AT ROMEO, MICH.

ROMEO, MICH.—The Sarah Clark Home and School for Boys, a new venture of the diocese of Michigan, will open its doors in Batchelder Hall, Romeo, September 15th to sixth, seventh, and eighth grade boys. This is the fruit of a bequest made some years ago by the late John C. Batchelder, who left his beautiful homestead and grounds of fifteen acres as a memorial to his mother, Mrs. Sarah Clark, with the thought that some day it would be used as a center for the development of the finest kind of boyhood. This idea is about to be realized. The Rev. Charles H. McCurdy, formerly rector of St. James' Church, Birmingham, will be in charge, assisted by his wife, Mrs. Violet Barnes McCurdy, whose experience and training includes such field as Radcliff, public schools in the vicinity of Boston, and the East Bridgewater high school.

Mr. McCurdy has become well known as a boys' leader because he founded and has maintained for nine years the splendid Camp Williams on Lake Huron. Enrollment for the coming year will be limited to twelve boys. Tuition has been set at \$600. The diocesan commission in charge consists of Messrs. George T. Hendrie, L. A. Morgan, I. C. Johnson, Henry J. McKay and the Rev. O. R. Berkeley.

Bishop of Winchester Preaches at Centenary of Keble's Christian Year

Fourth Pilgrimage of English Association—Publish Prayer Book Objections

The Living Church News Bureau
London, June 24, 1927

ON TUESDAY LAST, IN THE PLEASANT little village of Hursley, near Winchester, was celebrated the centenary of *The Christian Year* by John Keble. The church was crowded with visitors from far and near for the sung Eucharist, at which the Bishop of Winchester preached. In the course of his interesting sermon, Dr. Woods said that the poetry of a hundred years ago was like a great symphony. And of all the notes which that symphony contained none was so pure, so ethereal, and withal so homely, as that of John Keble. His poetry could itself be regarded as a symphony, particularly that heavenly harmony of the poems included in *The Christian Year*.

Few volumes of poems had had such a career, going, as they did, through ninety-five editions in Keble's own lifetime, and many more since. They were all written between 1819 and 1828, some years before he was vicar of Hursley. It was only by the ardent desire of his father that he consented to their publication, and then at first he would not put his name to them.

The main subject of his symphony was God, the reality of God, the love of God. The second subject was the Church as the supreme manifestation of the love of God. Keble's insistence upon this was all the more remarkable when the dullness of the Church life of his day was remembered.

Keble stood four-square to all the winds of thought and opinion on the unshakable foundation of the Catholic Faith. For him there was no playing fast and loose with the facts of revelation; no minimizing of the supernatural; no inner qualm in his adoration of Christ as Lord and King. He had a profound faith in the character and destiny of the English Church, even at a time when there was little encouragement for such a conviction. He never swerved from the completeness of his allegiance—not even in the terrible days of Newman's secession. One precious quality of mind and soul had John Keble—reverence and godly fear.

After the service, luncheon was served in a tent in Hursley Park. Among those present were the Bishop of Winchester (who presided), Bishop and Mrs. Talbot, the Bishop of Norwich, the Bishop of Southampton, Bishop Randolph, the Dean of Winchester, the Rev. Dr. Kidd (Warden of Keble College, Oxford), Sir George and Lady Cooper, and Sir William Portal.

Dr. Kidd, giving the toast of "John Keble," said that steadfastness was the outstanding characteristic of Keble's life in times of great difficulty.

Bishop Talbot said that he was in Oxford early enough to have felt the influence of Keble and his fellow-Tractarians. He told how the idea of building a college in Oxford to Keble's memory came suddenly as his friends were mourning his death and burial. When the proposal was announced, the money literally poured in from England and America. It was a tremendous tribute to the character of the man.

The Bishop of Winchester afterwards

dedicated the new day school, which is being completed as a memorial to Keble.

WEST OF ENGLAND PILGRIMAGE ASSOCIATION

The fourth annual pilgrimage of the West of England Pilgrimage Association was held on Saturday last at Winchester Cathedral. There was a choral celebration of the Holy Eucharist in the morning, at which the Dean of Winchester preached. The Dean before his sermon gave a message from the Archbishop of Canterbury, who had written to say he was sure that such pilgrimages were of real good, not only to those taking part, but to the parishes whence they came. He added that he would like to know that such occasions were multiplied in all our Cathedrals. The glories of Winchester ought to be more fully known than they were. There was also a message of welcome from the Bishop of Winchester.

In the afternoon a procession was formed in the Broadway, Winchester, outside the guildhall, and the pilgrims marched to the Cathedral for Evensong. Bishop King preached in place of Bishop Talbot, who was unable to be present. The Archbishop of York was present at both services.

OBJECTIONS TO NEW PRAYER BOOK

A group of Anglo-Catholic priests who find themselves unable to accept the new Prayer Book have begun the publication of a series of pamphlets in which, for the benefit primarily of their fellow-members of the Church Assembly, they set forth their reasoned objections.

No. 1 of the series deals with the rubrics about reservation in the deposited book, and is from the pen of Dr. Darwell Stone. Having expounded the right of the priest to reserve the Blessed Sacrament, and expressed his belief that extra-liturgical adoration cannot be ultimately prevented, he reaches the conclusion that every possible right means should be used to prevent the Reservation rubrics, and consequently the measure and book with which they are bound up, from receiving final sanction.

Dr. Sparrow Simpson has marshalled in No. 2 of the series the arguments against the position of the *Epiklesis* in the new Eucharistic Canon. He argues that the natural result of reciting the words of institution before calling upon the Holy Spirit to consecrate, is that the words of Christ come to be regarded as comparatively unessential. Dr. Simpson appeals to the authorities in the Church not to insist on rigid uniformity in a matter in which they themselves have departed from Anglican precedent and introduced a conspicuous innovation. He revives the suggestion that the liturgy of 1549 be authorized.

BISHOP OF SOUTHWARK ON COMMUNION OF THE SICK

The Bishop of Southwark, in a pastoral letter just issued, states that, to meet the real needs of the time, many of the bishops, including himself, had felt bound to allow reservation for the communion of the sick, and that to withdraw from this policy would be an utter impossibility. He adds that the rubrics in the proposed Prayer Book formally authorize what the necessity of spiritual demand has already imposed, and what Archbishop Temple described as a "practice quite consistent with the Christian faith."

OXFORD RECTOR ON PRAYER BOOK

The following significant declaration was made last week, at a Protestant meeting in opposition to the new Prayer Book, by the Rev. C. M. Chavasse, an Oxford rector, and a staunch Evangelical:

"Believing, as I do, that the alternative Consecration Prayer authorizes members of the Church of England to teach a doctrine of the presence of Christ in or under the forms of bread and wine, I can see only cruelty in withholding from them the right to worship and adore that presence. Once allow the doctrine of a localized presence and men must adore it—otherwise it is like giving a son leave to fall in love but on no account to marry. This being so, I cannot imagine that those who hold such a doctrine can ever consent to the irreverence of locking away the Host in a safe in a side wall, instead of burning lights before a tabernacle and of practising Benediction. They are simply bound to observe such practices."

JUBILEE OF DIOCESE OF ST. ALBANS

The Archbishop of Canterbury, who, as chaplain to the late Archbishop Tait, was present at the enthronement of Dr. T. L. Claughton as first Bishop of St. Albans on June 12, 1877, took part on Tuesday last in a service at St. Albans Cathedral in commemoration of the jubilee of the founding of the diocese.

A special form of service prepared for the occasion by the Dean of St. Albans included a special thanksgiving for the bishops, clergy, and laity of the diocese, who, by their labors and gifts, had upheld the work of the diocese and restored and beautified the Cathedral during the last fifty years. The sermon was preached by the Bishop of Chelmsford, and at its close a procession was formed to the shrine of St. Alban in the Saint's Chapel, where representative laymen handed over the thank offerings sent by the various parishes in aid of the diocesan house fund. These were afterwards presented at the high altar, and the Archbishop of Canterbury pronounced the blessing. The service closed with the singing of the national anthem.

ANNIVERSARY OF ST. PETER'S SCHOOL, YORK

York Minster will not be alone in celebrating its thirteen hundredth anniversary at York, for St. Peter's School, in that city, which has always been intimately associated with the Minster, will also be commemorating its thirteen-hundredth anniversary next week. There is no very clear evidence of the birth of the school, but it is claimed that it was founded as a contemporary institution of the Minster by Paulinus in A.D. 627. This claim is inferred from the fact that as grammar schools were found alongside the song schools and Cathedrals at Canterbury, founded in A.D. 598, and at London and Rochester, founded in A.D. 604, so must there have existed alongside the Minster and the song school at York, of whose foundation there is definite proof, a grammar school instituted primarily to teach the Latin language, in order that there might be an intelligent participation in the Cathedral services.

At one time in its early life the school was situated on part of the site now occupied by York Minster. These premises it was compelled to vacate in 1289, in order that they might be demolished to provide room for the present nave, which was begun in that year. The school has been in various positions in the city since then, and has occupied its present premises, which are of elegant Tudor style, since 1838, the year of the completion of their erection.

In the course of its long history, the school has numbered among its pupils many famous men. Two, whose claims to distinction are from very different causes, were Alcuin and Guy Fawkes. Alcuin, born in York, in 735, was both a pupil and a master at the school. Under him the school became famous throughout Europe, and pupils came not only from different parts of England but from the Continent. So impressed was Charlemagne with Alcuin's gifts that the Emperor persuaded him to become his educational adviser to spread the light of learning through the kingdom of the Franks, Alcuin went to the court of Charlemagne and founded the Palace School of Aachen, which ultimately became the most famous Continental center of education, and spread its learning through all our western civilization.

Guy Fawkes gained notoriety for his intimate association with the gunpowder plot, and five of the thirteen active participants in the plot were Peterites. The land on which the school now stands was at one time the property of Guy Fawkes.

Of the many old Peterites now living, the oldest is Dr. George Forrest Browne, formerly Bishop of Bristol, who is in his ninety-fourth year.

NEW ORGANIST OF ST. PAUL'S CATHEDRAL

The Dean and Chapter have appointed the sub-organist, Dr. Stanley Marchant, to the post of organist of St. Paul's Cathedral, rendered vacant by the recent death of Dr. Charles Macpherson. Dr. Marchant was formerly organist at St. Peter's, Eaton-square, and was appointed sub-organist at St. Paul's Cathedral in March, 1916, when the late Dr. Macpherson's appointment took effect.

In view of the long and valued services rendered both to the Cathedral and to the art of music by their late organist, and the tragic suddenness of his death, the Dean and Chapter feel that many would be glad of the opportunity of contributing to some memorial to him. It has been suggested that any sum collected for this purpose should be used for the benefit of Dr. Macpherson's widow and for the education of his only son; in the hope that ultimately, if circumstances permit, an exhibition may be founded to his memory in the choir school, at which he was himself brought up.

GEORGE PARSONS.

DAUGHTERS OF THE KING ASSEMBLY

SALEM, VA.—The fifth annual assembly of the Daughters of the King in the diocese of Southwestern Virginia was held in St. Paul's Church, Salem, June 17th.

The session opened with the celebration of the Holy Communion by Bishop Jett, assisted by the Rev. Roland J. Moncure, rector of St. Paul's. Mrs. H. I. Johnson, president of the diocesan assembly, was in the chair.

The Rev. Mr. Moncure, in an address of welcome, spoke of the great value of the order in parish work, and stressed the necessity of emphasis upon the spiritual values in life. The response on behalf of the visitors was made by Miss Mary J. Elder of Trinity Church, Staunton.

In the afternoon a quiet hour was conducted by the Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke. There was an open forum, and brief addresses were made by Bishop Jett and others. Officers elected for the coming year are: president, Mrs. I. W. Littell of Staunton, vice-president; Mrs. I. S. Prichard of Roanoke, secretary; Mrs. M. A. Carpenter, Roanoke, treasurer; Mrs. E. W. Page, Salem.

Metropolitan of Kieff Gives Views on Validity of Anglican Orders

Russian Prelate in favor of Validity of Anglican Orders—Russian Persecutions

The European News Bureau
London, June 24, 1927

TWO YEARS AGO THE METROPOLITAN Anthony of Kieff, a very conservative Russian theologian, gave his views favorable to the validity of Anglican Orders from the Orthodox point of view, which were remarkable, owing to the high position of Bishop Anthony in the Russian Church, and so also owing to the fact that he was supposed to represent the conservative view against the validity of our orders. He has now given his views a second time, more extensively. The Metropolitan says:

"We shall examine the matter by direct application of the canons of the Holy Apostles of the seven Holy Ecumenical councils, and of the nine local councils confirmed by them. Some canons directly indicate by what rite heretics and schismatics should be received into the Church if they desire it and request it, after renouncing their errors and confessing the Orthodox Faith and their submission to the true Church.

"Naturally these canons do not lessen the necessity of baptism by water for every man, although it must not be forgotten that very ancient instances in the Church give us examples of the descent of the Holy Spirit upon the yet unbaptized, so that the subsequent baptism had a supplementary and chiefly disciplinary significance, as uniting them to the earthly Church of Christ. Without dwelling on the explanation of the utterances in Acts 10, 44-48 and Acts 11, 15-17, we must also notice that the descent of the Holy Spirit did not release the believers from the obligation of baptism by water, and this obligation many converted from heresy had to fulfill in accordance with the forty-sixth Canon of the Holy Apostles, although they already had heretical baptism.

"Later councils, however, clearly distinguish which heretics should be 'cleansed by true baptism' (ninety-fifth Canon of the sixth Ecumenical council and first of Basil the Great) and which should be received by the second sacrament and which by the third sacrament and be left in their existing orders.

"However, they all issue from the same idea which lies behind the sixty-eighth Canon of the Carthaginian council; namely, that heretics and schismatics are without grace which is only received by them on their being united to the Church; there can be no half-grace in spite of the Latin opinion. If we compare this thesis with other canons of the councils we shall see that it agrees entirely with them.

"For this we need only indicate the following characteristics of conciliar legislation on this subject: (1) These canons were changed according to time and according to locality. (2) Their strictness or relaxation depended not so much on the character of the heresy or schism as on the varying relationship of the heretic or schismatic to the Church; and they varied in the one direction or the other, according to changes in the relationship of the schismatics to the Church. (3) Sometimes the Ecumenical authorities declared their decisions not to be final.

"Let us first turn to the second point. The Carthaginian council decided that . . . even Donatist clergy should be received in their orders if they correct their disposition and desire to come to Catholic unity.

"The manner of admitting the various apostates depends not so much on the quality of the heresy as on the spiritual disposition of the candidate."

Quoting the rule and practice of St. Basil the Great with regard to the reception of certain heretics, he goes on to say:

"Every sacrament has two sides, the visible and the invisible. The second is administered only in the true Church by faith and sincere prayer, according to the words of the apostle Peter. And the same is found also in the teaching of St. John Damascene. For those who are baptized without faith 'the water remains water' only. Heretics and schismatics, having the visible side of baptism, chrismation, and holy order, are entirely devoid of those gifts of grace which are bound up with these sacraments for believers within the true Church. Therefore, certain of them, for the alleviation of the rupture in their spiritual life and for the 'edification of many,' are permitted to enter the Church without the visible side of the sacraments of baptism or holy order (that is by the second or third rite), but through the operation of another sacramental act in which they receive the grace of baptism, chrismation, and holy order (*e.g.* Roman Catholics, Nestorians and Donatists).

"Many are troubled by the question: Is it possible to replace one sacrament by another? But we, that is, not we, but the canons quoted above, are evidently founded on the words of the gospel: 'God giveth not the spirit by measure.' (John 3, 34). Or, in other words, heretics baptized and anointed with chrism by heretics had only the empty sign of the sacrament, and it receives the complement of grace only through that sacrament which unites them with Holy Church (chrismation or penance). Moreover, should be added the custom that the reception of heretics and schismatics 'in their existing orders' may only be performed by a bishop; if a priest receive them then they enter the Church as simple laymen. This means that a schismatic priest united to the Church receives true priesthood only through episcopal reception; but a priest cannot bestow this grace on the one received.

SUCCESSION OF MINOR IMPORTANCE

"As a condition of their reception in their existing orders, the existence among schismatics of hierarchical succession is usually insisted upon; but from the canonical rule of Basil we see that no schismatics have any succession and cannot have any. Therefore, in judging of one or the other rite of reception, the question of schismatical succession is secondary, if not quite irrelevant."

After dealing with various heresies and the errors of the Latins, he goes on: "Contemporary practice in the matter of reception is defined along the following lines:

"There must be (1) Apostolic succession in the community to which the person to be received has belonged; (2) Baptism by the regular rite, *i.e.*, by threefold immersion in the Name of the Father and of the Son and of the Holy Ghost.

"When these conditions are fulfilled, the

rite of baptism is not repeated. And if his community has that sacrament which we call chrismation (or myrrh-anointing) the candidate for union with Orthodoxy is received into the Church by the third rite, that is by the sacrament of Penance only. We proceed thus with Latins, Armenians, and Nestorians; this is in accordance with Canon ninety-fifth of the sixth Ecumenical council and others. Such reception is called the 'third rite' and 'in the existing orders,' that is, if the candidate be a cleric, he remains such in Orthodoxy after his reception. Does it follow from this that the Church recognizes as means of grace and valid sacraments the baptism, chrismation, and orders which the candidate received while yet outside the Church?

"Contemporary practice, inherited from Latin teaching on the sacraments and practiced by them long before their secession from the Church is evidently founded on the view that heretics and schismatics have something like grace, some kind of half-grace.

"Not without some foundation, the 'Old Believers' put to me while I was still in Russia, this problem. If you consider all heretics and schismatics to be as devoid of grace as the heathen, why cannot you receive in his existing rank a baptized Jewish rabbi, or even a Lutheran pastor?

"I answered thus: first, they themselves do not desire it; and secondly they had not even the visible sign of those sacraments which go with the bestowal of invisible grace in the Church—at least in the interest of Church discipline, and perhaps also for other reasons.

"The conditional nature of this aspect of the matter is so great that the holy fathers, the canonists, left some questions (of a liturgical character) in an undecided state for a time. Thus St. Basil leaves many details regarding the manner of receiving schismatics and heretics into the Church, without definite decision, and, while fully recognizing the lawfulness of various attitudes towards them in different Churches, leaves open certain questions to be decided by new councils and more definite opinions of ecclesiastical authorities. (Rule 1).

DONATIST BISHOPS RECEIVED

"The seventy-ninth canon of the Carthaginian council decrees the reception of Donatist bishops in their existing orders 'according to the judgment and will of each Catholic bishop ruling the Church in that place; if this should prove to further the peace of Christians.'

"Therefore, reception into the Orthodox Church (1) is dependent on the pastoral discretion of the local bishop, and (2) this discretion is conditioned by the general good of the Church.

"We may now add that the same canon establishes our manner of reception in comparison with that of the Church of Rome and others. The same seventy-ninth Canon says further: 'This is done not in violation of the decisions of the council held on this subject in lands beyond the sea, but for the good of those who desire to enter the Catholic Church on these terms, and in order that no barriers might be set up against their union with the Church.'

"Such decisions of the Church would be quite impossible if the mode of reception were conditioned by the same dogmatic point of view from which each sacrament is regarded by the Latins and contemporary Russian theologians, namely, the strict differentiation of the grace of the sacraments which is rooted in our own theological schools.

"Even Basil, dogmatic as he is in de-

fense of ecclesiastical authority in that same classical first rule regarding the manner of receiving the Cathari, expresses himself quite conditionally and hypothetically, and admits both practices. About the Enkratites he expresses himself thus: 'inasmuch as nothing has been clearly declared about them, it were seemly for us to repudiate their baptism, but lest this should be detrimental to the general well-being,' and so forth.

"Continuing, St. Basil still further mitigates his pronouncement, and after decreeing their reception by chrismation he adds, 'I am aware, moreover, that the brethren, Zion and Satorin, who belonged to their community, were received as bishops (that is by the third rite). And, therefore, those who belong to their community cannot now be estranged from the Church by severity of judgment after we have established a certain manner of reception in admitting their bishops.'

"From the point of view we have presented, all this is reasonable and consistent, but from the Latin scholastic point of view, quite impossible. Thus the adoption of one or the other mode of reception for those of other confessions who enter the Church (that is, heretics and schismatics) depends on ecclesiastical economy, on the judgment of the local bishops and the councils, and on the existence of the outward form of the sacraments of baptism, chrismation, and orders in the communities from which the applicant comes.

"Therefore in our opinion, Anglicans may be admitted by the third rite, especially in view of the sincere and humble aspiration of many of them to be united to our holy Church."

Considering the great position the Metropolitan of Kieff holds in the Russian Orthodox Church, (he is the most important figure in it outside Russia today), his words, though they involve a lengthy and somewhat complicated theological argument, will be listened to with the greatest interest and respect.

THE RUSSIAN PERSECUTIONS

The expulsion of the Russian trade delegation from England already has had somewhat startling results. While the Russian envoy was passing through Warsaw on his way home, and talking to the Russian minister to Poland at the railroad station of the Polish capital, the latter was shot by a fanatic. This was most unfortunate, as the Soviet government took immediate reprisals by executing Royalists in Russia. According to the *Christian East*, the imprisoned Metropolitan Peter has been removed into Northern Siberia, and the friends of Russia throughout the world may tremble as to the hardships he will have to undergo there. The following "Letter from Moscow" is also quoted in that admirable journal.

"Only now is it possible* to send information about the arrest of the Metropolitan Sergius. Never was he under the slightest illusion about the grim reality. He was prepared for arrest any day and any hour. Living at Nizhni, with no right to leave the place, spied upon, he realized clearly that the energetic attack of the Renovators supported by Soviet authority must be opposed by insistence upon one special fact which would for a long while sharply check the moves of the Renovators in their dishonorable game.

"For they are adopting all sorts of contrivances to overcome the hostile attitude of the masses towards them—the change over in many places to the holding of services in the old style calendar, the commemoration of the venerated patriarch, and so on. The oily tongue of these wolves in sheep's clothing—those who belong to

the 'Living Church'—had already begun to make breaches here and there.

"After consultation, the Metropolitan came to a decision. This was again to place a patriarch at the head of the government of the authentic Russian Church. This duty fell to the steadfast Metropolitan Cyril. Those who came to this decision knew perfectly well that it might be impossible for Cyril to remain head of the Church for even twenty-four hours since he would be exposed to arrest. But since the masses of the faithful would be thrown into agitation by the knowledge of the fact that he was in prison, the immediate effect would be at least to erect an insuperable dividing-wall between the old Church and these Renovators.

"The decision was arrived at in a small assembly, but it would acquire legal force if signed by about sixty bishops. Certain bishops took upon themselves the task of going round the dioceses collecting signatures. The idea was that when the necessary number had been obtained, two bishops should go to Cyril and express the will of the bishops in due form. Already two-thirds of the signatures had been secured when Sergius was arrested, and after a time all the bishops (some fifty) who had signed.

"But we should consider it a crime to despair. In the thickest manufacturing districts new churches have been erected by the workmen side by side with the old ones which were turned into clubs."

So despite persecution the Russian will still cling to his Church!

A CORRECTION

In the last paragraph of my letter that appeared on June 11th La Sarraz (not Sawaz) should be read. C. H. PALMER.

WINS CONTEST OF W. A. OF FOURTH PROVINCE

LAUREL, MISS.—A scholarship at the Sewanee Summer School for Church Workers, young people's division, is the award made to Miss Katharine Wells, of Laurel, Miss., who is the successful contestant for the best pageant written in the contest offered by the committee for the corporate gift of the Woman's Auxiliary of the province of Sewanee, of which Mrs. W. E. Wilson is chairman. The contest was begun in the early spring, and the decision has just been made by the judging committee, of which Mrs. T. P. Waring of Georgia was chairman. Written on the six projects selected by the Woman's Auxiliary in the advance work of the Church's program, the title of Miss Well's pageant is A Song of Sixpence, and it will be presented at Sewanee during this season's summer school. Later an effort will be made to have it presented throughout the province.

A close second to Miss Wells was Scott Keyes, of Lexington, Ky., who has been given honorable mention by the judging committee. So good is Mr. Keyes's pageant, entitled These My Brethren, that the committee hopes to have both pageants printed under the same cover.

BISHOP APPEALS FOR JEWS

LOS ANGELES—That the appalling destitution of 5,000,000 Jews of Eastern Europe is unparalleled in the history of religion, and that it is the duty of every Christian to meet the call for their relief, was the message of the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, of Los Angeles, at a mass meeting held at St. Paul's Cathedral house on June 23d. The other speakers on behalf of the United Jewish Appeal were Fr. Robert E. Lucey of the Roman Catholic Church and Rabbi Louis Winkler.

Lincoln-Hill Camp, First Diocesan Camp in Massachusetts, Begins its First Season

Open New Grace Church at Salem— Opening of Church Work Confer- ence

The Living Church News Bureau
Boston, July 1, 1927

LINCOLN-HILL CAMP IN FOXBORO, THE FIRST diocesan camp to extend its privileges to Church girls, formally opened for its first season on July 2d with a group of forty-four eager girls, many of whom have never been to a camp before. The site for this camp was provided in 1925 when twenty-seven acres of cleared and wooded, level and rolling land were presented to the Episcopal City Mission by Miss Ella G. Hill. A gift from the late William H. Lincoln provided funds to start building operations. The name of the camp, Lincoln-Hill, is in honor of these two principal benefactors.

Lincoln-Hill Camp was open for the benefit of younger boys last year. During August, it will again be placed at the disposal of boys in order to fulfill the aim of the camp which is the providing of camping privileges near Boston at moderate cost for diocesan girls and boys, nine years of age and over, in good standing in their respective parishes.

Construction work has been going forward rapidly and Lincoln-Hill now rejoices in a large reception hall with stage, piano, and fireplace; four screened sleeping cabins, sunny and airy; a chief's cabin with quarters for the camp nurse; spacious dining room with kitchen, vegetable, and dishwashing rooms adjoining, and a spring of excellent drinking water. In addition, there are opportunities for a baseball diamond and field sports; and a natural swimming hole has been so enlarged by excavations that it is 100 feet in diameter.

Miss Alexa M. Anthony, for the past ten years head counselor at a City Mission camp, assisted by a corps of able young women counselors, will be in charge of the girls' camp. Herbert W. Rose, head counselor for the boys' camp at Foxboro during the season of 1926, will supervise the boys' camp. Two young men, one serving as Red Cross swimming instructor and the other as truck driver, will be on duty for the entire season.

OPEN NEW GRACE CHURCH AT SALEM

The new Grace Church of Salem was regularly used for the first time on June 26th. The Rev. Harry P. Nichols, D.D., of New York City, was the preacher at the morning service. Dr. Nichols was born and brought up in Salem, baptized in the old Grace Church, and entered the priesthood from Salem. In the new Grace Church, by a recent action of the parishioners, the seats have been made free.

The morning services on this eventful day for Grace Church included a service of Holy Communion, followed by a children's service before the Morning Prayer with sermon. Before the entering procession of the children's service, the children began to assemble in the church in "the children's corner," a small portion with a tiny altar in the back of the chapel which occupies the right transept. This place was traditional in the old church. When plans were under way for the new building, so many requests that provision be made for this corner were received from the chil-

dren that this part of new Grace Church has been set aside as belonging to the younger members.

MOTHERS' REST AT REVERE BEACH

The Mothers' Rest at Revere Beach, conducted by the Boston City Mission, is now well in the midst of its three months' program. Opening June 1st and continuing until September 1st, the Mothers' Rest accommodates twenty-five mothers at a time, and each mother is privileged to bring with her two of her children under five years of age. Mrs. Frances Groves is at the head of this good work.

VACATION SCHOOL

Three vacation schools under the auspices of the Boston City Mission opened on July 5th. The centers for this effort to keep children off the hot, crowded streets, and to provide constructive recreation for them are St. Mary's, East Boston, St. Cyprian's, Boston, and St. Luke's, Chelsea.

CONFERENCE FOR CHURCH WORK

The lecture halls for the conference for Church work, Wellesley College, are reported crowded, with need constantly arising of classes moving to larger rooms. At the opening session on the evening of June 27th, the missionaries present were introduced by Bishop Slattery, chairman of the conference. Nine missionaries are present from China; most of them are home because of troubles in their mission field, but all anxious to return to their stations and all believing that their work has been successful. The Rev. Charles F. Odell told of his work in Maine, at the farthest north mission station, Caribou, in the United States outside of Alaska. Representatives of work for the Negroes of Georgia, the mountaineers of North Carolina, and from Porto Rico and Mexico also spoke. The foreign fields across the Pacific are also well represented by delegates.

ETHEL M. ROBERTS.

PHILADELPHIA NOTES

PHILADELPHIA—The first annual corporate Communion of the young people of the diocese of Pennsylvania was celebrated in St. Simeon's Church, Ninth and Lehigh, Philadelphia, Sunday morning, June 26th. The Rt. Rev. Thomas James Garland, D.D., Bishop of Philadelphia, officiated, assisted by the Rev. Messrs. C. B. Dubell, A. F. Gibson, and N. B. Groton. In spite of the heavy rain, there was an attendance of about 175 from eighteen parishes.

Trinity Church, Collingdale, broke ground Saturday, June 25th, for its new parish house adjoining the church, costing about \$40,000. In the procession to the soldiers' monument at Clifton and Parker Streets were the vested choir, various Church organizations, the borough officials, representatives of other communions, patriotic organizations, many visiting clergy, and the priest in charge of Trinity, the Rev. Dr. Henry Davies. The benefactor, T. Broom Belfield, a vestryman of Old Christ Church, turned the first shovelful of earth. The speakers were Dean Francis M. Taitt and Archdeacon James F. Bullitt. The auditorium of the new parish house seats about 350, and is completely equipped for community service.

Bishop Garland conducted an open air

service at the hundred-acre Cathedral site in Upper Roxborough, Manatawna and Ridge Avenue, Sunday, June 26th, with the vested choir of the Church of the Good Shepherd, Kensington, under Frank H. Longshore, with trumpeters. On Sunday, July 3d, a similar service was conducted by the Ven. Archdeacon Bullitt.

CHARLES JARVIS HARRIMAN.

SOME STATISTICS OF THE DIOCESE OF CHICAGO

CHICAGO—Judged from the number of communicants, the Church has not grown much during the last ten years, because of great leakages, not due to any loss in confirmations. In 1915-16 there were 31,600 communicants in the diocese of Chicago; in 1926 33,976, a net gain in a decade of 2,376. The number of baptized persons for 1926 is given as 56,964, a loss of 1,075 over 1925. And yet the number of confirmations is the largest on record, 1,909, an increase over the previous year of 307.

The table of baptisms is significant. The largest total was in 1895-6, 2,030 infants and adults. Since then there has been a steady decline, the number for 1926 being 1,784 as against 1,831 for 1925.

The number of marriages keeps up pretty well, 969, as against 927 for 1925. The north side churches lead in the number of marriages, St. Chrysostom's being first with fifty-six.

The Church school figures are encouraging, although there has been a net loss in the past ten years both in the number of scholars and teachers, 130 teachers and 601 scholars.

There has been a gain, however, in both teachers and scholars in 1926 over 1925, the present numbers being 1,630 teachers and 1,204 scholars.

The last twenty years have seen a notable advance in the offerings and contributions of the people. In 1916 the money received and spent for parochial purposes was \$649,708.36. For 1926 the total was \$1,312,905.70, more than double in a decade. In 1915-16, \$104,869.41 was given for diocesan and general purposes. In 1926, \$267,243.14.

There are 162 parishes and missions in the diocese of Chicago. Of these, ten parishes gave \$121,292.30 of the \$267,243.14 received for diocesan and general objects. These in order are the Big Ten of the diocese financially: St. Luke's Evanston, the Church of the Redeemer, Chicago; Christ, Winnetka; St. Paul's Kenwood; St. Chrysostom's, Chicago; The Atonement, Chicago; St. James', Chicago; Holy Spirit, Lake Forest; Grace, Oak Park; and St. Mark's, Evanston.

There are other parishes and one mission, that have larger communicant lists than some of these ten, but the latter are the wealthy parishes from which nearly half of the amount for the Church's program comes. Not all of the wealthy parishes lead in vital statistics. St. Luke's, Evanston, has the largest number of communicants, 1,537. Its vital statistics put it at the head of the list. The second on the list is the colored mission of St. Thomas' on the south side. It has 1,488 communicants; had 800 Easter communions; a Church school of 306; eighty-four confirmations; and seventy-nine baptisms.

The Cathedral Shelter, the Church's Rescue Mission on the west side, had ninety-six baptisms in all, forty-seven infants and forty-nine adults, easily leading the whole diocese. In fact, judged from vital statistics, many of the large and less

wealthy parishes and missions have a better showing in this respect than many of their wealthy brethren.

However, it is to be noted that the relation between financial statistics and vital statistics is quite even in some parishes. St. Paul's Kenwood, being fourth in the diocese in both cases, and St. Mark's, Evanston, tenth.

Are we, as a result of these figures, being more successful in getting money, than in keeping and getting souls? This is what seems a disquieting query.

H. B. GWYN.

CENTENNIAL OF ST. PAUL'S, ANGELICA, N. Y.

ANGELICA, N. Y.—The centennial celebration of St. Paul's Church, Angelica, began Sunday, June 12th, with a choral Eucharist in memory of all former members, with the rector, the Rev. S. W. Hale, as celebrant. The preacher was the Rt. Rev. Charles H. Brent, D.D., Bishop of the diocese. The Rev. Charles F. Binns, D.Sc., assisted as Bishop's chaplain.

At the evening service people came from distant points and more than filled the church, many being turned away. Bishop Brent confirmed a class and preached. As the basis of some of his remarks, he recalled the fact that it was from the town of Angelica that the two famous missionaries went forth—Marcus Whitman and his wife, of Oregon Trail, "54-40 or Fight." fame. Seven priests marched in the procession at this service, including the Rev. J. H. Herendeen, a former rector.

CONVOCATION OF WYOMING

LARAMIE, WYO.—The note of sadness prevalent at the eighteenth convocation of the missionary district of Wyoming, assembled at Laramie, June 21st and 22d, at the loss of their beloved diocesan, the Rt. Rev. Nathaniel Seymour Thomas, D.D., was lightened by the courageous spirit of determination to carry on in the work of the district as a tribute to the labors of Bishop Thomas for the past eighteen years.

The Bishop enumerated the gifts of the year, which include \$4,500 from Mrs. Carolyn Christian to endow in memory of her husband, George Charles Christian, a lectureship in Church music, the gift of the Akerley Cottage to the value of \$10,000 from Miss Lucy Akerley, and in the district at large, the section of a community house at Dubois, property at Egerton, the completion and installation of the Skinner organ in the cathedral, a parish house at Riverton, and further enrichment of the cathedral in a new communion rail, memorial window in memory of the life-long friendship in Wickford, R. I., of the Rev. Daniel Goodwin, D.D., and the Rt. Rev. Elisha Smith Thomas. The Cathedral schools have had good years, the new boys' unit of the Cathedral Home, Dray Cottage, is in operation, improvements to the value of \$30,000 are being made in St. John's Hospital, Jackson, and equipment for remote control of the Cathedral broadcasting station, KFBU, in the sum of \$4,000, has been donated by Mrs. E. H. Harriman.

Lewis B. Franklin, D.C.L., treasurer of the National Council, also addressed the convocation. A committee was appointed to prepare a suitable memorial to Bishop Thomas. A feature of the session was a dinner tendered Bishop Thomas at the country club by the men of Laramie, at which tributes were paid to the Bishop commensurate with his labors and services to Church and state. Among the speakers

were Dr. A. G. Crane, president of the University of Wyoming, Dean Maxwell of the department of education, and the Rev. A. G. H. Bode, formerly dean of St. Matthew's Cathedral, Laramie. Bishop Thomas was presented with an illuminated scroll bearing a farewell with the signatures of the guests present.

YOUNG PEOPLE'S CONVENTIONS IN INDIANA

LAKE WAWASEE, IND.—The young people of the diocese of Northern Indiana and the diocese of Indianapolis, also the young people of the province of the Midwest, met at Lake Wawasee, Ind., from June 24th to 26th. An address of welcome was given by Bishop Gray, after which followed business sessions.

At a joint session of the two conventions, state and provincial, Harold C. Barlow of Milwaukee presented a full and detailed report of the Young People's Book which has been published by the National Commission of Young People, now on the press, which will be out by August 1st. The movement for a handbook started in this province, and the data collected by the provincial committee has been of great aid in the compiling of this book.

By a unanimous vote, Mr. Barlow was reelected as the representative from the province to the National Commission of Young People to hold office until after General Convention of 1928.

Elections of officers resulted as follows:

Provincial Young People

President, John G. Young of Youngstown, Ohio; vice-president, Harold C. Barlow of Milwaukee; secretary, Miss Cushman of Terre Haute, Ind.; treasurer, Jeffery Palk, Jr., of Milwaukee; advisors, E. E. Piper of Detroit; the Rev. Maurice Clarke, Columbus, Ohio; the Rev. Cleon Bigler of Kokomo, Ind.

Indiana Young People

President, Prentice Firmin of South Bend, Ind.; vice-president, Dexter Haven, Fort Wayne; treasurer, Francis Campbell Gray, Mishawaka; secretary, Miss Cushman of Terre Haute; advisors, the Rev. Cleon Bigler of Kokomo; Mrs. Lewis C. Rogers of Mishawaka; the Rev. Edwin A. Powell, of Evansville, who will select one other lay advisor.

COMMENCEMENT OF ST. FAITH'S SCHOOL, SARATOGA SPRINGS

SARATOGA SPRINGS, N. Y.—The thirty-seventh commencement of St. Faith's School, Saratoga Springs, was held June 16th to 19th. Thursday evening the closing exercises of the preparatory department were held. Diplomas were awarded to four who, with one other, were graduated and admitted to the high school.

Friday morning the annual class day exercises of the senior class were held. The junior reply to the senior charge, which was given by Miss Robbins, was given by Miss Barbara Harris, daughter of the Rev. Dr. T. W. Harris of Tilton, N. H.

Saturday morning the commencement exercises were opened by the academic procession from Shackelford Hall to the front porch of the main building, and after the invocation, which was offered by the Rev. Irving Granville Rouillard, rector of Bethesda Church, Saratoga Springs, the commencement address was given by W. Leland Thompson of Troy, a member of the standing committee of the diocese of Albany, and recently elected a member of the board of regents of the state of New York. The Faithful Cross, the highest honor in the school, which is awarded by the vote of the student body to the girl who, in their estimation, stands for the best in the ideals and traditions of the

school, was awarded to Miss Jennie Robbins of the class of 1927.

The principal, the Rev. Charles H. L. Ford, announced the establishment of a faculty prize which was awarded to Miss Florence Stengel of New York, of the class of 1927. Sunday morning the exercises closed with the baccalaureate sermon preached in Bethesda Church by the principal.

At the meeting of the board of trustees, held after the exercises on Saturday, it was voted to employ an architect to draw plans for the construction of more buildings to house more students, and a gymnasium; also a residence for the principal. It is expected that final action on this proposed construction will be taken in October and actual building will begin shortly after, the buildings available for use not later than September, 1928.

COMMENCEMENT OF KENYON COLLEGE

GAMBIER, OHIO—The ninety-ninth annual commencement of Kenyon College opened on June 18th. Throughout the entire opening day, throngs of visitors arrived, and made themselves known at the newly instituted alumni headquarters. The annual meeting of the board of trustees took place, and G. Bernard Shaw's *The Admirable Bashville* was given by the senior class to a large appreciative audience.

An early celebration of the Holy Communion brought forth a goodly congregation, and later occurred the ordination of the graduates of Bexley Hall by Bishop Leonard and Bishop Rogers. The Rev. Dr. Sturges Ball of Bexley delivered the sermon.

A feature of the commencement was the ceremony in celebration of the one hundredth anniversary of the laying of the cornerstone of Old Kenyon dormitory. The picturesque choir and academic procession led Bishop Leonard, Dean Byrer of Bexley Hall, and president Peirce to the stoop of East Division, where the ceremony of a hundred years ago and the realization of founder Philander Chase's noble vision were reviewed, with the reading of excerpts from Bishop Chase's memoir of the occasion, and the cornerstone sermon.

In the Church of the Holy Spirit in the evening, president Peirce preached his annual baccalaureate sermon.

The commencement exercises began on Monday, June 20th, with a corporate celebration of the Holy Communion of the class of 1927, followed by Morning Prayer and a full academic procession to Rosse Hall for the conferring of degrees.

The commencement season drew to a close with the alumni luncheon, at which cabled greetings were read by Dr. Peirce from Lord Kenyon and his family in England. President and Mrs. Peirce's afternoon reception was followed by the junior reception to the senior class in the evening.

COMMEMORATES FIFTIETH ANNIVERSARY OF ORDINATION

GRANITE CITY, ILL.—The Rev. W. H. Tomlins, retired, commemorated the fiftieth anniversary of his ordination to the priesthood by celebrating the Holy Eucharist in the chapel of the Church of the Holy Communion, St. Louis, Mo., on June 24th. Fr. Tomlins, who is an alumnus of St. Stephen's College, was served at the altar by Otto Faerber, who has just graduated from the same college.

WAWASEE CONFERENCE

LAKE WAWASEE, IND.—There was a splendid spirit of interest and enthusiasm in spite of a smaller attendance than last year at the eleventh annual Wawasee conference which was held at Lake Wawasee from June 19th to 25th, a joint diocesan conference for the two dioceses of Indianapolis and northern Indiana.

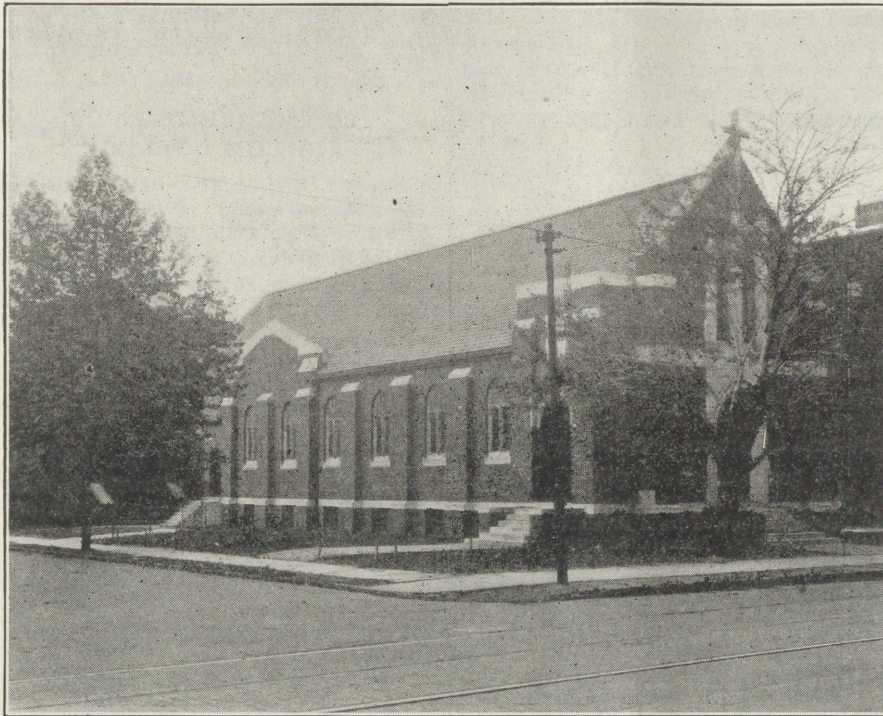
The Conference Bible Class, conducted by the Rev. Edwin A. Powell, rector of St. Paul's Church, Evansville, took up many interesting questions. The Rev. Dr. Lester Bradner's course dealt with the pre-suppositions or implications of Christian Nurture. He emphasized the necessity of preserving the opportunity for special

The class in Hand Work taught by Miss Dorette Bergeman, parish worker at St. Peter's Church School, Chicago, presented Christian Education as meaning all those things which help to build up a four-square life.

CONSECRATE INCARNATION CHURCH, CLEVELAND

CLEVELAND—On Trinity Sunday, the Church of the Incarnation, Cleveland, the Rev. Charles C. Jatho, rector, was consecrated by the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop Coadjutor of Ohio.

This church, beginning over twenty-five years ago in a small building in Glenville (then so called) has, at length, through



CHURCH OF THE INCARNATION, CLEVELAND

Church teaching in connection with the plan of weekday religious instruction, and advocated also the adoption of the Church school program of service in its graded forms.

Mrs. W. R. Royce, U.T.O. missionary in Haiti, in her course on the Mission of the Church, spoke of the difference in her work in the Panama Canal Zone where one was in a Christian atmosphere among English speaking people, and in Haiti where one is hampered by not being able to have any direct discourse with the poorer class of people who speak Creole (not a written language), and having to have specially printed Prayer Books in French, students in the seminary having to be taught English before they can take the course. The thank offering at the conclusion of the conference was voted by the committee to go to any work which Mrs. Royce might designate under Bishop Carson.

The clergy conference was held daily under the direction of the Rev. Hiram K. Douglass, rector of the Church of the Messiah, Detroit. The study book for 1928, *A Church Awake* by Dr. Sturgis was taught by Miss Edna Beardsley, U.T.O. field worker. The G.F.S. conference for leaders was taught by Miss E. Winifred Dunkle, G.F.S. secretary of the province of the Mid-West. G.F.S. Day at the conference brought to a close the period devoted to the working out of a pageant *The Spirit of Spring*, which was presented at sunset on the lawn.

tremendous financial struggle, come to be one of the finest churches in the city.

The present site of the church, and the beautiful parish house built under Archdeacon Patterson's regime, lies at the juncture of two prominent city streets very convenient for the worshippers. The purchase of this lot was made possible by the selling of the Glenville church and grounds to the Roman Catholic parish in that place. The church built during the rectorship of the Rev. A. R. McKinstry, has increased its influence wonderfully under Mr. Jatho in the three years of his ministry there.

A few days before the consecration over \$20,000 of the deficit was not yet in sight, but before the date, through the efforts of Mr. Jatho and his people, every cent was in hand.

ENLARGE PARISH HOUSE, HOQUIAM, WASH.

HOQUIAM, WASH.—Plans and specifications for the extension to the parish house of Trinity Church, Hoquiam, have been submitted to the board of trustees, the Very Rev. Dean George G. Ware announced recently, and will be passed upon shortly. The addition will be built upon the triangle of ground given to the church by J. A. Tannahill.

The extension as proposed will be used for meetings of the Girl Scouts, the Girls' Friendly Society, and for Sunday school classes.

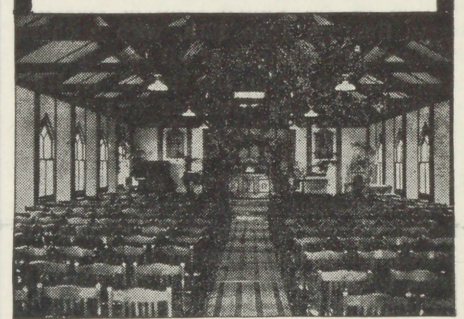
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ST MARK'S, PIKESVILLE, MD., BEGINS BUILDING

PIKESVILLE, Md.—The congregation of St. Mark's Church on the Hill, Pikesville, a suburb of Baltimore, has begun the erection of a new church building which, when complete, will have cost \$80,000. Of this amount \$54,000 is in hand or is secured in pledges. The building is to be of early English gothic architecture, and it is the intention of the rector, the Rev. Roger A. Walke, and the building committee to make it as nearly like an English country church group as possible.

Of the group there is now standing the parish house, which was completed five years ago at a cost of \$40,000. This will be connected to the church by cloister, or covered colonnade, and eventually a great square tower will be erected to dominate and unify the group.

The church is set upon the brow of a hill overlooking the historic old Reisters-town road and will be a most acceptable landmark to those who daily use this road in great numbers.

A recent editorial in the Baltimore *Evening Sun*, in commenting upon the proposed church, says:

"Say what you will about them, churches are still the symbol of the community spirit in village life. Too often their importance is neglected. To meet immediate and pressing needs, a congregation is satisfied with a hurried and uninspiring building. Too often the structure is so bad as to offend the eye of the least observant. Thus the church, struggling to hold its people, actually discourages them by its offense against good taste.

"Aside from the religious appeal of the church, there is a strong aesthetic appeal that ought to be cultivated to the Church's advantage, and nothing serves the purpose better than a well-executed edifice. The structure need not necessarily be expensive, nor must it be built entire at a moment's notice. We have passed out of the period of temporary construction and are building for permanency. By giving attention to its design the church becomes a leader in the cultural growth of the community, attracting an intellectual element that would otherwise remain outside."

CHURCH ARMY MOTOR CARAVAN MISSIONS

NEW YORK—Two vans are at work this summer in the dioceses of New York and Vermont, under the auspices of the Church Army, with two Evangelists on each van. During the first three weeks of their itinerary, they have visited eleven and thirteen missionary parishes and districts respectively.

The New York van has had sixteen outdoor services, thirty-eight indoor services, and nine children's gatherings, with an aggregate attendance of 2,600 persons; whilst the Vermont van held two outdoor services, seventeen indoor, and had approximately 900 people present. Two weeks were spent by the New York van among the colored laborers in the brick-yards, north and south of Beacon, N. Y. Services were held in barns, in school-rooms, on porches and in parish churches, and always under the direction of the local rector.

From both evangelists comes the cheering news that men, and especially young men, formed the greater part of the hearers.

Other dioceses are inquiring about Church Army vans for next spring, and it is possible that more of this sort of Evangelism will be called for in the eastern dioceses.

THE BISHOP'S SCHOOL, LOS ANGELES

LA JOLLA, CALIF.—Sixteen young women were graduated from the Bishop's School for Girls, the oldest preparatory school of the diocese of Los Angeles, on June 14th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of the diocese, and vice-president of the board of trustees, presented the diplomas. Dr. J. Hudson Ballard, professor of religion at Occidental College, delivered the graduation address.

The annual alumnae luncheon was held the previous day. The speaker was Miss Helen K. Broughall, the Los Angeles authoress, who graduated from the school in 1919. The scene of one of her recent books, *Barbara Winthrop at Boarding School*, is laid at the Bishop's School.

CLERGY SCHOOL OF NEW JERSEY

ISLAND HEIGHTS, N. J.—The clergy school, held at the G.F.S. Holiday House at Island Heights, closed a five-day session on June 17th, with a large attendance, and a most interesting week. The faculty consisted of the Rev. Dr. George C. Foley, and the Rev. Dr. Royden K. Yerkes of the Philadelphia Divinity School, and the Rev. Frank Gavin, D.D., of the G.T.S. The visitation day of the G.F.S. followed on Saturday, and ushered in a week during which the inmates of the Evergreen Home at Bound Brook were the guests of the G.F.S. House, previous to the regular opening for the members of the G.F.S.

COMMENCEMENT OF SCHOOLS IN SPRINGFIELD DIOCESE

CENTRALIA, ILL.—The Church schools of Trinity, Mt. Vernon; Christ, Carlyle; Calvary, Nashville; St. Thomas', Salem; and St. John's, Centralia, held their joint commencement exercises in St. John's Church, Centralia, on June 12th. Promotion cards and certificates were awarded, and reports from the various schools read. The banner for the highest standard of the five schools was awarded to Calvary Church school, Nashville. The rector's cross for the most helpful pupil went to Jean Barber of St. John's, Centralia. The Rt. Rev. John Chalker White, D.D., Bishop of Springfield, made a short address to the children.

An interesting exhibit of work done by the children during the Church school year was on display in the croft of the church throughout the evening.

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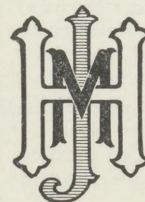
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**PARISH FESTIVAL
AT ONTARIO, CALIF.**

ONTARIO, CALIF.—As always during the thirty years of its observance, the parish festival of Christ Church attracted devout Anglo-Catholics from all over the diocese of Los Angeles. On the evening of June 22d, Vespers of the Blessed Sacrament and Benediction were followed by an address by the Rev. James M. Niblo of Norristown, Pa.

The next day, the octave of Corpus Christi day, the festival culminated in a solemn High Mass with procession and sermon. The celebrant, the Rev. David E. D. Robertson, of Los Angeles, was assisted by the Rev. Neal Dodd as deacon and the Rev. Douglas Stuart as sub-deacon. The Rev. Anthony H. Dexter served as master of ceremonies, while the Rev. G. La Pla Smith acted as cantor. The Rev. Irving Spencer of Los Angeles preached the sermon.

The Rev. Richard H. Gushee, rector of the parish, went to Christ Church as a deacon in 1896. He was advanced to the priesthood two years later, and has been rector of the parish ever since. His is the longest rectorship in the diocese.

**NEW HAMPSHIRE PLANS
SUMMER CHAPEL**

NASHUA, N. H.—The latest summer church in the diocese of New Hampshire is being erected on the heights of Bear Island in Lake Winnepesaukee. This chapel is to be a memorial to the late Bishop Parker who authorized the purchase of the site only a few hours before he left for New Orleans in October, 1925, to attend the General Convention from which he never returned.

There is no church of any sort in the summer community where this chapel is being erected, and people of many communions are welcoming the initiative of the Church in providing religious ministrations for all summer residents and visitors.

This chapel is being built around an old observation tower (which will be converted into the tower of the chapel), which has attracted visitors from all over the United States for nearly thirty years. The chapel tower will be open all summer for visitors to see the wonderful outlook, and they will be encouraged to use it freely. The chapel will also be open every day for rest, prayer, and meditation.

Friends of the late Bishop Parker who wish to be represented in this memorial are invited to send their contributions to the Rev. Kenneth Ripley Forbes, 9 Akron St., Roxbury, Mass., who has been authorized by the Bishop of New Hampshire to receive funds for this purpose.

BISHOP TURNS EDITOR

SACRAMENTO, CALIF.—Through the courtesy of the publishers of the Sacramento Union, the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, acted as editor of this daily on June 23d. The Bishop was in complete charge of the paper for the day, this being proclaimed to purchasers by a red front page streamer reading "Bishop Moreland Edition."

Among episcopal editorials were a greeting, signed by the Bishop; a discussion of the sensational reporting of the Church Congress under the heading of Newspaper Headlines; an exposition of America's Deepest Need ("a clean, law-abiding people"); and one entitled Playing Up Crime, in which the sensational editor is condemned.

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With Preface By

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**HAPPY INCIDENT IN
EAU CLAIRE, WIS., PARISH**

EAU CLAIRE, WIS.—About a hundred miles away from Eau Claire is a little mission which has been making fine progress. Their church building is situated just in from a street corner and it was always taken for granted that the parish of Christ Church owned the adjoining property. Recently a woman in that community died, and in settling her estate it was discovered that she had owned the corner lot. The administrator of the estate put it up for sale and a bid for it was immediately offered by a canning factory. A handy railroad spur made it desirable for the canning people because of shipping facilities. Such a purchase would have meant a canning plant crowded up against the little church. It was a serious problem for the congregation to be obliged to outbid the factory and raise a sum of money quickly to redeem the property. The Bishop promised to give them a little help out of his Bishop's Purse.

At the time Bishop Webb came to the parish for confirmation, the rector explained the condition to the congregation and told them their offering would go through the Bishop's Purse for this splendid object. After the service a gentleman came to the rector to say that his wife would like to buy that corner lot and give it to the mission. The rector promptly wired the priest-in-charge, telling him to close the deal at once and send in the bill.

Net result: the mission gets the property; the Bishop gets a few extra dollars in his Bishop's Purse; and everybody is happy.

**LAY CORNERSTONE OF
CAROLINA CHURCH**

HIGH POINT, N. C.—On Sunday, June 26th the cornerstone of the new St. Mary's Church, High Point, was placed. The Rt. Rev. Edwin A. Penick, D.D., Bishop Co-adjutor of North Carolina, assisted by the rector of the parish, the Rev. H. Norwood Bowne, officiated.

The old church, which has recently been sold, had become surrounded by business buildings, and its location had become quite unsuitable for a church. The new building will be well located in the residence section of the town.

**CORPUS CHRISTI AT ADVENT,
SAN FRANCISCO**

SAN FRANCISCO—Corpus Christi was celebrated at the Church of the Advent, San Francisco, by several Masses. At the High Mass a number of visiting clergy from the Church Congress were present. In order not to conflict with the Church Congress session, the evening service was held on Friday, St. John's Church, Oakland, and the Church of the Advent, uniting in the service. After Evening Prayer there was a procession of the Blessed Sacrament. Bishop Alexis of the Russian Orthodox Church, with one of his clergy, was present and sang a blessing in English. There were several visiting clergy and acolytes.

A social time followed in the parish hall, when the Rev. Edward White of St. Louis, and Fr. G. M. Williams, S.S.J.E. gave short addresses on the importance of maintaining the first principles of the Catholic religion and not overemphasizing minor matters of ceremonial.

On the Sunday in the octave, Fr. Williams preached at the High Mass.

**EASTERN OREGON
SUMMER SCHOOL**

COVE, ORE.—The Eastern Oregon summer school was held at the Church of the Ascension, Cove, from June 13th to the 24th. About 100 students registered, showing an increased attendance of over thirty. The Bishop's banner for most and best representatives was won by St. Paul's Church, The Dalles, the Rev. J. A. Ten Broeck, rector.

The Rev. Schuyler Pratt of Hood River was dean of the school and Bishop Remington chaplain.

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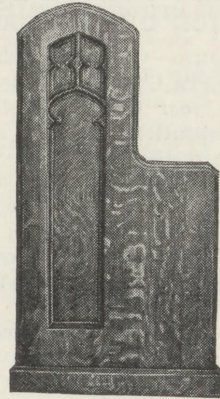
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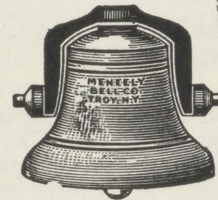
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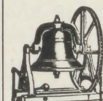
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building will be well located in the residence section of the town. Under the leadership of Mr. Bowne, the congregation has grown steadily, and with the new building, there is no doubt that St. Mary's will soon become one of the leading churches of the diocese.

TOLEDO CHURCH HOLDS SERVICE OF DEDICATION

TOLEDO, OHIO—On the morning of June 22d St. Alban's Church, Toledo, began the fifty-second year of its parish existence with a celebration of the Holy Communion, the rector, the Rev. Dr. Earl Ray Hart being celebrant. In the evening the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop Coadjutor of Ohio, was the preacher, and dedicated the reconstructed parish house. The parish has made unusual progress during the past two years. Previously the parish house was a building of five rooms, but the growth of the Church school and increase in parish activities made necessary the addition of six rooms, and they now have an eleven-room parish house with all modern equipment.

During the present rectorship more than \$10,000 has been invested in improvements within the church buildings.

Y. P. F. OF BERNARDSVILLE, N. J., HOLD SERVICE

BERNARDSVILLE, N. J.—The Young People's Fellowship of St. Bernard's Church, Bernardsville, was host to about 150 members of neighboring Fellowships on Sunday afternoon, June 26th, at an inspiring outdoor service held in the gardens of the home of Haley Fiske, president of the Metropolitan Life Insurance Co. After Evensong, conducted by the rector, the Rev. T. A. Conover, assisted by several young people, addresses were made by the bishop of the diocese, the Rt. Rev. Paul Matthews, and by Bishop Colmore of Porto Rico. After service, supper was served in a beautiful grove of woods on the estate.

ST. MARY'S SCHOOL, CONCORD, N. H.

CONCORD, N. H.—St. Mary's School, Concord, founded by Bishop Niles some forty years ago, is taking notable advance steps during this summer vacation. Work has begun on a new brick building of three stories, the basement to be devoted to school and recitation rooms, and studio. In addition, the trustees are spending about \$20,000 on alterations in the present buildings which will make them more comfortable and modern.

The trustees are seeking a farm within easy reach which may be developed into a recreation center for the school.

CANON READE SUFFERS ACCIDENT

CINCINNATI, OHIO—While motoring with his wife and two young ladies of his congregation to the Gambier Summer Conference on June 27th, the Rev. Canon Charles G. Reade, rector of St. Stephen's Church, Cincinnati, suffered an accident near Lancaster. His car skidded on loose gravel and overturned. His companions suffered only slight bruises and shock, but Canon Reade's left hand was so badly crushed that three fingers had to be amputated. The surgeon hopes to save the index finger and thumb.

NEW MEMBER OF BERKELEY SCHOOL FACULTY

NEW HAVEN, CONN.—The appointment of the Rev. Cyril E. Hudson, M.A., of England, to the faculty of the Berkeley Divinity School as lecturer on Systematic Theology for the coming year is announced by the Rev. William Palmer Ladd, D.D., Dean of Berkeley, who established the practice several years ago of bringing to this country each year, as special lecturer at the school, a distinguished English clergyman.

Mr. Hudson is one of the best known of the younger theologians in England. He resigned as director of religious education in the diocese of St. Albans, England, in accepting this lectureship at Berkeley and will be a member of the faculty throughout the school year.

Mr. Hudson will spend a part of his summer in the Canadian Rockies, according to Dean Ladd, and will take up his residence at Berkeley Divinity School at the opening of the fall term in September. He will assist in the extension work at Berkeley, as well as teach the regular courses in theology.

HARVARD SCHOOL, LOS ANGELES

LOS ANGELES—Marked by the graduation of the largest class in the history of the school, the twenty-seventh commencement of Harvard Military School, Los Angeles, the boys' school of the diocese of Los Angeles, was held on June 17th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, presented the diploma of the school to fifty-five graduates, drawn from eight states, Canada, and Mexico.

The address was delivered by Dr. James A. Blaisdell, president of Pomona College. The Rev. Robert B. Gooden, D.D., headmaster, paid splendid tribute to Greenville C. Emery, Litt.D., founder and first headmaster of the school, who recently died at Palo Alto. He also stated that this was the first commencement from which the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, had been absent since the school was purchased by the diocese in 1911.

The surprise of the commencement was the presentation of a handsome oil painting of the famous Harvard Palm by Clyde Forsythe, a member of the class of 1905 and a prominent illustrator. The alumni banquet was attended by over 200 "old boys," with almost every class represented.

CYCLONE IN SPOONER, WIS.

SPOONER, WIS.—On Thursday, June 9th, a cyclone struck the town of Spooner, doing considerable damage. At the time of the storm a group of people had gathered in St. Alban's Church for a meeting. A large window over the door of the church was broken, and considerable damage was done to the plaster of the guild hall which adjoins the church.

BISHOP CAMPBELL of Liberia spent most of February and March on a visitation to the far interior, including Masambolahun, the scene of his labors for three years preceding his consecration. The *Liberian Churchman* quotes the remark of the new dairyman who serves St. Andrew's School, Tenn.—"The Holy Spirit died with the apostles and we got the Bible to lead us now"—and says this is Bishop Campbell's old school where he worked for thirteen years, but not on this dairyman!

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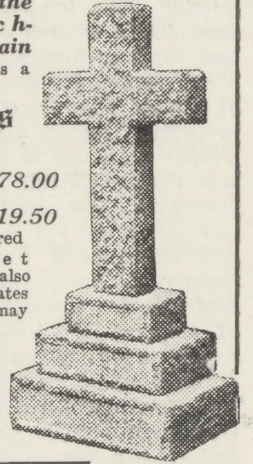
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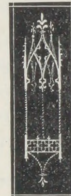
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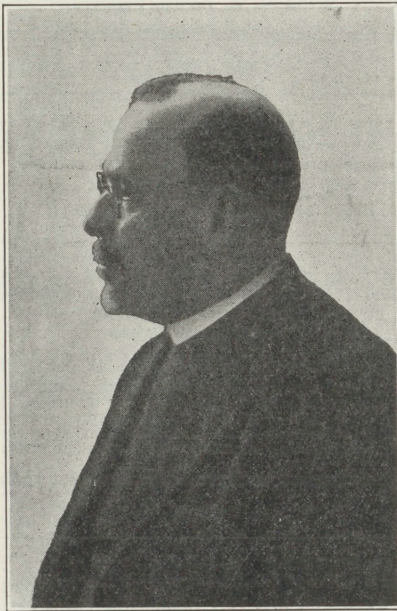
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WILLIAM DORWART, PRIEST

SOUTH MOUNTAIN, PA.—The Ven. William Dorwart, Archdeacon of Harrisburg, and vicar of Newport, Thompsontown, Duncannon, and York Springs, passed away in the Episcopal Hospital, Philadelphia, on Thursday morning, June 23d, following a serious operation. He leaves a widow; a daughter, Miss Elizabeth, who is a teacher in New York City; a son, Frederick, who is a physician in the middle west; and another son, George, who is an accountant in Newport.

The funeral service was held the following Saturday in the Church of the Na-



THE LATE VEN. WILLIAM DORWART

tivity, Newport, being conducted by Bishop Darlington, assisted by the Rev. Messrs. F. T. Eastment, William Heakes, and B. Talbot Rogers, D.D. During the service a collect was read by the Rev. Dr. Spangler, pastor of St. Paul's Lutheran Church, Newport, for many years a devoted friend and neighbor of the Archdeacon. Burial was made in the Newport Cemetery, Bishop Darlington reading the committal service.

The Ven. Archdeacon Dorwart was born in Lancaster, Pa., on July 20, 1864. With his younger brother, George, also a priest of the Church, he became a choir boy in St. James' Church, Lancaster, and was graduated from the Yeates School. He was graduated from St. Stephen's College in 1887, and from the General Theological Seminary in 1890. He was ordained deacon in 1890, and priest in the same year by Bishop Rulison. His first cure was Trinity Church, Steelton, where he remained until 1891, when he assumed duty as vicar of Newport and Thompsontown. To these charges were added the mission of St. Albert's, Duncannon, which was founded by him, and later Old Christ Church, York Springs.

Being always ready to respond to calls outside, he started the mission of St. Bartholomew's in Millersburg, in 1907, retaining charge there until he started the mission of St. Albert's, in Duncannon in 1917. In 1916 he was elected Archdeacon

of Harrisburg, and he undertook his additional duties in earnest. He was greatly beloved by the clergy and people of the whole diocese, as well as those of his archdeaconry. Due largely to his unstinted support of his Bishop's program, there is not a single church or rectory in the whole archdeaconry that is not in admirable condition.

Before he took charge, the Church in Thompsontown had been defunct for over fifty years, and the building was used by various religious bodies. When William Dorwart became vicar of Newport he gained possession of the church, and today it has a flourishing congregation and is one of the most charming rural churches in America.

It is comforting to think that his Bishop and diocese recognized his work while he was still living. He was three times elected a deputy to General Convention, and once an alternate deputy. He was also elected to many other important diocesan offices, and this in spite of the fact that he declined calls to larger parishes and dedicated himself to what many would call the obscurity of the small town and country parishes.

NEWS IN BRIEF

ALABAMA—At the Y. P. S. L. camp of the diocese of Alabama, held June 7th to 14th, at Battles on the east shore of Mobile Bay, the following diocesan officers for the coming year were elected: president, Allen Bartlett, Church of the Advent, Birmingham; vice-president, Catherine Nelson, Church of the Ascension, Montgomery; secretary, Delia Gould, St. Andrew's Church, Birmingham; treasurer, Robert Morefield, St. Mary's Church, Birmingham.—The conference of colored workers of the diocese was held at Tuskegee Institute, Tuskegee, June 16th, the Rev. C. W. Brooks, principal of St. Mark's School, presiding. All the colored clergy of the diocese were present and all congregations represented. Among those who spoke were Dr. R. R. Moton, principal of Tuskegee Institute, and Bishop McDowell.

CHICAGO—The Rev. Christoph Keller entered upon his work at Trinity Church, Highland Park, on July 1st, succeeding his brother the late Rev. George S. Keller, as rector there. It will be recalled that the Rev. Mr. Keller died suddenly at Rockford, last February, after a strenuous mission there for the Bishops' Crusade.—The Rev. Benjamin Horton entered on his work as assistant at the Church of the Redeemer, Chicago, on June 22d, having been on leave of absence in Europe for three months.—Bishop Weller was unfortunately detained by illness from officiating at the Solemn High Mass at the annual service of the C.B.S. at the Church of the Redeemer, Chicago, on June 26th. Bishop Griswold acted in his stead.

EUROPEAN CHURCHES—Bishop Freeman of Washington, D. C., was the morning preacher

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at the Pro-Cathedral in Paris on June 12th. The church was well filled. The service was conducted by Dean Beekman and the Rev. G. C. Gibbs.

HARRISBURG—The Rev. Alexander P. Pfaum, who has just recovered from an operation in a Philadelphia hospital, has returned to St. Andrew's Church, Harrisburg, and is now taking full services.—Extensive repairs and alterations are being made in Christ Church, Williamsport, from memorial funds which have been given for that purpose. It is hoped to have everything finished by the fall, if possible.

LONG ISLAND—On Trinity Sunday morning, at St. John's Church, Fort Hamilton, Brooklyn, the officers and men of Fort Hamilton presented the "Church of the Generals" with a regulation regimental national flag. The flag, in memory of the many famous officers who have worshipped at St. John's, and in commemoration of the 150th anniversary of the Stars and Stripes, was consecrated by the priest-in-charge, the Rev. Gerald D. Viets.

NEW JERSEY—Much advance in parochial activity has marked the year at the Church of the Good Shepherd, Atlantic City, in the lighthouse section. The older boys are active in an organization of Knights of St. Simeon, along lines similar to those of the Order of Sir Galahad, and the Y. P. F. is one of the active chapters in the diocese. The burdensome mortgage on the church property has now been reduced to \$3,800.

NEW YORK—Offices of the corporation of Trinity Church which have been located for about fifty years on the Church Street block front between Fulton and Vesey Streets, together with the offices of the rector of Trinity parish, moved June 30th, to 72 Wall Street.—The clergy of Trinity Church will occupy an apartment in Brooklyn instead of quarters on the top floor of the Church Street building, and the clergy of St. Paul's Chapel (Trinity parish) will move to 217 Broadway. The choirmaster of Trinity Church will conduct rehearsals and have his offices at 211 Fulton Street, which is the Trinity Mission House.

VIRGINIA—In St. Mark's parish, Culpeper Co., the Bishops' Crusade was conducted, June 13th to 21st, by the Rev. John F. W. Feild, rector of Grace Church, Kingston, Pa. Mr. Feild also preached at Little Fork Colonial Church, on the afternoon of Trinity Sunday.

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