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# The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, AUGUST 6, 1927

No. 14

## The Anti-Christian Chinese

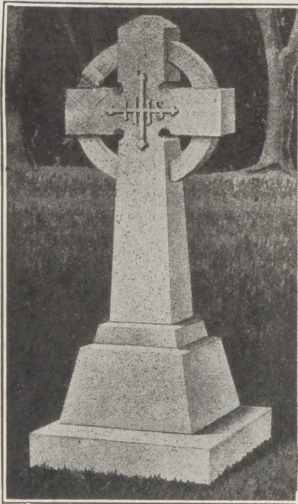
EDITORIAL

## The Church and Youth

REV. ELWOOD L. HAINES

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

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

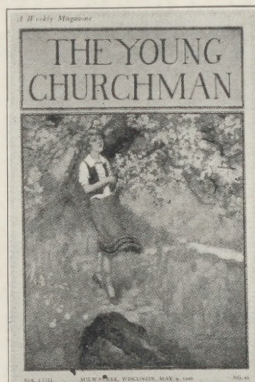
Contributors to *The Young Churchman* are men and women of high rank among writers for young people. They include such names as Frances Kirkland, whose work appears in the *Youth's Companion* and other leading juveniles, Ivy Bolton, also known as I. M. B. of K, who has had several books published by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

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

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

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## THE LIVING CHURCH

Established 1878

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## EDITORIALS & COMMENTS

### The Anti-Christian Chinese

IN THE *Forum* for July, a very distinguished Chinese educator, Dr. Hu Shih, dean of Peking National University, hailed as "the Father of the Chinese Renaissance," has in two brief pages summed up a judgment against Christian prospects in China. He certainly does not represent the whole of the intellectual people of that country, and surely there are many leading scholars there who thoroughly disagree with what he says. But his remarks seem so perfectly in tune with a great deal of what we read as coming from the mind of that civilization, so ancient and yet so new, that he must be recognized as very widely representative.

(1) He says, in the first place, that the future of Christianity in China should be considered apart from past services rendered to China by missionaries. Among these services are reckoned effective aid in the suppression of opium, a largely successful agitation against foot-binding, the teaching of modern science, and the establishment of hospitals and schools. The missionaries, in other words, have done much to start the *modernization* of the culture of China. This is recognized by the author with appreciation. He is glad to welcome all that. "Many of the Protestant missionaries worked hard to awaken China and bring about a modern nation. China is now awakened and determined to modernize herself. There is not the slightest doubt that a new and modern China is emerging out of chaos."

(2) But, as one result of this awakening and modernization of Chinese civilization, there has arisen a newly awakened national consciousness, which resists Christianity as an "essentially alien religion."

(3) A newly awakened rationalism is doing even more than nationalism to dissolve the force of Christianity. The classics of Chinese thought have been rather on the agnostic side in questions of the supernatural, and repeatedly the intellectual and humanistic tradition in the nation has "played the part of a liberator in every age when the nation seemed to be under the influence of a superstitious or fanatic religion." Now this ancient rationalism is armed with the weapons of modern science, and is likely to prove the undoing of modern Christianity.

(4) And finally, says Dr. Hu Shih, even in Christendom Christianity is "fighting its last battle." Any religion that is represented by Billy Sunday and Aimee McPherson, by Elmer Gantry and Sharon Falconer,

is a thing to be ashamed of, in this age in which Darwin and Pasteur are acknowledged prophets.

There you have it. It leaves a bad taste in the mouth. But not a strange taste, not an odd Oriental flavor: it is a perfectly familiar taste, albeit we do not like it. We venture to discuss this matter briefly, without special reference to any supposed Chinese mind, or Oriental mind, or, partly because we are not versed in the racial psychologies, and various orientalisms in the article may have entirely escaped our notice, and partly also because we suspect that in all essentials there is no such thing as a Chinese mind, or even an Oriental mind. That is, we hasten to say, no such thing as a peculiar, idiomatic, highly specialized kind of mentality that is distinctively Chinese or Oriental. In college, when we maundered about Italian modes of thought, the professor growled, "Did they think edge-wise?" And we have been impressed with the truth of something Professor Machen has said, that the Oriental mind, given like teaching, learns, believes, and repeats just what any other mind does; under like instruction, the Oriental mind is as like as two peas to the mind of the South Side of Chicago.

SO FAR as we can see, there is nothing specially Oriental in any one of these remarks on Christianity in China. Every one of them has been harped upon, with different details, by Americans as long as we can remember.

(1) Perhaps we have not all been so clear about the first one, however, as about the rest. We have not adequately realized that our religion does not go at the same rate and to the same extent as the modernizing influence of its missionaries. For most of us, it would be a new thing to consider the future of Christianity in China apart from its past, and it would be next to impossible to consider the past of Christianity in China apart from the modernizing influence of its missionaries, the crusades against opium, foot-binding, etc. As we see it (from afar, we confess), there have been three chief phases (not quite chronological periods) of our foreign missions: (a) a phase represented by "the heathen in his blindness bows down to wood and stone"; (b) a phase represented by "our Christian civilization"; and (c) a phase represented by the ideal of bringing all religions into their highest fulfilment in the religion of Christ. The second of these has been the easiest to work at, the most obvious

in its successes. It has been very pervasive. Christianity has become blended with questions of skirts and shoes. Possibly very many individual missionaries have sharply differentiated between them, but few whom we have heard have spoken as if they did. The confusion is only a phase (again!) of our prevalent merging of the Christian religion into a kind of Americanism-tinged-with-emotion, of which we have spoken before.

Historically there is a close connection between Christianity preached to the heathen and the modern civilization of the missionaries' countries. It will be difficult to consider them apart. But we agree with Dr. Hu Shih that from now on they should, so far as possible, be considered apart. The Chinese are already doing so. It is perfectly possible for the Chinese, as for anybody else, to choose the one and reject the other. Much in modern civilization is all but untouched by Christianity. They are certainly not interdependent. And sometimes we feel that being unequally yoked with modern civilization is a particularly bad form of being unequally yoked with unbelievers.

(2) Then it is said that the new nationalism, although "there is much cheap argument in the narrow nationalistic attack which sees in the Christian missionary an agent of imperialistic aggression," is resisting an essentially alien religion, as the same national consciousness in times past killed Nestorian Christianity, Zoroastrianism, Manicheism, and Buddhism. So Chinese Buddhism is dead, "after over a thousand years of complete Buddhistic conquest of China," killed because it was an alien religion, even after a thousand years of domestication. If a religion is to be put down as alien, no matter how long it has ruled the country, no matter how many have freely adhered to it, then it would seem that there can be no religious transcending of national boundaries, no religious internationalism. Every nation must forever have its own traditional indigenous religion, or none at all. We are thus brought back to the stage of tribal gods. And that is essentially polytheism. Surely this is a belated survival, or revival.

Of course this involves, for the intellectual, the underlying assumption that there is no *true* religion, except in the denatured meaning of "true" as *what-I-believe*. This, to be sure, is no orientalism.

But, speaking of nationalism, why should nationalism so bitterly resent the foreignness of Christianity, while it avidly welcomes the equally alien modern, Western, scientific civilization? Perhaps, after all, nationalism has really little to do with it, but is a handy excuse. Those who dislike our religion for one reason or another oppose it by calling it "essentially alien"; when they like our science they do not bother about how essentially alien it may be.

Or perhaps it seems to them that our religion is actually more local than our science. Christianity—Jewish, Greek, Latin, Byzantine, Armenian, Slavic, Teutonic, African, not to mention its more recent homes—this religion seems "essentially alien" to China. The Universal Faith has certainly let itself be masked in provincialisms, else nobody could mistake it for a merely European thing. Does our modern scientific civilization really seem more universal than the Christian religion? Many Orientals have pointed out to us how very limited and provincial it is. Our very science, with all its magnificent generalizations built upon multitudinous details, has let itself be masked in provincialisms. On the whole, it makes us sad to hear of either a religion or a school of scientific thought being labeled as "essentially alien" to any place or people whatsoever.

(3) Then there is the opposition from rationalism. That is of course a genuine opposition, but it is not a

specifically Chinese situation. Scientism is only doing in China what it has done in Europe and America. It appears to be in a younger stage there, with the aggressive self-confidence of its youth, such as it used to be here. It is quite likely that it will follow through other stages, with which we are familiar—rationalism becoming critical of itself until it lands in anti-rationalism, pragmatism, behaviorism, and what not. At any rate, we can get along with science here, and we do not believe there is anything queer in the Chinese mind to prevent Christianity from getting along with science there.

(4) That the Christian religion should be represented in anybody's mind by Billy Sunday and Aimee McPherson, Elmer Gantry, and Sharon Falconer, will not, we think, "sooner or later make all thinking people feel ashamed to call themselves 'Christians.'" But it does make Christians sad to find that anyone can seriously suppose these characters to be the representatives of Christianity, so that they are the types that come into mind whenever he thinks the term "Christian." It is hard to find any good, sound, scientific reason why anybody should so think of Christianity.

The first two of these characters, whether you like them or not, whether you like Christianity or not, are factors in existent Christianity, but obviously not typical representatives of it as a whole. We are not disposed to deny the existence of something corresponding to the other two; but we have not yet found anybody claiming that they are the dominant characters of Christianity, unless Dr. Hu Shih so takes them.

So it appears to us that, from the testimony of one of China's most enlightened minds, the Christian religion is confronted in China with grave opposition, and the opposition in China is just about what it is or has been everywhere else.

MOST of our readers will recall the tragedy related a year ago in our Canadian letter, when eleven Brotherhood of St. Andrew boys lost their lives in a canoe accident on Balsam Lake, in Ontario. A thirty-foot "war canoe" with fifteen occupants, in charge of Robert Shea-Butcher, field secretary of the Brotherhood in Canada, and Arthur Lambden, camp adjutant, capsized some distance from shore about eight o'clock on the evening of July 20th. For some time the boys, unable to right the canoe, clung to the upturned boat. Mr. Shea-Butcher, unable to swim because of an injured knee-cap, declared he was a dead weight and heroically dropped off to give the others a chance. One by one the remaining boys, exhausted, lost their hold on the slippery canoe and sank into the lake, until, when the canoe drifted ashore about 2 A.M., only four survivors remained.

All of the victims of the Balsam Lake tragedy were training to be leaders in work among boys in the Canadian Church. Seven of them were buried in St. James' Cathedral Cemetery, Toronto, and the others elsewhere at the request of the parents, the Brotherhood and the parish churches sharing the expense. We learn now from the friendly columns of the *Canadian Churchman* that it is proposed to erect a monument over the graves of the seven, and to make the memorial complete by adding the names of those buried elsewhere. An appeal for contributions for this purpose has been made by the Canadian Brotherhood of St. Andrew, which asks the moderate sum of \$1,200, and this appeal THE LIVING CHURCH is glad to endorse. Should any of our readers, Canadian or American, wish to contribute to this worthy memorial, we shall be very happy to act as their agents in transmitting their donation.

Balsam Lake  
Memorial

## ONE PRIEST A DECADE

BY THE REV. SAMUEL S. DRURY, D.D.,

RECTOR OF ST. PAUL'S SCHOOL, CONCORD, N. H.

WHEN people ask whether there will be a Boy Conference on the Ministry this year, and the answer is *No*, an explanation should accompany that important negative. It may be remembered that at St. Paul's School, among other places, conferences of boys on the ministry have been held. The wide support of these conferences, their numerical significance, and the general spirit of wholesome comradeship therein developed, naturally prompt the question: When will there be another? The answer is: "We are ready to have another whenever the time seems ripe. The equipment is offered, the considerable financial backing required could probably be obtained, and to secure thirty clerics and laymen to act as leaders would not be difficult." Why then not *have* another?

I am told that the theological seminaries of the Church are filling up. It is pointed out that perhaps through normal channels, without undue stressing, the Church is training enough officers for her army. For clerical statistics our most reliable supply would seem to be the office of the Church Pension Fund. Through that we learn that there are connected with parishes or missions 4,525 clergy. The Church Almanacs inform us that there are about 1,000,000 communicants in the Church. That would mean for one minister, 217 people. It is fairer to base calculations on baptized persons. Here the figures are less easily obtainable, and must be conjectural. If we hazard the guess that there are 3,000,000 persons connected with, or looking to, the Episcopal Church, we find that the shepherding must be more widely spread. Is one shepherd sufficient for a flock of 650 souls?

Wise heads must ponder and temperate tongues must say whether we have, at this time, enough ministers in the Episcopal Church. Clearly our zeal for members should never lead to an ineffective ministry, an ignorant or backgroundless ministry; and as clearly it should not involve a ministry meanly recompensed. The cause of religion is not served by the shallowly prepared, though it has often been advanced by the meagerly paid. The latter is a reproach to the laity; the former is the burden of the bishops. We need fearless and friendly investigation, resulting in publication. There is an economic factor which must be faced. Can a group of 217 confirmed people meet a budget which must include suitable maintenance for the pastor? Are the laymen of the Church willing to face that issue, here and now? Again, should a group of 217 confirmed persons, which we declare may rightly mean a flock of 650, be entrusted to an ill-educated or second-rate pastor? Must we conclude that a Church like ours, which prides itself on a cultured clientele, is after all unable to produce from itself enough clergymen for its future needs?

What interests me most is the Church a decade, two decades hence. Supposing we have just enough parsons today, shall there be sufficient officers, apt and meet, learned, alert, cultured, and sacrificing in 1937? Somehow I doubt it. When I realize, for example, that just in the province of New England three effective and godly pastors of fifty have died within the month, carried off in their prime, I sadly ask: "Who shall rise up to take their places?" Perhaps some fledgling will be found; which will be as bad for the place as for him. Nothing is worse for the Church than to push callow inexperience into posts requiring mellowed consideration. I am always regretful when I hear that young Mr. So-and-So, under thirty, has been offered the rectorship of the big church on the corner. He belongs for a half decade of tutelage off on the moors, where so many sages and saints of the English Church have spent their clerical youth; or in country lanes, where he might direct his leisure toward that deepening which our seminaries somehow do not induce. The last of life for which the first was made is the important part. The first twenty years of a man's ministry should be spent in obscurity.

Where are the men of ripened experience, men between forty and fifty, who can fill these sudden and sad vacancies? Can you, brother clerics, count twenty men of ripe middle-age whom you would confidently call to the parish where you might as laymen thoughtfully worship? No, the supply is scanty, and the outlook is slim.

The real solution lies not in summer conferences, however

bright they be. It lies at home. Responsibility, like all the other virtues, begins at home. The increase of the ministry starts at home literally, of course, by the fireside, and almost as emphatically at the parish altar. The parish is that arable land whence candidates for the priesthood should spring; and therefore, although it were easy and pleasant to have another conference on the ministry for boys from all over the Church, such as we are quite ready to have any June, this won't solve the problem. The parish must be the unit of supply. Priest and laymen should scrutinize the situation at home. They should blazon the question, from pulpit and from pew: Is our parish self-supporting? Even if plethoric with money, our parish may be running up a big deficit in man supply. We should ask where our present minister was produced; and where in the Church are the priests who spent their boyhood with us. Is our parish, so far as candidates for the ministry goes, a parasite parish? To be explicit, decade by decade in the last fifty years, how many priests has our parish supplied to the Church at large? Have we produced none and lived on other supplies? Are we parasites? It would make a not-too-local historical sermon if the rector were to recount the acts of our parish since 1827, with an especial study of the number of priests produced—who they were, what they did, where they are.

A constant supply of able men for the ministry is about the most important of our present defects. Let us study it all together, and fearlessly print even our half-baked opinions. Why can't we be franker in fixing salaries, firmer in refusing, more zealous in recruiting? Will not every parish consider adopting as a sort of slogan: *One priest a decade*, so that the causes of the Spirit, as the years pass, will be met by a steady supply of faithful and fit pastors?

## ACKNOWLEDGMENTS

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RELIGION takes an outward shape in the good works and characters of individual Christians. They arrest observation; they invite comment, examination, discussion; they belong just as much to the public life of mankind as do the lives of worldly or wicked men. By them, too, Jesus Himself stands in the midst of human society.—*Dr. Liddon.*

# DAILY BIBLE STUDIES

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

## MASTERY OF FEAR \*

*Sunday, August 7th—Eighth Sunday after Trinity*

READ St. John 14:1-6.

**F**EAR is our greatest enemy. It lies at the root of many bodily and mental diseases, and we are told that it has power to ruin even faith unless we learn how to conquer it. It is one of Satan's temptations. Adam and Eve were afraid after their disobedience, and they tried to hide themselves from God. As Christians, we have no reason to be afraid, for the Master is with us and He will be with us to the end. The only victory comes through faith in Him, and He calls us to be brave and of good courage.

"As a mother stills her child,  
Thou canst hush the ocean wild.  
Boist'rous waves obey Thy will  
When Thou say'st to them, 'Be still!'  
Wondrous sovereign of the sea,  
Jesus, Saviour, pilot me."

*Hymn 390*

*Monday, August 8th*

READ Psalm 53.

**I**MAGINATION leads to fear when it brings before us possible dangers. Apprehension of evil is as powerful to destroy peace as the evil itself. Therefore we should refuse to let the mind run wild, for otherwise we are afraid where no fear is. Meditation on God's truth and love will keep our minds from wandering. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isaiah 26:3). It may seem difficult to master our thoughts. David found it so, and therefore he prayed, "Try me and know my thoughts" (Psalm 139:23). But our wills, strengthened by God's will, can conquer even here. David's declaration has a large meaning: "I will fear no evil, for Thou art with me."

"Our wills are ours, we know not how;  
Our wills are ours to make them Thine."

*Hymn 388*

*Tuesday, August 9th*

READ St. Mark 9:2-8.

**W**E are often afraid of the supernatural. We are so bound by our human limitations that we shrink from heavenly visions and tremble in the face of that which we cannot comprehend. Yet surely the glory of that which relates to God should steady us and lead us to rejoice. It is the atmosphere reaching into infinity that is the purest. It is the beauty of that which earth and sin cannot contaminate that inspires. To hide ourselves in the power and goodness of God is to conquer fear. We leave childhood's weakness behind us as we draw near to the Infinite.

"And I smiled to think God's greatness  
Flowed around our incompleteness,  
Round our restlessness, His rest."

*Hymn 394*

*Wednesday, August 10th*

READ Joshua 1:1-7.

**W**HEN Joshua had to face the difficulty of settling the Israelites in Canaan, God told him to be of good courage. Fear in the face of responsibility comes upon us and we fail, not because of the magnitude of the task, but because we are afraid. Fear robs both mind and body of power. Physically the coward trembles, and trembling is an interpretation of hidden and conscious limitation. God knows our limitations better than we do, and He assures us that He is near and will work with us. My inability is made strong by His ability. Not I alone. Not God alone. But my Lord and I. And only so

\* I would commend the book *Fear*, by John Rathbone Oliver, as timely.—F. W. T.

can we do anything. "Take My yoke upon you," commands the Master. Part of the yoke on His shoulder, part of the work on my shoulder. Then I can cry with St. Paul: "I can do all things through Christ." "All things are possible to him that believeth," whispers the Master.

*Hymn 117*

*Thursday, August 11th*

READ Ezekiel 2:2-6.

**T**REMBLING, we fall on our faces when men deny God. We are afraid lest truth perish, lest the faith once delivered be scorned, lest our message of good-will be refused. And then God tells us to stand upon our feet and speak as those who know. Alas, we are often "light half-believers of our casual creeds!" We are not sure, and so we cannot assure others. Fear makes us doubt even the divine power of truth. And then God speaks: "Say unto them, 'Thus saith the Lord.'" Where is fear when thus God speaks? What Christian can be afraid to tell to another the story of divine love? "We speak that we do know," cries the Christ, thus identifying Himself with His witnesses. Courage to make the world Christian is given to those who believe.

*Hymn 455*

*Friday, August 12th*

READ St. Mark 16:1-7.

**D**OUBT and fear are companions. The faithful women came to anoint a dead Jesus, and they found that the living Christ had conquered death! The stone was rolled away. Could it be possible? "And they were affrighted." But when Mary Magdalene heard His voice calling her: "Mary!" then doubt and fear fled together, and she cried: "O my Master!" The cry of life is an eternal cry. Life, not death, is the supreme power. We are here on earth to learn how to live, not to prepare for death. "How did he die?" asks the mourner. But Christ asks, "How did He live?" Faith asks not for a solution of mystery, but rejoices in the mystery. Courage accepts the fact as greater than an explanation of the fact. And when doubt and fear have fled together, the Master's glorious voice is heard: "Blessed are they that have not seen, and yet have believed."

*Hymn 212*

*Saturday, August 13th*

READ I John 4:15-21.

**T**HERE is no fear in love. But love must be real, without dissimulation. It must be the love of God born in us because He first loved us. The mother-love makes the mother fly to her needy child, disregarding danger to herself. The true friend rejoices in serving the one he loves, and counts not his life dear unto himself. The true patriot is willing to die for his country. So the Christian, heart throbbing with love for Christ, fears no danger, shrinks at no sacrifice, hesitates not when the Master calls. Love constrains him. Love calls love. And even in the shadows and in the loneliness of a dark experience, no evil is feared. When thus all men love, the kingdom of God will come with power. When the love of Christ masters humanity, swords will be beaten into plowshares and spears into pruning-hooks, for nation will not fear nation. And then will come that newness of life which will make us all love one another because we love God.

*Hymn 214*

My Master, I am ashamed that I am sometimes afraid when I should always put my trust in Thee. Thou hast called me to serve and love Thee, and fear can have no place in such service. Hold me close to Thyself that Thy divine love may constrain me. When I am tempted to fear, let me look to Thee and my terrors shall cease. Live Thou with me and in me, and then I will be brave because I am Thine and Thou art mine. Amen.

# The Church and Youth

By the Rev. Elwood L. Haines

Rector of Trinity Church, Bethlehem, Pa.

THE problem of young people and the Church is one that is puzzling and challenging religious leaders today as never before in the history of Christendom. The increasing prominence that is being given to the subject by the religious press indicates not only that the matter is being regarded as serious, but that a solution is being generally sought by those who are earnestly concerned about the future welfare of the Church. The great failure to capture young people for Christ is coming home to a few; it should be a sword-thrust in the heart of every clergyman and every layman. Why are they drifting away in such numbers? Why is it apparently necessary to make of the Church a social and recreational center to hold them? Why are they seemingly indifferent to the claims and charms of religion? What is to be the outcome if no halt is called to this wholesale hegira that apparently takes place somewhere between sixteen and twenty? And finally, what solutions are now in sight? These are questions which demand a frank facing of the facts, and the surrender, perhaps, of certain fixed ideas, before helpful answers can be reached.

It is getting to be quite the popular procedure to inaugurate reform by heaping censure upon the head of the most conveniently obvious culprit. In this case, it is the parent who is held responsible for the attitude of youth; if he had maintained the home on a Christian basis and kept the family altar intact, or if he had been a definite promoter and exemplifier of religion, we tell ourselves, conditions would be different. We forget that the parents of the present generation of young people are more or less the products of the religious methods of twenty-five or thirty years ago, when they themselves were between the ages of sixteen and twenty. At that time the Cult of the Adult largely prevailed in the Church; and the long experiences of stiff pews, soporific sermons, and endless anthems either repelled them or stirred in them the dormant sense of the ridiculous.

Religion was crammed down the throat like a periodic dose of medicine, that was beneficial and therefore disagreeable. It was undesirable because it was both compulsory and unintelligible. Nor has this method to any marked degree disappeared from the Church today. Small wonder that so many parents are "Easter communicants," treating church-going as a duty to be deferred instead of a privilege to be enjoyed, and never holding before their children the torch of their own devotion. Small wonder, too, that they regard their parental duty done if they, even with decreasing success, bring pressure to bear upon the children to attend the Church school, while they themselves continue irresponsive to the attempts of the Church to capture their own interest and coöperation. The failure of the Church adequately to train and enlist them in their formative years has made them what they are; they have never grown beyond the reactions of their 'teens. Mathematics always repelled me, though in mathematics there is undoubtedly romance. I struggled through with it because I was compelled to, and because I was told it was good for me. But the time came, and still continues, when I wanted no more mathematics for the rest of my life. So it is, I believe, with some people and religion that has been presented barren of all romance.

The Church must adopt a new method toward youth in the matter of training in the art of worship. To a limited extent she has already done so. Children's services of one type or another are on the increase. One of the primary functions of the parish priest is to lead little ones to Christ, by devising for them an approach that is intelligible, natural, habitual, and desirable. Church school instruction, however efficient (and with volunteer, untrained teachers it is rarely so), cannot accomplish this end. The Church school of the past has been too dissociated from the Church. On Christmas and Easter it has been customary to marshal the children into the unfamiliar parish church under circumstances that have

discouraged the sense of God's presence, and allowed too free an exercise of the element of curious anticipation. Such distractions as fascinating decorative efforts, the jingle of mite boxes being emptied, and bulbs or chocolate eggs that are distributed with eagerness at the bursting point, can hardly be construed as contributing factors toward training in the art of worship.

Compare this emotional orgy with the simple, yet profound spiritual effect of a children's Eucharist, in which the child's reverent attention is fixed upon the oblatinal acts at the altar, the meaning of which is made clear by the explanatory words of the priest. Compare it, too, with the regular attendance of the Church school at the late service of Morning Prayer or Eucharist, where a brief sermon-story is couched in the language and the method that the child's mind can understand; or the service that is peculiarly the children's own, conducted every Sunday in the church, preceding the session of the Church school. Training in worship is a rich and suggestive field. The children's corner in some parishes is a fruitful means of appealing to the soul of the child and leading him to God. A simple and beautiful ritual in the service itself and the visualization of the Gospel story by the use of the crèche at Christmas and Epiphany, or the presentation of occasional pageants and mystery plays (in the church, rather than in the parish house) are also important means whereby the child will be led to the discovery that worship is rich in perfectly natural experiences and that "God is in His Holy Temple."

A WORD might well be said with reference to the confirmation class. Here the priest has a unique opportunity to train the child in the beauties of worship. It is safe to say that the spiritual future of those whom he instructs is, in a certain sense, largely in his hands. God forgive him if he deems his duty done when he has lectured learnedly on the Church catechism and tested the surcharged or the uncharged memories of the candidates in his care! The rector or curate who, in six or eight didactic sessions, attempts the herculean task of atoning for years of inadequate Church school instruction, cannot be said to have prepared a class for confirmation. The writer has no desire to disparage the value of instruction in the Church catechism, the history of the Church, or Prayer Book knowledge. What he deplores is the fact that it usually plays the major part in an all-too-brief season of personal contact, so that the larger task of searching the very "reins and hearts" is to a great degree overlooked.

Why not a *devotional* confirmation class? Instead of being content with the aim, "know thy Church," why not go further and say, "know thy heart"? Some sort of devotional form, preferably a brief meditation, should sound the opening note of every confirmation class session. Certainly during the period of instruction a retreat could profitably be held. Immediately prior to the confirmation is an admirable time to meet with the members of the class for silent prayer. The month following the first communion is the critical period in the child's life—the period when the priest can, to a large extent, prevent lapses and create a life-long habit of devotion. Also, there is great value in preserving the class as a unit, through the development of the practice of corporate, anniversary communions.

Training the child in service is equally important and demands a special method. The Church has traveled far in the past ten years toward the heart of her youth, through what is now known as the Church school service program. Here the five fields of service—parish, community, diocese, nation, and world; and the five channels through which each type of service is rendered—prayer, study, work, gifts, and fellowship; and the four offerings—Little Helpers', Birthday Thank Offering, Lenten Offering, and Christmas Box, form a concrete and

complete program for any group of Church children. The difficulty seems to be that of securing consecrated leaders with sufficient energy, ability, and vision to translate it into terms of the particular school.

The first step is undoubtedly the selection and training of leaders. It will require years to perfect and apply the service program plan; but eventually it will mean that the child will cease to see service as a glittering generality, and that it will instead become alluringly related to life. The bond between worship and service will grow stronger with the years. Our aim must be to teach the child that worship is as natural and necessary an act as the partaking of food or the sharing in recreation. And service is worship's expression in life, the flowering of that contact that is established at the altar. The response to the service program will depend upon the degree to which the child's interest and sympathy are enlisted. The use of visual stimuli and the creation of a personal touch with a specific need, through pictures, slides, films, stories, correspondence, charts, etc., will be more educational and materially effective than the mere outlining of a plan and the setting up of a goal. This is particularly true with regard to the Lenten offering and the Christmas box. Both offer admirable opportunities for training in service. But neither should be undertaken with the single aim of reaching a cash objective in the one case or the exceeding of the assigned requirements in the other. Primarily they are factors for training, and only incidentally adjuncts to the missionary work of the Church. To bring children to pray for other children to whom their small effort is to afford the unique joy of Christmas is to give a Christian motive to their work and gifts. And such prayer must be related to fact to be real to the child. Likewise the Lenten offering should be promoted in a manner that brings "within range" situations that appeal to childish comprehension and sympathy. The presentation of every offering at the altar will give the final touch that is needed to fix in the juvenile mind the great fact that the relief of human necessity is one with the worship of the heavenly Father.

THE CHURCH'S responsibility for young people, however, is not solely a matter of training, but one of enlistment. She must make plain to her youth the hard job of being a Christian. Youth is challenged by the difficult. It will be remembered that Christ made it His business to claim the loyalty of young people, when He called Andrew and Peter from their fishing, and James and John from their mending of nets. There were brainier men in the synagogue, holier men in the mart and the street. But discipleship demanded the qualities of youth, and to youth He turned with a ringing challenge to enlist in a hard cause.

Perhaps one of the causes of our failure as a Church in the matter of our young people is traceable to the fact that we are too apologetic in our approach, too impersonal in our appeals, too timorous that we may lose them. What is more, we cannot quite bring ourselves to trust them, and they are swift to recognize and resent our lack of confidence. They do not like being classified as game, to be lured into the snare of the fowler. Neither are they satisfied with puerile tasks. *Let us challenge youth by trusting them with hard jobs.* Let us show them that we have no fear of their bungling important undertakings. Even if they do, they will be more effective than some of the older "stick-in-the-muds" who are terrified by a fresh idea.

There is the every-member canvass. There is the Church-wide need for stimulating church attendance. There is the work of bringing college students into touch with the Church, in towns where there are colleges without resident or full-time Church chaplains. There is the Church school, today almost ossified by adult leadership and middle-aged methods. In every parish, opportunities for the kind of strenuous service that youth delights in are plentiful. We do not have to create tasks for them. We need only to demonstrate to them that the Church, as the spokesman of Christ, demands that they take their places on the firing line, and that she trusts them to accomplish in His Name what they are set to do. Only those parishes in which the young people have been approached in a way that appeals to their innate loyalty and zeal have given to any substantial extent workers to the mission field and men to the Church's ministry.

Youth can be marshaled for the adventurous pursuit of a concrete reality. Once enlisted, the majority of them will cease to drift toward indifference. Let the Church answer youth's unrest with the offer of a real job. The Bishops' Crusade has revealed the primary duty of the Church—personal evangelism. We see now, as we never saw before, that the winning of souls is the purpose for which the Church exists. What, then, have we to say to our youth? How shall we answer their impatient and intolerant spirit, save by the frank presentation of Christ's claim upon their stamina and courage, their buoyant and unconquerable faith? Let us say fearlessly, then, all of us who are in positions of authority and leadership in the Church—

"Your Church demands your life for Him  
Whose blood for Love was poured.  
The veins of age are running thin,  
O Youth! But lend the will to win,  
Your bounding blood to outrun sin—  
O lend them to the Lord!"

For what youth ever yet turned a deaf ear to a bugle call?

## TWO IMPORTANT FEASTS

BY WALTER S. FLEMING

THE feasts of the Transfiguration of Christ (August 6th) and of the Holy Name of Jesus (August 7th) are inseparable and rightfully belong together. One should never be celebrated without the other. For the feast of the Transfiguration emphasizes the Godhead of our Lord Jesus Christ, and the feast of the Holy Name emphasizes His sacred humanity. These are, as it were, the central feasts of all the mysteries of our Redemption through Christ. They unite all the other feasts of our Lord, somewhat as a burning glass focusses the rays of the sun in one spot.

To quote the homily for the feast of the Holy Name attributed to St. Bernard, Abbot of Clairvaux, in the twelfth century, and included in the lessons at Matins for this festival in the Sarum Breviary:

"As feast succeeds to feast, the joyful mind is carried along, and earth rejoices with abundant joys shed forth in their honor. Yesterday we celebrated Jesus transfigured on the top of a high mountain; today, humiliated unto the lowest depths of earth. Yesterday Jesus manifested Himself in the shining glory of His Body, such as He was with the Father; today we celebrate the manner whereby divinity, hidden beneath our lowly nature, works the mysteries of our salvation. Yesterday in His glory He showed forth what we shall be according to our hope; today He shows us how we ought to live in the fashion of the saints, according to our faith. Yesterday He commended to us His glory as a reward; today His charity is set before us to help us in good works. That is the Country. This is the Way. That is consummated glory. This is doctrine coöperating with grace.

"Therefore the sacred solemnity of this most glorious festival stirs us up to the repetition of the most famous deeds of the righteous, and the most sacred mysteries, both of the Old and of the new Law. . . . In this feast, dearly beloved, all our hope is built up, our faith is increased, charity is poured around, and the benign mystery of the Holy and Undivided Trinity is magnificently celebrated."

This feast of the Holy Name of Jesus had been kept in England on August 7th for several centuries, when it was formally recognized by ecclesiastical authority in 1457.

The Roman feast of the Holy Name—now kept on the Sunday falling between January 1st and 6th, exclusive (should there be such a Sunday, otherwise on January 2d)—originated with the Franciscans in 1530, but was not "extended to the Universal Church" until the year 1721, when Pope Innocent XIII authorized its observance, and appointed its celebration on the Second Sunday after the Epiphany. Previously the Franciscans, Carmelites, and Augustinians had observed it on January 14th; and the Dominicans on January 15th. But in the Anglican Church it has always been kept on August 7th. And as the observance of this feast is such a definite part of our ancient Anglican Catholic heritage, it ought not to be overlooked, but should be restored to its former place of dignity in our Calendar.

IF YOU WANT to realize your own importance, put your finger into a bowl of water; take it out and look for the hole.  
—Robert Burdette.



# Rural Work

By a Retired Priest

IN READING the program for rural work in the *Church At Work*, I was impressed by its comprehensive merits as far as it went. But there seemed to me to be a lack in that it outlined no program for actual rural work and rural workers in the field. I think the interest of urban study groups and others would be intensified and the rural workers inspired by a goal or goals to be attained.

First in the rural program I would place the acquisition of plots of tillable land, called glebes in old Church terminology. They should be attached to and near every rural cure. They could be from one to twenty acres, and secured by purchase or by gifts of the people of the local mission. The object of the small glebes would be twofold: 1. The impending opportunity of the incumbent's learning to till a bit of soil while setting an example to the hamlet as a good agriculturist. 2. Meanwhile he would be adding to his income by manual labor and exercising his resourcefulness as a manager of other things besides Church affairs, a diversion that should be healthful and stimulating. I knew a Lutheran pastor who added about \$500 a year to his annual income for fifteen years, by keeping chickens on his glebe. He managed and kept on the average of five hundred hens at an annual profit of one dollar a fowl. Added to this he saved well over \$100 a year in raising all the vegetables he used, together with milk, butter, and honey. Also he won the respect and esteem of his neighbors and set them an inspiring example by the flowers he and his family grew in season. I have often wondered why, here in America, with our vast acreage, the acquisition of glebes in connection with our rural parishes has not been recognized as desirable.

A practical method of rural work would be by the associate mission. A few bishops are trying this out, but it should be systematized and prosecuted on a national scale.

The workers of such an associate mission need not necessarily live in the community. It would probably prove more effective if they were spread over the associate area, each pair or group living in a domicile provided at a station, possibly cultivating the glebe attached. Thus in an associate mission of four or five stations, a priest and his family would live in the most populous and central station; a deacon and lay-reader in another, and a couple of deaconesses in another. With the automobile, improved roads, a horse or two to carry on and reach possible points off from improved roads, an area including four or five stations with chapels and with as many more school houses utilized, an extensive field could be constantly and efficiently worked the year around.

Let the people of the countryside come to know that such a work was to be permanent, and I am sure they would support it, both in kind and in money. I am confident that after a very few years of such intensive work and the cost properly budgeted, the farmers would meet fully one-half of the sum necessary. With glebes properly worked, a comparatively small amount would be necessary for the diocese or national Church to cover. Incomes from the glebes might be left as an extra perquisite to the resident workers, adding an incentive to its cultivation.

To keep such a field and its workers keyed up to true Christian efficiency, the spiritual side of the members of the staff should not be neglected, but rather intensified, just as the efficiency of the soil must be intensified by fertilization to insure results. A group of from four to six mission stations, each with a chapel and other buildings, with resident workers at three or four of them (one of the workers a priest with his family), all connected up with good roads, automobiles, and telephones, appears all very efficient; but in a material, external way. The spirit of Christianity and the grace of the sacraments are as necessary to its true functioning as are the dew and rain, sunshine and the air invisible, to the growth of plant life. The spiritual is not stressed enough in any and all of our Church enterprises. We emphasize system and stress organizations, rallies, and banquets; we report with satis-

faction the purchase of kneeling hassocks, and report with a shout the opening of a building for a social center. But how little do we see emphasized the fact that a deep spiritual stream is percolating through the field, that a soul has been converted, or an evil obliterated through the regenerating power of Christ and His Church! So the spiritual force must be sought after and the well known channels of grace digged afresh by the workers themselves. And if this is done, we may be sure it will reach the people we propose to work for and with.

To me it is astonishing how otherwise well equipped and zealous Church workers seem to be indifferent to the powerful fulcrum of success in their own lives and in the lives of their people, available in the familiar channels of spirituality recognized by the Church. I had a sad experience of this kind in the last work I had before I retired from active work. I was in charge of a mission parish in a village, with a mission chapel in a hamlet five miles away. I was made responsible for the monthly Eucharist in two other rural stations, the regular services being taken by candidates for orders in a nearby college. Eventually a resident deacon was placed in charge of the two places. He was obliged to take the services in my parish once a month while I swung around the circle of thirty miles and celebrated the Eucharist at my own mission station and in his two chapels. I naturally thought that as we worked together this much, we might work and pray together in a definite way, to our mutual spiritual advantage. So with the advent of settled weather in the spring, I proposed that as we both had cars, we meet every Thursday at one of our stations, ring the bell (all four chapels had bells), and join in celebrating the Eucharist, with special intention, etc. The service would be announced at the station on the previous Sunday. By alternating to all four chapels, the month would see a Eucharist at each. I calculated that we would thus have twenty Eucharists for worship and intercession that summer. The ringing of the bell and announcement the previous Sunday would excite at least comment and curiosity. Perhaps no one would come, those that would be obliged to work in field or kitchen. Besides giving us two the spiritual benefit of joining in the Eucharist and affording the opportunity of united intercession, we would have the opportunity of explaining that the Episcopal Church holds that prayer and intercession are at least as important to a Christian as the cultural features of the book clubs or the social advantages of a lawn festival. Eventually the countryside might learn to grasp and appreciate this, and some even to value the realization that they were attached to chapel wherein they were especially prayed for at times, even though at the time they were working on their extensive acres. Alas for my enthusiasm! The deacon saw no need of such multiplicity of services to which "nobody" would come, and I withdrew into my shell again.

What I mean by stressing the spiritual life among the workers of an associate rural mission is indicated by the above. The priest in charge of the associate mission should be responsible for a weekly Eucharist, especially for the members of the staff, during the period of settled weather, alternating in at least those stations where the deacon, the layreader, and the deaconesses reside. It should be the duty of every member of the staff to attend the same. An agape breakfast together should be feasible. Once a month the entire morning of the Eucharist might be devoted to a staff meeting, where the material, social, and spiritual problems of the field were discussed, exactly as a big city parish has its weekly staff meetings. Two or three times in the winter a good share of two days might be devoted to a combined social and religious gathering of the staff, priest, deacon, or deaconesses acting as host, with possible necessary lodgings secured among the neighbors. What could be more stimulating to the four to six workers of the field than an informal afternoon of just talk and visiting; an evening of discussion of the best in art and literature, with a possible touching on current events, ending with devotions—perhaps the office of Compline? Then the Eucharist

the next morning, and agape breakfast? Then a day of reports, planning, mapping afresh the details of the work, the deciding on new work, approving of new literature, perhaps, to be used in the field, with a period for glimpsing of the whole work of the Church? The workers would have no occasion to feel that they were carrying on alone. Puzzling problems, distressing disappointments, keen chagrins over failures, would be shared and thus lightened. Courage, grace, and fortitude would be increased, the whole stabilized as well as systematized, and the Holy Spirit given larger room for His blessed, quiet, but powerful influence, both among the workers and the people of the countryside.

It would seem superfluous to detail such things as routine services, social gatherings, and Sunday schools in school houses, together with painstaking distribution of literature and instruction in the doctrines, practices, and precepts of the Church, that the people administered to in the associate mission may be both benefited and held for the Church during their lives. The countryside of America is being abandoned by the numerous reformed Christian bodies that once dotted its highways. The majority of the population does not even dress up and go to church or meeting. But if our Church would go after them, kindly, persistently, and systematically, I am confident our communicant list would treble in a decade.

The only suggestion as to the actual work carried on for the people is, that Rogation week should be emphasized in each station, with possible outdoor services and processions, with invocation of God's blessing upon the crops that the rural parishioners are then planting. About everything else ought to come normally.

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#### GIVING TO THE CHURCH

LET ME MENTION two methods of giving to the Church, both of which I would commend to your careful attention: I mean gifts for the present and gifts for the future support of the Church's ministrations. Each year more and more of our people are coming to learn that real joy in giving results if one definitely accepts the principle of proportionate giving; that is, setting aside a definite portion of one's income for Church and charity. The Jew dedicated one-tenth of his income to the Lord. With him it was a matter of principle. With us it is a matter of privilege. Tithing, as it is called, puts joy into giving, while haphazard methods take the joy out of giving. I have lately been studying the per capita contributions to missions of seventeen non-Roman communions. From the figures for the year 1925 I find that the communions which occupy first place in their gifts to missions are those having the largest number of tithers; that is, members who give one-tenth of their whole income to Church and charity. I find also that the Episcopal Church, although rated as by far the wealthiest of these seventeen communions, is only sixth in its per capita offerings for missions. This means that many of our people are a long way beneath the biblical standard of tithing. The Scriptures promise a special blessing to those who devote one-tenth of their income to the Lord. Tithers, therefore, take God at His word, and are unanimous in testifying to the happiness of the results. Further, it is stated as a fact that no man who has tried tithing for the space of three years has ever given it up.

Then as to gifts for the future: It is pleasing to note that during 1925 several bequests were made in favor of a number of our parish churches, and for some of our diocesan institutions. One wonders why this commendable custom is not more common. The remembrance of the Church in one's will means that his loving care is to be perpetuated from generation to generation. If we give while we live, we do well; but why stop there? If you believe the Church is worth while, why not do your part to enable it to function for all time? Many of our best communicants seem to give no thought to this important matter. Perhaps we of the clergy are to blame, in failing to follow the rubric which tells us to remind our people that they should remember both Church and charity when making their wills. Think of the amount of good a modest bequest would enable a hospital, or a home, or the bishop's purse, or your own parish church to do for all time in the name of the unseen but potent Benefactor! We have many worthy institutions to maintain. Help them to function in your name as long as time shall last, and long after you have finished your earthly course.—*Bishop Ingley.*

#### "THE FINEST CHRISTIAN CHARITY"

The following interesting article, signed by the Rev. Charles P. Otis, S.S.J.E., of San Francisco, relates to an incident of last October and is therefore republished here (from *The Messenger* of the American Congregation of S.S.J.E.) not as news, but as an illustration of what the writer well terms "Finest Christian Charity."

SEVERAL weeks ago I received a letter from the office of the Community Chest, signed by the rector of our own Trinity parish here. The letter stated that Archbishop Hanna was inviting the clergy of every name in San Francisco to be his guests at a luncheon at the Convent of the Sisters of the Holy Family. This luncheon was planned in the interests of the Community Chest. I accepted this invitation through the reply postcard which came with the letter. The luncheon took place on Thursday, October 21st, at the Convent, at the corner of Hayes and Fillmore Sts., not far from the Church of the Advent, as you know. At the appointed hour, I walked up the hill to the Convent, and happened to find the Archbishop just arriving. He greeted us in his usual gracious manner, and expressed his appreciation at our coming.

On entering the Convent we found a large number of the clergy already assembled. Several veteran Monsignors were on hand, and others of the Roman clergy. Our own Bishop Parsons, Bishop Mitchell of Arizona, Dr. Deems, Dean Turner, and several others of our clergy had arrived. Two or three Jewish Rabbis were in evidence, and leading Methodist, Congregational, and Baptist pastors appeared. A considerable number of the Sisters greeted the guests very cordially. I was reminded of the Second Order of the Sisters of St. Anne by their general spirit.

At the appointed hour, we went down to the hall of the Convent where the luncheon had been prepared. The hall was charmingly decorated with garlands and vases of flowers. The guests were seated at small tables in groups of five or six. At the head table were Archbishop Hanna, Bishop Parsons, a Jewish Rabbi, Monsignor Ramm, Dr. Deems, and Mrs. Sloss, a Jewish lady who was to preside over the speaking. The luncheon was served by some young women friends of the Sisters.

The Archbishop greeted us in his affectionate way, and spoke beautifully of the life and work of the Sisters. He quoted one of them as having answered to a visitor who inquired as to how so few of them were able to do so large a work, "We do it all for God, and get nothing in return." Mr. Chester Rowell, a public-spirited newspaper man, gave a strong challenge to the assembled clergy on behalf of the Community Chest. He spoke particularly of the children who have no one to care for them. Our own Dr. Deems made a fine reply in behalf of the Church. Monsignor Ramm also spoke briefly. The Archbishop said grace before and after the luncheon. Aside from the unanimous vote of appreciation of the hospitality shown us, there were no motions or resolutions of any kind. Nor was there any definite pledge of any sort asked. The whole affair was carried out in a fine spirit, and on a very high level of Christian friendliness.

The statement was made that San Francisco was the first city where the various religious groups in the Community Chest had gotten together in such a way. Someone else asked whether there had ever been such a gathering. There were upwards of a hundred present. I found myself sitting with one of the priests from an Italian Roman parish, and two Methodist clergy. I think we all felt that while such a gathering was unique, it ought to be a more frequent thing. The spirit of the occasion was very informal, and natural in every way. It was the sort of gathering that some of us had always felt for years was possible.

After the luncheon, the guests were taken in automobiles to visit some of the charitable institutions which are assisted through the Community Chest. This gathering was certainly one of the most remarkable I have ever attended. It seemed to set a high mark of the finest Christian charity.

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To GIVE a kindly hand to the many who long to rise, but who cannot rise without it; to inspire hope, the very soul of moral recovery, into those who are still fettered and in darkness, but who hear of a comrade's return to moral light and liberty; this is to do Christ's work in the world, if anything is to do it. And to do it thus in some measure is within the power of every one of us.—*Dr. Liddon.*

## THE NESTORIAN STONE OF CHINA

Reprinted from the (London) *Church Times*

WHEN a continent of a million and a half square miles, with a population of about a quarter of the whole human race, begins to wake up in a rage, the curiosity of the other three-quarters of mankind is aroused. If we happen to be Christians, our curiosity is mingled with anxiety at what may happen in China before Epiphany returns again.

Nearly two thousand years ago, three Wise Men came from the East to adore the Saviour of the world, yet, in those past centuries, millions of Eastern men have died to whom the Holy Name of Jesus was unknown. It was not until the thirteenth century that the Church of the West made a serious attempt to preach the Gospel in China, when three friars, an Italian, a Pole, and a Bohemian, left Europe by way of Kiev and Moscow and entered China. Seven hundred years after the coming of the friars to China, via Moscow, anti-Christian revolutionaries have entered it by the same route. But, against that sad reflection, Christians should rejoice that out of that noble group of six native Chinese bishops recently consecrated in St. Peter's, two were Chinese friars, and return to China, not by way of Moscow, but Assisi.

Those three friars of the thirteenth century were not, however, the first missionaries of Christ in China. Some claim that the Apostle, St. Bartholomew, preached there; some that St. Thomas, the Apostle of India, also preached in China. But this at least is known, that for several centuries a Christian Church existed and flourished in China. Those Christians were Nestorians, and the missionaries were Syrian Nestorian monks. The intensely interesting story of that Church is told by the learned Japanese, Professor Saeki, in his important book, *The Nestorian Monument in China*.

More than twelve hundred years have passed away since those Syrian monks began to evangelize China. The story, as revealed by the Nestorian Stone, is a warning of the peril of compromise. The mission seemed to have all the good elements of success, yet it came to grief, not because it gave too much, but asked too little of its converts. It began toward the end of the sixth century and lingered on through many vicissitudes until the Franciscans came in the thirteenth century.

The first monk was named Alopên, "a highly virtuous man in the kingdom of Tachin [Judea]. Auguring from the azure sky, he decided to carry the Sutras [gospels] with him, and, observing the course of the winds, he made his way to China through perils and difficulties." Such, says the Nestorian Stone, was the promising beginning of these holy men who set forth with no guides but the Cross and the wind. Throughout the Mongol period in China the mission prospered, but, says Lord William Gascoyne-Cecil, these Nestorian preachers "apparently made the mistake of being ashamed of their faith and trying to recommend it merely as a branch of Buddhism." It was so much quicker and easier to put an attractive new patch on to the old garment, but the result was disastrous. Christianity became entangled in Buddhism, and, when Buddhism fell, Christianity fell with it and was forgotten.

Whether some of Professor Saeki's conclusions are correct I suppose no one can ever prove, but he believes that many of the native-born Christians of the Syriac Church in China became absorbed into the Mohammedans, and that the Chinese Christians who did not join the Mohammedans may be found among the "secret societies" of China, of which about ten are known at the present day; societies bearing such names as Sun-Teaching, White-Cloud Religion, Non-Action Religion, White Lily Sect, Mother and Son Society, and the Religion of the Pill of Immortality.

FOR hundreds of years all remembrance of this ancient Nestorian Church was forgotten. It was not until A. D. 1625 that the Jesuit, Nicolas Trigault, discovered at Hsi-an-fu the famous Nestorian Stone. The stone, which contains an inscription of nearly two thousand characters, is one of the most famous stones in the world, and throws abundant light on this early Chinese Christianity and the civilization of High Asia during the Middle Ages. "Only a stone!" says the professor. "Yet it will probably illuminate the origin of the religion of the Pill of Immortality [*Chin-tan Chai*], a strong

secret society, which claims the immense number of eleven million adherents, and also that of Mohammedans, twenty-one million of whom are said to be in China today."

At the top of the stone, seven feet nine inches in height, a cross is incised, and an inscription states that "the monument commemorates the propagation of the Luminous Religion in the Middle Kingdom [China]." The genuineness of the stone is beyond dispute, and it bears a date corresponding to A. D. 781. The stone is called Nestorian, but there is nothing characteristic of Nestorianism in its record, while below the inscription are the names, partly in Syriac and partly in Chinese, of a bishop and seventy priests and monks.

The first part of the inscription sets forth the main truths of the Christian faith, which is presented in symbols and phrases familiar to the Chinese. In such terms as these the writer states the Incarnation:

"Whereupon One Person of our Trinity, the Messiah, Who is the Luminous Lord of the Universe, veiling His true majesty, appeared upon earth as a Man. Angels proclaimed the glad tidings. A Virgin gave birth to the Holy One in Ta-c'hin. A bright Star announced the blessed event. Persians saw the splendor and came forth with their tribute. Fulfilling the Old Law as it was declared by the twenty-four Sages, He taught how to rule both families and kingdoms according to His own great plan, establishing His own new teaching of non-assertion which operates silently through the Holy Spirit, another Person of the Trinity."

This Messiah set up "the Standard of the Eight Cardinal Virtues" (perhaps the Beatitudes) and opened widely "the Three Constant Gates" (perhaps Faith, Hope, and Charity); "He took an oar in the Vessel of Mercy and ascended to the Palace of Light." All these, and many other similar phrases, are open to Buddhist interpretation; some are actually borrowed from Buddhism.

"The ministers carry the Cross with them as a sign. They travel about wherever the sun shines, and try to reunite those that are beyond the pale. Striking the wood [a reference to the Church music of the Nestorian Christians], they proclaim the glad tidings of love and charity. . . . Once in seven days they have a bloodless Sacrifice. Thus cleansing their hearts, they regain their purity. This ever-true and unchanging way is mysterious, and is almost impossible to name. But its meritorious operations are so brilliantly manifested that we make an effort and call it by the name of 'The Luminous Religion.'"

These Syrian monks are described as "giving all they possess," observing fasts, and meeting seven times a day for prayer. Their monasteries outwardly resemble Buddhist ones: "The corridors and walls were nobly ornamented and elegantly decorated; roofs and flying eaves with colored tiles appeared like the five-colored pheasant on the wing." "The monastery was resorted to by visitors, whose costumes resembled the shining feathers of the kingfisher bird, whilst all the buildings shone forth with the splendor of the sun."

If only that mission had been less successful it might have endured, and how different might have been the history of China! The Buddhist tiger returned from the adventure with the Nestorian Church inside her instead of on her back. When Friar Odoric went to China in the fourteenth century, he found the remains of three Nestorian churches, and one had been converted into a Buddhist temple.

If China is a mystery land to us, we may wonder what a mystery we Europeans must have been to the Chinamen imported to the front during the war! One biting, snowy morning about Epiphanytide a few years ago, I was trying to say Mass in a tent. Six Chinamen gathered outside, against the canvas, for shelter. Judging from their eloquence, they were discussing the weather, and their enthusiasm became so violent that, within the tent, we found it difficult to pray. None of us knew any Chinese, but it seemed more Christian to sign to them to come inside rather than to move on. They were not kings, but only Chinks. But they were wise men, for they did not mind coming inside the tent, though I fear they were none the wiser that we prayed for them. The six smiling, half-frozen Chinamen were reduced to silence inside the tent; perhaps they were thinking of the Pill of Immortality instead of the weather.

MODERN civilization is a man slightly intoxicated driving a high-powered car and stepping on it—and usually running over somebody.—*Reinhold Niebuhr*.

# AROUND THE CLOCK

By Evelyn A. Cummins

**A**LTHOUGH in the course of their wanderings truth may be captured or intimacy achieved, the end of good talk is purely enjoyment; and as no true pleasure can be won without some cost, conversational success can only be obtained by practice and by obedience to some vague, but generally recognizable rules. . . . The general purpose of conversation is to set out with some idea of getting somewhere, though not with getting anywhere in particular. Thus dogmatism is a vice and silence a crime."

Thus saith Olive Heseltine in a new book on Conversation.

Rose Macaulay in one of her recent novels said of the same subject in her usual clever way, "Talking is one of the creative arts, for by it you build up things that have, until talked about, no existence, such as scandals, secrets, quarrels, literary and artistic standards, all kinds of points of view about persons and things."

And yet, Dr. McEwen, principal of the Royal Academy of Music, recently remarked in an address, "To some people, music is only a succession of sounds, but most normal human beings feel that, underlying all art—and this art in particular—is something that calls to the deeper and more profound part of our being. I think when you hear the great works of our great composers, you get closer into touch with their personality than you could get by any means. It is a case of 'deep calling unto deep.' It is not his thoughts, or ideas, about relativity or bi-metallism, or things expressed intellectually, but those profounder and more obscure parts of our being, which cannot be expressed by words."

"A great deal of the misunderstanding in life is due to the fact that we have to communicate by words. If we could communicate through great art there could be no misunderstanding."

So you see it's all right in the end, even for people who don't care for talking. We might recommend "communicating through great art" for Prayer Book revision and lots of other things.

**T**HE Association of Austrian Dancing Masters, offended by certain pastoral letters complaining of the modern dances, recently decided to give an exhibition of modern dances in Vienna. To this exhibition were invited Cardinal Piffl, some of the bishops, and other dignitaries of Church and State, and representatives from civic and social organizations.

The Cardinal and the bishops did not attend the exhibition of dancing, but several priests were there and a number of people from societies and also a governmental representative. Black Bottom, Charleston, Tango, and others were danced, and, as there interpreted, were declared to be as harmless as the old-fashioned dances.

While we are on the subject, why are they called "modern dances"? They are probably much less modern than the "old dances," and simply "modern" in civilized countries.

**H**ERE is what the English think of our robins, according to Sir William Beach Thomas, who writes for the *Spectator*. It seems we have made a mistake.

"We have some of us blamed the Pilgrim Fathers for their ornithological inexactitude in calling the American thrush a robin, merely because its breast had a certain ruddiness. A long and persistent attempt—which seemed very promising in the early stages—was made to naturalize the American robin here. I saw many successfully reared by thrushes and blackbirds in a Surrey garden, but in late October the migratory mania seized them and they vanished, no one knows where, and did not return. Yet there have been rumors of returned birds; and if anyone should see during the summer in Britain a thrush that resembles a fieldfare and chuckles agreeably, it is hoped that he will report the event."

**T**HIS same paper recently conducted a contest asking for a list of the four best living poets, and another list of the eight foremost English poets. There was a large number of contestants for the prize of £5 which was offered for the list which most nearly approached the popular vote. Fifty-seven poets were named for the eight foremost English poets, and sixty-five for the former list.

The eight foremost poets selected by the vote were:

- |                 |              |
|-----------------|--------------|
| 1. Shakespeare. | 5. Keats.    |
| 2. Milton.      | 6. Chaucer.  |
| 3. Wordsworth.  | 7. Browning. |
| 4. Tennyson.    | 8. Shelley.  |

The four living poets chosen were:

- |              |             |
|--------------|-------------|
| 1. Masfield. | 3. Bridges. |
| 2. Kipling.  | 4. Yeats.   |

Of this contest the magazine said, "Milton received only five less and Shelley 220 less votes than Shakespeare. After the first eight poets came Spenser, with more than 100 votes less than Shelley. Then came Byron, Burns, and (with a large drop), Pope. It was perhaps a little disappointing that no living poet was considered sufficiently illustrious for a place on this list.

"Walter de la Mare was the fifth best living poet, according to the popular verdict, followed by Thomas Hardy, Alfred Noyes, Drinkwater, and Sir Henry Newbolt. Contributors to the *Spectator* who received votes were Evelyn Underhill, Humbert Wolfe, W. H. Davies, and Barbara Todd."

**P**ROFESSOR M'DOUGALL, F.R.S., in a recent article has claimed that while in the universities of Germany there are many professors of psychology, and in those of the United States there are several hundred, there are, however, in the whole of Great Britain only two. He says that not only in the sphere of industrial relations, but also in the realm of economics and politics, the need for a psychological point of view is urgent. Likewise it is urgently needed in education and in medicine. Dr. McDougall thinks that each university in Great Britain should have a chair of psychology and a department of psychology, staffed, like other scientific departments, by a number of experts, each specializing in one part of the whole subject.

**T**HE Rev. H. C. Mander of Bristol, England, president of the Baptist Union, has recently expressed himself in regard to the tendency of men and women to work for movements and institutions outside the Church. He says: "I am not so foolish as to say that because a man is a member of the Church his life and activities are to be confined to those channels of expression and service which are exclusively connected with the Church. He is not to live within a narrow sphere of ecclesiasticism. It is one of the main functions of the Church to train and inspire her members for the widest service.

"She is to send out men of Christian character and ideals into public life. She is to permeate our institutions with good men, equipped with Christian principle and holy purpose. It is not that of which I speak. It is the drift away from the Church into other organizations and movements, of those who are members of the Church, but who are finding in those outside causes not only their main interest, but the controlling and inspiring motive of their lives.

"If membership in the Church meant what it should for the Christian man, it should make a whole host of other institutions. They may be good, but for him they should be, at the most, the second best. Is it not a tragedy that many of the great catchwords which are floating about the world are themselves out of their true home, because they are out of the Church? It was there where they were born."

# 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.

## "SACRAMENTAL MARRIAGE AND THE UNBAPTIZED"

To the Editor of *The Living Church*:

TO HELP the rector of Ionia out of his difficulty [L. C. July 23d, page 398], I should like to inform him that as far as the Church of England is concerned there is no difficulty in this matter.

Sacramental marriage is clearly intended for those only who are baptized. In the English and Canadian Prayer Books the omission of any formal conclusion of the service is explained by the direction of the rubric at the close, stating that "it is convenient," that is, it is fit and proper (compare Rom. 1:28) "that the new-married persons should receive the Holy Communion at the time of their marriage or at the first opportunity after their marriage." This latter portion of the service is herefore intended to lead up to the Holy Communion (see *Manual of Prayer Book* by Norris, p. 485). No unbaptized person could be admitted to the Holy Communion.

Furthermore, membership in the Catholic Church, whether in the American or English branches of it, with all its attendant privileges, presupposes baptism, and therefore an unbaptized person has no more right to seek any of the privileges of the Christian society than he has to seek the privileges of, we'll say, masonry without being a duly authorized member of that society.

A case in point occurred in England a little over a year ago. I regret that I cannot for the moment recall any names in this connection. A certain vicar refused Holy Matrimony to the unbaptized son of a missionary (of all people!). The case was referred to the bishop of the diocese and the decision went in favor of the vicar, of course.

Therefore the Anglican clergyman in London, Ont., would be absolutely wrong in marrying this couple. Unfortunately, there are too many like him who in sheer ignorance will perform all sorts of irregularities.

Regardless, then, of the omission of the above rubric at the end of the form of Solemnization of Matrimony in the American Prayer Book, I believe that the intention of the Church still remains that the service is meant only for the baptized, and, therefore, it is his duty to stand firm. The same condition applies to the service for the Burial of the Dead. To compromise in any way would show a distinct lack of moral courage, to say nothing of the bad precedent that would be established.

The threat of the members of the family to leave the Church does not speak very highly of their Christianity or their intelligence and is typical of the behavior of many people who cannot have their own way in everything regardless of God, Christ, and His Church. The sooner we restore some sort of discipline into the Church on this side of the Atlantic, the better for the Church and all concerned. (Rev.) VAUGHAN B. MORRIS.

Port Lambton, Ont., July 25, 1927.

To the Editor of *The Living Church*:

IN REGARD to the question of solemnizing the marriage of a baptized with an unbaptized person, raised by the Rev. Edwin G. White, in your issue of July 23d, I submitted this question some years ago, to the late Rev. Dr. Lucius Waterman, then rector at Charleston, N. H., and this was his reply:

"About the marriage of persons unbaptized, Bishop Niles taught me long ago, when I was in the mind to refuse such cases and had once done so, that to give the Church's blessing to a sacrament of the Patriarchal Covenant, not in itself Christian, nor based on any Christian truth or fact (though much glorified to Christians, by the discovery that it is, and always was, a type of a great New Testament and Christian fact, the union of Christ and His Church), was not inconsistent with Christian principles, but was rather to be considered along with taking money from good heathen (which at that time I was minded to refuse also) as a case of 'not quenching the smoking flax,' i.e., of encouraging rather than snubbing any untrained consciences toward a recognition of any Christian claims and facts. I should venture to offer as an illustration our Lord's working a miracle of healing for the servant of the good centurion, not, apparently, a proselyte. If he had been that, those who presented his plea would surely have stated it.

"I am aware that Roman theology would scorn the idea

that heathen marriage is sacramental. For my own part, I hold that there is no ground for distinguishing, though I know that the great Bishop of Vermont does, between marriages of Christians and marriages of non-Christians. In both cases the parties themselves are the ministers, and the priest only confirms with a blessing the vow and covenant betwixt them made, by their own act, equally valid under the *divine* law without *any* act of priest or *civil authority*, with a primitive divine sanction. I was taught by the late Bishop Williams of Connecticut, and I value the teaching, that the primitive covenant with *all* men in Adam (and in Noah?) was *never* abrogated, by either the Abrahamism or the Christianism." (Rev.) UPTON H. GIBBS.

Washougal, Wash., July 25, 1927.

## "MODERATE CHURCHMANSHIP"

To the Editor of *The Living Church*:

PERMIT ME to come to the defense of the "Moderates." In this week's LIVING CHURCH [July 30th], the Rev. Hall Pierce shows some heat in speaking of those who call themselves "Moderates." But I think it is generally understood that the term does not mean insipidity. What is any priest if he is neither distinctively "high," "low," nor "broad"? And I apprehend that a vast body of clergy may be some of all and all of none: in other words, moderate. One may be a good Prayer Book Churchman and find none of the prevailing terms characterizing him. He is free from extremes and he may be perfectly definite and effectual in his middle course.

And furthermore does not St. Paul say in writing to the Philippians, "Let your moderation be known unto all men"?

Milwaukee, July 30th. (Rev.) NATHANIEL D. BIGELOW.

To the Editor of *The Living Church*:

IN YOUR ISSUE of July 30th, the Ven. Hall Pierce of Amarillo, Tex., entered the correspondence column for the first time. To my mind, it is rather a pity that the Archdeacon breaks his first spear against the innocent phrase, "moderate Churchman." Of course if he understands "moderate" to mean casual or negligent, or supine, or indifferent, we may agree with him; but moderate is too plain and good a word to be turned into an epithet. His examples of the life-saver, the general, and the surgeon, are hardly to the point. The point is Churchmanship. And a priest's Churchmanship, however definite and effectual for himself, may well be moderate as it affects all sorts and conditions of men in a community.

How many priests there are who have curbed their ritual and extra-doctrinal predilections out of regard for such weightier matters as peace, love, and joy within the congregation! This is not pusillanimity or "safety first." It is rather the recognition that the brethren for whom Christ died are a flock which deserves gentle leading.

"Let your moderation be known unto all men." The word τὸ ἐπιεικὲς denotes that kindly forbearance with which a loving pastor is able to yield somewhat to the inabilities of his people in secondary things.

Our Heavenly Father has never stayed His hand in gifts to His children. "Where sin abounded there grace did more abound." We can never reach the limits of answering thanks and adoration and love. Let us not think of moderation there.

But in Churchmanship which is so much a matter of *modus*, is it not good still to seek to be "moderate"?

Glendale, Ohio, July 30th. (Rev.) GILBERT P. SYMONS.

## "BE YE CLEAN"

To the Editor of *The Living Church*:

IF MR. WOLCOTT did not finish his story, neither did Mr. Baxter [L. C., July 23d, page 398]. I appreciated both installments, and here is a third:

Every man and boy (I suppose I must include ladies, too!) should be taught plainly that if they use tobacco they must thoroughly cleanse their mouths and hands before approaching the altar rail. This is a sub-heading under both My Duty Toward God, and, My Duty Toward My Neighbor (where a common chalice is used). (Rev.) GEO. M. BREWIN.

Akron, Ohio, July 22d.

## BEAR-BAITING

[CONDENSED]

*To the Editor of The Living Church:*

THE ONLY RIVAL to Shakespeare's Globe Theater in the days when his plays were mounted therein, was the Bear Garden near it on the Bankside, where the only amusement presented was "bear-baiting." This amusement consisted only of chaining a bear by a very short chain to a central post, and collecting all the stray dogs in London—the more the merrier—and setting them to teasing and biting the bear. So long as these dogs could keep out of the range of the unhappy bear's paws (his claws were all filed away), the agonies of the bear made the audience howl in glee! The advantage the management had over the management of the Globe Theater was that they enjoyed a big free advertisement from the denunciations of the Puritans who (as Macauley tells us) hated bear-baiting, not because it tortured the bear, but because it gave pleasure to the spectators.

I am ashamed of my kind when I read this constant baiting of the Roman Catholic Church, coming—I hate to realize—from so many of my own Church and Creed! What has the Roman Catholic Church to apologize for? Admitting its sins in the past, which were almost as scarlet as our own, its persecutions, which were almost as ruthless and cruel as our own, as numerous "priest-holes" still extant bear witness—how much holier are we than they? If that unity for which Christ prayed will ever come to pass, are we to cry to the Roman Catholic Church, "Stand aside, I am holier than thou"? . . .

I wonder if it were permitted me to add a word to show my pride in being a careful reader of THE LIVING CHURCH, just to note that in your issue of March 26th, your contributor of *Around the Clock* laments that our memories of noted men fade and are forgotten so quickly, and urges "the necessity of leaving some record of the lives and work of well-known Churchmen for those who come after," etc. Your contributor, had he thought to refer to *The Redoubtable Adventures of Don Quixote de La Mancha*, might have coupled his lament with a breezy suggestion for curing the state of things he deploras. In Chapter XLIX—subtitle "Of what befell Sancho Panza in going the Round of his Island," we find this:

"The Governor (Sancho Panza) having supped by license of Signor Doctor Rezio, they set out with the secretary, the steward, the sewer, and the historiographer, who had the charge of recording the Governor's actions, together with the sergeants and notaries, altogether forming a little battalion," etc.

All one needs do to leave a memorial of one's actions and speeches, according to this, is just to add a historiographer to one's suite, as the Governor of Barataria did.

Perhaps the reason why I remember the date of your *Around the Clock* contributor's lament so perfectly, is because it is such a departure from most of the complaints we hear to the very opposite. The burden of most of these complaints appears to be that now-a-days one lives on the sidewalk. One can do naught or say naught that the newspaper reporters don't print the next morning.

APPLETON MORGAN.

New York City, July 17, 1927.

## PRAYER BOOK REVISION

*To the Editor of The Living Church:*

NOTICE THAT the Parable of the Prodigal Son was tentatively adopted as the Gospel for the Ninth Sunday after Trinity, replacing the Parable of the Unjust Steward. This is another evidence of haste, and would, in my opinion, be a sad mistake. I would suggest that the Prodigal Son be substituted for the Feeding of the Four Thousand on the Seventh Sunday after Trinity. We already have a miraculous feeding twice, on Mid-Lent Sunday, and on the Sunday before Advent.

(Rev.) WM. CURTIS WHITE.

Hamilton, N. Y., July 27, 1927.

## MR. ABBOT AND DR. HALL

*To the Editor of The Living Church:*

I AM WRITING to say that nothing has interested me more, lately, in THE LIVING CHURCH columns, than the Rev. C. S. Abbott's Challenge to Catholic Churchmen (and C. B. Hunt on The Unintelligible Celebration) in the issue of June 11th; and (last, but in no wise least) the Rev. Fr. C. M. Hall's reply to the Rev. C. S. Abbott's challenge, in THE LIVING CHURCH for July 9th. I sympathize with poor Mr. Hunt and greatly appreciate and approve of all Fr. Hall says, and I wish each and every "silent canon" or (really) "secret Mass" Anglican Church sympathizer would "read, mark, and inwardly digest" Fr. Hall's sentiments, which seem to me just exactly right, in every respect; and I wish that the July 9th LIVING CHURCH would have the largest possible circulation just on account of Fr. Hall's Challenge Accepted therein.

WILLIAM STANTON MACOMB.

Philadelphia, Pa., July 18, 1927.

## SOME NOTABLE TENDENCIES

*To the Editor of The Living Church:*

IT IS MOST interesting to note two tendencies at work in the Anglican communion and to observe certain things that have taken place in the American Episcopal Church. When I went to St. Louis to become rector of Mount Calvary Church about fifteen years ago I was sent a letter which I read up on top of old St. Jean des Vignes' tower in Laon requesting me to set forth my views in regard to the Thirty-nine Articles and the Protestant settlement at the time of the English Reformation. Since the articles in question now are probably to be removed from the body of the Prayer Book, it seems we have progressed.

Several years ago, I offered a prayer for my mother just deceased, in a parish in Virginia, at a private home. My host took me to task for so doing, declaring that the Bishop of the diocese was opposed to such prayers, since there was no authorization of them in the liturgy of the Church. General Convention seems to have moved a long way forward in recognition of the need of such kinds of prayers. One tendency, then, at work is toward a strengthening of the faith of the Church, eliminating a spirit of narrowness, and obliterating ecclesiastical sectarianism. Another tendency, however, has been strongly at work. The extreme so-called Liberalism of certain clergy who have discarded belief in the Virgin Birth of Christ, who never allude to one cardinal doctrine of the Apostles' or Nicene Creeds in their preaching, except to slur them, and who publish leaflets linking the Church's doctrines to the mystery religions of the early centuries, obtained a publicity that was nation-wide, thanks to the greediness of the press for novelties.

When, however, we consider the modernism of every phase of life, woman's voting, prohibition, woman's dress, the nudity of the stage and the bathing beach, the type of dancing, the flapperism, the highly exaggerated caricatures of "flaming youth," etc., why the vagaries and idiosyncrasies of individuals in the Church are after all but the manifestation of the general post-war madness that follows every great ebullition of human passions that occurs in the wake of every great war.

What Geneva shall be able to do to move the moods of many into the paths of peace, remains to be shown. What Lausanne can do to direct the hearts and minds of many toward the recognition of the Body of Christ as the Church of the Living God is also as yet undetermined.

The undersigned has written and published many articles pleading for unity of the nations in a world-pact, and unity of the followers of Jesus Christ in a truly Catholic Church. The death of Wilson was the biggest blow to the first, or rather his physical collapse which crushed his powers. Perhaps the wild theories of the psycho-analysts, the behaviorists, and the interpreters of instincts, all of which would destroy the belief in free will and promote a sort of mechanistic determinism, and the raging controversy that has somewhat subsided between evolutionists and fundamental literalists, may lead at least thinking people to recognize that the solid humanism of Jesus Christ, combined with His divine claims as to spiritual leadership, are the supreme thing in the twentieth even as they were in the first and second centuries.

Men will come to feel in Him their unity and their redemption and their human brotherhood. "We are members of His flesh and of His bones."

(Rev.) WYTHE LEIGH KINSOLVING.

Lancaster, Pa., August 1st.

## STATIONS OF THE CROSS

*To the Editor of The Living Church:*

THE CHAPEL at Kemper Hall in Kenosha is being redecorated, and an old set of Stations of the Cross is being taken out to be replaced by a new set. The old set is still in fairly good condition, and the Sisters have asked me to do what I can to find out if there is some parish or mission which could use them. They are plaster bas-reliefs, surrounded by plaster frames. The frames, including a cross at the top, are 40 inches high and 26 inches wide. The bas-reliefs measure 17 by 18 inches, and the figures are about 10 inches high. They are quite badly soiled and the plaster of the figures is chipped in a few places, but if the proper person could be found to clean them and paint the figures, possibly in colors, they would still make a very beautiful set of stations.

The Sisters would be glad to give them to some church which would pay for their transportation. Anyone desiring to make inquiries about them should communicate with the Mother Superior, Kemper Hall, Kenosha, Wis.

Chicago, July 23d.

(Rev.) CHARLES L. STREET.

THE GREATER the difficulty the more glory in surmounting it; skilful pilots gain their reputation from storms and tempests.

—Epicurus.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

INFLUENCING HUMAN BEHAVIOR. By H. A. Overstreet, N. Y.: Norton & Co. \$3.00.

Reviewed by the Rt. Rev. CHARLES FISKE, D.D.

THE head of the Department of Philosophy of the College of the City of New York, Dr. H. A. Overstreet, has given, in his *Influencing Human Behavior*, a book in which the clergy will find valuable suggestions for pastoral work and preaching. Not that it is intended for the clergy—its purpose is to show how far the data of modern psychology can be put to use by all sorts of people who seek to change human behavior or mold opinion—editors, teachers, writers, parents, preachers, statesmen—and salesmen. The man who cannot persuade others to believe in what he offers them is a failure, whether he sells goods or desires that others shall accept his ideas, political, social, economic, or religious. They all must capture attention, appeal to human wants, "make ideas stick," arouse interest, build habits, and change people.

The first part of the book deals with certain simple principles, the second part with fundamental techniques.

The clergyman can readily apply in his own work, and especially in his work of teaching and preaching, the principles given in these lectures, since they embody the practical suggestion made by students, as well as by the teacher, in group conferences. The chapters on Capturing the Attention, The Psychology of Effective Speaking, The Building of Habits, Diagnosing the Public—indeed, half a dozen other chapters—have practical suggestions which are as applicable to the pupil as to the platform or the salesroom. The clergyman who will read the book sympathetically will rarely be dull. It is all good philosophy and good sense; better yet, full of humor and practicability; best of all, written in most interesting fashion and in its style and manner proving that the author can himself do what he tells others to attempt.

VIGIL OF THE FIRST EASTER. By Mrs. Harlan Cleveland, Milwaukee: Morehouse Publishing Co. 50c.

THE facts of our Faith, like the Faith itself, are ever new and perpetually present. The medieval artist, whose anachronisms may turn the captious critic's lips in cynical scorn, portrayed better than he knew, when he invested the characters of the Gospel in what was in his time "modern" dress. It is just that quality of perennial freshness, permanent novelty, universal appositeness, which renders unique the whole sequence of the Gospel narrative.

In this poignant and moving re-interpretation of the drama of the Passion and Resurrection, with its alternations of verse and prose, the reader's feeling is of the utter modernity of the facts. Judas, whose lack of trust brought him to the despair of disbelief; Thomas, the pragmatist; Peter, the repentant, whose penitence was, like all true contrition, creative—all alike speak and act in the idiom of our thought. For the modern Catholic lives the age-long Faith, and the Faith lives by the faith of those who believe.

Triumphant is the conviction of the Resurrection. As of old, so in this small book, it is the Garden where lay One who died, which sees the miracle of the Resurrection. Apart from all others to whom this book should make its appeal, those who have had to walk through the Valley of the Shadow will peculiarly value it. "We speak that which we do know—" as said the early generation, so speaks the believer of today. As speaks Thomas:

"The Life—His Life on us conferred,  
The whole of life in Him,  
God's love come down to men,  
Express as man—God's Word;  
To lift us in this world of night  
To resurrection height.

Heaven is here.  
My God and Lord.  
I have seen the Lord!  
The Body of the Lord."

F. G.

## For Lighter Reading

TO take poetry first. Three anthologies have lately come this way: *The Radiant Tree*, by Marguerite Wilkinson (Macmillan, \$2.50); *Redemption: An Anthology of the Cross*, by George Stewart (Doran, \$3.00); and *Poetry's Plea for Animals*, by Frances E. Clarke, with an Introduction by Edwin Markham (Lathrop, Lee & Shepard \$3.00). We also have *Just From Georgia*, by Frank L. Stanton (Byrd Publishing Co., Atlanta, Ga.), who died last year and who was popularly known as the poet-laureate of Georgia. One feels that his poems are outside the range of ordinary criticism. Let the highbrow scoff: the lowbrow is content to enjoy the sentiment which clings about those things dear to all our hearts—lovers, children, friends, the home town, the fireside corner.

Miss Clarke has selected some harrowing poems for her anthology, among others that are appreciative and enthusiastic. It reflects sadly on the human race that so many tragic lines should have been written as a reflection on our treatment of the so-called lower creation. The book is well got up and would make an attractive gift for the animal lover.

The other two anthologies, being religious in character, naturally overlap slightly. Poems are included in both which no anthologist who knew his business would omit: e.g., the now well known lines of Joseph Mary Plunkett, beginning:

"I see His blood upon the rose,  
And in the stars the glory of His eyes."

On the other hand, one looks in vain for Alice Meynell's *Resurrection*.

*The Radiant Tree* is an attractive volume, with delicately drawn illustrations. Perhaps it savors slightly of the round table in the Victorian parlor, and does not lend itself to being thumbed and used a great deal. But comparisons are odious, as we know. There is, however, something pleasing and welcome about Mr. Stewart's *Redemption*, so plain and unadorned is it, and bearing on every page marks of care and sincerity in selection.

NOW FOR NOVELS. *The Woman Who Stole Everything*, by Arnold Bennett (Doran, \$2.50) needs only a short comment. We all know and appreciate Mr. Bennett's skill, his vivid portrayal of character, his sense of "atmosphere," and his cynicism, which appeals, sadly enough, to be more often than not the bored cynicism of the elderly man who has missed some of the sweeter and more mellow aspects of life.

*Mother Knows Best*, by Edna Ferber (Doubleday, Page & Co., \$2.50) is a collection of brilliant short stories, some of them very touching and pathetic. It is good to meet an author with the true "human touch" and with a sympathy for and understanding of her fellow men, and especially fellow women. One feels that Miss Ferber never becomes too detached or stands too much aside from the human kind.

Mrs. Anne Douglas Sedgwick always writes with much distinction and obviously bestows much care and thought on her characters and on the settings in which they live and move and have their being. *The Old Countess* (Houghton Mifflin, \$2.50) is not at all a pleasant old lady, but is nevertheless an extraordinarily clever study, and her saintly young companion stands out in so much the higher relief against the old woman's malice and knavery. Mrs. Sedgwick maintains that there are still to be found pure-minded, high-souled men and women, even saints, upon the earth, in spite of the evidence to the contrary that we have in many modern works of fiction.

E. M. H.

# Church Calendar



## AUGUST

6. Saturday. Transfiguration.
7. Eighth Sunday after Trinity.
14. Ninth Sunday after Trinity.
21. Tenth Sunday after Trinity.
24. Wednesday. St. Bartholomew, Apostle.
28. Eleventh Sunday after Trinity.
31. Wednesday.

## CALENDAR OF COMING EVENTS

### AUGUST

6. Indian Convocation of Utah and Colorado, Randlett, Utah.
8. Religious Education Conference of Utah, Salt Lake City, Utah.
12. Niobrara (Indian) Convocation of South Dakota, Standing Rock Reservation.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### NINTH SUNDAY AFTER TRINITY

- St. Anne's Convent, Chicago, Ill.
- St. Francis' House, Cambridge, Mass.
- Christ Church, LaPlata, Md.

## APPOINTMENTS ACCEPTED

ALLISON, Rev. THOMAS B. A., formerly rector of Sherwood Church, Cockeysville, Md.; to be rector of Church of St. John the Evangelist, Stockport, N. Y. (A.) September 1st.

COIT, Rev. CHARLES W., formerly rector of Ladbroke, Warwickshire, England; to be rector of St. John's Church, Chew's Landing, N. J.

GESNER, Rev. CONRAD H., recently ordained deacon; to be canon of Calvary Cathedral, Sioux Falls, S. D. 331 North Cliff Ave.

GIBSON, Rev. FRANKLIN L., formerly assistant at St. Paul's Cathedral, Los Angeles; to be rector of St. Athanasius' Church, Los Angeles. Address, 846 Echo Park Ave. September 1st.

GRINDON, Rev. H. A. L., formerly priest-in-charge of the churches at Pipestone, Luverne, and Slayton, Minn.; to be rector of St. Peter's Church, St. Paul. Address, 750 E. 4th St. September 1st.

HEAGERTY, Rev. WILLIAM B., M.D., formerly priest-in-charge of Holy Communion, Grand Rapids, Minn. (D.); to be missionary to the Navajos, Fort Defiance, Ariz. New address, Hospital of the Good Shepherd, Ft. Defiance, Ariz. September 1st.

LITCHFIELD, Rev. ARTHUR V., formerly of the diocese of Montreal; to be assistant at St. Michael's Church, New York City. Address, 225 W. 99th St.

ROBINSON, Rev. HARRY C., formerly assistant at St. Mark's Church, Howe, Ind. (N.I.); to be connected with the Detroit City mission. Address, 20 W. Woodbridge St., Detroit. September 1st. During the month of August he will have charge of Trinity Church, Detroit.

TABER, Rev. GRIEG, formerly chaplain of Pawling School, Pawling, N. Y.; to be rector of All Saints' Church, Ashmont, Boston, Mass.

WANNER, Rev. MERVIN L., recently ordained deacon; to be assistant at St. Matthew's Mission, Fairbanks, Alaska. August 1st.

WELLER, Rev. LUTHER L., formerly rector of Trinity Church, Woburn, Mass.; to be rector of Christ Church, Somerville, Mass., October 1st.

## NEW ADDRESSES

BANKS, Rev. WILLIAM S., formerly of 335 Victoria Place, Toledo, Ohio; 2601 Glenwood Ave.

BROWN, Rev. THOMAS J., rector of St. Luke's Church, Washington, D. C.; formerly 1411 Corcoran t., N. W.; 1618 T St., N. W.

COLONY, Rev. DAVID C., assistant at St. Andrew's Church, Mt. Holly, N. J.; 418 Mt. View Ave.

GIMSON, Rev. R. K., city missionary at Newark, N. J. (N'k.); 51 Park Ave., Verona, N. J.

HAMES, Rev. H. P., rector of Christ Church, Redondo Beach, Calif., formerly 509 Esplanade; Box 253. Dr. Hames left July 22d on a motor trip to the Yosemite Park and Valley, to be gone for three weeks. During his absence the Rev. Anthony H. Dexter will be in charge of Christ Church.

## SUMMER ADDRESSES

KINSOLVING, Rt. Rev. L.L., S.T.D., LL.D., Bishop of Southern Brazil; Bear River, Nova Scotia, to August 11th. Wolfeville, Nova Scotia, to September 10th.

OLDHAM, Rt. Rev. G. Ashton, D.D., Bishop Coadjutor of Albany; sailed on the *Minnewaska* July 30th, to spend a quiet vacation of two weeks in England, returning to the States early in September.

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

BUTLER, Rev. F. D., rector of the Church of St. John the Evangelist, St. Paul; care of G. B. Horner, Ripon, Wis.

CRUSOE, Rev. CHARLES E., rector of St. Paul's parish, Aquasco, Md.; to be in charge of St. James' Church, Grosse Ile, Mich., during August.

GWYN, Rev. H. B., rector of St. Lawrence's Church, Libertyville, Ill.; St. George's rectory, 212 Franklin St., Astoria, N. Y.

LAMB, Rev. GEORGE WOODWARD, priest-in-charge of the churches at Hatboro and Willow Grove, Pa.; to be in charge of the services at All Souls' Memorial Church, Washington, July 31st to September 4th, inclusive.

LEWIS, Rev. Canon C. S., of Trenton, N. J.; Jeffers, Mont., during August.

LIPPITT, Rev. FRANCIS S., rector of All Saints' Memorial Church, Meriden, Conn.; to be in charge of the services at Chatham and West Harwich, Cape Cod, Mass., during August. Address, Hotel Mattaquason, Chatham.

LOCKHART, Rev. M. W., rector of St. James' Church, Baton Rouge, La.; sailed from New Orleans for France, on July 31st, on the French liner *Chicago*, to be abroad two months.

PEARSON, Rev. PHILIP C., rector of Trinity Church, New Castle, Pa.; to be in charge of the Memorial Chapel of All Souls', St. Huberts, N. Y., during August.

PETTUS, Rev. WILLIAM H., rector of St. Mark's parish, Washington; during August, care of American Express Co., Paris. During September, care of American Express Co., London.

STONE, Rev. WILLIAM H., rector of St. Luke's Church, Milwaukee; to be in charge of St. Barnabas' Church, Burlington, N. J., during August. Address, 107 E. Pearl St.

VAIL, Rev. S. L., rector of the Church of the Annunciation, New Orleans, La.; to be in charge of St. John's Church, Roanoke, Va., during August.

## TEMPORARY ADDRESSES

HORSFIELD, Rev. FREDERICK, retired priest of the diocese of North Carolina; care of the Students' Travel Club, 19 Avenue de L'Opera, Paris, France, for the coming year.

PROUT, Rev. C. G., priest-in-charge of St. James' Chapel, Lake Delaware, N. Y.; care of S. Rollier, "Miremont," Laysin, Switzerland, for the coming year.

## RESIGNATION

RAYMOND, Rev. WILLIAM S. W., as rector of Trinity Church, Hannibal, Mo. Address, 4518 11th Ave., N. E., Seattle, Wash.

## DEGREES CONFERRED

UNIVERSITY OF PENNSYLVANIA—Ph.D., upon the Rev. JOHN R. HART, student chaplain, University of Pennsylvania, in course. Also upon the Rev. JOHN K. SHRYOCK, headmaster of St. Paul's High School for Boys, Anking, China, in course, and upon the Rev. HAROLD M. LUFKIN, instructor at the University of Pennsylvania, in course.

Mus.D., upon MILES FARROW, organist, Cathedral of St. John the Divine, New York.

## ORDINATIONS

### DEACONS

KENTUCKY—On Tuesday, June 28th, the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, ordained RICHARD BROWN and WILLIAM MEADE BROWN deacons in St. Andrew's Church, Louisville. The sermon was preached by the rector of St. Andrew's Church, the Rev. John S. Douglas.

The Rev. Richard Brown, who was presented by the Very Rev. R. L. McCready, Dean of the Louisville Cathedral, is to be deacon-in-charge

of Trinity Mission, Owensboro; and the Rev. William Brown, presented by the Rev. Mr. Douglas, is to be deacon-in-charge of St. George's Mission at Louisville.

SPRINGFIELD—On Sunday, July 24th, in the Church of the Redeemer, Cairo, the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, ordained deacon HEBER WILLIAMSON WELLER.

The candidate was presented by his father, the Ven. Charles Knight Weller, Archdeacon of Cairo, and the sermon was preached by the Rev. Carleton Day Lathrop of St. Louis, who had been presented for ordination by Archdeacon Weller five years ago.

Mr. Weller is a nephew of Bishop Weller of Fond du Lac, and is the sixth generation in the Weller family to enter the ministry of the Church. He has been placed as minister-in-charge of St. Barnabas' Church, Havana, and Trinity Church, Petersburg.

TENNESSEE—On the sixth Sunday after Trinity, July 24th, in Christ Church, Tracy City, his home parish, ROBERT WAYNE JACKSON was ordered deacon by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of the diocese. The candidate was presented by the Rev. Arthur C. Cole, of Montegale, who also read the litany. The sermon was by the Rev. Dr. Erle H. Merriman, who also assisted the Bishop in the celebration of the Holy Communion.

Mr. Jackson, a graduate of this year from the General Theological Seminary, will be assigned by the Bishop Coadjutor to mission work in the convocation of Nashville.

WESTERN NEBRASKA—In Holy Trinity Church, Callaway, on June 26th, the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, ordained WILLIAM L. PHILLEY deacon. The candidate was presented by the Rev. John M. Bates of Red Cloud, Neb., and the sermon was preached by the Rev. W. D. Morrow of Hastings, Neb.

Mr. Philley is to be deacon in charge of Holy Trinity Church, Callaway.

### PRIEST

PITTSBURGH—On July 24th, in St. Andrew's Church, Pittsburgh, Pa., the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, advanced the Rev. WILLIAM S. THOMAS, Jr., to the priesthood. The candidate was presented by the Rev. J. Reginald Moodey of Pittsburgh, who also preached the sermon.

Mr. Thomas is to be priest-in-charge of All Saints' Church, Woodlawn, Pa.

## DIED

HARRISON—Born in Dromore, County Down, Ireland, in 1871, HOSTE MCKEAN HARRISON died at his home in Honolulu, June 18th, after an illness of four years. He is survived by his wife, Susan Speed Harrison, and two daughters, Margaret McKean Harrison and Charlotte Stuart Harrison.

"I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

PHILIPS—Entered into rest at Bay Shore, Long Island, on July 12th, SISTER EMILY, S.H.N. (Emilie Philips). Burial was from the Convent of the Holy Nativity, Fond du Lac, Wis. R.I.P.

SEARING—BECKMAN H. SEARING of Saratoga Springs, N. Y., brother of the Rev. Richard C. Searing, passed to his rest on Monday evening, July 25th, aged eighty. He was a communicant of Bethesda Church.

## MEMORIALS

### Willett Nicoll Hawkins

The Rev. WILLET NICOLL HAWKINS, late rector of St. Peter's Church, Hobart, New York, passed away, July 9, 1927, after an acute illness of about three months. The following Wednesday morning at St. James' Church, Pulaski, N. Y., a former parish, the Requiem Mass was said and the burial service was conducted with great dignity and beauty by the present rector, the Rev. Ray Wootton, who also read the committal in Pulaski Cemetery, where the burial was made. The Rev. Mr. Hawkins leaves a widow, Mary Louise Paul, and a daughter, Virginia Elizabeth.

Mr. Hawkins was born in New Brighton, Staten Island, N. Y., on October 25, 1872, the son of Dr. John Moreau Hawkins of New York, and Mary Stockton of Bowling Green, Ky. He came of a stock of patriots, counting as ancestors, Marinus Willett, and Richard and John Stockton, of Colonial fame. He was graduated from Columbia University in 1893, and the General Theological Seminary, three years



later, when he completed his work for his master's degree. He was ordained deacon that year and priest the succeeding Trinity Sunday.

The early years of his ministry were spent under Bishop W. Crosswell Doane of blessed memory at Bloomingdale and Vermontville in the Adirondacks, where he erected a church and was much beloved. St. James, Pulaski, N. Y., and St. Stephen's, Schuylerville, were his next charges. From there he went to St. Peter's, Hobart, Delaware County, where he remained for fifteen years, holding an honorable place in that diocese.

After his resignation in February, due to failing health, he continued to supply at St. Peter's till Easter. The effort was, however, too great, and an acute illness overtook him a week later and carried off a devoted priest and a faithful servant of our blessed Lord.

**John H. Hewson**

In New York City, on July 26, 1927, after a short illness, JOHN H. HEWSON in his ninety-fourth year, beloved husband of Georgia K. Hewson, and revered father of Josephine M. Cole. The funeral office was celebrated at Trinity Church, Wall St., on Thursday morning, July 28th.

Born in Auburn, N. Y., in 1834, he went to Hamilton College and survived to be the senior living graduate. Mr. Hewson early made his way in the business world, and in 1872 came to New York and opened a banking house of his own. For forty years, until his retirement in 1893, he carried on his work guided throughout by an unswerving sense of duty and justice. He united to a keen judgment of men and affairs great simplicity of character. In 1855 Mr. Hewson became a member of the Episcopal Church through association with his father-in-law, the late Bishop McIlvaine of Ohio, and maintained his loyalty to the Creeds and the Bible to the end of his life. After retiring from business he traveled extensively both in Europe and the Far East. In 1910 Mr. Hewson and Mrs. John M. Schofield were married in Washington, and thereafter made their home in St. Augustine, Fla.

Mr. Hewson was social, an excellent talker, and of modest demeanor, of rather frugal personal tastes, he was a lavish giver of his means to others and often anonymously.

For many years he was a member of Trinity parish, New York, then of St. Thomas' Church, Washington, and of Trinity Church, St. Augustine, to the end.

In his last illness his great patience and unselfish thoughtfulness for others won for him the affection of all who attended him. He "fought a good fight," he "kept the faith." "May light perpetual shine upon him." Amen.

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**A** TRAINED AND EXPERIENCED Church worker would like a position in a Catholic parish. References offered. Address, Box V-917, LIVING CHURCH, Milwaukee, Wis.

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## SISTERS OF THE HOLY NATIVITY

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

## RETREAT

WEST PARK, ULSTER CO., N. Y.—Retreat for priests will be held (D. V.), at Holy Cross, beginning Monday evening, September 19th, ending Friday morning, September 23d. Conductor: Father Harrison, O.H.C. No charge. Address THE GUESTMASTER, Holy Cross, West Park, N. Y.

## CHURCH SERVICES

## District of Columbia

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46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions  
 " 11:00 A.M. Sung Mass and Sermon  
 " 8:00 P.M. Choral Evensong.  
 Daily Mass at 7:00 A.M., and Thursday at 9:30.  
 Friday: Evensong and 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 York

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

Amsterdam Avenue and 111th Street

SUNDAY AND WEEKDAY SERVICES

Sundays

The Holy Communion . . . . . 8:00 A.M.  
 Holy Baptism (except 1st Sunday) 10:15 A.M.  
 The Holy Communion (with Morning Prayer except 1st Sunday) 11:00 A.M.  
 Holy Baptism (1st Sunday) . . . . . 3:00 P.M.  
 Evening Prayer . . . . . 4:00 P.M.  
 WEEKDAYS (In Chapel)  
 The Holy Communion . . . . . 7:30 A.M.

## Church of the Incarnation, New York

Madison Avenue and 35th Street

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

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

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

139 West Forty-Sixth Street

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

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

## Holy Cross Church, New York

Avenue C between 3d and 4th Streets

Sunday Masses, 8:00 and 10:00 A.M.

Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

## Pennsylvania

## Saint. Alban's Church, Olney, Philadelphia

REV. ARCHIBALD CAMPBELL KNOWLES, Rector

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

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

## 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.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 500 meters. Service from St. Mary's Cathedral (Gallor Memorial), Sunday, August 7th, at 11:00 A.M. C. S. Time. Sermon by the Dean of the Cathedral.

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gallor 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 Morehouse Publishing Co., Milwaukee, Wis.)

A. R. Mowbray & Co. 28 Margaret St., Oxford Circus, W. 1, London, England.  
 Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

*Ups and Downs in a West Indian Diocese.* By Roscow Shedden, Bishop of Nassau. Price \$1.00.

*Religio Laici.* Essays on Religious, Social, and Philosophical Subjects. By Sir Henry Slessor, K.C., M.P. Price \$1.80.

*The Sunny Side of Life.* Addresses Broadcast from London by Rev. W. H. Elliott, M.A., Vicar of Holy Trinity, Folkestone. Chaplain to the King. Price 80 cts.

*Student Christian Movement.* 32 Russell Square, London, W. C. 1, England.

*The Divine Society: Christian Dogma and Social Redemption.* By W. G. Peck. Author of *The Values of The Sacrament*, etc. Price \$2.40.

## PAPER COVERED BOOKS

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. 1, London, England.

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

*Youth and the Older Generation.* An Address by Father Vernon, S.D.C. Price 25 cts.

*The Hymn Veni Creator Spiritus.* Paraphrased for Praise and Prayer; and other Devotions to the Holy Spirit. By E. Edmund Seyzinger, L.Th., priest of the Community of the Resurrection. Price 40 cts.

*Mary Jane and Harry John,* Or Home the Premier School. By F. S. M. Bennett, Dean of Chester. Price 25 cts.

*Friends Out of Sight.* An Essay in Charity and Comfort concerning them. By the Rev. T. H. Passmore, M.A., vicar of St. John's, Great Marlborough Street, W. Author of *In Further Ardene; Leisureable Studies*, etc. Price 60 cts.

*The Continuity of the Church of England.* Oxford Booklet No. 26. By S. L. Ollard, M.A., rector of Bainton, Hon. Canon of Worcester, Examining Chaplain to the Lord Archbishop of York. With foreword by the Lord Archbishop of York. Price 7 cts.

*Anglo-Catholic Principles.* By Arthur Chandler, rector of Bentley; formerly Bishop of Bloemfontein. Price 40 cts.

## BULLETIN

Office of Trinity Parish, Room 1003, 72 Wall St., New York City.

*Year Book and Register of the Parish of Trinity Church, New York City, 1926.*

## WORK OF THE CHURCH IN JAPAN

KYOTO, JAPAN—The outstanding fact in connection with evangelistic work in Kyoto last year was the opening of a new work in Shimogamo. St. Mary's Church at one time had a small work in this district, but was obliged to give it up. In view of the rapid development of that district as a residential section it seemed imperative that our Church have a congregation there. Through the generous offer of one of the wealthier Christians to advance money for the erection of the building, a small building was erected which is serving as a simple church and rectory. The Rev. J. A. Welbourn is priest-in-charge. Mr. Hachiro Ajima, a catechist, lives in the building and works under Mr. Welbourn's direction.

In the Yamato district the most notable fact is that during the year a new building was erected at Tatsuta. In this building, besides a very satisfactory small place for worship, there is accommodation for a kindergarten, and also for the Japanese deacon's family. The church portion of the building was consecrated in July 1926, and from that time on, reports show that the kindergarten and night school are doing good service in the vicinity.

In the Wakayama district a small but very satisfactory church building at Hiro has been completed.

Bishop Nichols writes that he feels "the spirit of self-support is gaining steadily in the district. In those churches where we have really able pastors there is steady increase in the contributions, not only for the work of the Church, but for the pastors' salaries. It seems to me necessary, therefore, that unless considerably larger sums of money can be put to our disposal from the American Church, the policy for the immediate future must be to strengthen the present churches. To this end we must try, of course, to guide our present workers so that their work shall be more effective. I feel that the initial points to this end are the strengthening of the Sunday schools, the securing of new candidates for Holy Orders and their careful training."

## Appoint Committee to Collect Objections to Prayer Book for Presentation to Parliament

### Position of Bishops if Measure is Rejected—Enthroned Bishop of Guildford

The Living Church News Bureau  
London, July 22, 1927

A FURTHER STAGE IN THE PROGRESS OF the new Prayer Book was reached on Wednesday, when a meeting was held of the ecclesiastical committee, which consists of fifteen members of each House of Parliament.

It was suggested, on the motion of Lord Hugh Cecil, that a sub-committee should be appointed to survey the whole matter from all points of view, and to submit a report with recommendations to the full committee; but objection was taken to this plan on the ground that the report would be largely known in advance from the constitution of such sub-committee. Instead, it was decided to appoint a sub-committee, consisting of Lord Clarendon, Lord Falmouth, Major Hills, and Mr. Ammon, to collect the several objections to the Deposited Book which have been urged from various quarters, and to report to the full committee with such explanations as may be thought desirable. It was felt that this would clear the ground and enable the committee to go fully into the matter in the autumn. Many of the objections, it was urged, might be superfluous, and the attention of the committee should be devoted to the more important points at issue.

It is expected that the sub-committee will meet before the Parliamentary recess, and that its report will be placed before the full committee in the early autumn.

It will then be the task of the ecclesiastical committee to prepare a draft report on the measure on three points—its legal effect, its expediency, and the protection of the constitutional rights of all his Majesty's subjects. The draft report will be forwarded to the legislative committee of the Church Assembly, which will decide whether, in view of the nature of the report, it desires the measure to be presented to the two Houses of Parliament. If the legislative committee is in favor of proceeding, the report will be issued, but if it should desire not to proceed further, then the draft report will not be issued at all.

The opinion of a considerable number of Labor M.P.'s. has been expressed by Arthur Greenwood, who is a Nonconformist, and who said in an interview: "Let the Churchpeople have what they want. Their own Assembly has lately decided in favor of the changed Prayer Book. So I shall vote in the House for the change." Other labor M.P.'s are of opinion that Parliament is entirely unfitted to consider such a matter as Prayer Book revision.

#### PUBLISH LETTER ABOUT REVISED BOOK

The following letter has been sent to the press for publication:

"It is recognized by those who know, but not always by the public, that the 'Anglo-Catholic party' or 'movement' contains persons who, while united on most points, think differently on the subject of the revised Prayer Book. This is apparent if the opinions of those who have read papers at the recent Anglo-Catholic Congress are scrutinized.

"We have no desire to define the Anglo-Catholic, or to count heads among those

who are devoted to the movement; but we who sign this paper are among the adherents of the movement who either believe the new Book to be a great improvement on the old one, or, if we are in doubt as to this, recognize that the authority with which it is presented to us requires our acceptance of it. What we feel we have a right to ask, then, is that societies and institutions which claim to represent the movement should, by their choice of speakers at important meetings and in their less public action, frankly accept the fact of a broad division of opinion, and make it evident that supporters of the Book are to be as fully recognized as those who do not see their way to support it. Otherwise those who think with us will be driven to resign from societies which seem to us to be acting wrongly, and we shall not have one movement but two, whose differences will become obvious and perhaps acrimonious, a state of things we should all deeply deplore. That this division of the party should be avoided, is the wish of us all. But if it is to be so, care should be taken that our consciences be not grievously offended."

The letter is signed by Bishop Gore; E. J. Bicknell, vice-principal of Cuddesdon and Prebendary of Chichester; F. Lewis Donaldson, Canon of Westminster; A. H. Howe-Browne, vicar of St. John the Divine, Kennington; Percy Hartill, vice-principal of Lichfield Theological College; T. A. Lacey, Canon of Worcester; J. J. G. Stockley, rector of Wolverhampton; E. K. Talbot, Superior of the Community of the Resurrection; Francis Underhill, warden of Liddon House; E. Milner White, fellow and dean of King's College, Cambridge; and several other well-known priests. Many more signatures could have been obtained, but it was thought best not to delay publication.

#### POSITION OF BISHOPS IF MEASURE IS REJECTED

Lord Wolmer points out, in a letter to the *Times*, what the position of the bishops would be in the event of the Prayer Book measure being rejected by Parliament. He says:

"In 1906 the State called upon the Church to revise the Prayer Book. The Church has responded to that summons with the utmost deliberation. All the learning, scholarship, and pastoral experience the Church can command has been devoted, with much prayer, for twenty years to the compilation of the 'Deposited Book.'

"It is recommended by the Church Assembly, by both Houses of both convocations, by every diocesan conference that has yet voted upon it (twenty-six in all). Neither the chamber of clergy nor the chamber of laity in a single diocesan conference has yet voted against it. Thirty-five out of thirty-nine bishops have given it their support.

"In these circumstances it will be apparent to all that the rejection of the Prayer Book by Parliament must, before very long, inevitably mean the disestablishment of the Church. Imagine the position of the bishops who are charged with the responsibility of Church life in their several dioceses. A cabinet or a board of directors whose deliberate policy in a cardinal matter had been vetoed would immediately resign. That the bishops can not do. Their position would be well-nigh impossible. Would they be able to refuse to sanction the use of a Book they themselves had approved? Would they be justified in sanctioning the use of a Book that was illegal? Certainly many of us who

have strenuously defended the establishment in the past could not continue to do so, and, indeed, it would be indefensible."

#### POSITION OF EVANGELICALS UNDER NEW BOOK

The Bishop of Birmingham, preaching last Sunday in Westminster Abbey, was concerned more immediately with the position of Evangelicals under the new Prayer Book. He said that doubtless the ecclesiastical committee of Parliament, when considering the expediency of the Prayer Book measure, would bestow particular attention on the new powers assigned to the Archbishops and bishops to make rules for the conduct of public worship and for the regulation of the practice of reservation. Such powers were unprecedented, and the range of their application was ill-defined. The regulations which under such powers might from time to time be issued would have the force of law; and thus, in his opinion, a sense of uncertainty would be created which would probably increase the present disorder in the Church. He believed that if and when the new Prayer Book became lawful it would be practically impossible for any individual bishop to prevent usages whose basis was some erroneous doctrine akin to transubstantiation. The new Book took the first step, and a long one, towards the change of doctrine in the English Church.

Dr. Barnes went on to say that many Churchmen shared his doubts, and saw in the changes now proposed the undermining of the spiritual sacramentalism established at the Reformation. Some talked of leaving the Church. He urged that they should do nothing of the kind. They could not foresee the future. A new Evangelicalism, fortified by modern scholarship and science, might speedily arise to strengthen the Church and cleanse it from sacramental error.

At the worst, Evangelicals could enjoy toleration owing to the explicit statement in the preface to the new Book that the bishops had not meant any change of doctrine. It was true that in the next generation the Thirty-nine Articles would probably be revised in a Catholic direction, and that the ecclesiastical courts might be remodeled so as to take decisions as to doctrine from the purview of lay judges. But, even so, Evangelical teaching could be maintained within the Church. The real danger of the future was that, failing a new religious movement within the Church, Evangelicals would gradually drop away as the present decrease in Evangelical clergy continued. They would then witness on a large scale a repetition of the process by which, rather more than a century ago, the Church was impoverished by losing the Methodists. The Church of England would become an Anglo-Catholic sect. But that *dénouement* was still distant; Evangelicals ought not to hasten it by impulsive separation at the present time.

He did not make the usual plea for comprehensiveness by which acceptance of the new Book was often supported. He did not think that they could combine within the same communion diametrically opposite opinions on fundamental doctrines.

#### ENTHRONE BISHOP OF GUILDFORD

The enthronement of Dr. J. H. Greig, formerly Bishop of Gibraltar, as Bishop of Guildford, took place last week in Holy Trinity Church, Guildford, the church which has been selected as the Cathedral of the new diocese. The first part of the service was an act of thanksgiving for the creation of the new diocese and the

appointment of the Bishop. This was conducted by the Bishop of Winchester, and among those present were Dr. Talbot (under whose leadership the scheme for the division of the diocese of Winchester was begun), Bishop Randolph, the Bishop of Southampton, and the Bishop-designate of Portsmouth (Canon Lovett).

In a short address, the Bishop of Winchester said that since the diocese of Winchester came into existence, a thousand years or more ago, the allegiance of the Church people of Guildford had been given to Winchester loyally and generously. In bidding them farewell, he thanked them for what they had been to Winchester, and he bade them rejoice in the greatness of their new opportunity, attempt great things for God, and expect great things from God.

After his enthronement by the Archdeacon of Canterbury, Dr. Greig said that in days to come historians of the Church of England would point to the first quarter of the twentieth century as a period in which many new dioceses were created. There were no fewer than thirteen new dioceses which had been created in that period, and they had to go back a long way in their history to find any parallel to it. He believed that the age through which they were passing, with that unparalleled creation of new sees, would bring a new unity and a new efficiency. He was more and more convinced, especially since he had had seven years of living in other lands and seeing Churches that worked on different lines, of the enormous importance to the whole of Christendom of a really efficient Church of England. The Anglican tradition was extremely precious, and the setting forth of that tradition in actual life was a matter of Imperial concern.

#### NOMINATE BISHOP OF GIBRALTAR

Canon F. C. N. Hicks, D.D., vicar of Brighton, has been nominated to the bishopric of Gibraltar in succession to Dr. J. H. Greig.

Dr. Hicks, who has been vicar of Brighton since 1924, had a distinguished university career. He was formerly tutor of Keble College, Oxford, and afterwards principal of Bishops' College, Cheshunt.

Although he has only been in Brighton for so short a period, Canon Hicks has won the good opinion of all classes of Church people. His acceptance of the bishopric, which entails the superintendence of the English chaplaincies on the Continent from Gibraltar to Constantinople, can only be from a clear sense of duty, for it is an arduous post, entailing much fatigue and railway traveling.

GEORGE PARSONS.

#### BISHOP GRAVES PRESENTS DIPLOMAS TO NURSES

NEW YORK—Bishop Graves in a letter of June 20th to the Department of Missions, says:

"You will be glad to have some items of encouraging news. On Whitsunday at All Saints', Shanghai, I confirmed a class of eleven. On June 11th I was present in the chancel of St. Peter's, Sinza, made an address, and presented the diplomas to sixteen nurses; eight were young men from St. Luke's Hospital, five were young women from St. Elizabeth's Hospital, and two women and one man from St. Andrew's Hospital, Wusih. It was encouraging to see these neat and businesslike nurses who had finished their training in our hospitals. We cannot be too thankful that in the general calamity which has befallen the work of medical missions in China, our hospitals in Shanghai have been able to continue their work."

## Prince of Wales to Assist in Dedicating Memorial Chamber of Houses of Parliament

### Memorial Service For Lake Victims —Alliston, Ont., Church Damaged in Storm

The Living Church News Bureau  
Toronto, July 28, 1927

ONE OF THE MOST INTERESTING FEATURES of the approaching visit to Canada of the Prince of Wales, Prince George, and Premier Baldwin, is to be the dedication by the Prince of Wales of the altar in the memorial chamber of the Peace Tower of the Houses of Parliament at Ottawa next week. The official program will be as follows:

2:45 P.M.—The Prime Minister of Great Britain and Mrs. Baldwin will arrive, and will be conducted by the Prime Minister of Canada to the memorial chamber.

2:50 P.M.—His Royal Highness, the Prince of Wales, and His Royal Highness, Prince George, will arrive, accompanied by traveling escort. The guard of honor will give the royal salute.

2:55 P.M.—Their Excellencies, the Prince of Wales and Prince George, will be met at the central entrance of the Houses of Parliament by the Prime Minister of Canada, and conducted to the memorial chamber. The Prince of Wales will stand in front of the altar, and an able seaman, a private soldier, an airman, and a nursing sister will be stationed at the four corners.

3:00 P.M.—The ceremony performed by the Prince of Wales will begin.

At the pronouncement of the final words, the buglers will sound the Last Post, the flag on the Peace Tower will be dipped, and the guard of honor will present arms. The silence of remembrance will follow the last note of the bugle.

The silence of remembrance will be broken by the carillon playing *O Valiant Hearts*. Afterward the minister of national defense, Col. the Hon. J. C. Ralston, will speak, followed by Premier Baldwin. The Reveille will sound the dawn of a new day, and the carillon will then ring out, *O Canada*.

His Royal Highness standing on the steps of the Peace Tower, will take the Royal salute, and the band will play *God Save the King*. As the assembly disperses, the carillon will render *Land of Hope and Glory*.

The memorial chamber may be described as the central feature of the new Parliament buildings. Located on the first floor of the tower, it is a sanctuary of rare beauty and deep significance. The walls and the vaulted ceiling are of Caen stone, a present from the people of France; on marble panels around the walls is graven the story of Canada's achievement, surmounted by typical emblems and figures harmoniously grouped in the mural decoration. The three separate windows unite in the general scheme, displaying the ideals and principles underlying the call to arms, remembrance of peace. The floor is of stone from the battlefields of France and Flanders, bordered by black marble, the gift of the people of Belgium, and bearing the names of battles in which Canadians fought. In the center of the chamber is the altar, a massive stone ornamented with the Royal arms, the arms of Canada and of the Provinces, the gift of Great Britain. On

the altar will rest the Book of Remembrance, in which will be recorded the names of 60,000 Canadians who gave their lives in the Great War.

The inscription on the altar reads: "My marks and scars I carry with me, to be a witness for me that I have fought His battles who will now be my rewarder. So he passed over, and all the trumpets sounded for him on the other side."

Under the window of remembrance is inserted: "Now was their agony brief, or once only imposed on them, the wounded, the war-spent, the sick received no exemption; being cured, they returned and endured and achieved our redemption."

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

The inscription above the door reads: "All's well, for over there, among his peers a happy warrior sleeps."

#### MEMORIAL SERVICE FOR BALSAM LAKE VICTIMS

Extremely solemn and beautiful was the service in St. James' Cathedral, Toronto, last Sunday evening in memory of those boys and young men of the Brotherhood of St. Andrew who lost their lives at Balsam Lake one year ago. Special hymns, prayers, and Crotch's beautiful anthem, *Comfort, O Lord, the Soul of Thy Servant*, indicated the feelings which were plainly to be read on every face in the congregation. When, after the sermon by the Rev. Canon Plumtre, the names of the eleven young people were read, followed by the Dead March, with its deep-searching chords, more than one were not able to hide their sorrow longer, and heads were bowed between shaking shoulders.

In his sermon, Canon Plumtre spoke gently of the great loss the tragedy had brought upon the parents of the boys. After training them so well, proudly watching them develop into upstanding young men, they had them snatched away just as all the promise of their youth was about to be fulfilled. It was impossible to express what their loss meant to the family. No one but the parent could know. But there was also sorrow in the church to which the boys had belonged. Each would have rendered inestimable service to the Church and to the Brotherhood of St. Andrew. It was an irreparable loss.

Beyond the church, in the city, the sorrow was also felt. When the funeral train passed through the streets, thousands of citizens stopped their work to pay tribute to the fine young spirits so sadly taken away. Of such characters are cities built, he said. The stability of the State depended on its moral strength. Trained as loyal, self-sacrificing citizens, their loss was felt in home and church and city, yet pride was mingled with the sorrow. They were a type of which any country would be proud.

With the exception of Ray Shea-Butcher, the director of the camp, the rector made no personal mention of them. "To speak of those I know would disparage those I did not know," he explained. A collection was taken for the purpose of erecting a memorial in St. James' Cemetery which would keep always in the mind

of the people the work in whose fulfilment the young men had died.

#### MISCELLANEOUS NEWS

Trinity Church, Ottawa South, will benefit to the extent of about \$3,000 from the will of George Allen Pierson, aged Gloucester Township farmer.

Archdeacon Fleming has taken with him to the Arctic a moving picture outfit and the pictures will be used for publicity work on behalf of the Northern mission.

During a very severe storm the partly constructed building of St. Andrew's Church, Alliston, Ontario, was damaged by the terrific wind. The west wall was blown into the interior, twisting and smashing the steel girders that had just been put in place above the basement.

Deep sympathy is extended to the Ven. Archdeacon Newnham, secretary of the synod of Fredericton, in the death of his wife.

The executive of the Fredericton synod

has authorized the parish of Westfield to proceed with the erection of a church at Grand Bay. Besides the church at Grand Bay there are two others in the diocese whose erection is being planned for at this time, those at East Saint John and Plaster Rock.

With many parts of Ontario, including Toronto, Kingston, and London, represented, a successful picnic attended by 100 members of the Anglican Young People's Association was held on Saturday at Haman's Point, Toronto. The rally pertained especially to camp activities, and was under the direction of the Toronto District Local Council, A.Y.P.A.

An interesting campaign is being conducted by the Rev. D. Vicar Warner, rector of St. Cyprian's Church, Montreal, at the present time to raise funds for the installation of a set of chimes as a permanent memorial for children. The affair is being sponsored as a feature of confederation jubilee celebration.

taking one another 'for better or for worse,' it would be more seemly to have them married by a civil officer." Dr. Stetson concludes his statement by declaring that little is accomplished merely by railing at divorce, that the Church needs to be more careful before marriage and ought to awake to its responsibility in the matter. He declares that in Trinity Parish "we marry only those who have been baptized, and we throw as many safeguards about this solemn act as possible."

The year book of Trinity Parish for 1926 is more than a compilation of statistics, and more than a record of the activities of its congregations. It is an agency wherein the rector of the greatest of our parishes in the Anglican communion appeals to the Church to use its influence in defending and safeguarding the sacrament of Christian marriage.

#### CHURCH MEMBERSHIP LOSSES

The report for 1926 from the continuation committee of the Inter-Church conference, which was made public yesterday, tells of an "appalling" loss in the membership of the leading Protestant communions. The report estimates this annual loss at something like 500,000 with the Presbyterians suffering the greatest decrease in a loss of 50,000. Migrations between states and communities, and the failure in church attendance are given as the two chief causes for the serious condition. The report includes our own communion and states that "according to Mr. Frederic C. Morehouse, editor of the *Living Church Annual*, the Episcopal Church suffers an annual loss of 22,000, a minimum estimate."

#### BISHOP NICOLAI

Bishop Nicolai of Ochrida, Serbia, who is to preach at the Cathedral of St. John the Divine on Sunday morning, August 7th, is coming to America as the guest of the Carnegie Endowment for International Peace, of the Institute of Politics at Williamstown, and of the American Yugoslav Society. The purpose of his visit is to acquaint Americans with general conditions in the Balkan States. He will be in this country three months, traveling as far west as Chicago. Dean Robbins of the Cathedral is chairman of the appointed reception committee; among others included are President Nicholas Murray Butler, Elihu Root, Charles E. Hughes, President Hibben, Rodman Wanamaker, Bishop Manning, and the Rev. Dr. Stetson.

#### CALVARY CHURCH ITEMS

The personal witness mission, held in the last week of July at Calvary Church, was well attended and a splendid interest manifested. Clergy and layfolk, men and women, testified in brief and impressive talks to the spiritual reality that has come to them through the ministrations of Calvary Church.

The rector of Calvary, the Rev. Samuel Shoemaker, has written a book, just published by Revell, *Children of the Second Birth*. It tells of the conversion of a dozen persons who have been influenced by the work at this church.

#### HERE AND THERE

The eighteenth anniversary of the death of the Rev. William Reed Huntington, D.D., was observed by a memorial service held in Huntington Close at Grace Church at noon on Tuesday, July 26th. Dr. Huntington succeeded Bishop Henry Codman Potter as rector of Grace Church, and was the able and beloved incumbent there for twenty-five years.

HARRISON ROCKWELL.

## Trinity Parish Year Book is Remarkable Index of Activities of its Many Churches

### Dr. Stetson Speaks on Christian Marriage—Losses in Church Membership

The Living Church News Bureau  
New York, July 30, 1927

MANY OF OUR PARISHES THROUGHOUT the country publish annually what are generally known as "year books." Most of these have a value that is limited, that does not extend far beyond the parish itself. However, the issuance of the annual reports of the congregations in Trinity parish arouses a wider interest by reason of the influence of that parish and because of the widespread affection for such as Trinity Church, and St. Paul's Chapel on the part of people throughout the country. I have just received the 1926 *Year Book and Register of the Parish of Trinity Church in the City of New York*; as usual, a remarkable compilation of the activities of the several congregations of the parish during the past year. Within its red and gold cover, 302 pages are required to submit these reports from the Parish Church, from St. Paul's, Trinity Chapel, St. Agnes', St. Luke's, Intercession, St. Augustine's, and St. Cornelius' Chapels. That which will interest most the extra-parochial readers of the year book is the fourteen page annual statement of the rector of the parish, the Rev. Dr. Caleb R. Stetson, a report which serves, in a way, as a preface or introduction to the reports from the congregations.

Commenting on the new parish building for St. Luke's Chapel, Dr. Stetson writes that St. Luke's is now doing a piece of work just as important, if not more so, than at any time in its long history of 105 years. He states that "this fact helps to vindicate the policy of Trinity Parish, which is to maintain its churches where they are, in spite of changing conditions, and never to abandon a chapel until it has been proved beyond a question that it can no longer be of service." A further proof of the soundness of this policy is to be seen, the rector points out, in the vastly increased activities at St. Augustine's Chapel and Houston House where the Rus-

sian Cathedral congregation and the City Mission Society are making excellent use of the extensive buildings.

Under the caption, A New Type of Parish, Dr. Stetson calls attention to the increasing difficulties confronting most of the chapels of the parish by reason of their location in neighborhoods of changing nature. Trinity Church and St. Paul's, in particular, are appreciated by vast numbers of workers in the downtown offices, and in that way their value continues, but such a condition does not make for much increase, if any, in the communicant strength of Trinity Parish. The rector states that the number of communicants is showing a slight decrease each year, and that only three of the chapels (Intercession, St. Agnes'; and St. Luke's) have Church schools of "any considerable importance." Under comparatively new conditions, the parish is trying to adjust itself to its opportunities and to that end is increasing the number of weekday services, and giving particular attention to the popular noonday services. An increase in the number of confirmations is noted in the annual statistics.

#### DR. STETSON ON CHRISTIAN MARRIAGE

The most important portion of Dr. Stetson's statement has been widely quoted in the papers during the week. It has to do with Christian marriage. Emphasis is given to the spiritual side of the marriage ceremony. "Christian marriage is the union of two Christian people, who, being members of Christ's Mystical Body, the Church, wish to live together as man and wife for the rest of their lives, and to found a Christian home. . . . It has been my thought for years that the Church should reserve this ceremony for her own children who are known to her and who honestly purpose to live together after God's ordinance. . . . It would strengthen our position and contribute to the permanence of marriage if the Church as a whole should refuse Christian marriage to those who are not our people. Such people should be told that they should have a civil marriage. . . . For those who are not baptized or who have no understanding of the Church's teaching and no intention of

## Congregational Singing of High Mass in the Chicago Roman Catholic Churches

### Woodlawn Church Celebrates Anniversary—Summer Attendance at Churches Increases

The Living Church News Bureau  
Chicago, July 30, 1927

TO FULFIL THE WISH OF CARDINAL Mundelein, the Roman Catholic churches throughout the archdiocese are soon to begin to practise congregational singing at the High Masses. Until now most of the singing of the High Masses has been done by the choirs, the congregations simply following the text in the prayer book. Professor Otto A. Singenberger, director of music for the archdiocese, is now working on the new hymn books which will appear in about six months. He expects to teach the music of the Mass first to the children of the parochial schools, and later to the adults.

CHRIST CHURCH, WOODLAWN, FORTY-ONE YEARS OLD

Christ Church, Woodlawn, is celebrating its forty-first anniversary on Sunday, July 31st. Special services are being held, and the rector, the Rev. F. R. Nitchie, is giving a short history of the parish at the later morning service. The Rev. Dr. Joseph Rushton, well known for his work in this diocese and later in New York City, was the first rector of Christ Church. Woodlawn, in his day, was distinctively a suburban section. The World's Fair, at Jackson Park, gave this neighborhood on the south side a big boom, and all the churches in the vicinity shared in the growth and activity of the time. The Rev. Arthur Williams, afterwards Bishop of Nebraska, served the parish for many years, and was succeeded by the Rev. Charles Herbert Young, who was rector for more than twenty years. Dr. Young is now rector of Howe School. The Rev. H. J. Buckingham was his successor, and Fr. Nitchie followed him.

#### SUMMER ATTENDANCE AT CHURCHES IN CHICAGO

Chicago has become more and more well known as a summer resort. There is a tremendous exodus each year from the city east, west, and north at this time, but there is also a large daily crowd of visitors coming here from all parts of the country. The hotels are filled with convention delegates and their families. Many of this large crowd seek out their Church on Sunday, and latterly there has been a most encouraging increase in the attendances at many of the down-town and also at the suburban churches of all bodies.

Two of the Protestant churches, the Chicago City Temple (Methodist) and the Fourth Presbyterian Church, are most strategically situated, one on the lower Lake Shore Drive, and the other in the heart of the Loop, at Clark and Washington Streets, and both report large summer congregations this year.

The congregations are as large at the Fourth Presbyterian Church this summer as they have been during the winter, and each Sunday nearly 300 visitors from outside of the city are shown about the church. The numbers are still greater at the Chicago Temple. Many of the city churches have been helped considerably by the radio as an advertising medium.

In some of our suburban parishes there

has been a gratifying increase in the congregations this summer. The Rev. E. A. Gerhard, rector of Christ Church, Winnetka, says that his Sunday congregations now are as large as those through the winter. Many Church people come out to Winnetka from the city for the summer, and these offset the numbers who go far afield. Mr. Gerhard states that interest in religious work is being maintained in his parish this summer. An evidence of this continued activity during the summer is the appointment of the Rev. R. Malcolm Ward as assistant at Christ Church.

H. B. GWYN.

### THE EARTHQUAKE IN THE HOLY LAND

JERUSALEM—The most violent earthquake which has visited Palestine in more than a century shook the country at 3:05 P.M. on July 11th, causing the death throughout the Holy Land of more than 300 persons and a large amount of material damage. Jerusalem was not badly shaken, and but one fatality was recorded, though the Church of the Holy Sepulchre received serious injuries to the small dome over the Greek Orthodox nave. Elsewhere the fatalities were more numerous. At Nablous, the ancient Shekem, sixty-three were killed by falling houses, and over a hundred injured. At es-Salt in Trans-Jordania on the way to Amman, eighty-five were killed, and the English Mission Hospital received over 180 injured. Dr.

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T. W. A. Grey, of Toronto, who has been sent by the Canadian Church to take charge of the Jerusalem and the East Hospital of St. Luke at Haifa, and is now studying Arabic in Jerusalem, has gone to es-Salt to aid the native doctor there.

At other places in Palestine the casualties were fewer, but in the aggregate make this the worst catastrophe of this kind since the earthquake that destroyed Safed in 1836. But even that did not affect the rest of the country.

Historic earthquakes here have left such ruined cities as Capernaum and Antioch to mark their violence. Tremors have been felt from time to time, but nothing of like nature. This disturbance is said to have originated near the Dead Sea in the region where Sodom and Gommorah are now buried beneath a plain of asphalt.

Relief work has been instituted by the Government and private agencies, and it will probably not be necessary to seek aid elsewhere unless it be to repair such universally venerated buildings as the Holy Sepulchre when the damage is appraised and repair work undertaken.

#### SUMMER SCHOOL OF SECOND PROVINCE ENDS

BURLINGTON, N. J.—The summer school of the second province was held the beginning of July at St. Mary's Hall, Burlington. The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, was pastor of the school, the Rev. Canon Charles S. Lewis, was dean, and Miss Louise E. Rich of New York was assistant dean. Lewis B. Franklin of the National Council, conducted a course on the Program of the Church, and Bishop Colmore of Porto Rico conducted a course on the work in Latin America.

Other clergy on the faculty were the Rev. Walworth Tyng of Changsha, China; the Rev. Dr. Charles B. Ackley of New York; the Rev. R. E. Urban of Trenton, N. J.; the Rev. J. H. Earp of New Castle, Del.; the Rev. T. A. Conover of Bernardsville, N. J.; and the Rev. George Ossman of New York. Three conferences on work of the altar guild were led by Sister Katherine of St. Clement's Church, Philadelphia.

The conference closed on Saturday morning, July 16th, with a celebration of the corporate Communion.

#### AMERICAN INDEPENDENCE DAY IN JERUSALEM

JERUSALEM—The annual service in commemoration of American Independence Day was held in St. George's Cathedral, Jerusalem, on Sunday, July 4th. Bishop MacInnes and the Cathedral clergy took the service and a large number of Americans, English, and Palestinians were present, including His Excellency, the Officer Administering the Government, Colonial Symes.

Dr. A. C. Harte, D.D., director of the Y. M. C. A. in Palestine and Iraq, took some of the prayers, and Edward Blatchford, of Chicago, director of the Near East Relief in Palestine, made the address.

The Rev. C. T. Bridgeman, American educational chaplain, was unable to be present at this service as he was in Mosul visiting the Rev. J. B. Panfil, the American Church representative who is carrying on the work of the Archbishop of Canterbury's mission to the Nestorians. Mr. Bridgeman reports that Fr. Panfil has been carrying on a much needed and very successful school in Mosul.

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- (b) Communion with Man
- (c) Communion with God

## The Reserved Sacrament

- (a) Its Use for Communion
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## Bishop Stires Deplores Lack of Churches On Long Island in Sermon in Quoque Church

### St. Johnland Society Completes Fifty-six Years of Service—To Distribute Lectures

The Living Church News Bureau)  
Brooklyn, July 23, 1927)

IN HIS SERMON PREACHED SUNDAY, JULY 24th, at the Church of the Atonement, Quoque, L. I., now in charge of the Rev. A. W. Carrington, rector of the Church of the Incarnation, Brooklyn, Bishop Stires of Long Island made the statement that the way the population is shifting into Long Island at the present time is the greatest movement of people now going on on the globe.

He said that the people going into Long Island are for the most part putting every cent they have into their little homes, and deplored the lack of churches in these places; he begged for more interest and coöperation.

At this same service he dedicated a tablet in memory of Archdeacon F. B. Carter of Newark, who was present at the first service held at Quoque, and for forty years attended at least one service during each summer, the last one at which he was present was their fortieth anniversary.

Besides being Archdeacon of Newark for over twenty years, Dr. Carter was at one time rector of St. George's Church, Brooklyn, and his daughter has done missionary work in China for many years, being now the wife of Bishop Gilman of Wuchang, China.

#### REPORT OF COMMUNITY OF ST. JOHNLAND

The Community of St. Johnland at the close of its fifty-sixth year, has presented its report. This Community was founded by Dr. Muhlenberg, who was also founder of St. Luke's Hospital and the Church of the Holy Communion, New York City. It is situated on the north shore of Long Island, forty-four miles from New York. Among its objects is the maintaining of "a home for aged men and aged cripples in destitute circumstances, especially communicants, to care for friendless children and youths, by giving them home schooling, Christian training, and occupation by which they can earn their future livelihood."

During the year, the Society afforded 61,214 days' support to its inmates at a cost of about \$1.30 per day per capita. Its income amounted to \$83,074.84, which amount was used in its expenditures. It has now an operating deficit of \$8,000. Among their gifts we learn of the electric current from the Long Island Lighting Company for the church organ and three of the cottages.

Their needs are a new inn for the old men, a new home for the boys, and more room for the girls, more playground apparatus; also the heating plant of the school must be replaced.

General subscriptions and donations are recorded, but this is an enormous work, and needs all that is given. The payment of \$600 a year supports an aged couple in Sunset cottage, \$300 a year supports an old man in St. John's Inn, \$240 provides for the support and education of a child. The benefactions of St. Johnland are not restricted to any city or diocese, and although supported mainly by our churches and their members, its doors are open to those of different religious faiths.

The Rev. Dr. Burton S. Easton, lecturer and professor of literature at the General Theological Seminary, has consented to the publication of his lectures given at the Wellesley Conference this year.

These lectures have been collaborated by two of the best students attending the school, and their mimeographed notes will shortly be on sale at \$2 a copy. The proceeds are to go to the Wellesley Summer School Scholarship Fund.

MARY E. SMYTH.

### NEW HEAD OF DEACONESS HOUSE

PHILADELPHIA — Deaconess Gertrude Stewart is to become head deaconess and house mother of the Church Training and Deaconess House, according to an announcement made at commencement this year. She takes up residence September 1st, and assumes control January 1, 1928, succeeding Deaconess Clara M. Carter, thus becoming the third head of the institution.

Deaconess Caroline Hamlin Sanford opened the school, and one of the ideas by which she was guided was that a change of leadership ought to be had from time to time, and that at intervals not too long. Her friends say that she made a list of the things to be accomplished, and marked them off as consummated, one by one. She set herself a limit of twenty-five years, and so from 1893 until 1918 she carried on her work. At the end of that period she laid it down.

Deaconess Carter has maintained the high spiritual tone of the school since that time, and turns over a work of fine traditions to her successor.

Gertrude Stewart came to Philadelphia from the diocese of Vermont, and was graduated from the school in 1906, being then set apart as a deaconess. She went at once to China, where she has been ever since, working mostly in Hankow, and more recently in Changsha. Deaconess Edith C. Clarke has resigned as assistant house mother, to take effect at the same time.

### IOLANI SCHOOL TO HAVE NEW HOME

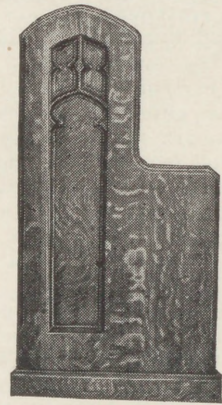
HONOLULU—Iolani School, Honolulu, which for more than fifty years has had a prominent place in the educational life of the Hawaiian Islands, is to have a new home. Part of the estate of T. Clive Davies, an English business man with extensive interests in Hawaii, has been purchased at an advantageous price, and the school will open this fall on its new campus. This includes five and one-half acres in one of the beautiful valleys back of the city of Honolulu, and is ideally situated. There is a large residence on the ground, which will be used as an administration building and as a residence for teachers. Semi-permanent buildings are now being erected for use as classrooms, and will be ready for occupancy for the fall term. The old site will be sold as soon as possible.

The Rev. T. R. Hinckley is principal of the school, which enrolls in its student body boys of Chinese, Japanese, Hawaiian, Korean, Filipino, and Anglo-Saxon race. Many men who have become prominent in the life of the Territory of Hawaii and of the Orient have been students at Iolani, among them Dr. Sun Yat Sen.

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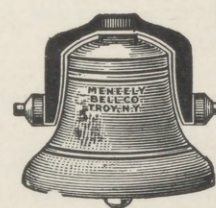
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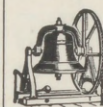
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## Bishop Motoda Approves Objects of First Anglo-Catholic Congress Held in Japan

### One-Fifth of Entire Clergy in Attendance — Bishop McKim Delivers Closing Address

The Living Church News Bureau  
Tokyo, July 10, 1927

IN SPITE OF RAIN WHICH FELL THROUGHOUT the Congress, often in torrents, making it impossible to take any pictures, and in spite of oppressive heat, the first Anglo-Catholic Congress in Japan succeeded beyond all expectation. About one-fifth of the entire clergy list of Japan was in attendance; there was never a vacant seat in the lecture hall, and standing room was at times all that could be had.

The Congress attended Evensong at St. Andrew's Pro-Cathedral on July 5th, and was addressed by Bishop Motoda. The Bishop briefly summarized the objects of the Congress and gave them his general approval. He deplored the idea, which has somehow gained credence in various quarters, that such congresses possess a partisan character. A movement to teach more fully the true Catholic faith and about the Holy Catholic Church cannot be thought of as a party within that Church. The Bishop hoped that the Congress would have an educative effect upon the members of the Holy Catholic Church in Japan, and would make known in this country the true meaning of Catholicism.

Bishop Motoda explained that he had declined membership in the Congress but had consented to deliver an address as the Congress was meeting in his diocese. He did not wish to be identified with a Catholic party, and hoped that no party would develop as a result of the Congress. There was, nevertheless, a sense in which he could use the word Catholic. This word has two uses: it is used of the Roman Church only or it is used of all who call themselves Christians. In this second sense all Protestants are Catholics, and this would include the Nippon Sei Ko Kwai. He was not sure that the Nippon Sei Ko Kwai agreed on all points with Anglo-Catholicism. But in the hope that no party would develop, and that the Congress would be educative, he was willing to welcome it. He had declined to attend any of the other services or sessions of the Congress.

From 6 until 7 o'clock on the morning of the 6th, low Masses were said in various parts of the city, wherever the local pastor was willing. At eight the members of the Congress breakfasted together in the Cathedral hall. At 9:15 there was a solemn High Mass (probably the first Anglican service of this character ever seen in Japan) preceded by solemn procession. The Bishop of Kobe, chairman, was celebrant, the Rev. S. T. Nakamura was deacon, and the Rev. B. T. Murata, subdeacon. The Rev. John Cole McKim, secretary, was the preacher.

The opening session at 11 A.M. was addressed by the chairman, the Rt. Rev. John Basil Simpson, D.D., Bishop of Kobe, who, in a few well chosen words, outlined the scope of the Congress. This was followed by a paper on the Sacramental System by the Rev. T. Nuki. As the paper was a long one, the session adjourned for luncheon without the discussion for which the program provided. At the afternoon session an exceedingly clear paper on the Eucharist was read by the Rev. S. T. Nakamura.

At the business session at 4:30 P.M., continuation arrangements were made and permanent officers chosen. The Bishop of Kobe remains as chairman, and the Rev. John Cole McKim of Koriyama City, as general secretary. Three regional assistant secretaries were appointed, the Rev. S. T. Nakamura, north; the Rev. T. Nuki, central; and the Rev. J. G. Waller, west.

The Congress was addressed at its closing Evensong by the Rt. Rev. John McKim, Presiding Bishop, who had attended all the services of the Congress. Bishop McKim's address was by way of farewell to the Congress and was of a highly sympathetic character. The general theme was Service through Sacraments, and the suggestion was made that *Servus Servorum Dei* embodied the priestly ideal.

The success of the Congress is the more remarkable in view of the way in which its members are scattered about the empire. Tokyo, like London, is of central importance in the empire, and thus suggests itself as the one appropriate place for such a Congress. But, unlike London, it is very far from being a Catholic stronghold. Nearly all of the members came from out of town.

### NEW RECTOR OF ALL SAINTS', BOSTON

BOSTON—The Rev. Grieg Taber, chaplain of Pawling School, Pawling, N. Y., has been elected rector of All Saints' Church, Ashmont, in succession to the Rev. Dr. Simon Blinn Blunt, recently deceased.

Fr. Taber was born in Omaha, Neb., and attended St. Stephen's College and the Seabury Divinity School. He was ordained deacon by Bishop McElwain in 1919 and priest in the same year by Bishop Babcock. Before going to the Pawling School he was an instructor at the Shattuck School, Fairbault, Minn.

### WORKERS FLEE ANKING

NEW YORK—M. P. Walker, treasurer of the Shanghai district, writing to the Rev. Louis G. Wood of the National Council, under date of June 15th, says:

"Word came yesterday that our workers all had to flee from Anking. I judge conditions there are very bad. We have also heard from Nanking that the Rev. T. M. Tong has finally had to get out of his residence in the old building used for the Divinity School. This is the first time that that has been taken over. The foreign residences have also again been occupied.

"As far as I can make out there is not a single hopeful sign which has appeared on the horizon."

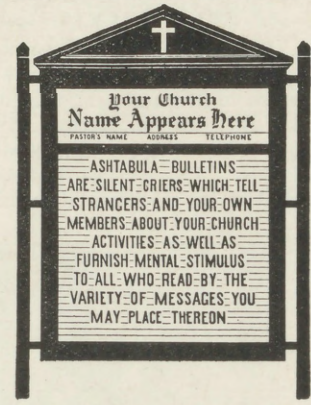
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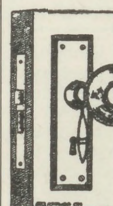
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**OLYMPIA SUMMER CONFERENCE IS SUCCESSFUL**

TACOMA, WASH.—Gratifying success attended the first summer conference held in the diocese of Olympia. It was organized by the Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, who himself acted as dean. The registrations numbered over 100 in addition to transient

president of the Woman's Auxiliary. Miss Emily C. Tillotson of New York, conducted classes in A Church Awake, while Miss Mabel Lee Cooper, also of New York, held classes in Principles of Teaching, assisted by the Rev. W. Ashe-Everest of Seattle. Miss Emily A. Southmayd, Seattle, dealt with G.F.S. work. Recreation was directed by Miss Dorothy Pendleton, and Miss Lucy Mays Taylor was secretary.



FIRST SUMMER CONFERENCE, DIOCESE OF OLYMPIA  
Held at Annie Wright Seminary, Tacoma, Wash. Bishop Huston in front center; Bishop Barnwell on extreme left.

visitors. The rendezvous was a particularly fine one. It was the Annie Wright Seminary, Tacoma, the beautiful new buildings and grounds of which were thoroughly convenient and most enjoyable, while the principal, Miss Adelaide Preston, and her staff did everything possible for the comfort of the guests.

**PHILADELPHIA LAYMAN RUNS NEW JERSEY CHURCH**

SPRING LAKE, N. J.—The church of the Holy Trinity at Spring Lake, is a summer chapel of unusual interest, which owes its present success largely to a Philadelphia layman, Dr. Joseph M. Reeves. For some



FACULTY AND STAFF OF OLYMPIA CONFERENCE

BACK ROW: Dean George G. Ware, chaplain; Rt. Rev. Middleton S. Barnwell; Rt. Rev. S. Arthur Huston; Rev. George A. Wieland; Rev. W. Ashe-Everest.

MIDDLE ROW: Miss Emily A. Southmayd; Miss Elizabeth C. Redway, librarian; Miss Lucy Mays Taylor, secretary; Miss Mabel Lee Cooper.

BOTTOM ROW: Mrs. T. W. Kydd; Miss Emily C. Tillotson; Miss Dorothy Pendleton, recreation director; Miss Adelaide Preston, Principal of the Annie Wright Seminary. The Rev. H. H. Gowen, absent.

The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, lectured on Church Administration, assisted by the Rev. George A. Wieland of Seattle. Bible study was in the hands of the Rev. Dr. H. H. Gowen, of the University of Washington, and author of many books, who was assisted by Mrs. T. W. Kydd, provincial

years the doctor has been practising medicine all summer at this north Jersey coast resort, having been induced to do so by the insistence of those interested in having such attendance available.

About twenty-five years ago Bishop Scarborough asked him to take the position of trustee of the church, which was in

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„ Choir	\$5.75	\$7.15	\$7.90
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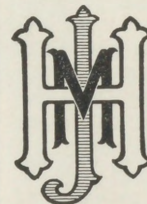
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debt, and in danger of being closed for lack of capable management. He agreed, turned an operating deficit into a surplus, and made such changes as were needed to commend the services to the summer population. With the generous aid of many friends of the church, during succeeding years one improvement after another has been effected in the fabric and furniture, and a completely appointed church is the result.

Dr. Reeves acts as treasurer and financial agent; engages the clerical supply; maintains a quartet of Philadelphia soloists and an organist; supervises selection of hymns; types the notices; sees that server and crucifer are trained and attend; gives his personal attention to the work of the sacristy; maintains a supply of altar flowers as memorials; posts printed posters each week; and is a sort of combined churchwarden and vestry, treasurer, altar society, and patron.

The list of clergy, who come one Sunday each, includes some half dozen of bishops each year. Dr. Reeves is a communicant of St. Mark's in Philadelphia.

#### THE DEATH OF BISHOP BROWN

RICHMOND, VA.—No details have been received as yet concerning the death of the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, beyond the fact of his sudden death at the Victoria Hotel in London on the morning of July 25th.

The Bishop was taking the first vacation he has had since his consecration as Bishop Coadjutor of Virginia in 1914, and he and Mrs. Brown sailed for Glasgow on June 18th.

The Bishop's body will be brought back on the S.S. *Minnetonka*, sailing on July 30th, and is expected to reach New York about the 8th or 9th of August. The funeral will be held in Richmond as soon as may be convenient after the arrival. It will probably be on August 10th, but no more definite date can be given at this time. Mrs. Brown has been staying with friends until the sailing of the boat, and one of the clergy of the diocese, the Rev. Dennis Whittle, will return with her.

The funeral will be under the charge of the Rt. Rev. Henry St. George Tucker, D.D., and Bishop Murray expects to join the delegation from the diocese of Virginia in New York, and return with them to Richmond for the funeral.

#### CONVOCAION OF CHURCHES IN EUROPE

PARIS—The convocation of American Churches in Europe, under the presidency of the Rt. Rev. Charles H. Brent, D.D., held its opening meeting July 13th at Holy Trinity Pro-Cathedral, Paris.

Beginning at 9:00 A.M., Morning Prayer was said by the Very Rev. Frederic W. Beekman, D.D., Dean of the Cathedral, a full choir being present. Immediately after Morning Prayer, Bishop Brent gave his first meditation, followed by the second one at 11 o'clock. There was an expression of appreciation by all the delegates, as well as others present, of the privilege granted them to listen to such words of encouragement and helpfulness.

At 1 o'clock luncheon was given in honor of the Bishop and delegates by the vestry of Holy Trinity Cathedral.

The business session opened at 2:30 P.M., delegates from all the parishes being present, except the Rev. Walter Lowrie, D.D., of Rome.

In his address, delivered at the meeting, Bishop Brent, said, in part: "I feel

with tremendous earnestness that because people are abroad they ought not to become indifferent to the Church, or indeed to all the Churches in the Orient."

"The revolt of Asia against foreign domination is taking permanent shape. I feel that just as in England at first there were foreign missionaries who finally became supplanted by natives, so will it be in every Asiatic country. India is systematically preparing for it; China has asserted herself. The great East has much to teach us in Christianity."

Bishop Brent gave his report for the year, which is his last as Bishop in Europe, as his health will not permit the additional burden of the work there. He will recommend the appointment of a permanent bishop for this work.

The resignation of the Rev. Harris Masterson, who has been conducting mission work among American students in Paris, was announced to take effect October 1st. He expects to return to Texas.

The Very Rev. Dean Beekman and Mr. H. I. Keen were elected delegates to the next General Convention. The following members were elected on the Council of Advice:

The Very Rev. Dean Beekman; the Rev. Everett P. Smith of Geneva, Switzerland; Canon Killian A. Stimpson of Florence, Italy; Herbert I. Keen; Consul General Curtis of Munich; and J. W. Spalding of Florence.

#### BISHOP MANNING DENOUNCES PARIS DIVORCE MILL

NEW YORK—Bishop Manning, in a sermon in Paris July 31st, bitterly assailed Paris divorces to rich Americans as "dishonor to France," says a Paris Universal dispatch. "It is time to say that Paris divorces so easily obtained by rich Americans should be stopped," said Bishop Manning. "These divorces are helping to make a mockery of marriage and dishonor France, as a flood of divorces in our land dishonor America."

#### CHURCH HISTORICAL SOCIETY ENLARGES QUARTERS

PHILADELPHIA—The Church Historical Society, whose office is at the Church House, Philadelphia, has recently taken possession of a room at the new chapel of the Philadelphia Divinity School. These new quarters being fire-proof, the society is enabled to remove the larger portion of the very valuable documents where there is larger space, and greater safety, these documents not being replacable in case of loss.

Among the collection are a number of valuable books on various subjects of historic interest, and particularly many documents and pamphlets, with a large file of Church papers long since out of print, and theological magazines of early date. The society exchanges matter from the file of duplicate matter, with any who have need, and will return books or pamphlets for their files. Among such exchange, there has been sent to a public library, on request, over 500 copies of the *New York Churchman*, of early date, and only recently to the editor of *THE LIVING CHURCH* a copy of the first volume and number of that paper, published in New York in 1869.

Charles P. Keith, Litt.D., is president; William Ives Rutter, Jr., secretary; Edward Biddle, treasurer; the Rev. George Woodward Lamb, librarian, in charge of the records.

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PROGRAM OF THIRD CATHOLIC CONGRESS

ALBANY, N. Y.—The third annual Catholic Congress will be held in Albany, October 25th, 26th, and 27th. The Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church, will attend.

The Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, is chairman of the sessions. The program is as follows:

Tuesday, October 25th, 8:00 P.M.—(a) Loyalty to the Church, by the Rev. Charles Jarvis Harriman, rector of the Church of St. James-the-Less, Philadelphia. (b) The Nature of the Church, by the Rev. Julian D. Hamlin, rector of St. John's Church, Newport, R. I.

Wednesday, October 26th, 10:30 A.M.—Solemn High Mass at All Saints' Cathedral. 2:30 P.M.—The Faithful Departed, by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. (b) Our Lady and the Saints, by the Rev. Spence Burton, Superior, S.S.J.E., Boston.

4:30 P.M.—Tea given by the ladies of the Cathedral at guild hall.

8:00 P.M.—(a) The Church and Society, by Lawson Purdy, LL.D., secretary and general director of the Charity Organization Society, New York City. (b) The Missionary Charter of the Church, by the Rev. Robert F. Lau, D.D., of the National Council, New York City.

DESCRIBES FAITH OF CHINESE CHRISTIANS

CHICAGO—Writing in the current number of the Baptist, Stanley High, a former missionary in China, gives the following account of the faithfulness of Chinese Anglican priests:

"In Hankow I spent an evening with Bishop Logan H. Roots, of the Protestant Episcopal Church. He told many incidents of the devotion of the Christians. Here are two:

"A pastor in a city near Hankow was taken by the reds, bound, beaten, and carried in disgrace through the streets of the city. He was placed upon a platform before a jeering crowd.

"If you will renounce this Jesus,' said the tormentors, 'we will let you go.'

"I am a Christian,' said the pastor. 'You may kill me, but until death I cannot cease to preach. And if I am killed my spirit will remain in this place as a witness to my Lord.'

"In the face of such courage and such a testimony he was released.

"Two other pastors of Bishop Roots' diocese were imprisoned after having been badly beaten. Release, they were told, would come when they renounced their faith. It happened that the day on which they were imprisoned was, in the Episcopal Church calendar, sacred to the memory of St. Stephen. So the two Chinese pastors stood up in the midst of their fellow prisoners and preached the story of Stephen.

"We need men like Stephen in China,' said the prisoners, and together the whole company knelt and prayed that God would send more Stephens to the aid of China.

"This is a day of spiritual rebirth in China,' said Bishop Roots."

MISSION AT HERRIN, ILL., GROWS RAPIDLY

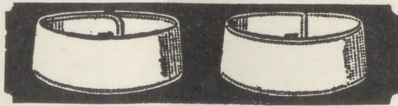
HERRIN, ILL.—During June, the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, and the Ven. C. K. Weller, Archdeacon of Cairo, visited the rapidly growing mission of St. John's at Herrin, to confirm thirteen adults presented by the minister-in-charge, the Rev. George L. Whitmeyer.

Only last March did the church succeed in purchasing a permanent location, having heretofore rented a store building in which to hold services, and which only very few could attend. Through the kindness of friends, the miners in this section

were able to make a one-fifth payment on some property, the balance to be paid in one year.

Since the opening of the new work, this mission has met in full its apportionment for the budget of the National Council, as well as all other assessments made against it. Mr. Whitmeyer is also preparing to open a chapel at the county seat, Marion, a town of some 11,000 people, where heretofore the services have been held occasionally in the homes of Church people.

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**SOCIAL SERVICE MEETING  
OF WESTERN NEW YORK**

BUFFALO, N. Y.—A special meeting of the department of social service was held in the Diocesan House at Buffalo to organize the work of that department for the coming year. The Rev. Samuel Tyler, D.D., of Rochester, who has been chairman, gave up that position, and the Rev. Cameron J. Davis, D.D., of Buffalo, was elected to take the place of Dr. Tyler, who will remain a member of the department and a very valuable advisor.

Delegates were elected to attend the rural conference at Cornell, and the work for the coming year was planned. A committee was appointed to care for the fall meeting.

The chairman announced the meeting of the fiftieth anniversary of the American association for organizing family case work to be held in Buffalo during the first week in October, and urged that all who could do so attend.

**IOWA DIOCESAN CAMP  
CLOSES FIFTH YEAR**

WATERLOO, IOWA.—Camp Morrison, the Iowa diocesan camp for Church boys under the direction of the Brotherhood of St. Andrew, closed its fifth annual session July 23d. The camp, during its eleven-day period, stressed training in leadership and recreation. The director was C. W. Smith of Newton.

The Rev. E. B. Mounsey, Waterloo, gave a course in Missions and the Rev. William N. Wyckoff, Des Moines, gave instruction in Social Service and Church History. A number of the clergy in the diocese visited the camp. C. O. Lamson, of Waterloo, was business manager, a position which he has held for five years. His son, Russell Lamson, was his assistant.

**NEED SCHOOLS IN CUBA**

HAVANA, CUBA—In Cuba the Church has no universities, no hospitals, no medical work; it has few good church buildings and fewer schools. It has not many workers and not many priests. But there are signs of a change. The hard work of the past twenty-five years is beginning to bear fruit.

Today the Church has about two thousand children in a dozen or more day schools, and as many again in the Sunday schools. The Roman Catholics have magnificent schools in a few great centers, the Protestants are doing splendid work in education, and the government is seriously at work and making great strides.

Still, in Oriente Province alone, there are 5,000 children with no schools to go to, and this constitutes the greatest menace to the next generation. The mass of the people are unchurched, and there is very little moral instruction. Conditions in the country, where half the people live, are deplorable.

**HOLD RURAL WORK  
CONFERENCE IN KENTUCKY**

BOWLING GREEN, KY.—A conference on small town and rural work in the diocese of Kentucky was recently held in Christ Church, Bowling Green, under the general subject, Adventure for God in Rural America. The conference was the result of favorable action taken at the diocesan convention, and was a cooperative venture of the Board of Social Service, Religious Education, and the Woman's Auxiliary.

Speakers were the Bishop of the diocese, the Rev. H. W. Foreman, secretary for rural work in the National Department of Christian Social Service, the Rev. J. L. Martin, rector of St. Paul's Church, Henderson, the Rev. Bradner Moore of the diocese of Mississippi, Prof. M. C. Ford of the Western Kentucky Teachers' Training College, Miss Nannie Hite Winston, former president of the Woman's Auxiliary, and Miss Adelbert Thomas, educational secretary of the State Board of Health.

**ANNUAL SERVICE  
OF THE KENTUCKY G.F.S.**

LOUISVILLE, KY.—The annual service of the G.F.S. in the diocese recently held was preceded by a quiet hour of preparation Saturday evening for the corporate Communion which was conducted by Bishop Woodcock.

After the early celebration next morning the annual breakfast was given by the Cathedral and St. Andrew's branches. In the afternoon the festival service was held in the Cathedral, the branches entering in procession in a body. The sermon was given by the Rev. F. Elliott Baker, rector of Calvary Church, Louisville, and the offering was for extension work of the G.F.S. in the diocese.

**KENT BOYS PRESENTED  
TO PRINCE**

LONDON—The boys of Kent School, Connecticut, who rowed in the recent Henley Regatta, were presented to the Prince of Wales during his recent inspection of the Eton College Officers' Training Corps.

Dr. Alington, the headmaster, presented Father Sill, the Kent School headmaster, and also the boys, and the Prince had a lengthy chat with them.

The Americans afterwards expressed themselves as very delighted with the Prince, and said that they would never forget his great kindness and personal charm.

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## The Church in Foreign Lands

**BISHOP'S HOUSE IN FIJI ISLANDS.** An appeal has been launched for funds to build an episcopal residence at Suva, Fiji, for the Bishop of Polynesia, who at present is forced to live in hotels.

**NEW BISHOP OF BALLARAT.** The diocese of Ballarat, Australia, has chosen as its bishop, in succession to Dr. Mawell-Gumbleton, the Rt. Rev. Philip Charles Thurloe Crick, Bishop of Rockhampton.

**AUSTRALIAN BISHOP ENTHRONED.** The Very Rev. J. Stephen Hart was consecrated Bishop of Wangaratta, Australia, at St. Paul's Cathedral, Melbourne, on St. Peter's Day, and was enthroned at Wangaratta Cathedral on July 6th. The ceremony was performed by the administrator of the diocese, and the preacher was the Bishop of Newcastle.

**YPRES MEMORIAL CHURCH.** On July 24th, Lord Plumer laid the cornerstone of the English church which will face the Cathedral in Ypres, Belgium, in memory of British soldiers who gave their lives during the late war. On the same day the Bishop of Fulham dedicated the chapel in a new hostel opened by the Church Army in Ypres.

**JUBILEE OF THE UGANDA MISSION.** The jubilee anniversary of the arrival of Shergold Smith and Wilson, the first missionaries in Uganda, was commemorated recently with impressive dignity. The remains of Alexander Mackay, which had been brought from their resting-place at Mwanza on Lake Victoria, Nyanza, were re-interred a few yards from the main entrance of Namirambe Cathedral, and an enormous crowd attended the service, which was conducted by the Bishop of Uganda and six other bishops. Three thousand Africans were present at a memorial service in the Cathedral later in the day.

During the week large numbers of the Baganda took part in historical pageants, representing the story of missionary development in Uganda.

Among those who took part in the celebrations were Bishop Taylor-Smith, and the Bishops of Zanzibar, Nyasaland, Mombasa, and the Upper Nile, who have also assembled for the purpose of considering the formation of a province of East Africa, a proposal which was the earnest wish of the late Bishop Weston of Zanzibar.

### CLOSE CHURCH AT MATTOON, ILL.

**MATTOON, ILL.**—The doors of Trinity Church, Mattoon, have been closed, so far as public worship is concerned, with the sending to East St. Louis of the deacon-in-charge, the Rev. Arthur E. Marsten.

The closing of Trinity Church is regarded as permanent, on account of the former congregation having dwindled to a membership of about thirty-five, most of whom are children. It also marks the passing of one of several of the older religious organizations of the city.

The first service of the church was held in 1857, and the first pastor was the Rev. William Tomlins, now living at Granite City.

The Rt. Rev. John Chanler White, D.D., Bishop of the diocese, has instructed that the rectory, owned by the church, be sold.

## † Necrology †

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

### CHRISTOPHER R. S. PIKE, PRIEST

**LONDON, ONT.**—The Rev. Christopher R. S. Pike, who for two years ending April 1, 1927, was in charge of the Church of the Good Shepherd, Fairhaven, Mass., died on July 10th in the Victoria Hospital here.

The late Mr. Pike was born in Taunton, Somerset, England, and attended the schools of England. He was ordained deacon in 1899 and priest in 1901 by the Bishop of Guiana, South America. The Rev. Mr. Pike had a splendid record in the World War, wherein he served with the Canadian Army; his health was undermined by his war experience.

### FRANCIS DIAZ VOLERO, PRIEST

**HAVANA**—Cuba has to mourn the loss of the Ven. Francisco Diaz Volero, Archdeacon of the Spanish work in the western provinces. For about one year he has been ill, but despite the best of care he grew weaker and weaker until he finally succumbed last week.

The Archdeacon was one of our oldest priests, having been advanced to the priesthood in 1909, by Bishop Knight. He was without doubt, one of the best Cuban ministers on the Island. He was a copious writer, and was engaged many times in writing pamphlets and articles for the daily papers.

His funeral was attended by a very large number of persons, as he was well known to all the people of Havana.

The memorial service was held in the Cathedral on July 24th, at which Bishop Hulse presided. It was a very solemn service, to be long remembered by all present.

### ADA RABATEAU

**ST. LOUIS, MO.**—The recent death of Mrs. Ada Rabateau of St. Louis, was a sudden and sad shock to many with whom she had been associated in the work of Christ Church Cathedral, which she had attended from childhood days. She died in Virginia, and the funeral was held at the Cathedral in St. Louis. Her will was a reflection of her kindly, unselfish life, as generous sums were left to the Cathedral and St. Stephen's Church, St. Louis, and St. Luke's Hospital, St. Louis, was made the residuary legatee of the estate.

**THE REV. YOICHIRO INAGAKI, Ph.D.**, rector of Christ Church, Kawagoe, district of North Tokyo, writes that he has undertaken the translation into Japanese of Bishop Gore's series on *The Reconstruction of Belief*, to be published by the Japanese Church Publishing Society, and also that he is a representative to the Conference on Faith and Order, meeting in Lausanne.—*General Seminary Bulletin*.

**THE BOYS** of St. Andrew's mission, Mayaguez, Porto Rico, are printing a Spanish altar book, one page at a time, on the mission press. Mr. Saylor writes: "You can hardly realize what this will mean to us, for the only printed page we have for altar use is so small that one cannot see the printing, especially when the altar is a bit dark or one's eyes none too good to read ten-point type at a distance."

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NEWS IN BRIEF

KENTUCKY—Among the memorials recently presented to the diocese were gifts to St. Andrew's Church, Louisville, including a litany desk and beautiful service book from Mrs. T. Grant Slaughter, "In memory of those loved and lost a while," a uniquely designed desk and receptacle combined for the Memorial Endowment Book, given by Harry T. Shanks in memory of his wife; and a pair of brass altar vases by Miss L. L. Robinson in loving memory of Richard Alexander, and Mary Temple Robinson. Several additional subscriptions were also given through the Endowment Book.— Graduation exercises of the school for nurses of the Norton Memorial Infirmary, Louisville's Church Hospital, were recently held in the Cathedral. Bishop Woodcock made an address, and presented the diplomas to six young women.— Two memorial hymn tablets were recently dedicated at the Cathedral, given by Miss Annie Ward in memory of her sister, Helen Shippen Ward. The tablets which are very beautiful, were especially designed and carved in Italy.

MASSACHUSETTS—The Rev. Arthur B. Rudd, canon of the Cathedral in Washington, D. C., gave an illustrated lecture on that Cathedral at the summer residence in Annisquam, Mass., of Mr. and Mrs. Quincy Brent of Bethlehem, Pa., on July 28th.

NORTHERN INDIANA—On the recommendation of Miss Mabel Lee Cooper, who is in charge of the teacher training division of the department of religious education of the National Council, the committee on teacher training for the South Bend district have decided upon *The Pupil* by Weigle, as the course which will be presented at the Church School Institute during the coming fall and winter.—The annual clergy picnic for the diocese of Northern Indiana was held on the lawn at the Bishop's House, Thursday, July 21st, members of the families being also present. James T. Golder of Indiana Harbor, presented his application to become a postulant of the diocese. Frank M. Kelso, now of New York City, a postulant of this diocese, was admitted as a candidate for Holy Orders.

WESTERN NEW YORK—The fourth annual daily vacation Bible school held by St. Thomas' Church, Bath, was attended by about 125 children of the community. This school, which has a local leader and teachers, has been most successful, and in making an appeal to the whole community has cared for and taught most of the children who attend Church school.—The Rev. and Mrs. Ridgely R. Lytle of Rochester, are attending the World Conference of Faith and Order at Lausanne this August. All correspondence regarding the retreat to be held in October in the diocese should be mailed to the Rev. Lewis E. Ward at Bath, N. Y.

WESTERN NORTH CAROLINA—Two successful missions were held recently, one at the Church of the Redeemer, Asheville, conducted by the Rev. Roger T. Anderson, O.H.C., of St. Andrew's, Tenn., and one at St. James' Church, Black Mountain, by the Rev. George Floyd Rogers of Asheville.

WYOMING—The Rt. Rev. N. S. Thomas, D.D., Bishop of the district, is special preacher for the month of August at Grace Cathedral, San Francisco.

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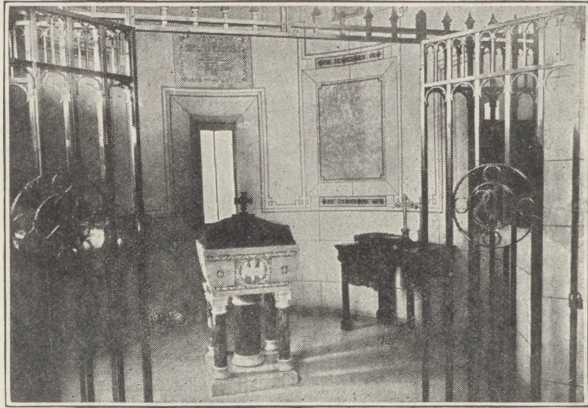
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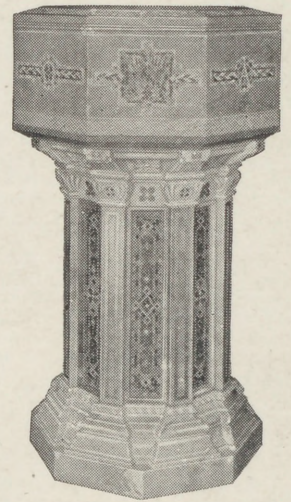
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