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REPORT OF
The Anglo-Catholic Congress
 1930

THE great Anglo-Catholic Congress in London, which last month drew 20,000 Church people, including hundreds of Americans, to an outdoor High Mass celebrated by the Bishop of Nassau, is over. Only those who were present at that service and at the enthusiastic meetings that followed it can know to the full the devotional heights reached by the multitudes who participated in those exciting events. But all can share in the enjoyment of the scholarly papers delivered at the Congress through the official Report, to be published in the fall under the title:

The Church: One, Holy, Catholic, and Apostolic

Morehouse Publishing Co. has arranged with the authorities of the Anglo-Catholic Congress for an American edition of this book, which will contain all of the Congress addresses and sermons. It will be released in this country on the same day the English edition is released in London. At the present time we are uncertain how large this volume will be, and how much its manufacture will cost. After it is published we may have to charge \$2.75 or \$3.00 for it. But to those who order it in advance of publication, we will sell it at the advance subscription price of

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EDITORIALS & COMMENTS

Why Not the Papacy?

IT WOULD be a pleasure if each religious body might be able to state positively what is its position without being obliged at the same time to controvert the position of another. With respect to the issues between the Anglican Churches and the Roman Catholic Church this becomes impossible because the claims of the latter are such as to destroy the position of the former if they are to be recognized at all. It becomes necessary, therefore, to examine some of the Roman claims as a part of the necessary defense of the Anglican position.

It will be recognized that everything relating to the Church depends ultimately upon the will of our Lord. He it was who founded the Church, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone.

It seems difficult to construe this sentence (Eph. 2:20) without assuming the equality of the apostles as foundation stones. In case of any inequality between them it seems certain that it would be stated in such a connection. The Roman contention, however, is that St. Peter was singled out by our Lord for a special position of primacy among the apostles; that he afterward became Bishop of Rome; and that, by our Lord's own appointment, his primacy was continued for all time in his successors in the bishopric of Rome. Subsequently, in history, it is claimed, that primacy became a supremacy over all other bishops and over all the Church, and then was subsequently declared to involve an infallibility of the Roman pontiff in faith and morals when speaking *ex cathedra*; so that all authority and all jurisdiction flow from him, and a Church separated from communion with him as Pope is separated from the Catholic Church.

This series of assumptions is defended by certain interpretations of particular texts and clauses in the New Testament, each of which, we are bound to say, is also susceptible of other interpretations. And it is impossible for us to assume, what the Roman Church deems beyond question, that if our Lord wished to build His Church on the personality of Peter in such wise as to make him and his successors as Bishop of Rome for all time supreme and infallible heads of the Church, He would not have said so plainly.

For, as the Roman Catholic holds equally with us,

the principal source book of the Church is the New Testament. But—

The New Testament does not so much as record that St. Peter ever set foot in Rome.

Or that if he did, he ever was Bishop of Rome.

Or that, if he ever was Bishop of Rome, he differed in any respect from any other bishop.

Or that, if he had any primacy whatever among the apostles, that primacy was attached to the bishopric of Rome in such wise as to be susceptible of transmission to his successors in that see.

Or that, if any primacy was attached to the see of Rome, it was such as was necessarily permanent or necessary for all time in the Church, so that it could not be transferred—we will say—to the future bishopric of New York if the Church should sometime deem the transfer to be useful.

Or that, if there were any primacy attached either to Peter or to the Roman see, that primacy involved a supremacy over all the Church, and for all time, in favor of either of them.

Or that, if there were either a primacy or a supremacy attached to Peter or to the see of Rome, it involved any element of infallibility under any circumstances for either of them.

Now it seems to us simply incredible that if our Lord had the intention of establishing all of this, and if, in fact, He did so, none of the sacred writers should have been inspired to say so.

BUT, as we agree with Rome, tradition is a rightful factor in interpreting whatever pertains to the Church. Now much that, we have shown, is not asserted of Peter in the New Testament, rests, nevertheless, on tradition. The traditions that St. Peter was actually in Rome and that, solely or with St. Paul, he was Bishop of Rome, are so strong that they can scarcely be set aside.

But they are traditions only, however, and therefore less convincing than they would be if, as facts, they were directly asserted in the New Testament.

For there are some *a priori* considerations respecting our Lord that are not easily set aside. Thus:

He never appeared to be interested in Rome as a city or in a great political center as the center for His

Church. It seems foreign to His whole character for Him to provide a position of preëminence in His Church which could rest on an hereditary basis. On the occasion when there was "a strife" among the very apostles themselves as to "which of them should be accounted the greatest," and He silenced them by saying, "The kings of the Gentiles exercise lordship over them, but ye shall not be so," etc., it seems incredible that He should have had in mind that one of their number, and his successors in an office which he had not yet received, would sometime "exercise lordship" over them all and would be the infallible source of all authority and jurisdiction. No, it is undoubtedly possible to press *a priori* considerations too far; but we believe it to be simply impossible to read the New Testament and to think of our Lord as conceiving of Pius XI as occupying a position such as He was Himself creating in the Church of which He was to be the Cornerstone. Neither can we conceive of Him as deeming it important that one of His apostles must, beyond peradventure of a doubt, occupy a position of such isolation that he could not rightly be subject to the king of the land. The question of the papacy has been so mixed with subordinate questions that the inherent inconsistency between the position of a modern pope and any ideal which our Lord presented for His Church has been lost sight of. The centuries have brought us a monarch that bears not the faintest resemblance to any being that our Lord seems to have had in mind as consistent with His ideals or purpose for His Church; the Pope simply does not fit in with the gospel pictures of the Church as contemplated by our Lord; so that we cannot accept the strained interpretations of scripture or of history that are necessary to those who can chant *Tu es Petrus* to the person of a reigning pontiff today who occupies such a position of splendor and to whom is attributed such vast powers as are in hopeless conflict with the ideals that seem to have animated our Lord in speaking of His Church.

Nor can we believe that a position that has so largely been built up on forgeries and fraud is one that represents our Lord's ideals for His kingdom that is not of this world. Even Roman writers of distinction have scarcely attempted the difficult task of distinguishing between the forged and the genuine in determining the influences that have led to the establishment of the medieval and the modern papacy.

If Romans were content to base their theory of the papacy upon a mere historical development by which, in the days when the city of Rome was the world's capital, it also became the Church's capital, the problem would be less difficult. But Rome rejects that theory. The "rights" of the Pope are divine rights. His position is established by our Lord Himself for all time. The theory is a doctrine and must be held, as such, by the Church and all the faithful. Mere acquiescence in a fact is not enough.

Moreover, it cannot be improper to test a doctrine by its results. Has this infallibility in fact prevented popes from falling into heresy or into sin? It has not. Popes have been convicted of heresy. And an infallibility in morals that is consistent with the lives of Alexander VI and some others seems not to have been a workable gift in the past. The papacy, and all doctrines pertaining to it, must be tested by facts that have emerged in history. Moreover, the failure, even on Roman grounds, to provide an infallible clue to the occasions when the Pope has spoken, or may speak, infallibly, robs the doctrine of any value. How do we—how does the Church—know what pronouncements of the popes are infallible? Pro-

ouncements there have been in liberal quantities for centuries, some of which it is very difficult to reconcile with others, and most of which simply reflect the intellectual or moral limitations of their times. Who can say which of them are infallibly true? And since there were long years when the popes were parties to the burning of living men and women at the stake—a horror that we are apt to lose sight of by its very familiarity in history—and to applying other physical tortures, can we attach any value to a theoretical infallibility that did not enlighten and restrain them in such crises in their own lives and in the life of the Church? Were they actual vicars of the gentle Christ in performing such deeds? If ever there were enunciated a theory which conspicuously has not worked, throughout history, it is the theory of the infallibility of the Pope. Yet if that theory be untrue, or be rejected, the whole basis of the Roman position fails.

NEITHER can we look upon the Roman Church as the best exponent of Catholicity. If ever we have seen Catholicity tempered or limited by nationalism, it is in the Roman Church. Even if our Lord, contrary to the evidence, guaranteed to the Roman see a special position of dominance in the Church and the world for all time, did He extend such dominance to the Italian people or nation? Yet Italian domination is maintained absolutely in the Roman Church today, as it has been for centuries. What Roman Catholic priest or bishop born in England, or in Ireland, or in Germany, or in the United States, seriously believes it to be possible that he may some day be chosen Pope? Yet every priest and bishop born in Italy, and particularly the higher Italian ecclesiastics, recognizes this as a possibility, and for centuries—ever since the Roman Catholic Church became primarily Italian instead of primarily Catholic—only Italians have been advanced to the papacy. Between the nationalism that has been impressed upon the Church in England or in Russia, and that which has been the characteristic of Roman Catholicism, the lack of Catholic spirit in the latter has been most conspicuous.

We recognize thoroughly that there have been saints and martyrs in the Roman Church. We do not maintain that it is an apostate Church. We gladly observe that sacraments and ministrations in Latin do not lose their efficacy.

But it is essential that, now and then, Anglican Churchmen should be recalled to the strength of their own position as contrasted with the weakness of that of Rome; should be cautioned that, because we have troubles and problems, it does not follow that surrender to Rome would be a cure for them. If there are blots upon the Catholicity of the Anglican Churches, so are there upon the Roman. If we have developed some illogical positions, so has Rome. If we have not sufficiently realized the note of holiness in the Church, neither has Rome. If the Holy Spirit has not yet guided us in the Anglican Churches into all the truth, neither has He so guided the Roman Church.

We do desire a peace with Rome, and it is Anglicans who have chiefly sought to effect it; but not a peace that accepts as truth that which the Holy Spirit has not shown us to be the truth.

We believe that the necessity that the Anglican Churches should continue their attitude of independence of the Roman see must be continued until either the Roman see recedes from much that is now treated as essential to its position, or the Holy Spirit should guide us to accept that which now, in the light that He has given us, seems unworthy of our acceptance.

SUMMER DRYNESS

BY JANET ASHLEY

THE spiritual dryness of summer—who has not felt it? The spring brings refreshment, as our Mother, the Church, gives us the reviving and purifying experience of Lent at the time when Nature herself is receiving the life-giving preparation of spring showers.

We have been reawakened by our Lenten duties—our self-searchings and sacrifices. The Seven Words from the Cross have made us feel that we, too, entered, for a space, the hidden places with Christ and have been vouchsafed a faint realization of His sufferings. And at Easter we feel so safe—so reborn. Surely we can carry on now!—the old sins and failings must give when so clearly recognized!

And then the summer dryness! We lay it to various causes. We have been too introspective during Lent; or our rector, on whose invigorating sermons we depend, has gone on his vacation; or, again, we ourselves are away from our Catholic privileges—the country services are so unsatisfying—so uninteresting. So, year after year, we explain our dryness—our lack of fervor.

And, after all, is this yearly recurrence necessary? Must we always meet the summer with this desert dryness? Must our minds become caked as the ground in August? The farmer fights this condition with his cultivator. He digs into the hard soil—breaks through the crust—the little seeds and plants must not be held back in their growth.

May we not, with prayer to Him who directs the efforts of the husbandman—with our foreknowledge of our danger—prepare ourselves by the reading which stimulates, the added effort of prayer, the focusing of the inward vision to see and feel God in the round of summer life—in sea or lake, pasture or park? Can we not train ourselves to discern the living Christ above the feeble effort of the country priest—the Presence on the undecorated altar?

ANSWERS TO CORRESPONDENTS

U. H. G.—(1)—As a religious body, the Universalists incline to the Unitarian rather than the Trinitarian view of the Godhead. Their position has been authoritatively stated (*U. S. Census of Religious Bodies, 1916*) as follows: "That Jesus (the Christ) had the same essential spiritual and human nature as other men; but that He was chosen of God to sustain a certain unique relation, on the one hand toward God and on the other toward men, by virtue of which He was a revelation of the divine will and character and a sample of the perfected or 'full-grown' man." (2) Like most liberal Protestant bodies, the Universalist Church requires only a *minimum* of doctrinal belief, and permits its members to hold such additional beliefs not in conflict with the minimum as each member may choose. Thus there is still a considerable body of Universalists who hold a higher view of the nature of the Godhead than that stated above. A Universalist minister accepting priesthood in the Church would have to agree to conform to the doctrine of the Episcopal Church, and so would align himself with the latter group.

W. H. O.—(1) No practical provision was made by the Church for Confirmation in the American colonies before the Revolution. The Church in the colonies was nominally under the jurisdiction of the Bishop of London, but neither he nor any other Anglican bishop ever set foot in the colonies. (2) The first bishop to administer Confirmation in this country was the Rt. Rev. Samuel Seabury, D.D., who was consecrated Bishop of Connecticut in 1784. (3) It is not permissible in the Anglican communion for a bishop to delegate the authority to administer Confirmation to a priest. During colonial days there were no Confirmations, but persons were admitted to the Holy Communion under the rubric which then as now concluded the Prayer Book service for Confirmation: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

ACKNOWLEDGMENTS

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A HOME'S ROOMS

(NOTE:—These verses are framed in tiny frames and tacked on the door or frame of each room.)

THE RECEPTION HALL
ST. PAUL'S ROOM

WHO opened wide the doors
And bid the world come in;
Nor knew if rich or poor,
If sinless, or in sin.

THE LIVING ROOM
ST. JOHN'S ROOM

WHOSE home God chose for Mary; surely there
Could peace, with gladness and contentment, share.

THE DINING ROOM
ST. MARK'S ROOM

WHOSE home's great secret was the upper room, where he
Gave and received, God's hospitality.

THE KITCHEN

BROTHER LAWRENCE'S ROOM

WHOSE every shining pan reflected God.
Whose biscuits swelled with praise.
Whose recipes were prayers, whose light feet trod
Heaven through the days.

THE GUEST CHAMBER
ST. FRANCIS' ROOM

GENTLEST of Saints, a gentle room
Be this, to shelter every guest;
And may the spirit of thy life
Find quiet harbor in each breast.

PARENTS' ROOM
ST. URIEL'S ROOM

ANGEL of Light, lend us thy prayer,
That in the Flame of God we may have share.
Light to give wisdom for each family day;
Fire to burn the dross and chaff away.

LITTLE BOY'S ROOM
ST. GABRIEL'S ROOM

MESSENGER of God, who brought
Into the world God's perfect thought,
Inspire him who dreams and plays
Within these walls, to thy like ways.

LITTLE GIRLS' ROOM
ST. MARY'S ROOM

LET this one of thy nurseries be,
That day by day
Our little girls may learn of thee
Thy gentle way.

GRANDMOTHER'S ROOM
ST. MONICA'S ROOM

SAINT, whose life of motherhood
And trustful prayer, availed with God;
May thy same prayer enwrap this home
Of children, though their feet may roam.

MAID'S ROOM
ST. MARTHA'S ROOM

LOVINGLY busied, every day,
That Mary might have the "better way."
Thy prayers this pleasant room enlight
With happy days, and quiet night.

JESSIE FAITH HOAG.

THE KINGLY MAN

GOD BLESS THE "kingly man"—he whose manhood is his crown; he who is a nobleman by nature; he who honors God, and is honored by Him. In resisting temptation to do wrong, in overcoming evil, in doing each duty earnestly—ah, therein lies his title to his crown. Life is worth your best effort, your noblest endeavor; therefore let no day go by without taking a step upward.—*The Healing Church.*

DAILY BIBLE STUDIES

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

FRUIT OF THE SPIRIT—GOODNESS

Sunday, August 3: Seventh Sunday after Trinity

READ Isaiah 63: 7-9.

GOODNESS is God-likeness. God is perfect, and the ideal held before us by Jesus Christ is His perfection: "Be ye perfect, even as your Father which is in Heaven is perfect" (St. Matthew 5:48). Of course we cannot reach this perfection at once, but we can strive after it, and the Holy Spirit helps us. There are two comforting facts—one is the final perfection: "When He shall appear we shall be like Him" (I John 3:2); and the other is, that as we grow in grace we are approaching perfection because Christ gives us of His goodness (Romans 4:22-25). It is necessary for us to press on toward perfect goodness, else we fall backward. And we are always to remember God's goodness and so find strength and inspiration. His loving kindness is great, as Isaiah declared, and He manifests it toward us.

Hymn 263

Monday, August 4

READ Ephesians 5: 7-14.

WALK in the light of God." He is light, and in Him is no darkness. In other words we are to walk with Him. That means we are to govern our thoughts and actions by His will, for He is the only guide. Men speak of "ethics" as if goodness were something of man's creation, but the only measure of right is God's will. Human systems have no permanence. Tennyson's words are true:

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

We listen to advice, kindly given. We are told what others are doing and urged to follow. But oh! the joy of going to Him who is the Light of the World, and crying, "Lord, what wouldst Thou have me to do?"

Hymn 224

Tuesday, August 5

READ Psalm 31: 19-24.

AS we contemplate God's goodness we are filled with longing to be like Him. So David sang in the 42d Psalm, and so in Psalm 31 he finds not only shelter and understanding, but help in life's struggle: "Be of good courage, and He shall strengthen your heart." Be it remembered that God's goodness is not a holy and divine blessedness which He holds for Himself alone. With Him it is an active force which He gives to us that we may serve others as He serves us. A good man is not negative or simply free from faults. He is one who manifests toward others the grace which God gives him to use. Barnabas is called a "good man" (Acts 11:24), but he was also called "the son of consolation." To be good we must *do* good, and the joy of it is that Christ not only helps us, but He touches with His blessed hand the little that we say and do and multiplies it a thousandfold.

Hymn 319

Wednesday, August 6: The Transfiguration of Christ

READ St. Mark 9: 2-8, 14-27.

THE glory of the Transfiguration was not alone in the marvelous vision of Christ's Deity, but in His coming from the mountain top to heal the poor tormented lad. His infinite holiness and the Voice from Heaven were wonderful manifestations which the three apostles never forgot (II Peter 1:18, 19); but they were brought to the struggles of earth and so made eternally dear to us. It was indeed a declaration of the eternal goodness manifested in the Incarnation and manifested so many times in His loving healings and His comforting words. He came to seek and to save. He counted not His infinite

glory a thing to be held unto Himself (Philippians 2:6-11). His desire was to share it for and with the needy children of earth. The Cross and the Transfiguration are linked together and they are the proofs of God's loving goodness.

Hymn 148

Thursday, August 7

READ Psalm 23.

THIS dear Good Shepherd Psalm finds its culmination in the last verse: "Surely goodness and mercy shall follow me all the days of my life." And we may well believe that David looked backward also and realized that goodness and mercy had followed him in the past. It is a call to faith and love and obedience, but it is also a call to consecration. If Christ is my Good Shepherd then I wish to be His loyal child. And my loyalty is found in telling the story of His love and doing for others with all my heart what He has done for me. If I can show goodness and mercy to Christ's children even as He has manifested and will continue to manifest them toward me, then I am following Him and gaining goodness through the use of His blessings. What then am I doing to bring forth this fruit of the Spirit? I dare not call myself good, but I can do good works, and He will not forget.

Hymn 326

Friday, August 8

READ Exodus 33: 19 and 34: 6-8.

THE manifestation of God's glory to Moses, together with His gracious words, provides one of the most tender experiences in the life of the great law-giver of the Hebrews. Moses needed assurance and comfort. His task was great and he felt alone. Oh, if he could but see God, what a blessing it would be! And God in His goodness revealed Himself. It was a prophecy of the Incarnation which was again a revelation of God's love for the world. How can we doubt the divine love and mercy which thus heard the human cry on Sinai, and which, "in the fulness of time," led the Son of God to become Son of Man that sons of men might become sons of God! Above and beyond all else in the history of humanity stands this divine goodness resulting in salvation. It is a call from Heaven for the goodness after which we should strive—that goodness which confessing and accepting Jesus Christ and following Him seeks the good of others. "If God so loved us we ought also to love one another."

Hymn 241

Saturday, August 9

READ Revelation 14: 1-3.

THE human struggle is not in vain. The call to goodness does not leave us alone, for the Master gives us spiritual nourishment. I can never approach goodness unless my heart is right; and then I see a Table spread before me and I am strengthened. Holy Communion, Prayer, Bible, Worship—how we love to count these precious blessings which not only bring us the assurance of God's goodness, but which bind us to Him in a holy union which can never be broken! He who values these sacred mysteries, and in faith accepts and obeys, cannot fail to grow in goodness. He loves that which God loves. He is given grace to hate evil and pursue righteousness. He feels the Hand of God leading him, he hears Christ speaking, he knows the Holy Spirit is giving him strength, and he has a vision, even as St. John had, of the promised peace and joy of Heaven.

Hymn 544

Dear Lord, make me good, and then keep me good, for I am weak. I thank Thee for Thy goodness which has followed me and will follow. I thank Thee for Thy love in giving me of Thine own goodness. Help me, dear Lord, to persevere unto the end. Amen.

"Is Saul Also Among the Prophets?"

By Florence Mary Bennett

(Mrs. Louis Francis Anderson)

THE inimitable pastureland of the English west and south country might well qualify for Vergil's own choice of landscape for his Golden Age. The suggestion comes, not alone of the peculiar charm of those hedged meadows and treed uplands, with the gray farms cozily nested in the elbows of the valleys, scenes as exquisitely *composed* as the most exacting painter could desire, and vaulted also by a painter's sky of cloud-teased blue, giver of fine shadows—it comes, not alone from this innocent and friendly beauty, but from the quaint dappling of those rich pastures with pink and yellow sheep. Some districts seem to prefer the red pastels, others the tints between lemon and orange.

"No longer shall the wool learn how to tell
The lies of trade in color, but your ram,
A-graze in pasture, shall be sweetly hued
In rose, anon shall wear a saffron coat,
And vermeil tones *sans* art shall clothe the lambs."

Many a school-boy has grinned at those lines of Vergil's Fourth Eclogue,* and many a modern commentator, prodigal of learned ink to "prove" the theme not Messianic, has pointed the contrast of their incongruously comic effect to the Hebraic seriousness of Isaiah. Perhaps, in the Mantuan sheepfolds of Maro's farmer-father, there used to be the vats and brushes to dye the woolly creatures against the pests that cause the fields of Devon and Dorset and Somerset to bloom whimsically. The climates of the Italian North and the English South are not dissimilar. Problems of sheep hygiene might, indeed, be identical. A dreamy boy, amused by the results of these dippings and, tired—perhaps, because he had been forced to cooperate—of the pother that produced them, familiar, too, with the craft of dyers and weavers who established in the Tuscan and near-Tuscan regions of his native north country the wool industry which made Florence wealthy in a later generation, may have pondered the merry thought that, if nature would delicately and variously dye the sheep, life would be easier for spinners and websters and herd-boys. The young poet, picturing a dream-come-true world, drew on all sorts of springs that had fed his experience. Is it to be wondered that, with his mind tenderly engrossed with a little child, born in the threshold year of a new age, he calls flowers and fruits to yield themselves without man's labor and the herds to deck themselves gaily? A baby would love those pink and yellow lambkins. Poor commentators, who never catch a smile on Latin-speaking lips! But essentially that roguish suggestion is serious. The desire to banish art—or artifice—from Utopia, conceiving all imitation to be a falsifying, is Platonic.

Even that delicately perceptive English scholar, Prof. J. W. Mackail, is impatient of the hoary ecclesiastical tradition which makes this Latin poem Messianic—a "curious misconception which turned it into a prophecy of the birth of Christ." To him, it has "unfortunately been so long and so deeply associated with purely adventitious ideas that it requires a considerable effort to read it as it ought to be read." But who—the question is put with sincere humility—shall tell even the dullest of thirsters after poetry how any poem "ought to be read"? Granted that the beauty of a poem is absolute, is it not also in another sense relative, and by virtue of its historic relativities—if one may use such a phrase—has not that beauty been altered and enhanced? This is not a plea for the private interpretation of ignorance. Because many generations of Christian scholars interpreted this Eclogue as Messianic, is it not thereby made lovelier in poetic association, irrespective of the consideration whether Vergil consciously intended as such a prophecy or not? Men have been found to have *built better than they knew*. "The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh, and whither it goeth." If some can see in the carefully engineered accuracy and practical durability of the roads of the enormous Roman empire a preparation of

smooth ways for the tired and often persecuted feet, "beautiful upon the mountains" with "tidings of good things," and in the fine tempering of the Greek language by the subtle uses of the law courts and of philosophy the perfecting of an instrument incomparably exact for the expression of the truths of Christianity, why must they, liking the lenses that give them such pleasantly perspicacious vision, deny themselves the thrill of seeing the shadow of the Christ in Plato's suggestion that God might be incarnate and ministrant, and the Divine Child in the babe whom Vergil adjures to "begin to recognize his mother with a smile"? Certain later Italians, seeing some mother and her baby in homely happiness by an Umbrian stream, have given us sight of Mary and her Babe. This is after-vision, to be sure, but perhaps not less marvelous than the fore-vision which Christian interpretation has spontaneously attributed to this puzzling Eclogue. It is, by all means, proper and profitable to read a poem with a scholar's clear discernment of its historical and literary setting. I suppose it is a fact, quite stupendous when appreciated, that a Christian cannot take off the spectacles of his religion. Inevitably, his perception of things is *different*. A better figure perhaps would make it that his eyes have been anointed with a mystic lotion, by virtue of which he sees things *as they are*.

IF EVER the world needed a new era, it was in that year of Roman preëminence after the ominous battle of Philippi. Rome, a world-power, but herself in her home peninsula desolate after a generation of savage civil war, with her ancient Republicanism gone and an autocracy in its place, that fundamentally of two men whose bitter rivalry promised her a continuation of the tortures of domestic strife, suddenly in the peace arranged between those rivals, had hope of genuine quiet at home. In the victors' partition of power after Philippi, Octavian was to govern Italy. Antony, assured by the later Peace of Brundisium of his more distant sphere of control, seemed now ready to curb his quarrelsome temper and thus Rome and her possessions might truly be supposed to be pacified. Gradually the idea of the young heir of Julius Caesar as the hope of the world by mildness and justice of rule took shape. Therefore Vergil is ready to salute the year 40 B. C., dated by the consulship of his good patron Pollio, as the beginning of a new cycle for the earth, a return to the Golden Age from that of Iron, the inauguration of the "last" Mystic Age prophesied by the Sibyl of Cumae. Even an interpretation which refuses to hear a Messianic note in his verses cannot strip him of the seer's mantle which he has deliberately assumed.

"Sicilian Muses, let us sing a strain
Of major scope! All men cannot delight
In sylvan copse and lowly tamarisks;
If forest themes we sing, then be our groves
Befitting to the worth of consul's rank.
The Age called Last in Sibyl's Song is come;
The cycle of the years is born again;
Now Virgin Justice, Saturn's rule, returns,
Now gives the sky a generation new."

To us the idea of Octavian as institutor of the world's baptism to renewed innocence is an incongruous thought. But, as history proved, the poet was right in divining in him the establisher of a new order, big with promise of beneficence. In a later year, after the unpatriotic Antony was quelled forever, he subtly and serviceably organized a novel form of government, the principate, that Roman empire which endured amazingly, so that out of its shadow medieval Europe inherited a more enigmatical shadow, still potent in abrogation, the Holy Roman empire. The poets, Vergil and Horace, were among the most earnest believers in the blessings of the *Pax Romana* which stemmed thus from Augustus Caesar.

But, who is the *child* about whose birth and progress to manhood Vergil gathers the beautiful symbols of his Golden Age? Matter-of-fact readings have offered three choices:

* The verse translations in the essay are the writer's.

a child of Octavian and Scribonia: a child of Antony and Octavian's sister, whose marriage adorned that Peace of Brundisium; a child of Pollio, to whom the Eclogue is addressed. There is much to explain away in any one of these assignments. Octavian's child proved to be a girl, the frivolous Julia of tragic destiny; a poet would scarcely show himself wise in celebrating Antony's child, even if Antony were wedded to an Octavia; if the baby be Pollio's, there must be some modification of the halo of divinity which the poet throws about the child of his Eclogue.

SOME forty years after his stylus penned the lines, a Child was born in a Roman province, whose promise of spiritual blessing for mankind was infinite. Vergil himself was then among the shades in that Other World about which he had speculated so vividly that, when a poet of a later generation in his Italy and of a suave speech deflected from his cadenced Latin was meditating a stupendous adventure in that region, the guide instantly available was the Mantuan. Before dismissing with contumely the idea of a Messianic flavor in the Fourth Eclogue, it is suitable to ponder the claims of Vergil's seership.

He was eminently a serious poet. To the inner fabric of his epic belongs a religious thought of destiny. Modern readers can scarcely see eye to eye with him regarding the divine calling of his Rome, but none can question the sincerity of his conviction. It is easy to jest about his pious hero's abandoning the Carthaginian lady. A slight shift of vision gives Dido in the Puritan's perspective. Further, it should not be forgotten, although apparently it has been and is, that the poet and his contemporaries had seen a bloody and revolting aspect of the entanglement of one of their countrymen with a woman-sovereign of an African state. Surely no Roman read the *Aeneid* without catching the hint of Cleopatra in Elissa. The apocalypse at the heart of the Latin epic is one of the finest books of those twelve. When the maker of the solemn rhythms of that sixth was seeing his Trojan alive among the dead, thanks to the mystic branch of gold and the companionship of the Cumaean Sibyl, the scenes were as clear to his eyes in that dark realm as later to the brushmen of his race who could portray on canvas the unseen world, past, present, and future: the Blessed Virgin's Coronation, the adoring Magi at Bethlehem, the transfigured Saints in ecstasy, the dread Last Judgment. Out of the ancient lore—Vergil's a prime source—the poetry of Christian art and letters derived, not one, but several Sibyls and joined them to the Hebrew Prophets in augustly pointing forward to the Incarnation.

Another Eclogue has the mantic note, a dream of things not as they are, but magically touched. The vein of faery is lighter here: Silenus, caught asleep by two shepherd boys and a sylvan maid, is forced by them to prophesy. While he sings of strange events of the past, even of the genesis of the world, elfin creatures of the woodland draw near to listen, and the giant trees seem to move on the mountains. It is an outburst in the ancient Dionysiac strain, seriously based, for all its medley of mythopeic fancy. It reveals the trained philosopher—physicist, we should say today—in the poet's breast. A man who adds poetry to philosophy is a seer.

A PERSON, then, versed in the imagery of the unseen was this Vergil, a man of religious soul and of religious outlook on life. *Candidus*, so his friend Horace denoted him. In its best sense, that in which he used it himself, we may transfer to him his epithet for his Aeneas, *pius*. And could we infer less of a gifted man of north country Italian birth? His Mantuan stock mingled strains that promised a seer: Venetic, a race, abundantly endowed, as the record of later painting proves, with pictorial imagination; Celtic, significant of poetic dreaming; Etruscan, name of the race from which Rome inherited her ritual art of augury and the Sibylline books, a name suggestive of clairvoyance.

Assuredly this Saul, this rustic King of Roman poets, is, by his own predilection, among the prophets. Not only the content, but the sequence of his thought in the enigmatical Fourth Eclogue, is deliberately in the manner of a "Cumaean strain." In prosaic abstract the poem runs thus:

"Truly the Age of Gold, foretold by the Sibyl! Now it comes, Pollio, *now*, starting with your consulship. A new race is sent by heaven to earth. Chaste Lucina, bless the child

born as the Golden Age rises for the world; thine own Apollo reigns. The glory of this Age will enter in your consulship, Pollio, and the mighty months start thence. If traces of our sin remain, they shall pass innocuously, while you are leader, and the lands shall be freed of fear. *He* shall receive divine honors and see heroes mingling with gods, and be seen of them, and with ancestral virtues shall rule a world at peace again. On you, child, earth shall spontaneously pour her gifts, ivy and laurel, the exotic lily and the acanthus. The herds untended shall bring home their milk, nor shall they fear the lions. The cradle itself shall generate flowers for you. The serpent shall perish, and also poisonous herbs. Assyrian nard shall grow everywhere. When you reach boyhood, the fields shall bear untilled, grapes hang on hedgerows, honey be sweated of the oak. But a few traces of ancient sin, still remaining, shall prompt new argosies and new plans of walling cities. There shall be another Argo, and Achilles again shall be sent to Troy. But when you shall have become a man, ships will no longer carry commerce: earth shall bear freely, so that trade shall not be required. No plows, no pruning-hooks, no need for dye-vats, for the sheep themselves shall be tinted. The Fates shall establish the cycle. Approach grand honors, beloved scion of the gods, progeny of Jupiter! The time is come. Behold how all things rejoice in the Age to be! May I live long enough, with breath sufficient to sing your deeds! Nor Orpheus nor Linus could conquer me in such song. Even Pan would judge himself defeated. Begin, little child, to recognize mother with a smile. He on whom his parents have not smiled deserves not the table of a god, nor wedlock with a goddess."

Even in such outline, purposely kept bald and literal, lest in any portion the paraphrase reflect some private interpretation of the translator, the reader must catch the diction of prophecy. What, other than this, can account for these shifts from the second to the third person, this burst of lyric enthusiasm? But how completely was the allusion veiled from the poet's own generation? Had he consciously in mind to say more than that, since peace was now come with the pacification of the Roman world, the Golden Age had dawned and a new race was to people the earth, meet for divine honors? Carried on the current of his imagery of this Era of Innocence, perhaps he traces the life, from cradle to early manhood, of a child, any child, born synchronously with the Age, to show how rapidly the old order will give place to the new. That phrase, "ancestral virtues," thus would be of general application, synonymous with "Roman virtues." But if the ancient curse of sin is to be abolished, fitting it were that the new race, heaven-sent, produce a Child of divine lineage and aptitude. "Unto us a Child is born, unto us a Son is given!"

THE Hebrew religion was not solitary among those of the Mediterranean world in having prophets. The thought which comes first in this connection is perhaps of the long sanctity of the oracle at Delphi, not silenced until the time of Theodosius. There were other oracular shrines, established early by Hellenic culture and revered long by the Roman inheritors of that civilization. Cassandra, Calchas, Tiresias are familiar names among the famous seers of that literature. Rome had an organized ritual of divination, augury, and kept in archives, as precious documents of the state religion, the Sibylline utterances to which Vergil refers, a scroll purchased, according to their national tradition, by the Proud Tarquin of the Cumaean prophetess. Modern commentators seem to have missed the seriousness of the Roman belief in inspired prophecy. Setting aside the earlier Christian scholarship, which heard Hebraic echoes in this Eclogue, recent critics seem not at all concerned with anything except its literary form and theories concerning its historical allusions. To have "proved" it not Messianic, in the sense of being derivative from Hebrew sources, apparently is to dismiss it as seriously prophetic. This makes it essentially a poem of flattery, poet to patron, Vergil to Pollio and Octavian.

A mind which comes to it purified of prejudice—so far as one can purge away one's literary prepossessions—cannot fail to be impressed, I think, by its serious tone, its exaltation. The philosophy which underlies it is in itself suggestive. Man's rivalries of commerce and the sophisticated arts of civilization stem from "original sin," *prisca fraus*. The necessity for daily labor comes of the ancient "curse," a philosophy startlingly similar to that of the Book of Genesis.

Although the Eclogue is unique among the Ten, a mingling of philosophy with a rustic setting was at the time of its composition no new thing in literature. Bucolic broodings must

often in the history of mankind have lifted the heart and the mind to the contemplation of the origins and destinies of humanity. It has occurred to me that for the portion of the poem which lies outside the Sicilian tradition which Vergil was closely following in these *Pastoral Songs*—his own name for the group, first fruit of his mature muse—there may have been a model in the Sibylline verses. Only fragments are extant of those which were formally consulted in his time in the interests of the state religion of pagan Rome. On the analogy of the practice at Delphi and of the Sibylline verses composed in a period after that of Vergil, and extant in copious passages, we may judge that oracles, as well as the herdsmen of literature, spoke in hexameters. Why it is not reasonable to assume that our poet wove into his theme echoes from the Sibylline lore of his country, half-quotations, happily similar in meter, and allusions as familiar and, to some degree, as sacred in connotation to the Roman as phrases from the Holy Scriptures are to us?

Such a conjecture helps to explain the apparent lack of contemporary curiosity about his exact meaning. The Etruscans, with whose culture the Sibylline tradition is intimately connected, seem to have been of Asiatic ancestry. Other indications reveal a ritual connection between this Apolline cult practice of Italy and that of the same god in Asia Minor. The point toward which these filaments of argument lead is that this oracular thought may have had an ancestry cognate to that of Hebrew prophecy. The study of comparative religion has been illuminating in showing various interlocked strands of belief and ritual in divers parts of the civilized world of antiquity. The post-Augustan "Sibylline Verses," to which reference was made above, may actually be conceived as a blend of the two strains, being Jewish in authorship, Greek in language and style. Later still, Christian writers added to these and altered them, wresting the ensemble to their interpretations of the idea of a Messiah. Small wonder that an earlier classical scholarship of modern times explained the Messianic flavor of Vergil's Eclogue by reference to these Sibylline writings. Just why a more recent scholarship, exactly informed about the date of these later utterances, slurs the possibility of a similar prophetic flavor in the Sibylline oracles of Vergil's day is a mystery. One reverts to the simple thought that, quite inevitably, the earliest scholarship of the Church, less aware of a critical apparatus of literary judgment than is our own generation, read this remarkable Eclogue as Messianic. Vergil, thus informally enrolled among the prophets, came, by a process not difficult to understand, to be vulgarly conceived in the Middle Ages as a sorcerer. The sober and beautiful aspect of this interpretation is manifest in Dante's choice of the Mantuan for his guide in the world beyond death and in the schoolmen's hypothesis concerning the fate of the soul of Vergil: dweller, not among the damned, because unbaptized, but in a painless *limbo*.

OUT of this maze of argumentation, necessarily gossamer of fabric, it is refreshing to return to an examination of the Eclogue itself. Clearly, the advent of Octavian in Roman politics precipitated Vergil's dream of the Golden Age. In his alembic he used, as he plainly says, some kind of Sibylline ingredients. These may, indeed, have had resemblances to Hebrew prophecy. Further, he may have gathered something from stray rumors of the Jewish expectation of a Messiah, obscurely current in his Rome. His friend, Horace, has a famous reference to the Jews and their Sabbath. Practices that one man takes in jest may to another, religiously minded and curious of outland ritual, have weighty import. None can speak dogmatically about the delicate currents of thought transference. But, whatever foreign notions—if any—may have had potency over a poetic imagination, it remains that this Eclogue is essentially Roman in tone. To enjoy feasting and wedlock with the gods—such is its prime blessing for the Child's apotheosis. Humanly speaking, whatever his inner thought of this Child of whom he wrote, he had no apprehension of such a character as that of the Child who, not long after, was born in Bethlehem. But, just as emphatically, Isaiah—humanly speaking—had not such apprehension. The Christ who came fulfilled the Jewish as little as the Roman pre-conception of a Messiah! The language of the inspired Isaiah, as the Church has taught, carried more than the author consciously designed. And why must some such interpretation

be denied to Vergil's divine guess? If not Messianic in the literary sense—that is, as a poem indebted in some part to Hebrew tradition—why may it not, for those who are Christians, be Messianic in an actual sense?

How better could such a poem be set than as a pastoral? That blessed Age of which it sings is conceived as essentially pastoral, although toil-exempt. A similar outlook in another art made the sacred pictures of later Italy pastorals. It seems altogether fitting to see Madonna with her Child in a sylvan scene. The Gospel memories were strong, not only of the Preaching on the Palestinian hills, of the Calling of Fishermen beside a rustic lake, but of the vision vouchsafed to shepherds of Bethlehem, of the manger Birth, and above all, of Christ the Shepherd. That last symbol of His tender care, His own suggestion, had fastened itself intimately on the imagination of the craftsmen who carved for the catacombs or adapted figures of the old Mediterranean faith to serve the wonderful new Evangel, comfortable to the poor ones of the earth. To the beginnings of Greek pagan art belongs a stiffly archaic, but touching figure of a *moschophoros*, a man carrying a little calf on his shoulders. The Greek and Italian and Sicilian hill-sides today show the good shepherd carrying a lamb or calf, a homely, familiar, beautiful sight of the spring-time.

Indeed, Christianity itself is an exquisite pastoral, with emphasis on the simple, lowly, lovely things of earth. Heralded by an angelic choir, visible and audible to shepherds only, that Child, after Baptism by a skin-clad, sylvan prophet, undertook service to the poor and afflicted in the streets of little villages and the open country, without "place to lay His head," and in death was laid in a garden-tomb. The Woman of Magdala touchingly supposed Him in His Risen Body to be "the gardener."

In the Hebrew antecedents of Christianity also there is the pastoral note. David, chief glory of ancestry, by the reckoning of the flesh, for the "Dayspring from on High," was a shepherd, and the loveliest of his kingly psalms is that which saw his Lord as his Shepherd. Greek mythology, too, had its prince-shepherds. Anchises and Paris, each fantastically blessed by celestial apparition on Trojan Ida. The Hebrew Patriarchs, as they appear in the Scripture narrative, are practically and simply bucolic. From the viewpoint of the Great Artist of the universe—Plato's *Demiurge*—the idyll of Eden may be seen as prelude to a *Divina Comédia*, to which the idyll of paradise is epilogue.

TRULY it would seem that the Sicilian Muses on whom Vergil calls are needed for so grand a theme as that of this unique Eclogue. Like St. Joseph, obedient to the angelic bidding and meek with an incomparable innocence, the Latin poet—a beautiful soul, as the fragmentary ancient biographies reveal—thinking back in later years to the time when he wrote these lines, possibly in the retrospection of his last minutes at Brindisi, when his thoughts were severely busy with his accomplished literary work, may have wondered "whose the Child might prove." Unknown forces operate constantly in the world—unknown and half-known. Radium existed, with veiled potency, while it lay undiscovered of man. Earth had long been charged and functioning electrically before man, comprehending at best little of the power which he learned to conduct to his uses, invented dynamos and the rest of the wonder-making apparatus of modern every-day life. Science inculcates in her servitors lessons of humility, the doctrine of suspended judgment, which those outside her laboratories do not always catch.

Of the Breath of the Spirit, how terrible are our failures to comprehend the mysteries! Both by the simplicities and the complexities of the manifestations we miss the divine afflatus. "Begin to recognize mother with a smile!" There, as in the tinted lambkins, Vergil's picture—the comparison of Latin pen to Italian brush recurs—matches in tenderly whimsical humor Raphael's *Madonna of the Goldfinch*, charming by the naïve detail of its transcript from life, its feeling for babyhood, but delicately freighted with poignant symbolism. For me the poet's pagan imagery is no disguise. I feel that a humble lover of Vergilian poetry can bring no better offering to the Mantuan's two-thousandth birthday than to acknowledge a glimpse of the Christ Child through the veils of the Fourth Eclogue.

A MISSIONARY EXPERIENCE

BY THE REV. FRANK S. PERSONS, II.

RECTOR OF HOLY TRINITY CHURCH, LA GLORIA, CUBA

YESTERDAY afternoon we left our isolated Cuban village and started in a hired car on a ten-mile trip into what might aptly be called the jungle. Two or more miles followed the old "port road," a relic of the pioneer days immediately following the War for Independence. We drove beside the dry bed of the canal, which the first settlers used, bringing their women and children up from the port in rowboats when the mud made walking impossible. We passed the stone abutments of once fine bridges, now gone to ruin, and almost swallowed up in a tangle of tropical vines. The car had to creep around these on a little used trail. Finally, we turned off into a faintly marked road which led through a savannah, on either side huge palmetto and royal palms, vivid blue flowers half hidden in the tall grass. Then we plunged into the deep woodland, a veritable tangle of jungle, damp despite the drought, and beautiful beyond description. Cacti wound, snake-like, around tall trees which were filled with violet and purple orchids. Around a sharp turn we came face to face with two startled deer, quite small and beautifully marked.

Numerous detours were necessary; in places rotted trees had to be pulled aside, stumps hacked away. Only the uninitiated or the foolish travel in this country without a machete, that huge, ugly native knife which serves for everything from lawn mower to axe—even as a weapon on occasion. The growth at times was so dense that it was impossible to see more than thirty feet on either side. It was not our first trip, but the road has a habit of changing like the sandbars off the shore and for more than seven months no car had been able to negotiate the trail.

Finally, we reached a peaceful savannah close by the water's edge. Trees laden with tiny, golden but sour oranges marked the blasted hopes of early settlers, some two hundred of whom had once lived where now only a single house remained. A few palm-roofed shacks had sprung up since our last visit, housing the men who worked in the woods cutting out railway ties and tobacco poles. Off shore one could see the dirty, torn sails of tiny fishing boats skirting the keys which encircle this beautiful bay.

A torn-down gate which saved the trouble of opening served to mark the entrance to the once comfortable home of a retired missionary, who, nearly thirty years ago, had sought health and fortune for himself and two small daughters. He had invested his all in the thriving little colony, now only a memory. At a half-rotted little pier we were welcomed heartily by the brown, muscular Spaniard whose home it now was, and his little son.

The house, huge, grey, unpainted, weatherbeaten, its roof filled with holes, was surrounded by the remains of a once lovely garden. Bougainvillea flamed its royal purple, scarlet-tongued hibiscus and a few palms fought for existence against the twenty-odd gaunt pigs which roamed the yard in search of food. A charming girl of about thirteen sat on the broken-in porch, a handsome babe in her arms. Several other children, all fine, dark-eyed, attractive, played around. At the girl's call, her mother came to the door and rushed out to welcome her first woman visitor in seven long months.

She was an American, cultured, gracious, charming! Despite the heavy tan on her face and eyes which spoke eloquently, albeit bravely, of poverty, loneliness, almost of defeat, there was a beauty which would not be blotted out. Her soft, brown hair held remarkably little grey, and the majesty of her bearing denied the poverty of her garments. Her invitation, without hint of apology, was that of a gentlewoman.

Within the home itself were several paintings which betrayed good taste, books which mutely evidenced a real culture. One might think: "Why not sell these things for a bit of sorely needed money, and purchase a trifle of home comfort?" Sell? To whom? Economic conditions are so bad here that few have more than enough for absolute necessities. And a leaky roof and tropical insects and climate have marred these things as surely as poverty, isolation, and tragedy have marred that once lovely face.

Coffee, first evidence of the ever gracious island hospitality,

was immediately forthcoming—at least, as soon as the insane sister who does the cooking could make the fire. Such coffee, too! There is nothing like our Cuban coffee in all the world. But it recalled our last visit, when after a drought of many months, the little girl had tied a flat tobacco tin to a string and dipped many times into the almost dry cistern to get enough water for coffee for the visitors. She drew it up in half-ounces, and although the family were sharing their last supply of potable water with "unexpected company" there was neither look nor word of complaint. Only the parson happened to see the drawing from the corner of his eye. All other water for that family of eight had to be hauled some miles over a jungle trail from a dirty little river. Two barrels of it stood near the door—it resembled boiled mud and its odor was not precisely enticing.

As we unpacked and shared our picnic luncheon, the family brought out some freshly-fried fish. But there was little else. Their jar held so little sugar one could only "prefer one's coffee without." Good fishing! But no market for many miles, no ice to keep it for transportation to outlying villages, few with money enough to buy. Their small planting of bananas and plantains, which with the fish keeps soul and body together for that little family, had been largely blown down by this year's storm after being blasted by last year's drought. Then, a horse, crazed for want of water, had kicked the father and broken his leg. Doctors; yes—many miles away and reached only by the long overland trail, or by boat. But they only possessed a rowboat, and that not seaworthy. Besides, doctors were too expensive for such people.

The last pathetic touch was a birthday cake, proudly brought out by the eldest son. It was his twelfth birthday. The wind would not permit the lighting of the candles. Some lack of kitchen necessities, including baking powder and soda, had spoiled the cake and the frosting. But the lad offered it with dignity and it was gratefully received by the parson and the parson's wife and children.

We left that home with a heartache. Here was just one of the American women who are being ministered to by the Church on this island. It is an exceptionally desperate case, it is true. How much the parson's wife—or any good woman—can contribute to this lonely soul! But the rains are due within two weeks and no flying machine is available. We want to do all that we can. Besides, those children—they are our own godchildren, for they were baptized on our last visit of more than seven months ago.

You women back home! Contemplate this plain, unvarnished story of one of your own. Visualize, if you can, the bringing into the world of five children, and rearing them, without any medical aid. Then, pray God to send a trained nurse to minister at this isolated station of the Church.

THE MARTYR

BENEATH an ebon sky thick-set with stars
 He lies at rest, unmindful of the scars
 Received in many a battle grim and borne
 As petty, blows before which many a man
 With that unfaltering faith that made him scorn
 Had quailed and given ground.

He knew
 The things for which he fought alone were true
 And all else but the tarnished film, the dross,
 That hides from common eyes and hearts more gross
 The ineffable beauty of the eternal plan.

Within the enfolding tomb his body lies
 But swift his spirit rose beyond the skies
 To kneel before God's everlasting throne
 And plead for those who might have shown
 Him mercy, and did not.

For he was one
 Who followed in the steps of Mary's Son
 And learned to say as said his Master too:
 "Forgive them, for they know not what they do."

N. R. A. BECKER.

The Body of Christ

By the Rev. William H. Dunphy

Professor of Dogmatic and Moral Theology, Nashotah House

THE CHURCH, which is His Body, the fulness of Him that filleth all in all—in these words St. Paul sets forth briefly and clearly the relation of the Church to Christ. We need to ponder them deeply, for the neglect of this doctrine is the cause of most of our confusion in the religious world today. The Babel of Protestant sectarianism, the desperate efforts of many in our own communion to produce some sort of makeshift union with non-Churchmen at the cost of the surrender of vital points of Catholic faith and order, the disheartenment of others and the casting of longing glances across the Tiber—all have their origin in the failure to grasp the Scriptural and Catholic conception of the one, Holy, Catholic, and Apostolic Church of God.

Three rival and incompatible ideas of the Church struggle for the allegiance of Christians. The first conceives of the Church as an organization, or a conglomeration of organizations, constituted by the free and voluntary union of like-minded Christians. It frequently thinks of the Church as being (in Bishop Gore's language) merely the afterthought of men, and not the forethought of God. Even when it does not go so far as this, however, its attitude toward the Church is rather casual, and it regards it primarily as an organization resulting from the coöperation and coördination of human wills. This is the common Protestant idea of the Church.

The second is, at first sight, completely opposed to this. It thinks of the Church as a society governed by an absolute monarch, the Pope, and made up of those who submit to him and his representatives. It emphasizes the divine foundation and authority of the Church but, like the Protestant theory, conceives of it primarily as an organization constituted, or at least maintained, by the union of human wills. In this case, the union is produced, not by the free coördination of human wills, but by the subordination of all other wills to one, that of Peter's successor. Its foundation is (to quote Cardinal Mercier's last Pastoral to the Belgian Episcopate) "the accepted and cherished supremacy of one conscience over all other consciences, of one will over all other wills." Even if it sometimes speaks of the Church as an organism, all its emphasis is laid on external organization, and features irreconcilable with the organic view are intruded. This is the ordinary Roman Catholic idea of the Church.

The Protestant and Roman theories have this in common, that they habitually view the Church as primarily an organization, rather than as an organism. But St. Paul's language demands that we approach the Church first and always from the organic point of view, not as a society or collection of societies based on the alliance of human wills, but as a living Body, filled with the divine life, having Christ as its Head, and the Holy Spirit as its soul. This is also implied by our Lord's own words, "That they may all be one as We are one." He prays, in His great high-priestly intercession, "as Thou, Father, art in Me, and I in Thee." The Church is to be one, as the Father and the Son are one, by unity of life, not merely of wills. This great truth was emphasized by St. Athanasius and other fathers in opposition to the Arians. The undivided Catholic Church of the first nine centuries laid great stress upon it, as has the Eastern Orthodox Church ever since, in common with many Anglicans and some Romans. The divine-human life of our Lord, extended to us through the Sacrament, makes the Church one.

If we may resort to metaphor, Protestantism commonly views the relation of the individual Christian to the Church in a way analogous to a stone lying in a heap of other stones, a merely casual and external relation. Romanism is inclined to view it as similar to the relation of a brick in a brick wall—a more important relation but no less external and lifeless than the former. But Catholicism views it as resembling the relation of a cell or limb in a living body, to the body as a whole.

The stone cast at random into a pile of other stones is not altered in its essence by its relation to them; a brick placed in a wall is not vitally altered or improved by its new position; but the tiniest bit of matter, taken into a living organism, is vitally changed and transformed by its relation to the organism as a whole. Such, according to the historic Catholic doctrines, is the relation of the Christian who has been baptized by the one Spirit into the one Body of Christ—his union with that Body is not external and casual, as in Protestantism, nor external and mechanical, as in Romanism, but internal, organic, vital. This view harmonizes perfectly, moreover, with the finding of modern science. As Professor Whitehead tells us: "An electron within a living body is different from an electron outside it, by reason of the plan of the body. . . . This plan includes the mental state." (*Science and the Modern World*, p. 116.) The Christian's nature, as a soul-cell in the Body of Christ, possessing the mind of Christ, and energized by His Holy Spirit, is radically different from that of a member of a voluntary association or the subject of a despotic monarchy.

THIS difference runs through the entire sphere of religious life and practice. Take the matter of the Faith—the Protestant is content with an unlimited private judgment, which feels itself competent to disregard the corporate experience and collective mind of the Church, when it runs counter to his own opinion. The Roman Catholic, since the Vatican Council, must accept the individual judgment of the Pope, which is "irreformable of itself, and not from the consent of the Church" (*non autem ex ecclesiae consensu*), as the infallibility dogma runs. Protestantism and Papalism are heartily agreed in reducing the Church to an ornamental cipher, and in exalting one man's private judgment, whether it is that of Pope Pius the eleventh or of Jack Doe the eleven millioneth above the corporate mind of the Body of Christ. Similarly, with regard to the relation of authority and freedom. "Romanism exalts authority to the point where it leaves no trace of a Christian man's liberty; Protestantism pushes liberty to the extent of dissolving the unity of the Church," writes Khomiakoff, the great Russian Orthodox theologian, and adds, "Romanism is an unscrupulous tyranny; Protestantism is an unprincipled revolt." Catholicity adheres to the deliberate decisions of the corporate mind which it has a part in forming through an Ecumenical Council ratified by the whole Church.

Or take the doctrine of the consecration of the Eucharist. Protestantism in general regards the Sacrament as an incidental symbol, rather than as a vital reality ministering to the organic life of the Christ-Body, and hence treats the question of the Priesthood and the Apostolic Succession as non-essential. Romanism, on the other hand, treats the Priesthood as practically a caste, set over against the Church; there is the widest separation between the pew and the altar, where the Mass is mumbled in a dead and unintelligible language, and the priest "*conficit Corpus Christi*," the congregation playing a merely passive part. But according to the truly Catholic conception, the priesthood is simply an organic differentiation within the Body of Christ, the priest acts always for, with, and in behalf of the organism as a whole, which is itself a priestly Body.

The doctrine of the Communion of Saints furnishes another example. Protestantism rudely snaps the organic link which binds the faithful departed to ourselves; it neither prays for them nor asks their prayers. "Out of sight, out of mind," is its working principle. Romanism treats the Church as a three-story house, consisting of the ground floor, the Church militant, the attic, the Church triumphant, and the cellar, the Church suffering. The Church on earth is practically a separate body, needing a separate head of its own. Also it makes a sharp and

rigid distinction between those it prays for, and those it prays to, between those whom we help and those who help us. True Catholicity prays for and with the whole Church, on earth or departed, and asks the prayers of all. Thus Orthodox Easterns not only ask the prayers of the holy Mother of God, but also, in their venerable Liturgy, pray for her and for all the saints, as members of the one Body of Christ; and similarly an Orthodox boy will pray for his mother at her grave, then kneel and ask her prayers. This surely is the true doctrine of the Communion of Saints—the fellowship of prayer and life of the one Body in the one Spirit.

We need today, as the centennial of the Oxford Movement approaches, to regain our hold on the doctrine of the Holy Catholic Church, the divine-human organism where man finds vital union with God and with his fellow-men in Christ, on which the pioneers of the Catholic Revival laid such stress. Perhaps some of us have been so absorbed in the question of gothic or fiddle-back chasubles as to lose our sense of proportion—not to say, of humor. Perhaps we have been so impressed by the ailments of the Body, that we have overlooked its indestructible Principle of Life. Serious upheavals will disrupt an organization, as a rule; a living organism can survive them. The Anglican Church today is distressed by many heresies, by the denial even of fundamental truths, as was the ancient Church in the fourth and fifth centuries when heretical bishops—and one heretical Pope—filled the leading sees of Christendom; and as the Roman Church in Spain in the Middle Ages when Moorish Sultans appointed Jews, Turks, and even unbelievers who scoffed at a future life, to bishoprics. This is not to condone such abuses, or our own, but is simply a plea for a true perspective. Let us have recourse to the sacramental life which still animates, energizes, and unifies the whole Church (our own part included); let us have recourse to the mind of Christ, as expressed by the collective judgment of His Church, by Ecumenical Councils, or by the common living tradition of East and West; let us have recourse to the Holy Spirit, who still offers us, in the one Body, the infinite grace of God, and the unsearchable riches of Christ!

GHOST

EVERY time that I love,
A ghost appears,
An old ghost I thought was laid
These seven years.

Bitterness will leave one
And time heals grief,
But an old ghost lingers
Beyond belief.

Old wives' potions,
Prayers of the priest,
Travel to the north
And travel to the east

Some times will heal
A broken heart,
But nothing on earth
Makes an old ghost depart.

An old shade lingers
In the strangest things,
A song or a perfume,
The strumming of strings.

A name or a gesture,
Quick as a dart,
His cold gray fingers
Grip the heart.

Love cannot bear
His icy breath;
The only way to lose him
Is the way called Death.

EVANGELINE CHAPMAN COZZENS.

SUGGESTIONS FOR CHURCH WORK

BY THE REV. CHARLES E. HILL

IN SEVERAL ways it seems as if with a little thought and better planning we could make more progress in the work of the Church.

1. There is much emphasis on Evangelism at present. No doubt it is a good thing. Have we realized what a fine manual of Evangelism the Prayer Book is? What a good evangelistic program it gives us year by year? Suppose, with this firmly in mind, our people observed the full round of the Christian Year, in which every important religious truth is emphasized? Certainly one result of our modern Evangelism should be a real effort on the part of the whole Church to observe the great festival of the Holy Spirit, Whitsunday, as it should be observed, as ranking with Christmas and Easter.

2. There is need of much more preaching by the clergy in the way of biblical exposition, the setting forth and explaining of the doctrines of the Church, lectures and addresses on Church History. Suppose a group of priests met and determined to study the New Testament intensively. One book might be assigned to each one. Each priest would make it his business to become acquainted with everything worth while that had been written (at least in English) on that book. Could not thus great good be done by a group of priests who would deliver very real teaching on the New Testament to their own and other congregations?

3. We need much more propaganda. A great deal of work being done by modern novelists and playwrights and philosophers is hostile to Christian faith and morals. Suppose we had a small group of earnest people with literary abilities who made it their business not only to spread adverse and damaging criticism of anti-Christian literature, but also to issue stories and novels and plays definitely teaching the faith, but in no goody-goody fashion? We ought to be issuing floods of magazine articles, newspaper articles, all sorts of printed things, which teach *positively* in whatever form you like the idea of Christian marriage, Christian purity, honesty, truthfulness. Bishop Fiske does much by his magazine articles; we need many more. Harvey Wickham's two books, the one, *The Misbehaviorists*, in which he pokes fun at and cleverly criticizes prominent Behaviorist writers; the other, *The Impuritans*, in which he ridicules and criticizes the cult of the indecent, are admirable. I wish he could be persuaded to do the same kind of thing in a more popular way, to reach less scholarly people. What good the Church might accomplish by endowing a publishing house so that it could put forth innumerable leaflets, pamphlets, books, whether or not they paid, so that it could commission different people to write in defense of the Faith!

The Church and Drama Association is doing a good work for the stage, issuing weekly a folder commending one good play and one good "movie." Ought we not to have something like this for novels? Probably the worse a novel is, the more "sexy," the better it advertises. But by just using the method of silence for evil books, and praising only those that are good, much may be accomplished.

4. A suggestion, not nearly as important, as that just outlined, but yet of more importance than is often realized, is that we take more pains about Church architecture. There is a good deal of interesting architecture going on in the Church, so much that there is no excuse for building, even in small places, some of the ugly things we do. Suppose an intelligent group made it their business to keep in touch with what architects are doing and issue pamphlets with cuts showing examples of their work? In England in recent years the fine work of the Church and Crafts League has greatly enriched the old cathedrals and churches, especially by introducing warm and lovely colors in riddeled curtains and frontals and hangings and also in painted woodwork. Many of our American churches still look like mausoleums, so cold and dead they are with their monotonous grays and browns.

DEVOTION

Two hundred and seventy-two Seventh Day Nevada Adventists gave \$9,957.98 last year to "foreign" missions, which is 70.4 cents a week. Someone may retort that such giving would kill our churches. But as the colored preacher said, "Churches don't die dat way."

—Bishop Jenkins.

THE SOUTHERN MOUNTAINEERS AND THE EPISCOPAL CHURCH

BY THE REV. MALCOLM CANMORE TAYLOR

PROTESTANT Episcopalianism in the mountains of the South will always be a failure. In other words, the Protestant Episcopal Church as a *denomination* working alongside other denominations in the mountains might well fold up its tent and decamp, if it proposes to foist upon the sturdy mountaineer its own particular brand of Protestantism.

I cannot conceive of any mountain community being drawn to Christ and His Church through the means and medium of Morning or Evening Prayer as the normal service of the Church, and which, in itself, is so often a stilted performance. Even the Stations of the Cross, or the recitation of the Rosary—however shocked some might be at the bare mention of such a thing—would have a greater appeal for the typical mountain man, woman, or child. Mountain people love beauty and color, in spite of printed stories about their drab, colorless lives. They are deeply religious. Outward manifestations of this may be seen frequently in their religious services when their better emotions and feelings are stirred to the depths through some religious agency, whether it is some illiterate mountain preacher, the prayer meeting, or the singing of "Gospel" songs. They love to give expression to what they feel in their souls. And why not? If they sometimes get out of bounds and reason in their religious services and demonstrations, it is due to lack of spiritual direction and leadership.

In the past so-called religious revivals have swept through certain sections of the mountains, sometimes lasting for a period of months, and in effect amounting to religious hysteria, and approaching, if not actually, fanaticism. One notable instance was the Cumberland revival, which resulted in the birth of another sect, namely, the Cumberland Presbyterian denomination. Many of the mountain preachers and revivalists of another day were good, sincere men, and did the best they could. Their whole aim and purpose was beyond doubt sincere. To begin with, they but sought to arouse and quicken communities to a higher spiritual plane of living. But frequently it went much beyond this, and in the wrong direction, getting beyond the control of the revivalist. Religious fervor and emotions would run riot. And all due to lack of spiritual direction, to begin with. So it has been for decades in different and the more remote sections of the southern highlands; and as a consequence the mountain people—they should not be referred to as mountain whites—are burdened and cursed with Protestantism with its many and varied sects. Some of the leading Protestant denominations have had the field all to themselves from the very first, be it said to the shame of the Episcopal Church.

Protestant Episcopalianism with its moth-eaten coat of respectability had nothing whatever to do with my conversion to the Anglican communion, but it rather repelled me. The clinging remains of Protestantism were especially the fly in the ointment. What I was able to see and discern in the Protestant Episcopal Church in spite of itself was the Apostolic background (so often kept in the background!) and its Catholic character. It was that, and that only, that drew me into the Episcopal Church. And it is that phase and side of the Episcopal Church, and that only, that will appeal to the mountaineer. Once the mountain man is convinced that the Episcopal Church is a constituent and component part of the One, Holy, Catholic, and Apostolic Church, and you have won a loyal and faithful convert. Once the Episcopal Church has the courage to operate and work in the mountains in its true character, mountain people will eventually return to the "Church of their Fathers" by the thousands. It will take time, wisdom, and patience; but it can be done. Protestant Episcopalianism, however, and "Episcopal" Protestantism, (there is such a thing!), as a sect will never reach the spot in the mountains.

It is not even remotely suggested that Morning and Evening Prayer be discontinued or ignored as choir offices of the Church, whether in the mountains or out of the mountains; but they should never have precedence over or be elevated above the only form of public worship ever instituted by the Founder of the Christian Church. Once the way is prepared by wise missionaries and teachers, there is no more effective

way of touching the hearts and reaching the lives of mountain people and *holding* them than in that one service in which is held up anew the Lamb of God that taketh away the sins of the world. Religious workers here and there in the mountains are discovering that mountain people love pageantry, divine and otherwise; but it remains yet for the Episcopal Church to discover that mountain people may be drawn to Christ and His Church through the Divine Drama as seen in the Holy Sacrifice of the Altar, and not through the medium of a cold, formal service of Morning or Evening Prayer. The force of this will be seen in a concrete example which I here offer.

THE Disciples of Christ as a youthful denomination has had a marvelous growth in certain sections of the mountains. They have maintained from the first the normal ideal and practice of the Apostolic Church, at least in bare outline, in public worship. Whether there is a sermon or not, they meet together on each Lord's Day and observe in their own way the Lord's Supper. The singing of hymns, prayers, and Scripture, and usually a sermon, and chiefly the observance of the Lord's Supper, is their invariable practice. It need not be said that this "reform" movement within the Protestant world has gone far and wide and the observance of the Lord's Supper as a memorial is strictly adhered to as the principle part of their public worship.

I will be pardoned for another personal allusion, since it will serve the purpose intended. I was born and reared in a section of the South where sectarianism and fundamentalism was, and is, rampant. In fact, it was not so very far from the "Scopes Trial Drama," sometimes facetiously referred to as the "Scopes Monkey Trial." My own conversion to the Church was in no wise due to Protestant Episcopalianism, nor yet to the "incomparable liturgy and beautiful and dignified prayers." With me it was simply and altogether a matter of abandoning Protestantism and sectarianism and embracing and accepting the faith, creeds, and teachings of the Holy Catholic Church. I was satisfied then—I am now—that the Protestant Episcopal Church with all of its outward faults and imperfections is an integral part of the historic Catholic Church.

It is puerile, not to say futile, for the Episcopal Church to camouflage by trimming itself down to look and appear as one of the other Protestant denominations in the mountains (or anywhere else, for that matter), when it is actually not. The trimming needs to go up instead of down! In other words, the Episcopal Church must operate and work in its true and rightful character, if it is to win the respect, and finally, the love and devotion of the southern mountaineers.

Some time the Roman Catholic Church will make an invasion of the mountains; and that alien Church with its fundamentalist teachings will find a fertile soil. It will not hesitate to use the means at its disposal in appealing to the senses and emotions of the people with its colorful liturgy, pageantry, and devotions.

It yet remains for the Episcopal Church as the oldest religious body of the English-speaking world to go into the mountains of the South and claim her own, calling back to her bosom her children who have been so shamefully and wantonly neglected by the Mother Church.

JESUS

THOU art the Christ—
Wherefore Thy feet are shod
Even to traverse
Uttermost summits of God:
Thou art the Christ—
The Anointed One—to be
Both Via Crucis
And immortality.
Thou art the Christ—
Yea! But we know Thee best
Wearing the garment
All of our lips have prest!
Jesus—dear Name
Whereby sins are forgiven!
What memory threshold
Dost Thou not hallow heaven?

LILLA VASS SHEPHERD.

THE BLESSEDNESS OF FORGIVENESS

A Meditation on Psalm 32

BY THE REV. H. P. SCRATCHLEY

THE Thirty-second and Fifty-first Psalms are closely related; both deal with David's sin with Bathsheba. The fifty-first deals with his contrition and confession; the thirty-second with the happiness that came to him after that confession and the assurance of God's forgiveness brought to him by Nathan the prophet. Its theme, therefore, is the joy and peace that follows a confession of sin to God and His full pardon for the sin. That man is blessed whom God has pardoned: "unto whom the Lord imputeth no sin," that is, the man of whose sin God has kept no record; that which had been recorded had been erased from the book of remembrance. This man had come to God with a full and sincere acknowledgment of his sin: "Against Thee only have I sinned"; "I will acknowledge my sin." There had been no concealment, no attempt to excuse the sin, no withholding from the confession any part of the sin: "Thou requirest truth in the inward parts." Blessed is the man "in whose spirit there is no guile."

With this man is contrasted the misery of the man whose sin, known and felt, is still unconfessed, his spiritual misery and his bodily discomfort. "When I kept silent, my bones wore away through my groaning all the day long." David the sinner, in the midst of his trouble, when Nathan shows him his sin, turns to God, determines to go to Him and confess his sin. "I said, I will make confession concerning my transgression unto the Lord." There is the appeal for pardon and mercy: "Wash me thoroughly from mine iniquity and cleanse me from my sin. For I know my transgressions and my sin is ever before me." God, then, who is ever ready to be found of those who seek Him and a refuge for the penitent, pardons the iniquity of the sin. The psalmist, in the humility of his penitence, gives utterance to his astonishment that God, whom he had so grievously offended, should so mercifully pardon: "And Thou, *Thou*, forgavest the iniquity of my sin."

The psalm is in a very true sense a sermon. Moved by a feeling of the greatness of the sin against God and of gratitude for the forgiveness, in the joy of that absolution, the psalmist determines to tell others: "Then will I teach transgressors Thy ways. . . . So shall my tongue sing aloud of Thy righteousness." He calls upon others to seek God in their sins, when "the great waters overflow." He declares that God is found then a hiding place from the storms and floods and a preserver from the enemy: "Many are the sorrows of the wicked, but he that trusteth in the Lord, mercy encompasseth him on every side." God comes near the sinner as the sinner draws near Him. The way to this is obedience to God's teachings as to the moral life. The penitent sinner has the assurance of God's help: "I will instruct thee and teach thee in the way thou shalt go; I will give counsel, Mine eye being upon thee." The way to knowledge is coming to God in humility: "be yet not as the horse or as the mule, which have no understanding." Pride, which refuses to acknowledge that a man has sin, stubbornness, which keeps a man from confessing his sin, and self-willed ignorance which makes a man walk in darkness, keep a man from God and through the sin committed bring sorrow, pain, and punishment. David in his royal pride took no cognizance of his sins of treachery and adultery; it needed God's prophet to bring to him the realization of his acts: "Thou art the man." Too often men are blind to their sins; too often stubborn pride keeps them from a sincere confession.

The first psalm blesses the man who has not departed from God's way, the man whose delight is in the law of the Lord, the man who through meditation thereon day and night has a weapon against his enemies: this psalm blesses the man who, having sinned grievously, has through contrition, repentance, and confession been pardoned by God. Both are blessed of God; both are saints of God, because He has been found of both. God is for both strength and a sure refuge in the time of trouble. The elder brother and the prodigal were both dear to their father; to the one was all that the father had, to the other was the one fatted calf and the restoration to his father's house. Only the man who lives without God, the unrepentant sinner glorying in his sin, and the jeering scorner of God's way, are not found of God in the time of trouble. As long as the wicked molds his life on the counsels of the un-

godly, as long as the sinner delights to walk in the way of his sin, as long as the scoffer of God sits among the enemies of God and His righteousness, just so long is God far from them. They have shut out God from their lives. God is not found in riotous living. The way to God lies in an humble acknowledgment of Him, an acceptance of His counsels and a knowledge of His law, and a sincere and thorough confession of sin. God is ever ready to enlighten; God is ever ready to instruct and teach; God is ever ready to forgive. "He that trusteth in the Lord, mercy encompasseth him about." Only men will not come to the Light that they may see the things that make for their peace.

THE psalmist gives a threefold description of wrongdoing: he knew the threefold misery of sinning. In one aspect it is transgression, the breaking out of bounds, the breach of God's law, the offense against God; in another it is sin, the failure to attain the true aim of life, inward defilement; in still another it is iniquity, guilt, moral deformity, which clings to man through life. But, when confessed freely and sincerely, in whatever aspect it is pardoned of God. So the psalmist gives the threefold nature of absolution: forgiveness, here literally the lifting off of the burden of the guilt belonging to the offense; then the offense is covered, it is hidden from the eyes of the Divine Judge and the sinner is protected from the consequences of his sin; and lastly the record is blotted out, the debt is cancelled. To the soul that has confessed his sin comes the happiness of pardon. To the sincerely penitent in whom there is no guile, no deceit, no desire to bargain with God, comes the overwhelming joy of pardon, absolution, and the "whiteness of snow" from the Lord. Confession without sincerity and a subsequent change of heart is but mockery of God. Man cannot hide through deceit his sin from God; only God can cover a man's sin.

The blessing that comes to the penitent is not merely relief from the burden and guilt of sin with the renewed life with God; there comes a sure and firm confidence in God's protective power, "when the great waters overflow, they shall not reach him." The troubles of life which overwhelm so many souls do not really touch the pardoned sinner. God has come to him and freed him; God has been found of him; therefore God is his sure refuge. "God will inform and teach him"; God will lead him in the way in which he should walk; God's light will guide him. He will not be without understanding; he will know through his pardoned life with God the dangers of the path and he shall not stumble. Restored to his father's love he rests secure in his father's house. The ungodly, living apart from God, will know the great plagues of trouble and will stumble, but they shall not come nigh the pardoned soul.

Joy and gladness come to the restored soul, but it is joy and gladness in the Lord; they come from and to a loving heart. Those who have sinned deeply, repented bitterly, and confessed sincerely know in their souls the prostrating joy of God's pardoning words: "Neither do I condemn thee, go and sin no more." As they walk in the restored ways of the Lord, their hearts exult and cry aloud with joy and gladness because God's loving hand has touched them and they are healed. They humbly give thanks that again they can be numbered among the children of God in His home. Ever the song of thanksgiving to God is on their lips; they were lost and are now found.

The way to this restored life is the way of contrition, the way of confession, and the way of God's pardon: bathing the Lord's feet with bitter tears and the painful road back to the Father's house, and the humbling submission, "Father, I have sinned, make me as one of Thy hired servants." It is the way of the prodigal son. Away from God, "my bones consumed away, my moisture was like the drought in summer"; in the far country the prodigal was fain to eat the swine's husks. The sinner of the psalm had to say, "I will acknowledge my sin unto Thee, I will confess my sins unto the Lord"; the prodigal had to come to the same determination, "I will arise and go to my father and will say unto him, Father, I have sinned." To the one the confession brought the father's welcome, the fatted calf, the best robe, and peace in his father's home; to the other God's protection and mercy, trust in God, the blessedness of forgiveness, and the guidance of God through life, and to crown all, that peace of God which passes all understanding.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"PAPAL CLAIMS"

To the Editor of *The Living Church*:

IN HIS letter published in your issue of June 28th, the Rev. Norman S. Howell seems in part to misinterpret my article on Papal Claims, published in your issue of April 19th. In the first place, the six points cited by him were not offered by me "in support of the development of this [papal] primacy," but as showing how natural it was (*italics mine*). The changes of later time have no bearing on my purely historical account.

Again, when I stated that "many non-Romans believe that the ancient primacy of the Roman see, restored to its ancient limitations and duly safeguarded against illegitimate excesses, will have to be once more accepted by reunited Christendom," I was merely giving an existing fact which has to be reckoned with. I did not discuss or estimate the reasons for, or the validity of, the belief; and I made no *personal prediction* as to what in future event will have to be accepted.

I have neither time nor space to answer his questions otherwise than tersely.

1. Throughout the ancient period an undefined primacy of the Roman see was generally accepted, both in the East and in the West. That the primacy thus accepted fell far short of modern Roman claims is shown by the freedom with which objectionable decisions and procedures of that see were resisted.

2. The chief reasons for the belief of many non-Romans referred to in the second paragraph of the present letter seem to be two widespread convictions:

(a) That the Roman primacy, in its ancient and limited sense, is at least of providential ordering, even if not of express divine appointment, and is intended to be permanent;

(b) That the Roman see has developed the only available machinery for transacting ecumenical business, and for keeping the reunited Church in effective unity; and that, in view of convictions still more or less shared in by a fair majority of Christians, no other machinery for the purpose is likely to gain united acceptance. Reformation and safeguards against modern papal excesses are, of course, presupposed.

We need to remember that nothing is gained by disregarding the facts which I have given. They have to be duly reckoned with in bringing about Catholic reunion, whatever we may think of them. And to reckon with them does not at all commit us to the existing Vatican claims. If these are purely human, as we believe them to be, the unescapable progress of education among Roman Catholics at large is certain to result in their finally being outgrown and shelved forever. That such outgrowing will take time should not lead to cessation of effort on our part to promote the full reunion of Christendom.

Onekama, Mich.

(Rev.) FRANCIS J. HALL.

THE ARCHDEACON WEBBER MEMORIAL FUND

To the Editor of *The Living Church*:

WILL YOU kindly convey through your columns my heartfelt thanks to the contributors of the Archdeacon Webber Memorial Fund? The list contains the names of young and old, men and women, possibly from different ranks of society, scattered throughout the United States. This is an indication of the broad influence which Archdeacon Webber exercised. It is a great satisfaction for us to know that there are so many who are willing to give of their substance in the true spirit of the gospel injunction, "Let not your left hand know what your right hand doeth." We are practically unacquainted with almost all the contributors and perhaps none of them will ever have a chance of seeing our work.

The memorial is quite worthy of the man whom it represents. It is a residential school which is the first of its kind in this part of India. Here we combine the best in ancient Indian schools and the best in modern boarding schools. The life of the school is simple with nothing of the aristocratic tinge to be found in some of the ancient English schools. Our portals are open to rich and poor. The teachers and pupils live together and share the same food. Besides the ordinary school subjects, music, painting, manual arts, and gardening are taught. The whole life of the school centers

round the chapel. There are prayers at the canonical hours and regular religious instruction given every morning. The school, though young, is exercising a wide influence in the society. Many boys who walked in darkness are seeing a great light, nay the light of our Lord Jesus Christ. The school will really be a memorial to one who used his life for the conversion of others.

The main hall of the memorial hall is fast approaching completion. To build it entire we will require \$4,000 more. Will the friends of Archdeacon Webber help us in realizing the amount in order that the building may rise as a worthy monument to a worthy son of the United States? "The memory of the just is blessed."—Proverbs 10:7.

Sasthamkotta School,
Lakeview, Sasthamkotta,
Travancore, South India.

C. T. EAPEN.

A PROPOSED MEMORIAL

To the Editor of *The Living Church*:

I HAVE just read with an affectionate interest Bishop Winchester's beautiful tribute to "Uncle" Leonard Harris. From boyhood, I have known and loved the good Bishop of Arkansas. His tribute emboldens me to speak out the musings of my heart.

I have just returned from Portsmouth, Va., where I attended an anniversary of the Rev. Mr. Birchett, rector of St. James' Church in that city, and the son-in-law of Archdeacon Russell. Thirty-nine years ago, while rector of Grace Church, Norfolk, "St. James'," Portsmouth, was initiated by me. Officiating in that beautiful church, with a congregation that does honor to the diocese of Southern Virginia, the thought came to me that right here is the logical place for a memorial to be supplied by the few remaining of that noble band of men who marched under the standard of General Robert E. Lee. St. James' is a beautiful church, but it is burdened with a mortgage of about ten thousand dollars. It would prove a tender and affectionate monument of the happy relations which existed in the olden days between the elect of the white and colored races, if "Confederates" of means would raise the necessary money, and have this church constituted a memorial to a man, born in Portsmouth 92 years ago, and still surviving, who not only was on the "staff" of the great Southern chieftain, but who, following the close of the war, gave himself to the welfare of the colored race.

In that city where "Major" Giles B. Cooke was born such a church would stand for ages, with a suitable tablet upon its walls, intimating the fruits of that one life to the glory of God, and the welfare of the neediest of God's children, silently proclaiming the truth with respect to the cordial relations which existed between such groups during the days of slavery.

The Rev. Giles B. Cooke wrought effectively for good as no other white man during the days following the close of the Civil war. It would take a volume to relate the story. All of the early Negro clergy in Virginia were his "boys": Cain, Pollard, Russell, Burke, Johnson, and the writer. He still lives. When the writer was a boy 12 years of age, it was Rev. Giles B. Cooke who presented him for confirmation. And even now I think of his first wife, and the Misses Weddell, Beckwith, and other white teachers with the tenderest affection, for they all were good and true, and served with faithful and true hearts.

I do earnestly hope that the way may be possible to have this church, initiated by one of his pupils, in his birth-city, constituted a real monument to the Rev. Giles B. Cooke.

Baltimore, Md.

(Rev.) GEORGE F. BRAGG.

NAMES WANTED

To the Editor of *The Living Church*:

ONE WOULD be very grateful if any of the clergy who are to be near Eagle River or Minocqua, Wis., for any part of the summer would make themselves known to me. Also, the names and addresses of communicants or young people in the summer camps of this section of Wisconsin would be most welcome.

(Rev.) EDSON P. SHEPPARD.
Eagle River, Wis.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

THE WAYS AND TEACHINGS OF THE CHURCH: A TEXT BOOK OF CONFIRMATION. By the Rev. L. M. A. Haughwout. Milwaukee: Morehouse Publishing House. Price 90 and 45 cts.

THE many books on Church instruction and spiritual counsel coming from the press today reveal a new life of Catholic interest, as well as a desire that Church members should be sufficiently instructed. Mr. Haughwout's book is rich in its information, and is carried through evenly over a difficult field. However, there are some statements which should be modified, or enlarged, for the sake of fuller information. The history of the Nicene Creed might have been given in fuller detail, for it was not all drawn up at the Nicene Council. And it would have been well if the Sarum sequence of colors had been given, also, as they are peculiarly English.

The statement on "Authority of Creeds" is admirable, and very much needed in these happy-go-lucky days, and there is an unusual and excellent summary on the Sacraments on page 99.

The word "Catholic" is well defined and carefully guarded from incomplete definitions, but it seems open to question, if "in a strict sense Catholicity is a description of the Church's inward character" (page 63).

Sunday services, page 34, might have included the notation and reason for early celebrations of the Holy Eucharist, especially on the Lord's Day. One parish question box revealed them as "Services at uncommon hours," and "just like Cath'lics." All Holy Days are scarcely "Days of Obligation." Reference to the litany might have given a fine opportunity to explain the different kinds of prayer which make up its component parts, as well as to show its comprehensive character as a Body of Divinity, and a kind of publication of the whole moral law, and so on; all interesting, and pertinent. The service itself is fading from sight, right before our eyes, and needs reburnishing.

The distinction drawn between "Marriage of Nature" and "Holy Matrimony or Holy Wedlock" is fine and needed, but surely the marriage of Christian people "without the Church's blessing" is not a "sin."

The chart on page 73 is a distinct feature and most excellent, and should visualize and answer the query: "Where was the Church of England before Henry VIII?"

As a textbook for Confirmation the brochure is full and fine for an understanding of that Apostolic Rite, and all the other customs and ways of the Church's life. While Mr. Haughwout is to be congratulated on the telling way in which he has accomplished his difficult task, yet the utmost care is necessary, as books of this sort drop seed into the hill of future harvests.

BE OF GOOD CHEER. By the Rev. W. P. G. McCormick. New York: Longmans, Green & Co. Price \$1.00.

SOMEONE has said that "Joy is the beaming countenance, the elastic step, the singing voice of Christian goodness," but the fact is seldom in our thoughts. We need to be told that there is really a joy in Christian living, and not to be left to wonder at the seeming unnatural and "great joy" of the disciples returning from the scene of the Ascension, joyful in the midst of their distress. There must be a secret of the Lord somewhere, too deep down for the casual Christian. It is not so very difficult to carry our sorrows to the feet of the sympathetic Saviour; we seldom think to take our joys to the feet of the "joy-creating Bridegroom," as He has been called. The "O be Joyful" beggars logic.

Mr. McCormick in his *Be of Good Cheer* helps us wonderfully to realize the possible charm of the Christian life: the sunlight on the waving grain of the spirit life, in contrast with the cloud-shadows between the fences.

The first requisite of joy is a right idea of God, as a God of Love, primarily, and Holy Writ tells us that joy is the first gift after love. This love is not a mere sentimental feeling. Christianity coined a new word in the supple Greek, which the author defines as "an urge, a passion, which is always going out to the object it loves" and "if need be, to suffer." It was Matthew Arnold, I think, who said of Christianity that "its gladness, not its sorrows, made its fortune." A unique suggestion made by the author is to substitute "God" for "Charity" in I Corinthians 13, beginning verse 4. "So we see that love is always out to win, at whatever cost to itself"—"nothing less than the Cross itself."

Then the application of this Christian joy to the haps and hazards of life as we live it. Joy of the seeker, the worker, and so on, the things which destroy joy, and so on. Each chapter is bedded down with earnest thoughts to the careful and even to the casual reader. Allow me to add Christopher Morley writes, that: "Laughter and prayer are the two noblest habits of man; they mark us off from the brute." Morley is not ranked as a sentimentalist.

Once or twice the eyebrows of the reader may go up a bit, but it is a fine and fruitful discussion of an almost forgotten virtue.

J. H. T. H.

IN THAT classic, *Christian Nurture*, Horace Bushnell has set forth the ideal of religious education: "That the child is to grow up a Christian and never know himself as being otherwise." Whether this ideal is realized or not depends, of course, upon the way in which the upbringing of the child is undertaken. In *The Child's Approach to Religion*, by the Rev. H. W. Fox, M.A. (Richard R. Smith, \$1.00), a sound and eminently practical method of said upbringing is propounded, which if thoughtfully followed and adapted to the individual might well lead to Bushnell's desired result. Here is a book which may be put into the hands of parents to be used somewhat as a guide. Teachers in our Church schools will find much in it. It is written so that nobody can fail to understand, which is to say, technical terms are avoided. The point of view of the author is modern, but not fanatical.

Of some kinds of books there are too many; of others not enough. *Church School Organization and Administration*, by Leon C. Palmer (Morehouse, \$2.00), falls into the latter class. The author knows, that is at once apparent, and he arranges his knowledge in such form as to share it clearly and systematically with his readers. There are chapters on the general organization of the parish for religious education (very valuable, this); records, reports, and recognitions; worship; week-day and vacation Church schools; and the like. He who is not wholly satisfied—and who is?—with the administration of his Church school will find in this book many stimulating and helpful suggestions. A survey of many Church schools would suggest that the book might be used to some purpose.

It may be, and doubtless is true that, like teachers, story tellers are born and not made. None the less it is also true that any person who desires to excel in the delightful art of story telling may reach a high degree of proficiency. All that is needed is much study and hard application of the same before an audience. There are many volumes which treat of this art of telling stories to children. Even so, one more is not amiss, especially if it is a good one like *Story Telling to Live-Wire Boys*, by George Tasker Miller (Dutton, \$2.50). As the title suggests, a special phase of story telling is here considered. The story interests of boys are set forth, the technique is clearly explained, and there is an excellent bibliography of source material. All teachers of boys, and leaders like Scoutmasters, will enjoy this book.

J. H. R.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, D.D.

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

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

Special rates on both of the above in quantities to Church schools or others.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



AUGUST

- 3. Seventh Sunday after Trinity.
- 6. Wednesday. Transfiguration.
- 10. Eighth Sunday after Trinity.
- 17. Ninth Sunday after Trinity.
- 24. Tenth Sunday after Trinity. St. Bartholomew.
- 31. Eleventh Sunday after Trinity.

CALENDAR OF COMING EVENTS

AUGUST

- 4. Evergreen Conference for Church Workers at Evergreen, Colo.
- 14. Sewanee Summer Training School, Young People's Division, Sewanee, Tenn.
- 18. School of the Prophets, Evergreen, Colo.
- 26. Annual Convention of Junior Brotherhood of St. Andrew, Oberlin College, Oberlin, Ohio.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

- 4. St. Luke's, Fort Madison, Ia.
- 5. St. Mary's-by-the-Sea, Fort Pleasant, N. J.
- 6. St. Luke's, Fair Haven, Vt.
- 7. House of Mercy, Valhalla, N. Y.
- 8. St. Peter's, Lyndville, Vt.
- 8. St. Luke's Cathedral, Portland, Me.
- 9. The Poor Clares, Mt. Sinai, L. I., N. Y.

APPOINTMENTS ACCEPTED

ALDEN, Rev. HARRY C., priest-in-charge of Christ Church, Kingman, Kans. (Sa.); to be rector of Epiphany Church, Concordia, Kans. (Sa.) September 1st.

DOW, Rev. D. HOWARD, formerly assistant at St. James' Church, Los Angeles; to be rector of St. Michael's parish, Anaheim, Calif. (L.A.)

ECKEL, Rev. EDWARD H., D.D., rector of St. Andrew's Church, Fort Worth, Tex. (Dal.); to be rector of Christ Church, Warrensburg, Mo. (W.Mo.) October 1st.

HERRICK, Rev. WARREN C., formerly priest-in-charge St. Paul's Mission, Mt. Lebanon, Pittsburgh, Pa.; to be rector of Trinity Church, Melrose, Mass. Address, 131 W. Emerson St., Melrose. September 1st.

LYNDS, Rev. HENRY IRVINE, formerly rector of Church of the Ascension, Bradford, Pa. (Br.); is supplying in the diocese of Western New York. Address, R. F. D. No. 3, Fillmore, N. Y.

PRATT, Rev. GEORGE FOSTER, formerly rector of St. Mark's and St. John's Churches, Edmonton, Alta., Canada; to be missionary of the Ontario-Nyssa Vale field, in the missionary district of Eastern Oregon. Address, Box 296, Pendleton, Ore.

STEWART, Rev. WILLIAM WARD, formerly instructor at St. Alban's School, Sycamore, and priest-in-charge of St. Paul's Church, De Kalb, Ill. (C.); to be on the staff of Holderness School, Plymouth, N. H.

WASHBURN, Rev. CHARLES F., formerly rector of St. John's Church, St. John's, Mich.; to be rector of Emmanuel Church, Grass Valley, and Trinity Church, Nevada City, Calif. (Sac.) Address, Emmanuel Rectory, Grass Valley, Calif. September 1st.

WEIL, Rev. F. TAYLOR, formerly rector of St. Andrew's Church, New Bedford, Mass.; to be rector of Christ Church, Hyde Park, Boston. September 1st.

NEW ADDRESSES

MERRILL, Rev. HERBERT C., deaf mute missionary, formerly 307 Slocum Ave.; 615 W. Brighton Ave., Syracuse, N. Y.

WRIGHT, Rev. WILLIAM J., retired priest of the diocese of North Carolina, formerly 1810 Ingleside Terrace, N. W.; The Kenesaw Apts., 16th and Irving St., N. W., Washington, D. C.

SUMMER ACTIVITIES

ABBOTT, Rt. Rev. H. P. ALMON, D.D., Bishop of Lexington, will have charge of the services at Christ Church Cathedral, Lexington, Ky., during August.

BEATY, Rev. RICHARD A. D., rector of Grace Church, City Island, New York City; to be in charge of Church of the Holy Trinity, Middletown, Conn., during August. Address, 103 South Main St., Middletown.

CRAIK, Rev. CHARLES E., Jr., acting dean of Christ Church Cathedral, Lexington, Ky., will preach at Grace Church, Cleveland, the first Sunday in August, and on the other Sundays will hold services at St. Mark's Church, Augusta, Maine. Address, care of Mrs. A. L. Hamilton, Box 44, South Harpswell, Maine.

FINDLEY, Rev. C. W., rector of St. Andrew's Church, Albany, N. Y., and Mrs. Findley, sailed for Europe July 26th, and will visit England, France, and Italy, returning September 15th. Address, care of Brown, Shipley and Co., 123 Pall Mall, S. W. 1, London.

HARRIS, Rev. L. HERDMAN, 3d, priest-in-charge of Church of the Transfiguration, Clairton, Pa.; to have charge of the services at Church of the Redeemer, Pittsburgh, during August.

HYES, Rev. J. W., rector of St. Paul's Church, Greensboro, Ala.; to have charge of Trinity Church, Mobile, Ala., during August.

MARKS, Rev. HARVEY B., rector of St. Philip's Church, Crompton, R. I., may be addressed at Churchhaven, Nantucket Island, Mass., during August.

PETTUS, Rev. WILLIAM HENRY, rector of Grace Church, Everett, Mass., may be addressed, during August, in care of The American Express Co., 6 Haymarket, London, England, and in care of The Deanery, Norwich, England, from August 11th to August 18th.

SASSÉ, Rev. LEWIS, 2d, rector of St. John's Free Church, Philadelphia; to be in charge of Grace Church, City Island, New York City, during August. Address, 104 City Island Ave., New York City.

SCOFIELD, Rev. CHARLES E., retired, to have charge of St. Mary's Church, Warwick, Pa., and of the associated parishes of St. Thomas', Morgantown, and Bangor Church, Churchtown, Pa., during August.

WOOD, Rev. WILLIAM R., rector of Christ Church, Oil City, Pa.; to spend the month of August at Camp Englewood, South Hero, Vt.

RESIGNATIONS

DALE, Rev. W. DUTTON, as rector of St. George's Church, Rumson, N. J.; to be rector emeritus of that church. Address, Highland Park, N. J.

MONTGOMERY, Rev. H. P. ALAN, as rector of Grace Church, Millbrook, N. Y. Effective October 1st.

ORDINATION

PRIEST

ARIZONA—On St. John Baptist Day, at Trinity Cathedral, Phoenix, the Rt. Rev. Walter Mitchell, D.D., advanced to the priesthood the Rev. FRED PERRY SUTTON.

The candidate was presented by the Rev. Charles E. Huntington of St. Luke's in the Desert, Tucson; the litany was read by the Ven. J. R. Jenkins, archdeacon of Arizona; the Rev. Ernest Tuthill was the epistoler, and the Rev. E. T. Simpson of Wendon, gospelier. Bishop Mitchell preached the sermon. During his diaconate the Rev. Mr. Sutton has been on the cathedral staff as assistant to the dean.

DIED

YOUNG—ANN ELIZA HOYT YOUNG, on July 18th, widow of the late Edward Young, at the residence of her son in Joliet, Ill., in her 91st year. She was a daughter of the Rev. Warner Hoyt, rector of the parish in Ridgefield, Conn., fourscore years ago. She is survived by five sons and one daughter: George Warner Young of Joliet, the Rev. Charles Herbert Young of Howe School, John Mansfield Young of Chicago, Hensted Thompson Young of Philadelphia, Francis Edward Young of Bismarck, N. D., and Mrs. Margaret Hoyt Jones of Howe, Ind.

MEMORIAL

William Burling Abbey
Edwin Austin Abbey, II

In most loving memory of WILLIAM BURLING ARBEY, sometime warden of St. Elisabeth's Church, Philadelphia, entered into paradise the evening of the eighth Sunday after Trinity, July 29, 1917—and our beloved son, Lieut. EDWIN AUSTIN ARBEY, II, K. I. A., Vimy Ridge, France, April 10, 1917.

"Oh, what the joy and the glory must be—
Those endless Sabbaths the blessed ones see,
Crown for the valiant
To weary ones rest!"

NEW YORK—Writing at the beginning of the long Moslem fast of Ramadan, a clergyman in Cairo says, "I am again profoundly impressed by the way those Egyptians who really practise their religion keep their fast, in a country where it is difficult not to get slack."

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

LOCUM TENENS WANTED FOR SEPTEMBER. No. B-529, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

S. T. GEORGE'S EPISCOPAL CHURCH, Fredericksburg, Va., wishes to secure an organist-choirmaster by September 1st, or as soon thereafter as possible. Conservative Churchman preferred. For information address, Rev. DUDLEY BOOGHER, Fredericksburg, Va.

WANTED—YOUNG ORGANIST AND CHOIRMASTER for boy choir in growing city of midwest. Population 25,000. Salary \$1,200. Good opportunity for teaching. No floaters or discontents need apply. Give full information in first letter. Reply, S-520, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN WOULD LIKE TO CORRESPOND with parishes desiring rector. Address, S-504, LIVING CHURCH, Milwaukee, Wis.

PRIEST, DEFINITE, MARRIED, EXPERIENCED, present parish important county seat, would appreciate change in fall or early next year. Good service essential. City preferred. Box D-516, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES POSITION, PERMANENT or temporary. Address, A. D.-516, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY-FIVE, MARRIED, SEMINARY and university graduate, effective extemporaneous preacher and efficient organizer, desires correspondence with vestry seeking a rector. Address, H-490, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINCERE, PUNCTUAL, FAITHFUL, hard worker, unmarried, no ties, excellent extemporaneous preacher, in his prime, Catholic-minded, first class references, urban and rural experience as teacher of Classics and English. Available September 20th for permanent work. Address, E-472, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN DESIRES POSITION. Governess, housekeeper, nurse. Good service given, good pay expected. Reply, M-507, care of LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, REFINED, EDUCATED, good housekeeper, loves children and nursing, desires position in clergyman's home, for small salary or living. Glad to help in church if desired. Best references. Reply, W-517, care of LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, TRAINED AND EXPERIENCED social service worker, thorough knowledge of Church activities, director of Church school, executive ability, free to accept position as diocesan or parish worker or director of religious education. Splendid references. Address, V-512, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, A.R.C.O., Desires change. English Cathedral and Canadian experience, recitalist, composer. Boy or mixed choirs. Address, R-515, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, HOLDING highest credentials desires change. Pacific coast preferred. O. C. S.-489, care LIVING CHURCH, Milwaukee, Wis.

SISTER OF WELL KNOWN NEW YORK rector desires position as housemother, hostess or chaperon in Church school or institution. Seven years' practical experience. Reply, R-458, care LIVING CHURCH, Milwaukee, Wis.

WANTED BY CHURCHWOMAN, POSITION as superintendent in Church home or settlement. Experienced with young and old. Creates home-like atmosphere, gives kindly individual care. Good housekeeper. Address, Box L-509, care of LIVING CHURCH, Milwaukee, Wis.

WANTED: POSITION AS ORGANIST AND choirmaster, by one having English training and having been cathedral organist in this country for nine years. Address, H-521, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

VESTMENTS

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

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT Co., Box 146, Plainfield, N. J.

MISCELLANEOUS

INTEREST IN SHAKESPEARE IS FOUND at the sea or mountains by playing the game "A Study of Shakespeare." Original, entertaining. Price 65 cts. THE SHAKESPEARE CLUB, Camden, Maine.

LENDING LIBRARY

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

BOARDING

Los Angeles

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

Mountain Lakes, N. J.

THE HOUSE OF THE NAZARENE GUESTS accommodated. Daily chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. Mountain Lakes, N. J.

New York City

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

Washington, D. C.

MRS. KERN HAS A VERY UNUSUAL AND attractive quiet home at 1912 "G" Street, Northwest, near the White House. Most of her rooms have private connecting baths, and are especially arranged for families, and planned for comfort, with exceptional beds, and a spaciousness that gives great satisfaction. Cafeterias are near and free parking space is available. The rates are very reasonable, depending upon the number in party. Entering the Capital from any direction find 19th St., Northwest, follow it to "G" St. Mrs. Kern's home is then only a few doors away, and if you mention this paper you will be received with no previous arrangement or correspondence. Special parking signs provide for entrance.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

HEALTH RESORT

S. T. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

REST HOUSES

A QUIET REFINED HOME FOR CONVALESCENTS, elderly people, or those seeking rest. Mrs. GREER, 139 Franklin St., Kingston, N. Y.

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

S. T. PHOEBE'S HOUSE FOR REST AND retreat. On slopes of Mt. Tom, above mountain stream. Daily Eucharist. Special rates by the month. Address, DEACONESS-IN-CHARGE, Lakeside, Conn.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:30 A.M.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong. Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Streets
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10:00 A.M.; Sung Mass and Sermon,
10:30 A.M.; Solemn Evensong, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5:00 P.M. Thursdays and Holy
Days, a second Mass at 9:30 A.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion,
7:30 and 9:30 A.M.
Missa Cantata and Sermon, 11 A.M.
Daily Low Mass, 7 A.M.
Extra Mass Thursdays and greater Holy
Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK FENN, D.D., Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.;
Morning Service (Church School), 9:30 A.M.;
The Holy Communion (with Morning Prayer)
except last Sunday, 11:00 A.M.; Evening
Prayer 4:00 P.M. Week days (in chapel): The
Holy Communion, 7:30 A.M.; Morning Prayer,
10:00 A.M.; Evening Prayer (choral except
Monday and Saturday), 5:00 P.M.

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.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8:00 and 11:00 A.M.

**St. Mark's Church-in-the-Bouwerie,
New York**

10th Street just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

CHURCH SERVICES—Continued

New York

The Transfiguration, 1 East 29th Street
 "The Little Church Around the Corner"
 Rev. RANDOLPH RAY, D.D., Rector
 Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
 11:00 A.M. Missa Cantata and Sermon.
 4:00 P.M. Vespers and Adoration.
 Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 Rev. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7:00, 8:00, and 9:15.
 High Mass and Sermon at 11:00.
 Sermon and Benediction at 8:00.
 Daily Mass at 7:00 and 9:30. Also Tuesday and Friday at 8:00.
 Friday: Sermon and Benediction at 8:00.
 Confessions: Friday, 3:00 to 5:00; 7:00 to 8:00. Saturday, 3:00 to 5:00; 7:00 to 9:00.

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
 Rev. FRANK L. VERNON, D.D., Rector
SUNDAYS:
 Masses for Communion, 8:00 and 9:00.
 Solemn High Mass, 11:00.
 Solemn Evensong, 4:00.
DAILY:
 Masses, 7:00 and 7:45 (9:30 Holy Days and Thursdays).
 Matins, 9:00.
 Intercessions, 12:30.
 Evensong, 5:00.
CONFESSIONS:
 Saturdays: 4:00 to 5:00; 8:00 to 9:00.
TELEPHONE:
 Clergy House—Pennypacker 5195.

RADIO BROADCASTS

K FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

K HQ, SPOKANE, WASHINGTON, 590 Kilocycles (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M. P. S. Time.

K SCJ, SIOUX CITY, IOWA, 1330 Kilocycles (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church every third Sunday at 11:30 A.M., C. S. Time.

W HAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 Kilocycles (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 Kilocycles (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WKBW, BUFFALO, N. Y., 1470 Kilocycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 Kilocycles (272.6). St. James' Church, every Sunday at 4:00 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

W RVA, RICHMOND, VA., 1110 Kilocycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

W RBQ, GREENVILLE, MISS., 1210 Kilocycles (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 Kilocycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

W MAL, WASHINGTON, D. C., 630 Kilocycles (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

W GO, SAN FRANCISCO-OAKLAND, CALIF., 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

CHURCH LITERATURE FOUNDATION, INC.

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

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

BOOKS RECEIVED

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

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

The Good Estate of the Catholic Church. By Viscount Halifax. 80 cts.

An Introduction to Philosophy. By Jacques Maritain. Translated by E. I. Watkin. \$3.00.

Meigs Publishing Co. 41 W. Washington St., Indianapolis, Ind.

Tobacco Taboo. By Charles Millard Fillmore. \$1.50.

Richard R. Smith, Inc. 12 East 41st St., New York City.

The Reality of the Idea of God. By W. Tudor Jones, M.A., Ph.D. \$2.00.

PAPER-COVERED BOOK

The Fellowship Forum. 339 Pennsylvania Ave., Washington, D. C.

Saint Alcohol. By John Bond. \$1.00.

PAMPHLET

Kirby Page. 347 Madison Ave., New York City.

Is Mahatma Gandhi the Greatest Man of the Age? A Biographical Interpretation and an Analysis of the Political Situation in India. By Kirby Page, editor, *The World Tomorrow*. 15 cts. per copy. Ten copies for \$1.00.

LEGEND OF THE NAVAJO

NEW YORK—Better than the statement published a while ago, that the Navajo Indians build their hogans facing the east to keep out the evil spirits, is a little legend just received from Arizona, that a wonderful man once visited the Navajos, long, long ago, revealed wonderful things to them, ascended, and told them he would return some day, and they would see him in the rising sun. So their doors face the east, that they may surely see him when he comes.

A modern Indian, alas, says it is just in order to get all the morning sunlight, but the age-old symbolism between the rising sun and the Sun of Righteousness is too deeply embedded in human thought for him to demolish.

PRIEST OFFICIATES AT UNITED COMMUNION IN PROVIDENCE

PROVIDENCE, R. I.—The following account of the Rhode Island Conference of Christian Education, which closed with a united Communion service celebrated by a priest of the Episcopal Church, is condensed from the Providence *Journal* of July 26th:

The spirit of Christian unity was strikingly exemplified in the closing service of the Rhode Island Conference of Christian Education, Thursday afternoon, when the Rev. Harold Deacon, rector of St. Luke's Church, Malden, Mass., celebrated Holy Communion for the students in the Kingston Congregational Church, with the Rev. Harry S. MacCready, the pastor, assisting and four young people of Baptist, Congregational, and Mission churches acting as deacons.

The deacons included the Rev. Norma Farnham, the only Baptist woman preacher in the state, with pulpits at West Kingston and Usquepaugh; Miss Bertine Smith of the Riverpoint Congregational Church; David Eastwood, the retiring president of the student body; and Adam Zajas, Polish boy preacher of the Randall square mission.

The student choir marched in procession and took part in an antiphonal service with Mr. MacCready as reader.

Previously, eighty-seven students had received certificates for their work, in Edwards Hall, Rhode Island State College, from the hands of the Rev. Frank E. Butler, associate pastor at Central Congregational Church, this city, and dean of the conference. The Rev. William Leath of Yale Divinity School, New Haven, gave the invocation. Dr. Butler delivered the address preparatory to the Communion service to which the gathering adjourned.

From both a study and recreational point of view the conference was unusually successful. During the eleven days, two Saturday tournaments were held in tennis and basketball, and baseball games were played; a singing hike ending in a watermelon hunt was another program; water sports were held at 30-acre pond, and a swimming party was held at Narragansett Pier with vespers and supper on the rocks afterwards; a hare and hound race and a track meet for boys and girls were other special features.

Dramatization programs played a large part in the life of the conference: Five dramatizations on different occasions took the place of the regular pageant. The plan was to demonstrate what a church with small equipment could do in this work. A heart song was illustrated in several scenes, with violin and piano accompaniment; a missionary project illustrated how American youth spends its money; another missionary dramatization was made of the song, "In Christ There Is No East and West," with Harold T. Lowe, field secretary of Christian Education for the Episcopal diocese, singing the theme song as the pantomime proceeded; a dramatization of the Nativity theme, and another of the picture "While Shepherds Watched Their Flocks by Night." Sheep from the college farm were used for the latter number.

The Rev. Charles W. Miller, Ph.D., Congregational missionary of Basumalai, India, gave a popular course on World Friendship, in which dramatizations were made of the evils of race prejudice both in America and India. One of the scenes especially effective was Gandhi's treatment of lepers.

Ideals, Future, and Authority of Anglican Communion Considered at Lambeth

Commemorate Jubilee of Liverpool Diocese — Bishops Visit Church Army Exhibit

The Living Church News Bureau
London, July 18, 1930

AT THURSDAY'S SESSION OF THE LAMBETH CONFERENCE (July 10th), an official letter of greeting to the conference from the National Christian Council of China was read by Bishop

Bishop of Winchester; the possibility of developing a plan of "voluntary" clergy—that is, of ordinary men who are engaged in secular occupations—for part-time unpaid work as deacons or priests, introduced by Bishop Nash, Bishop Co-adjutor of Cape Town; and the work and ministry of women in the Church, introduced by the Bishop of Blackburn.

Two other subjects which will occupy the committee, which it was resolved to

next, is separating into six special committees with the necessary sub-committees. They will prepare reports for which the committees alone will be responsible, and resolutions to be submitted to the full conference.

The full conference will resume on Monday, July 28th, and will meet continuously till August 9th.

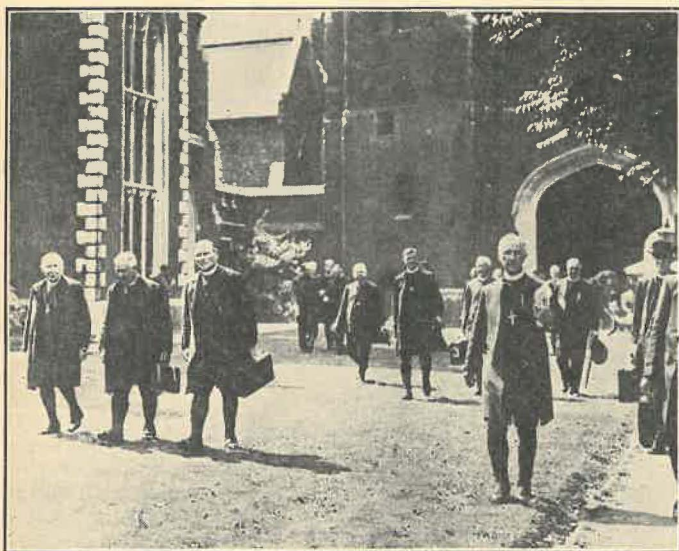
JUBILEE OF DIOCESE OF LIVERPOOL

The great service of commemoration of the jubilee of Liverpool diocese, held in the cathedral last Sunday afternoon, was made memorable by the fact that 170 bishops from all parts of the world, now in this country for the Lambeth Conference, were present. The procession of these prelates, in their episcopal robes, and of other clergy, made a strikingly impressive scene.

The form and order of the service followed what is generally assumed to have been the normal order of worship in the early Church, when the liturgy proper was in process of formation. The celebration of the fiftieth year began with an invocation of the Holy Spirit, and proceeded in the prayer based on the Consecration prayer used in 1924, and in the memorial hymn, *Let Saints on Earth*. The sermon of the Archbishop of York was followed by the hymn, *All People that on Earth do Dwell*, and by the Intercessions and Blessings.

In "The Testimonies" one representative each of the Church in the United States of America, the West Indies, New Zealand, India, China, Japan, Canada, Africa, and Australia, bore testimony to the Grace of God, in the words either of our Lord or His Apostles. The answer given by the Primate to these testimonies was in the words of the primitive Church, written in the "*Didache*."

At the opening of the service, after the preparation and the hallowings, came the welcoming. When the bishops and clergy had taken their places the Archbishop of York proceeded to the crossing to meet the Archbishop of Dublin, the Primus of the



BISHOPS AT LAMBETH

The only American bishop who can be clearly identified in this picture is the Bishop of Washington, who appears framed in the doorway in the rear.

Acme Photo.

Lindel Tsen, chairman of the council and Assistant Bishop of Honan.

The fourth main subject then occupied the attention of the conference, namely: The Anglican Communion; Its Ideal and Future; Its Organization and Authority. In the morning, speeches were delivered on the more general aspects by the Bishop of Salisbury, Bishop Palmer (late of Bombay), the Archbishop of Cape Town, the Bishops of Colorado, Singapore, Bloemfontein, Norwich, and California. In the afternoon the following aspects of the same subject were considered: National and Provincial Organization, and Missionary Dioceses, under the jurisdiction of the Archbishop of Canterbury; including questions of Church Order with regard to Forms of Worship and Rules of Marriage. The following bishops spoke: The Bishops of Uganda, Hankow, Lagos, Gibraltar, Goulburn, the Archbishop of Dublin, the Bishops of Zanzibar, Willochra, Corea, Cuba, Madras. It was agreed that a committee should be appointed to consider the subject and report to the full conference.

On Friday (July 11th), The Ministry of the Church was the general title of the subject considered. The attention of the bishops was first directed to the supply of men for Holy Orders, and the Church's duty to provide for it, and also to the training of the clergy before and after ordination. The subject was introduced by the Bishop of Manchester, the Archbishop of Brisbane, and the Bishops of Eastern Oregon and Madras, who were followed by the Bishops of Delaware, Gloucester, Ballarat, and St. Albans, the Archbishop of New Zealand, and the Bishops of Fredericton, the Falkland Islands, Washington, and Barking.

For most of the afternoon the conference discussed the work and functions of deaconesses, on the introduction of the

appoint, were also introduced to the conference. The Bishop of Southwark spoke of the Ministry of Healing, with reference to the report of the Archbishop's committee, published a few years ago; and the Bishops of Truro and Grahamstown spoke of the work and status of Religious Communities. Others who addressed the conference during the day were the Bishops

AT WESTMINSTER GARDEN PARTY

The Archbishops of Canterbury and York entertained visiting prelates and their families in the gardens of Westminster Abbey.

Acme Photo.



of Johannesburg, Southampton, Bishop Perrin, and the Bishop of Michigan.

YOUTH AND VOCATION

Saturday's session was devoted to Youth and Vocation. The subject was introduced by the Bishops of London and St. Albans, who were followed by the Bishops of Portsmouth, Nasik, New Hampshire, Ripon, and Whitby. A committee was appointed to consider the whole subject and report to the full conference.

The conference, during this week and

Scottish Episcopal Church, the Archbishop of Wales, the Presiding Bishop of the Church in the United States, and Metropolitans of the other provinces of the Church, representative bishops of the Church in Africa, India, and China, together with bishops who had fulfilled terms of office as parish priests in the diocese of Liverpool. The Archbishops of the Church in the British Isles, together with the Bishop of Liverpool and his diocesan clergy, then gave a welcome, after which a few words of thankfulness

were offered by the Bishop of Newcastle, a former rector of Liverpool.

BISHOPS VISIT CHURCH ARMY EXHIBIT

One hundred and seventy of the bishops attending the Lambeth Conference visited an exhibition of Church Army work at the Central Hall, Westminster, last week. The exhibition was in the form of ten "courts" illustrative of Church Army work. At a gathering which followed, the Metropolitan of India (the Bishop of Calcutta) was one of the several bishops from overseas who spoke of the work of the Church Army abroad, and he said the Church Army workers in his diocese had come at a critical juncture when there was a real danger of large areas being lost to the Church of England.

The Bishop of Caledonia told of the many large Church Army corps in his diocese composed of Red Indians. The organization had held the natives loyal to the Church of England as nothing else could have done. Each corps had its brass band. He recently married two Church Army soldiers; and among other things which the bridegroom had to promise was to attend Church Army band practice regularly! Such a fact illustrated what a real part religion played in the lives of these native Church Army soldiers.

CONSIDER DIVISION OF IRISH DIOCESE

The diocesan council of the diocese of Down and Connor and Dromore, Ireland, are considering a proposal to divide the see into a separate diocese of Connor, with another composed of Down and Dromore. It is suggested that the central fund of the Church in Ireland should provide a stipend for the proposed new bishop, and that a residence should be provided by the churches in the diocese.

The jurisdiction of the present united diocese, which falls entirely within Northern Ireland, comprises the counties of Antrim and Down, with parts of the counties of Armagh and Derry. It has four cathedrals, one each at Down, at Connor, and at Dromore, and one in Belfast; the chapter of the Belfast Cathedral consists of the combined chapters of the other three. The diocese, the Church population of which is some 226,000, contains 172 benefices, 126 parsonages, and 185 churches. There are 160 beneficed clergy, 76 curates, and 15 other clergy. There are nineteen rural deans and six chaplains. The present Bishop is the Rt. Rev. C. T. P. Grierson, who was consecrated in October, 1919.

GEORGE PARSONS.

CHURCH AT JEROME, ARIZ., TO BROADCAST SERVICES

JEROME, ARIZ.—Arrangements have been made with the local broadcasting station KCJR, whereby the services of Christ Church will be broadcast every Sunday throughout the year. The requests on the local station for religious services have been so numerous that the owner deemed it advisable to make it a regular part of his program and that without cost to the church. It is very gratifying that the Episcopal Church has been selected for the purpose of giving the message of Christ to those who are unable to attend divine worship.

This is the mission where a few years ago the old church began slipping down the hill and for which a general appeal was made by Bishop Mitchell. The new church is a joy to behold, thoroughly adequate, solidly built, and efficiently manned.

Affairs in Malta Between Church And State Reach Definite Deadlock

Discipline of Cleric Causes Difficulty — Unusual Customs in Cyprian Churches

L. C. European Correspondence }
Wells, Somerset, England, July 6, 1930 }

AFFAIRS IN MALTA HAVING DEVELOPED till a definite deadlock has been reached, it may be of interest to recapitulate the story of events in which Rome (boasting herself as she does to be "*semper eadem*"), seems to have gone out of the way to manifest how completely unchanged she is from the power that our ancestors in the sixteenth century felt to be so intolerable.

In 1921 full constitutional self-government was granted by the British crown to the people and Lord Strickland is now premier by their votes. Friction, however, has been constant between this devoted son of the Roman Catholic Church and her clergy in the island, and they seem to have determined to go to any lengths rather than to see him premier again. According to the papal "white book," his worst offenses have been: (1), to refuse to allow a British subject to be ordered out of British territory by a purely ecclesiastical judgment, issued by an authority who is himself an Italian, and (2), that he actually allowed Anglican bishops who had come to the island to hold a series of services for English people in the Island to hold some of those services in a room in the governor's palace.

Lord Strickland may be as tactless as his enemies say, but it is obvious that those enemies were determined that nothing that he could do should be right. When he gave £100,000 for a college, where Maltese youths could be given an English education by English R. C. fathers, that was decided to be an attempt to rob the poor Maltese of their religion. When he tried to make a concordat with the Roman authority and offered full legal powers of investigation to the apostolic delegate sent from Rome for the needed inquiry into the causes of quarrel, that was considered a low political trick. Even a suggestion that the English language ought to be put on an equality with Italian in the island law courts was considered to be an attempt at religious conspiracy—though it is not obvious how the use of any one language in the law courts can affect the liberty of the Church in the land. If the apostolic delegate considered himself to be a political representative of Italy and Italian culture it would, however, have been quite comprehensible.

However, the delegate, assuring Lord Strickland that nobody was so foolish as to dream that the Premier was anything but a most loyal Catholic, did hammer out a concordat with his Lordship, and assured him that there was not a single syllable in the document to which anybody at Rome could object. At least, if he did not use those words, he certainly was at some pains to give that impression. At Rome, however, the draft concordat was rejected with contumely—the delegate who had drafted it fully concurring. Lord Strickland was told and every effort made to impress the world with the fact that he was a "*persona non grata*" at Rome and liable to excommunication.

Meantime, the general election was due and the bishops in Malta published pastoral letters declaring that any man who voted for Strickland or his party incurred mortal sin and would be refused the Sacraments, including, of course, absolution. There was no disguising the fact that the confessional was made use of for political purposes. At least, those who would not promise to vote against Lord Strickland were told that, for that reason, they could not be absolved, by superior order.

The Pope, however, has assured the world that bishops of his obedience never mix in politics. To tell a man that if he votes for one political party he incurs danger of damnation is not, apparently, to mix in politics; it is only to warn a Christian of the danger of committing a great sin. How can you make an agreement when words do not mean the same thing to the two parties? In fact it was allowed to be said openly that unless or until Lord Strickland could be peacefully eliminated from Maltese politics, no concordat was possible. Soon after this there came an attempt to eliminate Lord Strickland with a revolver bullet. Nobody accuses the bishops of having actually planned the assassination but those who use language that stirs up human passions can hardly avoid responsibility for the actions of men who take steps that the speaker did not intend.

Hence the British government has taken the line that, for so long as the Pope takes a line that is a direct attempt to interfere in the political life of a British colony, and makes it impossible for its citizens to exercise their political rights without doing violence to their religious feelings, it is a mere mockery to keep up the form of a constitution. It therefore stands suspended till such time as some sort of agreement can be made that shall reflect the political atmosphere of the twentieth and not of the eleventh or sixteenth century. "We suspend the constitution as the only means of saving it."

UNUSUAL CUSTOM IN CYPRIAN CHURCHES

Some of the Orthodox bishops in Cyprus have found trouble with their flocks in a way that shows how long it will be before there is any real demand for modernized services in most of the Orthodox Churches.

At Eastertide in the Orthodox Church, Psalm 68, *Let God Arise, and Let His Enemies Be Scattered*, is sung as an "anthem." At this point—at least in Cyprian country churches—custom allows the small boys of the congregation to make as much noise as ever they please, all trying to out-scream one another, banging chairs and other pieces of church furniture, etc., etc. They create a surprising din, which is said to be the representation of the roar of the earthquake at the Resurrection. Some of the Cyprian bishops have been making an attempt to put a stop to this, but they have found it quite impossible to do so.

There are parallels to the practice in use elsewhere, though those that we know of attach themselves rather to Passiontide than to Easter. In Greece, at the time of the "Procession of the Epitaphion" (the tapestry eikon representing the dead Christ is carried round the streets in

solemn procession on the evening of Good Friday), it used to be the custom to go up to the house roofs and hurl down all the broken or cracked pottery that had accumulated during the year, making a most gratifying noise during the passage of the procession. At Florence, and perhaps elsewhere in Italy, there is an analogous practice, carried out in this case in the churches, as the last candle is extinguished at the rite of Tenebrae.

In both cases the explanation given is the same; the devout are crushing the bones of Judas. It would be very interesting to know exactly what pre-Christian custom is really being honored, for that is, we suspect, the historic origin of the

practice. Meantime this, like many another custom that still survives in lands where over-education has not made men afraid of being natural, what seems queer enough to us is based on sound psychology. There is a good deal to be said for allowing the small boy in church—perhaps even the small girl too, and the man who is still half a boy—to blow off steam now and then, and to let him find some compensation for a long and obligatory time of quiet, by a recognized time, when he is allowed to solace his feelings by making a really soul-satisfying din. Let him be allowed to be, for once, a child at home in the House of his Father.

W. A. WIGRAM.

Diamond Jubilee of Province of Manitoba Observed in Many Canadian Churches

Men of Halifax Organize Laymen's Club—The Fellowship of the West

The Living Church News Bureau
Toronto, July 25, 1930

ONE OF THE MOST IMPORTANT EVENTS in Winnipeg and the province of Manitoba recently has been the celebration of the diamond jubilee of the province, which entered confederation in 1870. Most interesting civic gatherings have taken place at different towns and villages and it is gratifying to note that in every instance the religious aspect of the service was not wanting.

In all the churches throughout the diocese special reference was made to the anniversary, and the form of services authorized and issued by the Archbishop, Dr. S. P. Matheson, was used.

The municipal authorities of the city of Winnipeg arranged a public service in front of the legislative buildings, but the big event was the official one arranged by the government of the province when a vast host of people assembled in front of the buildings. This function was pre-arranged by a short religious service. Both of the services were placed by the authorities under the direction of our own Archbishop, who is also Primate of Canada. While he personally conducted the service, he had with him on the platform representatives of well nigh all the Christian communions. The fact that the civic and governmental authorities always associate religious exercises with these public observances is very significant and gives evidence of a fine sentiment for which as a people we ought to be grateful.

FONT DISCOVERED AFTER FORTY YEARS

At St. George's Church, Gatineau, near Ottawa, an interesting font was recently dedicated by the rector, the Rev. E. G. May. Some forty years ago, Alex Cassidy carved the stone bowl from the native rock but unfortunately left it in a boarding house where it lay forgotten all these years. It was discovered just recently by the Rev. Mr. May who obtained it for use in his church.

Somewhat of an amateur sculptor himself, the Rev. Mr. May has designed the supporting columns out of Indiana limestone to harmonize with the old carving on the bowl. It now makes a handsome addition to the church and is doubly interesting on account of the historic connection.

MEN OF HALIFAX ORGANIZE LAYMEN'S CLUB

The laymen of Halifax, N. S., have organized themselves into a club called the Churchmen's Society of Halifax County. The aims of the society are the fostering of understanding, unity, and coöperation, and a fuller appreciation of the principles of Christian living.

The first president of the society is H. F. Cross, M.A., who has served on the teaching staff of two universities. The first meeting will be held in September.

NEW TORONTO PARISH

The northern part of Toronto has grown so rapidly in the last few years that it has been found necessary to carve out a new parish from the three existing ones. It has been named St. Timothy and the new rector is the Rev. H. H. Marsh, formerly curate to the Rev. Canon Cody of St. Paul's Church of the same city.

The Rev. Mr. Marsh comes to a parish which it is estimated contains 650 Anglican families. Until a church building can be erected, services and Church school are being held in the kindergarten room of a nearby public school.

THE FELLOWSHIP OF THE WEST

The Fellowship of the West is an organization begun last year in Montreal, and this year in Toronto, with the aim of financing and sending out teams consisting of one layman and one priest into the new parts of western Canada where the local dioceses cannot begin to cope with the expansion needed. It has been felt it is the work of the whole Canadian Church and not that of any one diocese.

Five teams are at work this summer covering northern Saskatchewan, Edmonton, and parts of Athabasca by means of their faithful Fords.

At Flin Flon, a mining town of 3,000 souls, there is no resident priest and services have to be sandwiched in between a wrestling match and a dress rehearsal in the community hall, the only available room. It is hard under these conditions to get a devotional atmosphere.

At Sherridon, of Sherritt-Gordon mine fame, a new church is being organized with St. Simon's Church, Toronto, as god-parent. It is the first church building of any denomination to be erected in this locality and the diocese has promised that a resident priest will be appointed in the fall.

The letters from these teams tell pitiful tales of Church people scattered on farms throughout this northern area, who haven't received the Sacraments of the

Church for years, but who still remain faithful to her teaching.

OLDEST ONTARIO PRIEST CELEBRATES 81st BIRTHDAY

The Rev. A. L. Gene, retired, of Belleville, Ont., has just celebrated his eighty-first birthday. Before receiving holy orders he was a very successful business man. Almost every office that the public or fraternal lodge can give has been his. He is the only living alderman of the first city council; he is the only local business man who has been proprietor for fifty-nine years; he is the oldest active priest in the diocese of Ontario; he is the oldest active retail druggist in Ontario and probably in Canada; he is the only living Charter member of the Oxford Sons of England and Mizpah Oddfellows Lodges; he is the oldest member of the Eureka Masonic Lodge.

The Rev. Mr. Gene was born in Belleville and has spent his entire life there, sixty years of which he has lived in the one residence.

NEW ASSISTANT FOR DR. CODY

Much interest has been shown in the appointment of the Rev. J. M. Crisall, rector of Whitby, Ont., to the position as assistant priest to the Hon. and Rev. Canon H. J. Cody of St. Paul's Church which is by far the largest and most influential church in Canada. As Dr. Cody serves on almost every board of the Church and is chairman of the Board of Governors of the University of Toronto, the office as curate-assistant is a very important one.

The Rev. Mr. Crisall was stationed for some years at Aklavik on the Mackenzie River just a few miles from where it empties into the Arctic ocean. For health reasons he had to resign from missionary work. As rector of Whitby for three years he has built up a strong and enthusiastic church, and his resignation will be felt by the community at large.

MISCELLANEOUS

The will of the late chancellor of the diocese of Toronto, Dyce Willcocks Saunders, has just been offered for probate by the Toronto General Trusts Corporation. It disposes of an estate valued at \$26,066 consisting for the most part of insurance and real estate. It will be distributed equally among his surviving children.

Mr. Saunders, who was a staunch Anglo-Catholic, has held almost every lay-office the Church can offer.

The Rev. Cuthbert and Mrs. Robinson have arrived from Japan for a two months' visit to Canada. They will sail from Vancouver on September 10th, returning to Nagoya where the Rev. Mr. Robinson is a teacher in the Eighth High School.

The Very Rev. L. W. B. Broughall, dean of Niagara, will conduct a retreat for clergy at Bishop's University, Lennoxville, September 9th to 12th. It is expected that the Lord Bishop of Quebec will be present and will give a paper on Some Impressions of the Lambeth Conference.

TO ATTEND ANNIVERSARY AT NORWICH, ENGLAND

EVERETT, MASS.—The Rev. William Henry Pettus, rector of Grace Church, Everett, sailed on July 26th on the S.S. *Republic* from Hoboken, N. J., to attend the 1300th anniversary of the foundation of the diocese of Norwich, England, on August 12th, 13th, and 14th, upon invitation of the Bishop and dean of Norwich. The bishops attending the Lambeth Conference will be present.

Dr. Osgood Inaugurates Cathedral Porch Services in Boston for Present Season

Accepts Rectorship of Trinity Church, Boston—Close of Social Service Institute at Adelynrood

The Living Church News Bureau
Boston, July 26, 1930

BOSTON HAS ITS OWN CLAIMS AS A VERY comfortable "summer resort." The Rev. Dr. Arthur Wentworth H. Eaton has just written an eloquent letter to the press extolling the quiet calm and the literary and artistic joys which may form a part of summer days in a city blessed by recurrent visits of an east wind from over the ocean. One may add to these attractions the contributions made by visiting preachers and the annual return of certain institutions such as the cathedral porch services. These latter were late in being started for the summer, owing to the unavoidable absence of the Rev. Dr. Edward T. Sullivan from the cathedral pulpit, but last Sunday evening saw them inaugurated for the present season, when the Rev. Dr. Phillips E. Osgood began his series of evening sermons, which will continue throughout the remainder of July and August. The police department of the city coöperates to the extent of kindly stopping the traffic on Fremont street, and thus the broad porch and stone steps of St. Paul's have a wide nave before them, with a congregation massed on the sidewalk and across the street under the green trees of the adjacent part of Boston Commons. The attention of the public is caught when a cornetist begins to play familiar hymns. The cathedral choir of men and women took its place last Sunday soon after the music of the cornet began, and the flags of the U. S. A. and of Britain, of the Massachusetts diocese, and the banner in use for the tercentenary added a glowing bit of color against the weather-worn stone building that is so small, as cathedrals go, and yet so mighty.

This first porch service of 1930 was tercentenary in character and after a brief address with prayers and plenty of hymn singing, the listeners were invited to enter for the regular evening service. Dr. Osgood carried the tercentenary idea further by his sermon on Colonists of Heaven, a tribute to the Pilgrim Fathers.

Another summer institution is the Sunday afternoon service on Boston Commons held under the Greater Boston Federation of Churches. The Rev. Wolcott Cutler, rector of St. John's Church, Charlestown, was chairman of the last Sunday's meeting. Here, again, the informality and the music attract the audience and the question period at the close gives a chance for any listener to voice an opinion or a problem.

ACCEPTS RECTORSHIP OF TRINITY CHURCH, BOSTON

The Rev. Arthur Lee Kinsolving, rector of Grace Church, Amherst, will become rector of Trinity Church, Boston, October 20th. The young clergyman, only 31 years old, has had an ever widening sphere of influence in Amherst for the past six years and was unanimously elected by Trinity vestry as successor to the Rev. Dr. Henry Knox Sherrill, Bishop-elect of Massachusetts.

CLOSE OF SOCIAL JUSTICE INSTITUTE

A Social Justice Institute ended last Sunday in Adelynrood, the retreat house



TRINITY'S NEW RECTOR

Rev. Arthur Lee Kinsolving, who will become rector of historic Trinity Church, Boston, in succession to Dr. Henry K. Sherrill, Bishop-elect of Massachusetts. Underwood & Underwood Photo.

of the Companions of the Holy Cross. Mrs. Mary B. Edgerly was the chairman of the group meetings beginning July 16th. The speakers, under the general title, Organization for Peace, were: Miss Florence Luscombe, secretary of the Massachusetts branch Women's International League;

Alfred Baker Lewis, secretary Socialist party, New England district; Miss Helena S. Dudley; Miss Mary E. Clarkson; and Miss Caroline B. La Monte. The day of devotions, July 20th, was conducted by the Rev. John Nevin Sayre, secretary of the Fellowship of Reconciliation.

MISCELLANEOUS

The noted carillon of St. Stephen's Church, Cohasset, is giving pleasure to many this summer through the skill of the well known carillonneur, Kamiel Lefevre.

The Rev. George H. Hewlett, chaplain in the British Navy, preached last Sunday morning in Emmanuel Church, Somerville, where the Rev. Dr. Nicholson is rector.

The Rev. Arthur B. Rudd, canon of the cathedral, Washington, D. C., preached last Sunday morning in All Saints' Church, West Newbury. In connection with the visit, both West Newbury and the mission in Georgetown were able to enjoy the canon's illustrated lecture on Cathedrals, which was given on Sunday afternoon and also on Monday evening.

The quintet of the American Church Institute for Negroes will visit the diocese during the first week in August. J. E. Blanton of the Voorhees School is the leader of this well known group singing the Spirituals.

A very clever product of a parish mimeograph is a little folder of green paper bringing to his parishioners the greetings of the rector of St. Paul's, Malden, and containing also the hint not to forget the Sunday morning service. The holiday lightheartedness of the sketch of the rector's vacation resort and the fish he did not catch only emphasized the accompanying news that he would be back to preach in August. ETHEL M. ROBERTS.

The Rev. T. A. Sparks to Leave St. Clement's, New York; Accepts Call to Rosemont, Pa.

Garrison Parish to Observe 160th Anniversary — Other Miscellaneous Items

The Living Church News Bureau
New York, July 26, 1930

THE REV. THOMAS AYRES SPARKS, rector of St. Clement's Church, New York, since 1918, has accepted a call to the rectorship of the Church of the Good Shepherd, Rosemont, diocese of Pennsylvania, and it is stated that he will enter upon his new work on the 15th of September.

In these past twelve years Fr. Sparks has done a quite remarkable work in his parish here. When he came to St. Clement's it was a very small congregation worshipping in an old house in West Third street just south of Washington square. The church building had fallen into disrepair and had been condemned as unfit for use. The parish owned, however, several parcels of income-producing real estate, all vested in the name of St. Clement's Church. Because of the great change that had taken place in the West Third street neighborhood it was found advisable to move elsewhere, and, under Fr. Sparks' leadership, a merger was effected with the congregation of St. Cornelius' Church in West 46th street, between Ninth and Tenth avenues, continuing the use of the latter property. Further, when Trinity parish vestry voted to close

St. Chrysostom's Chapel at Seventh avenue and 39th street, that congregation also united with St. Clement's in 46th street. So, under one priest, three congregations, each familiar with a different type of Churchmanship, were not only merged but united in an harmonious and effective group. The location is a most difficult one, the sort where the Church is especially needed. It was once more commonly known as the "San Juan Hill district," at a time when the west side was notorious as a rendezvous of menacing gangs. That day has passed, and today St. Clement's Church stands in a neighborhood of poor tenement houses where it does a very effective work. Three small congregations have been successfully merged into one strong parish, requiring the services of two priests and one deaconess.

In addition to his parochial duties, Fr. Sparks has made a place for himself in the work of the Church in the city. He is a trustee of the New York Training School for Deaconesses, and the president of the New York branch of the Clerical Union; he has been a member of the local committee concerned with the General Seminary endowment fund. At the election of a Suffragan Bishop in this diocese last May Fr. Sparks received the second largest number of votes on the two ballots taken. A graduate of Columbia University and of the General Seminary, his ministry has thus far been spent in the district of Salina where he was archdeacon under

Bishop Griswold, and in New York as rector of the parish he is now leaving.

The parish at Rosemont numbers some 650 communicants. It is widely known as one of the most vigorous parishes of the Philadelphia area. Its rector for the past eighteen years has been the Rev. Charles Townsend who has recently gone to St. Stephen's, Providence, succeeding there Dr. Fleming, now the vicar of Intercession Chapel in New York.

GARRISON PARISH TO MARK
160TH ANNIVERSARY

The Rev. Dr. E. Clowes Chorley, rector of St. Philip's Church in the Highlands at Garrison, announces that in the fortnight between October 5th and 19th his parish will observe the 160th anniversary of its founding. On Sunday, October 5th, the morning preacher will be the Rev. William M. V. Hoffman, S.S.J.E., grandson of the Rev. Charles F. Hoffman, D.D., rector of St. Philip's from 1860 to 1873; and the evening preacher, the Rev. Dr. S. Parkes Cadman. On the 12th, Bishop Manning will preach at 11 o'clock; and on the 19th, to be observed as reunion Sunday, Dr. Chorley will be the preacher.

ITEMS

The annual memorial service for the Rev. Dr. William R. Huntington will be held this noon in the close of Grace Church. This year marks the twenty-first anniversary of his death.

The commercial building on the Fourth avenue corner of Grace Church property is now being demolished. Its site is now owned by the parish, free from lease restrictions, and it has been recommended by the Rev. Dr. Bowie, rector of Grace Church, as a location for the proposed Slattery memorial parish house.

From St. John's Church, Cornwall, the Rev. Robert Gay, rector, comes the report of a very successful weekday Church school held during the first two weeks of July.

The Rev. John R. Atkinson has returned from a trip abroad to his duties as rector of Christ Church, West 71st street, and will be in charge of the services there during the remainder of the summer.

HARRISON ROCKWELL.

NEW CHURCH BUILDINGS
IN MICHIGAN

DETROIT—The cornerstone for the new Emmanuel Church, at the corner of John Road and Greendale avenue, Detroit, was laid on Sunday, July 13th. This mission was located near the old Ford Motor plant and recruited its membership among the Ford workers. With the removal of the Ford Motor Company, its future became exceedingly uncertain. The Rev. Edward Collins, one of the oldest clergy of the diocese, gave the last four years of his active ministry to this mission and was followed by the Rev. R. E. Randall. So splendid has been its growth that with its old building utterly inadequate, in the face of the depression a campaign was launched to raise \$12,000.

The new building was to be one of three standardized set of plans created by the Bishop and the Commission of Architecture, providing for the maximum of accommodations for a balanced work. It contains a large basement guild hall, with choir, furnace, kitchen, and class rooms; upstairs a chapel seating about 200 people, with class rooms adjoining. The use of cement block with stone trimming and carefully planned materials makes it possible to build such a building for approximately \$16,000, with equipment cost-

ing \$22,000. The diocese granted \$10,000 conditional upon the people pledging \$12,000, but they passed the goal by \$7,000. In the absence of the Bishop, the Rev. Edward Collins laid the cornerstone, assisted by the Rev. Mr. Randall, with clergy and laymen from the neighboring parishes of Ferndale, Highland Park, and St. George's, Detroit, attending. It will be ready for occupancy in September.

About two years ago, a congregation was formed in one of the newer sections of western Detroit in a rented store-room. Under the care of Archdeacon Hagger and John Strachan, a lay reader of St. Alban's, Highland Park, the new St. Timothy's Mission grew so rapidly that a site was secured for a church. The mission was admitted into union with the convention early this year, with about forty families, fifty communicants, and a larger Church school, and a flourishing young people's organization. Mr. Strachan is now a student at Western Theological Seminary, and Dr. Ward of the Parke-Davis Laboratories, a vestryman and lay reader of the Church of the Messiah, Detroit, is in charge of the mission.

The building will be another standard building of the Commission on Church Architecture, of frame construction, 70 by 24 feet in size, with a basement containing a heating plant, lavatories; on the ground floor a large guild hall with panels opening to a sanctuary, and in the rear a large kindergarten room and kitchen.

Because of the influx of colored people and Italian colonies the membership of St. Philip's and St. Stephen's has moved to the east and north compelling a relocation of the church. Under the leadership of Charles O. Ford, executive secretary of the diocese, the rector, the Rev. L. B. Moore, and vestry secured a lot ideally located in this new district, and with the proceeds of the sale of the old property will build a temporary structure similar to that of St. Timothy's, but larger. In this new location the parish enjoys a virgin field and completes the outer circle of parishes of greater Detroit.

PRAY FOR RAIN AT
SELMA, ALA.

SELMA, ALA.—Selma is the center of a rich agricultural region that has suffered considerably from drought and heat this summer. April, May, June, and the early part of July were all dry. By mutual agreement, July 23d was set apart as a day of community prayer for rain, which had become an imperative necessity if the crops were to be saved from ruin.

A great crowd of all denominations came together at the hour appointed for the prayer service. Rain started before the service was over, and the worshippers experienced a downpour on their way home.

"ROCK OF AGES"

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St. Peter's, Grand Detour, Ill., Celebrates Anniversary of Consecration of Church

Hold Open-Air Park Services During Summer—Cathedral Shelter Assists Many

The Living Church News Bureau
Chicago, July 26, 1920

ST. PETER'S CHURCH, GRAND DETOUR, was the scene last Sunday afternoon of a service which called to mind the earliest missionary efforts of the Church in Illinois. It recalled the days when Grand Detour had hopes of becoming perhaps the metropolis of the west, and St. Peter's Church perhaps the center of Church life in northern Illinois.

The occasion marked the eightieth anniversary of the consecration of the church. Those who gathered to pay tribute to this pioneer among churches of the diocese came from parishes scattered throughout the northern deanery—from Galena and Rockford; from Elgin and Dixon; from Freeport and Sterling. It has been the custom for several years for Church people of the deanery to gather at Grand Detour once each summer for a jubilee service. This year the gathering had more than usual significance because of the anniversary.

The Very Rev. W. R. Ziegler, rector of the Church of the Redeemer, Elgin, and dean of the northern deanery, preached the anniversary sermon. He was assisted in the service by the Rev. Albert B. Whitcombe, priest-in-charge of St. Peter's Church. After the service the congregation gathered on the church lawn for an old-fashioned church picnic.

The story of St. Peter's is the story of missionary life in the middle west years ago. Early in 1837 the Rev. A. J. Warner came over the prairies of Illinois to the newly founded village of Grand Detour. The whole Rock River Valley was the scene of his missionary endeavors which took him on long excursions by horseback or boat to his various missionary stations. He was schoolmaster as well as pastor in the section for many years. He visited and preached at Oregon, and Buffalo, now Polo, and he went down the river to Dixon's Ferry and to Como, and later to what is now Sterling.

Through the efforts of this missionary, a well located lot was acquired in the town and work proceeded on the erection of a church. The work was begun in 1849 and completed early in 1850. It was not, however, until mid-summer that Bishop Philander Chase was able to visit the station and consecrate the building.

Grand Detour was flourishing in those days. It attracted a number of factories and fine homes. It was a river town and depended upon water transportation for its existence. Then came the railroad. Gradually the town dwindled away until now only a remnant of the once prosperous young city is left.

St. Peter's Church stands today just as it was built eighty years ago. It is the one remaining monument proclaiming the missionary zeal of the early Church fathers. Its rugged stone walls have long withstood the ravages of time and today proclaim to the changing world the unchanging Gospel of the Master.

Services are held at St. Peter's during the summer when a little colony of vaca-

tionists is there, but throughout the remainder of the year it stands idle.

WORD FROM BISHOP STEWART

A letter from Bishop Stewart this week told that he and Mrs. Stewart had dined with the Archbishop of Canterbury and spent the night at Lambeth Palace, July 15th. Also that the Bishop Coadjutor and Mrs. Stewart were to be entertained by the Bishop of London at Fulham Palace on July 24th.

Bishop Stewart was among those presented to the King and Queen at a reception in honor of the visiting prelates during the past week also.

The Bishop expects to leave London immediately at the close of the Lambeth Conference, and then to go to Aberdeen to take part in ceremonies there connected with the new Aberdeen Cathedral. Then he will go over to the continent, visiting Germany, Oberammergau, Italy, and Spain. He expects to be back in Chicago the middle of September, and will confirm a class at St. Luke's, Evanston, the first Sunday after his return.

HOLD OPEN AIR PARK SERVICES

An interesting work is being carried on by the Church of the Epiphany and City Missions this summer under direction of the Rev. John F. Plummer, rector and superintendent, in the way of open air services in west side parks.

Assisted by Church Army men, Fr. Plummer and a group of laymen meet at Epiphany Church each Sunday evening at 7 o'clock for devotions. A procession is then formed, including cross, American flag, and Church Army banner, and proceeds to Jefferson Park nearby. The service begins with the small group forming a circle, and opening prayers and hymns. It isn't long before those loitering in the park are attracted and more than a hundred usually gather. Fr. Plummer makes a few remarks and then Church Army men speak. A portable organ is employed for the musical service.

Two days after the first park service a man appeared at the church and after instruction was baptized by Fr. Plummer. Other examples of this unique endeavor have been reported.

The Church Army group, directed by Capt. Edward Hodgkinson, also are assisting in the Epiphany daily vacation Bible school, with seventy enrolled, and are doing house to house calling and assisting generally in city missions work. During the first half of July the group brought six to baptism and in one week made sixty-eight calls.

SHELTER ASSISTS MANY

The great demands being made upon the Cathedral Shelter this year are indicated in the monthly report showing that more than 7,000 persons passed through the Shelter and received aid or assistance in various ways during the month.

WOODLAWN PARISH HAS SUMMER PROGRAM

Summer is no time to cease active Church work, in the opinion of the Rev. Walter C. Bihler, rector of Christ Church, Woodlawn, who has worked out an extensive program of lay visiting for the summer months. The parish has been divided into sixteen zones, with a layman in charge of each zone. These lay captains, with the assistance of other designated

AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

August, 1930

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EDITORIAL COMMENT

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WHY SHOULD I?

WHY SHOULD I?—A REPLY

George L. Richardson

RICHARD ROLLE, HERMIT AND MYSTIC.

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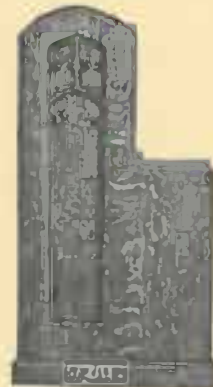
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laymen, have undertaken a visiting crusade with the idea of calling on every family or individual connected with the parish by fall. Here is an example of constructive summer work.

NEWS NOTES

The Rev. R. Malcolm Ward, assistant rector of Christ Church, Winnetka, for the past three years, left Chicago today



ACCEPTS MANILA CALL

Rev. R. Malcolm Ward, who has resigned as assistant at Christ Church, Winnetka, Ill., to undertake missionary work in the Philippines.

for San Francisco and will sail from there next week for Manila, where he is to be rector of the Cathedral of St. Mary and St. John.

Philip B. McDermot has taken charge of the musical services at St. James' Cathedral while Leo Sowerby, regular organist, is abroad.

Trinity Church, Highland Park, organ fund will benefit by approximately \$3,000 from a tea and bazaar given at the Martin Insull estate last week.

A bishop's chair in memory of the late Bishop Anderson has just been dedicated at Christ Church, Streator. Funds for the memorial were contributed by members of the parish generally.

Andrew J. Mason of St. Bartholomew's Church has established somewhat of a record. In three years he has missed choir practice or services but five times. He has sung at 994 rehearsals and services during the past five years.

The Rev. H. L. Bowen of St. Peter's Church will be on the staff of the Evergreen Conference and School of the Prophets, Colorado, during August.

The work of redecorating and remodeling the interior of St. James' Cathedral is going rapidly forward.

MEMORIALS TO LATE RECTOR OF ALL SAINTS', GREAT NECK, N. Y.

GREAT NECK, N. Y.—July 9th, being the first anniversary of the death of the Rev. Kirkland Huske, rector of All Saints' Church, Great Neck, since 1896, a new set of altar books, presented by the altar chapter, was recently dedicated to his memory. On June 15th an oil portrait of the late rector in his vestments, and a tablet to his memory were unveiled in the Church school with appropriate ceremony during a special service conducted by the Rev. William Grime, present rector. On Sunday, July 13th, a bronze tablet presented by the parish and vestry was unveiled during the 11 o'clock service in the church. Music consisted of old favorites of the late rector.

BI-CENTENNIAL ANNIVERSARY AT CULPEPER, VA.

CULPEPER, VA.—The bi-centennial anniversary of St. Mark's parish was celebrated on the Fourth Sunday after Trinity, in the only remaining one of four churches once in use, "Little Fork Church," Culpeper county. The parish was set off by the General Assembly from St. George's, Spotsylvania, in 1730, by reason of extent of territory of the older parish (1720). The parish church of Big Fork, near the junction of the Rappahannock and Rapidan Rivers, and the country home of Governor Spotswood at "Germanna," was built with his help and used by him, as Washington used "Pohick" and "Christ Church," Alexandria. Little Fork was built as a "Chapel of Ease," twelve miles west of the parish church. Two other such "chapels" were erected in the bounds of this extensive parish, all of them faithfully served by the Rev. Messrs. Thompson and Woodville, with the help of lay readers.

The Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia, preached an historical sermon to a large congregation at the service of Holy Communion in the morning, when the parochial silver service, made in London, England, in 1742, was used. The Bishop celebrated, assisted by the rector, the Rev. Dr. K. J. Hammond. He also preached in the afternoon. The Rev. W. Francis Allison of Ridley and Bromfield parishes, once a part of St. Mark's, assisted at the afternoon service, which was attended also by the Presbyterian and Methodist ministers of the neighborhood.

The old parish vestry book has the record of payments in tobacco for the parson's salary, and for erection of this church building, the third (two prior buildings of frame having burned, one in 1753, and one in 1783), and of brick of "English" pattern, but burned in the neighborhood. It was erected amid the trials of the years of 1774-1777, when workmen were scarce and money, too, and in its substantial character is a credit to its builders. Only the walls, roof, floor, and reredos remain. In 1870, in the rectorship of the Rev. George W. Peterkin, afterwards Bishop of West Virginia, modern pews and chancel furniture were put in place, and the church opened for regular use. This has continued, further repairs being made from time to time. Monthly services are held here during every summer, with an annual service with an especially invited speaker, at which all the countryside delight to attend.

CAMP AND CONFERENCE LEADERS TO MEET

PHILADELPHIA—An important conference for directors and leaders of Church camps and conferences for boys and young people will be held at Oberlin College, Oberlin, Ohio, on Saturday, August 30th, immediately following the national junior convention of the Brotherhood of St. Andrew. The purpose of the conference is to consider problems relating to boys' camps, with special relation to the religious and educational program. A number of well known leaders of boys' camps have been secured to lead in the discussions, and it is expected that the findings of the conference will be of distinct value.

Information about the program and arrangements can be secured by addressing Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, 202 South 19th street, Philadelphia.

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BOSTON, MASSACHUSETTS

Bishop Taitt of Pennsylvania Sails For Europe for Close of Conference

Improvements at All Saints', Wynnewood—Seamen Entertained by Church Farm School

The Living Church News Bureau
Philadelphia, July 26, 1930

THE RT. REV. FRANCIS M. TAITT, S.T.D., Bishop Coadjutor of Pennsylvania, sailed last Wednesday from New York on the S.S. *George Washington* for England. He was accompanied by the Rev. and Mrs. Martin Aigner, of Franklin, Pa.

Bishop Taitt will go directly to London where he will attend the closing sessions of the Lambeth Conference, at which the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, has been in attendance since the conference began.

The Bishop Coadjutor plans to make a tour of Europe, including a visit to Soviet Russia, returning to Philadelphia on September 15th. Bishop Garland is expected back on September 23d.

FATHER SPARKS TO BE RECTOR OF ROSEMONT CHURCH

Interest is felt throughout the diocese in the recent announcement of the acceptance of a call to the rectorship of the Church of the Good Shepherd, Rosemont, by the Rev. Thomas A. Sparks, rector of St. Clement's Church, New York.

The new rector will succeed the Rev. Charles Townsend, who has become rector of St. Stephen's Church, Providence, after having served the Rosemont church for eighteen years. Fr. Sparks was formerly archdeacon of the diocese of Salina, and was also headmaster of St. John's Academy, Salina. He has been rector of St. Clement's, New York, since 1918.

IMPROVEMENTS AT ALL SAINTS', WYNNWOOD

Alterations are being made this summer to the parish house of All Saints' Church, Wynnewood, which will allow for more room for Sunday school activities during the coming winter. A new memorial Skinner organ is also being installed in the church, and will be dedicated on Sunday, October 5th, by the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis.

The Rev. Gibson Bell, rector of All Saints', will leave on July 28th for Falmouth, Mass. During his absence, the Rev. Edward J. Bubb will be in charge of the parish.

SEAMEN ENTERTAINED BY CHURCH FARM SCHOOL

A party of seventy-three seamen were the guests of the Rev. Charles W. Shreiner and the Church Farm School on July 4th. A very profitable and pleasant afternoon in the country was enjoyed by all who were able to attend.

This was one of many events which have been planned by the Seamen's Church Institute for the benefit of hundreds of men who come into the port of Philadelphia during the summer. The Rev. Percy R. Stockman, superintendent and chaplain of the institute, is assisted in this work by the Rev. Charles H. Urban, a middler at the Philadelphia Divinity School.

DEAN BIRD TO LEAVE JULY 30TH FOR VACATION

The Rev. Benjamin N. Bird, dean of the Chester convocation of the diocese and rector of St. Asaph's Church, Bala,

will leave on July 30th with his family for Cohasset, Mass., where he will remain until September 12th. During his absence the Rev. Dr. Howard M. Stuckert will have charge of the parish. The Rev. Timothy Woodward, curate, will be in charge of St. Andrew's Chapel.

ARCHDEACON STEEL PREACHING IN ST. PAUL'S, ELKINS PARK

The Rev. W. W. Steel, formerly archdeacon of Cuba, is preaching a series of sermons on The Beginnings of Christianity in St. Paul's Church, Elkins Park. Archdeacon Steel will be in charge of St. Paul's until the rector, the Rev. Dr. Philip J. Steinmetz, returns in September. Dr. Steinmetz is spending the summer at Westhampton, Long Island, where he has had charge of St. Andrew's Chapel for the past fifteen summers.

MISCELLANEOUS

The Rev. Carl I. Shoemaker, C.S.S.S., rector of the Church of the Annunciation and secretary of the Catholic Club, sailed for Bermuda on July 23d.

The Rev. C. Herbert Reese, rector of St. Matthew's Church, with Mrs. Reese, sailed this week on the S.S. *Homeric* for a tour of Europe. During Mr. Reese's absence, the Rev. Melward W. Riker, of Washington, D. C., will be in charge at St. Matthew's.

The Rev. James M. Collins, rector of the Church of the Atonement, West Philadelphia, will sail on August 14th for Germany, where he will attend the Passion Play and travel through Bavaria. The Rev. Charles H. Long, rector of Zion Church, will conduct the services at the Atonement during August.

The Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, is spending July and August at Orr Island, Casco Bay, Me. The Rev. George L. Gibbs, curate, is in charge of St. Michael's during the summer.

At St. John's, Lansdowne, the Rev. Oliver E. Newton, rector of St. Stephen's, Clifton Heights, is in charge during July, and the Rev. Dr. Charles W. Schiffer, rector of the Holy Comforter, Drexel Hill, will take charge in August. The Rev. Dr. Charles E. Tuke, rector of St. John's, is at present at Cape May, N. J.

ELEANOR ROBERTS HOWES.

UNION SERVICES HELD IN DOVER, N. J.

DOVER, N. J.—Within the past three years there has arisen a decided spirit of coöperation among a number of churches in Dover. This is exemplified by the response to the union services which are held on Sunday evenings this summer on the lawn of St. John's Church, Dover. The local Ministerial Association has charge of these services, which are of one hour's duration, beginning at 7 o'clock. Each week a different minister preaches. The attendance on July 13th was almost 200.

The present services were inspired by the success of union services which took place on the last Sunday evening of each month of the past winter, with each of the participating churches acting as host on at least one occasion.

Besides the services mentioned, these churches coöperate in hospital visitation, a different minister being in charge of

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this each month, and jointly maintain a teacher training school in the fall. The Young People's Interchurch Federation, including in its membership the Young People's Fellowship of St. John's Church, is very active. A great deal of aid to the young people's organizations in their program of coöperation has been given by the county Y. M. C. A.

NEW BUILDINGS PLANNED FOR ST. PETER'S, CHARLESTON, S. C.

CHARLESTON, S. C.—At a congregational meeting recently held endorsement was given to the architect's plans for the new group of buildings for St. Peter's Church (formerly Christ Church), consisting of church, parish house, and rectory, and bids for their construction have been asked for. The new group of buildings will occupy the present site of the old church and parish house, and the money for their construction is largely in hand, as the parish received a bequest from the old St. Peter's Church Fund amounting to something more than \$40,000.

RECTOR AT WARWICK, PA., SERVES THREE DIOCESES

WARWICK, PA.—The Rev. F. B. Hornby, rector of St. Mary's Church, diocese of Pennsylvania, has the unique experience of serving in three dioceses, as he is also rector of St. Thomas' Church, Morgantown, diocese of Bethlehem, and of Bangor Church, Churchtown, diocese of Harrisburg. Yet he has to travel only ten miles to reach the three churches.

Historically, this is a most interesting field. The old parish church at Warwick was erected in 1806 and is said to be the first church built in Pennsylvania after the Revolution. Locally, the village is known as "St. Mary's," so strongly has the Church impressed itself on the community. A substantial stone church was erected at Morgantown in 1765 and the parish has had a continuous existence since then. The old church was destroyed by fire a few years ago, but has been rebuilt on the old foundations.

In 1734 the Society for the Propagation of the Gospel sent the Rev. Griffith Hughes as missionary to St. David's Church, Radnor, and St. James' Church, Perkiomen, where both congregations had many Welsh people. On arriving at this charge the Rev. Mr. Hughes learned of a settlement of Welsh people back in the woods and he journeyed through the wilderness to minister to them. This was the beginning of Bangor Church at Caernarvon, now Churchtown.

JUNIOR BROTHERHOOD CONVENTION PLANS

PHILADELPHIA—Addition of Col. Raymond Robins, nationally known social economist and leader in Christian movements, to the program of the junior national convention of the Brotherhood of St. Andrew is announced by Leon C. Palmer, general secretary. The convention is to be held at Oberlin College, Oberlin, Ohio, August 26th to 29th, and 300 young Churchmen are expected to be in attendance.

Colonel Robins' acceptance of a place on the junior convention program adds a decidedly attractive personality to the already large group of leaders who will take part. He is looked to to give young men of the Church a new vision of their opportunities and responsibilities for Christian living.

Plans for the junior convention are shaping up rapidly and registrations are coming in from all parts of the country. Representatives from points as distant as Maine and the Pacific Coast are now assured for the convention which is expected to be one of the outstanding gatherings of young Churchmen in years.

The convention will open Tuesday, August 26th, and close Friday night, August 29th. A varied program combining recreational, social, and spiritual aspects is assured. Registrations should be sent to Harold C. Barlow, business manager, 1801 Fond du Lac avenue, Milwaukee, Wis.

PARISH ENDOWMENT FUND OF MANILA CATHEDRAL

MANILA, P. I.—The vestry of the Cathedral of St. Mary and St. John, Manila, recently voted to accept control of the parish endowment fund. It is hoped that by small amounts—which the donors are at liberty to designate to any special endowment—in the form of yearly pledges, gifts, etc., a memorial or thank offering fund of several hundred pesos may be built up. The interest from one hundred pesos will insure the placing of flowers on the altar for one Sunday during the year, while that from a fifty peso endowment will, after ten years, be sufficient to replace one of the clergy Prayer Books. The Prayer Book for the dean's stall has already been provided for in this way.

DEATH OF TWO CHINESE PRIESTS

NEW YORK—The quiet persistent work of the Chinese Church, which goes forward year after year, though one hears so little about it, is illustrated in the lives of two Chinese priests of the diocese of Shantung who died recently.

The Rev. John Kao was senior priest of the diocese. Bishop Scott says, "Most of the beatitudes apply to him. . . . He had much family sorrow; all his sons died, and at each death he was away from home. And he knew how to bear persecution, not only in the Boxer time, but during the last months of his life when, with the little body of Christians in his station, he was subject to constant opposition and insult. His letters always ended with a request for prayer. He was a man of prayer, and he died suddenly, a few minutes after his morning prayers in a roadside inn on his way to a diocesan conference."

The Rev. John Chao was a patient, faithful worker, and a trusted adviser of the foreign clergy. He, too, came through the Boxer troubles faithfully. A friend writes, "His service, though long and very real, had nothing spectacular about it, but he lived and died a faithful servant of his Lord."

PROGRESS AT ST. JOHN'S, CHARLESTON, S. C.

CHARLESTON, S. C.—The last payment on the debt of \$300 incurred with the installation of the new organ about a year ago has just been paid by St. John's Church. The congregation is now working to pay off the \$1,500 mortgage on the parish house. The mortgage was placed at the time of the paving of the streets about the church property in order to pay the required amount in full. A mortgage previously held on the parish house was paid in full before that time.

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**AT JAPANESE MISSION
IN HONOLULU**

NEW YORK—The gift of \$10,000 which the Woman's Auxiliary made to Bishop Littell for Trinity Japanese Mission, Honolulu, together with about \$7,200 which the local branches of the Auxiliary in Hawaii had accumulated, has made possible a rearrangement and improvement of that long-suffering mission which affords the greatest encouragement to the Bishop and people.

The old quarters of the mission, on the otherwise beautiful cathedral grounds, have long been a disgrace. Bishop La-Mothe felt the necessity of new and permanent quarters years ago. Trinity Mission has been the only work the Church has had for the Japanese, although they and their Hawaiian-born children compose four-tenths of the population. The Rev. Philip Fukao is the devoted priest in charge. Mrs. Harold Blomfield manages the day school.

Suitable buildings in good condition and an excellent location have been purchased from a Korean mission that was moving to a location better for its own work, so the necessary equipment has been secured without the delay of building. The day school will be continued in its present neighborhood, using a concrete building erected for Iolani classrooms before that school moved, so there will be two centers for Japanese work instead of one; the removal of the Korean mission leaves a wider scope for our own Korean work; the removal of the old Trinity Mission improves the cathedral square; and the new Trinity Mission provides for work that is more adequate to the great opportunities presented.

**SEEK TO ESTABLISH
NEW MISSION IN ARIZONA**

PRESCOTT, ARIZ.—During the month of August, Bishop Mitchell proposes to spend as much time as possible making a survey of a district similar to that in which the mission of Salome is situated, with the hope that ere long money may be found to open another new mission.

The district lies between the cities of Prescott and Phoenix, where for a distance of nearly one hundred miles the Church has no one in the field, and for the most part where nothing is being done at all. There are several small ranch centers and towns of a population of one to two hundred people, good schools and roads abound, and it is hoped that soon the Church may be established among these people.

The rector of Prescott, the Rev. A. W. Nicholls, has done some preliminary survey work in this locality, and held some services, but the need is for a man permanently located in the field, able to bring the Sacraments of the Church to her scattered children.

CELEBRATE FIRST ANNIVERSARY

EAU CLAIRE, WIS.—The young diocese of Eau Claire celebrated its first birthday by giving one of its communicants to the mission field. Miss Florence Swartz of Rice Lake expects to go to Japan as a teacher.

The diocese has also secured the services of two Church Army men for two summer months, to work out from Hayward as a center, doing Church work in the surrounding country places and summer resorts.

† Necrology †

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

FRANCES M. GROVES

BOSTON—Mrs. Frances M. (Richardson) Groves died in her 78th year on July 17th in the Cambridge Hospital, where she had been a patient for three weeks. Her name is known to a wide circle because she has been the parish visitor of Trinity Church for the past twenty-five years and also, for a much longer period, the genius and director of the Mothers' Rest at Revere Beach. This summer work for tired mothers was begun by Mrs. Groves and has grown to be one of the important activities of the Episcopal City Mission. To its success Mrs. Groves contributed great administrative powers, combined with a great love of humanity and a sense of humor.

Mrs. Groves was associated with the Episcopal City Mission in connection with social work in St. Stephen's parish, Boston, and St. John's parish, Charlestown, for thirty years before she became parish visitor of Trinity Church. She came to Boston as a young woman from her native town of Winsor, Vt., and, marrying the late John Groves, made it thenceforth her home.

Funeral services were held in Trinity Church on July 19th. They were conducted by the Rev. Dr. Henry K. Sherrill, assisted by the Rev. Otis R. Rice, the Rev. Dr. William E. Gardner, and the Ven. Ernest J. Dennen. Mrs. Groves is survived by two of her three children: Mrs. Effie Riley of Natick, and Mrs. Lois R. Stevenson of Boston; and also by one grandson and three great-grandchildren.

ROBERT SWIFT

BOSTON—Dr. Robert Swift, vestryman of the Church of Our Saviour, Roslindale, Mass., died on July 18th after a short illness. He was born in Roxbury, January 21, 1859, the son of Gen. John L. Swift, and obtained his training for the medical profession in the Harvard Medical School. His professional duties were followed as a ship's surgeon; in the Rhode Island Hospital; in the Boston Hospital for Lunatics; and in Tennessee. Since 1893 he has practiced in Roslindale, a suburb of Boston.

Funeral services were held in the Church of Our Saviour, Roslindale, on July 21st, and were conducted by the Rev. J. Wynne Jones of Swansea, a former rector of the Roslindale parish, and by the Rev. F. C. Powell, S.S.J.E., of the Church of St. John the Evangelist, Boston. Dr. Swift is survived by his widow, Mrs. Marie Asmud Swift, and by one son.

SARAH ELIZABETH PECK

SANFORD, FLA.—Mrs. Sarah Elizabeth (Searing) Peck, widow of the late Jonathan Peck, died at her home in Sanford, early Saturday morning, July 19th. She was a descendant of the Rt. Rev. Benjamin Moore of New York and of the Rt. Rev. Richard Channing Moore of Virginia.

The public requiem Mass and funeral was held in Holy Cross Church, Sanford, on July 21st, the Rev. Dr. Harry L. Taylor, rector of St. Barnabas' Church, DeLand; the Rev. J. Goodrich Litch, rector of All Saints' Church, Enterprise; and the Rev. Henry I. Louttit, rector of Holy Cross, officiating. Temporary interment

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MR. T. E. SMITH, Box 987, Kingston, N. Y.

was in the Sanford Cemetery, the family plot being in Flushing, L. I.

Mrs. Peck is survived by one son, the Rev. Arthur Searing Peck, who was for twelve years rector of Holy Cross Church, Sanford.

NEWS IN BRIEF

CENTRAL NEW YORK—Central New York will send a caravan of at least eight automobiles full of boys to the national Junior Convention of the Brotherhood of St. Andrew, at Oberlin, Ohio, August 26th to the 29th. Plans for the delegation were discussed at the recent meeting of the assembly, and it is expected that this diocese will have one of the largest delegations at the convention.

CHICAGO—The Rev. Benjamin E. Chapman, rector of Trinity Church, Aurora, was given an outboard motor (Johnson) and \$50 by one of his vestrymen who was presented by confirmation by him a few years ago. This was for his vacations in the north woods of Wisconsin.

GEORGIA—Jack Walthour, a divinity student at the University of the South, Sewanee, Tenn., and a communicant of Christ Church, Savannah, is one of twenty-five students attending the Cincinnati School for Social Service Work conducted by Dr. William S. Keller.—In order to keep its standard of excellence in the diocesan department of religious education, it is necessary that a Church school hold a twelve months' session of the Church school or a four weeks' daily vacation Church school, or the equivalent. The daily vacation Church school conducted by Christ Church, Savannah, closed last week. The one conducted by St. John's Church, Savannah, will close this week. St. Michael and All Angels' Church School is running a summer session of the school on Sunday mornings; St. Paul's Church school is having a short instructive address given by the rector, the Rev. S. B. McGlohon, to the pupils at the 9:30 service of the Holy Eucharist every Sunday morning.

INDIANAPOLIS—The work at Trinity Church, Anderson, includes regular services in the three cities in Madison County and at the State Reformatory. The Rev. Dr. Floyd Appleton has been in charge for the past five years and has recently baptized nine of the Reformatory boys. When Bishop Francis made his first visit to this institution last winter he confirmed six, and there are others now under instruction.

MASSACHUSETTS—Arrangements are being made by Brotherhood of St. Andrew leaders in the diocese of Massachusetts, to charter a special bus to carry the Massachusetts delegation to the national junior convention of the Brotherhood, to be held at Oberlin, Ohio, August 26th to 29th. Plans have been practically completed and a large delegation is already assured.

MICHIGAN—The Rev. I. C. Johnson, director of boys' work in the diocese, and the officers of the Junior Brotherhood are making preparations for attending the annual meeting of the Brotherhood to be held in Oberlin, Ohio, this month and it is expected that the diocese will send not less than seventy-five young men as its representatives.

MILWAUKEE—An open-air service was held at Memorial Park, Watertown, on Sunday, July 20th, with a congregation of about two hundred. The vested choir and clergy marched from the church to the place of meeting. Brief devotional service and the singing of familiar hymns preceded the addresses which were delivered by the Rev. Dr. H. H. Lumpkin of Madison, and the Rev. D. M. Gury, rector of St. Paul's, Watertown. A similar service was held on the 27th at Beaver Dam, and a service is to be held the following Sunday at Janesville.

NEWARK—An automobile has been purchased by the parishioners of St. Mary's Church, Haledon, to facilitate the work of their rector, the Rev. Gordon T. Jones.—In order that unbaptized children and adults in Newton and its vicinity may be reached by the Church, the Church school pupils of Christ Church, Newton, are to have a contest to see who can gather the greatest number of names of such unbaptized persons. At a service late in June five members of one family were baptized by the rector, the Rev. Oscar Meyer.—Forty-one children from the Peterson Orphan Asylum were given a picnic by the guild of the Church of the Epiphany, Allendale, on July 15th. Transportation was provided by the social service department of the Woman's Auxiliary.—Among the clergymen who were in attendance at this year's national conference of rural leaders at the University of Wisconsin was the Rev.

Oscar Meyer, rector of Christ Church, Newton. Together with eight others, he received the certificate awarded to those who complete three years' attendance and write a thesis on a subject connected with rural work. The annual election of the rural workers' fellowship took place during the conference. The Rev. Mr. Meyer was the organizer of this body, which dates from 1923. At the time it was founded he became its secretary and treasurer. Later he was chosen its president. The head of the organization for the coming year is the Rev. H. W. Foreman. The Rev. Mr. Meyer has been elected vice-president. There are now more than 800 members in the fellowship.

PHILIPPINE ISLANDS—The cathedral parish of St. Mary and St. John, Manila, has a congregation that is constantly on the move. It has become a firmly rooted custom to present to any child of the Church school leaving the city a cross made of native two-toned narra—a Philippine wood of much beauty. The gift of the crosses is anticipated with keen interest and they are always claimed before the boat sails. Children living in isolated places throughout the islands, who form part of Canon Benson Heale Harvey's decidedly scattered congregation, are also eligible to receive the crosses and they seem to be loved by children and parents alike who are often living far distant from regular services of the Church.—Miss Luisa To, a student nurse in training at St. Luke's Hospital, Manila, was chosen as one of the team of volley ball players representing the Philippine Islands, sent to Tokyo, Japan, to play against Chinese and Japanese teams at the Far Eastern Games held early in May.

PITTSBURGH—The Rev. Dr. Frederick Kempsler, rector of St. Mark's Church, Pittsburgh, presided at the open air union service of the churches of the Knoxville district on Sunday evening, July 20th. The services were held on the lawn of the Knoxville High School.—The Rev. Warren C. Herrick, priest-in-charge of St. Paul's Church, Mt. Lebanon, conducted the union Church services of the South Hills district held in the Mt. Lebanon Presbyterian Church on Sunday evening, July 20th.—The Rev. Dr. Robert Nelson Meade, rector of the Church of the Redeemer, Pittsburgh, has been granted a two months' leave of absence. Dr. Meade was presented with a purse on the occasion of his twentieth anniversary as rector of the church. He sailed for Europe on July 18th on the *Carmania* and will visit France, Switzerland, Italy, Germany, Holland, and England.

SOUTH CAROLINA—Miss Hallie Coffin has been appointed by Bishop Thomas to be the new headquarters secretary for the diocese in succession to Miss Henrietta Jervey who served most efficiently in that position since the division of the diocese in 1922. Miss Coffin is a former Charlestonian who has been for a number of years connected with the air service department of the government with headquarters at Atlanta. She will enter upon her new duties on September 1st.

SOUTH CAROLINA—The Rev. William Way, D.D., rector of Grace Church, Charleston, is attending the vacation term for biblical study at the University of Oxford, England.

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