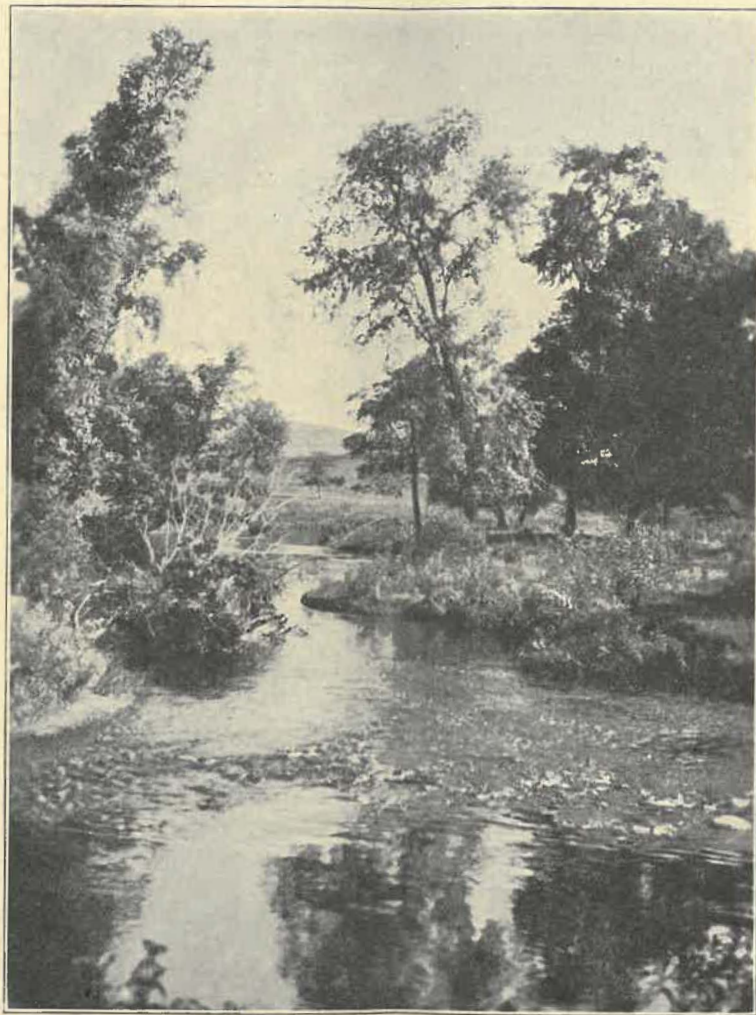


The
Living Church



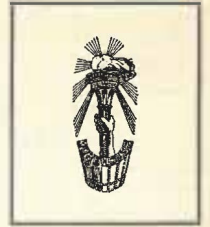
THE BROOK

*"I chatter, chatter as I flow
To join the brimming river;
For men may come and men may go,
But I go on for ever."*

Photo by Rev. Thomas L. Parker, Waupun, Wis.

—LORD TENNYSON.

- *From Other Churches as well as the Episcopal Church*
 - *From England and Canada as well as the United States*
- Come the Following Comments
About Four of Our New Books*



THE PRIEST AND HIS INTERIOR LIFE

By the Rev. Gregory Mabry

\$1.75

THE LUTHERAN: "This book deserves a place in the library of every minister of the Gospel. It sets forth practical directions for the development of the minister's spiritual life. . . . Laymen, as well as ministers, will profit by a devotional study of this valuable manual of devotion."

THE CHURCHMAN: ". . . this book is valuable as showing how at least one busy minister of the Gospel finds refreshment in his spiritual life, and as an incentive to many more of us to go and adopt something similar."

THE CHURCH MESSENGER OF CANADA: ". . . written from the point of view of an Anglo-Catholic but contains suggestions and advice which are worthy of careful consideration by anyone who has taken upon him the vows of the ministry."

THE JOURNAL OF RELIGION: ". . . written from an Anglo-Catholic viewpoint . . . many avowed Protestant ministers would greatly benefit by a reading of this book, and by giving earnest consideration to the emphasis which the Catholic lays upon the necessity of following a carefully formulated rule, in order to achieve a rich inner spiritual experience."

THE NEW RELIGIOUS EDUCATION

By Leon C. Palmer

\$1.50

THE WITNESS: "This book should be invaluable to busy rectors who have found it impossible to keep abreast of modern developments in this field."

THE CHURCHMAN: "This is a brief but comprehensive account of what the new pedagogy is all about . . . just the book to put into the hands of the director of religious education or teacher who is looking for guidance."

AMERICAN CHURCH MONTHLY: "Mr. Palmer has given us a book which emphasizes the essentials in the new religious education, and at the same time holds in focus the abiding truths the Church must always stress."

FINDINGS IN RELIGIOUS EDUCATION: "Rectors, superintendents, and teachers who are unfamiliar with the recent trends in religious education will find in Mr. Palmer's new book a short and to-the-point discussion of modern tendencies."

THE CANADIAN CHURCHMAN: "The author presents an historical sketch of education, leading up to modern religious education and the objectives in that education. It is a new book, but a sound one, well worthy of study in every teaching staff."

AN OUTLINE HISTORY OF THE EPISCOPAL CHURCH

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

Bishop of Eau Claire

Paper, 18 cts.

THE CHURCH TIMES (London): "A good deal of information will be found in this sketch of the history of the 'Protestant Episcopal Church in America,' by the Bishop of Eau Claire."

THE WITNESS: ". . . necessarily brief, being but a small pamphlet of sixty-five pages, but it does give about all the history of the American Church that the average layman requires to be well informed. And since it is inexpensive it should have a wide sale."

A LANTERN TO OUR CHILDREN

*A Program for the Pre-School Department
of the Church School*

By Margaret K. Bigler

(Leader's Manual, \$1.50)

THE CHURCHMAN: "Brief, sensible, and stimulating. It should, as Dr. Suter suggests in his comments upon it, help establish in homes 'the good habit of recording religious situations in family life.'"

THE JOURNAL OF RELIGION: "The idea behind this book is excellent. . . . The style of materials, the brevity and character of the leaflets, are very suggestive."

FINDINGS IN RELIGIOUS EDUCATION: "This material deserves the attention of all who are interested in the religious education of infants and young children."

The Living Church

Established 1878

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

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NEWFOUNDLAND	4.50 per year
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Church Calendar



AUGUST

- 14. Twelfth Sunday after Trinity.
- 21. Thirteenth Sunday after Trinity.
- 24. Wednesday. S. Bartholomew.
- 28. Fourteenth Sunday after Trinity.
- 31. Wednesday.

SEPTEMBER

- 1. Thursday.
- 4. Fifteenth Sunday after Trinity.
- 11. Sixteenth Sunday after Trinity.
- 18. Seventeenth Sunday after Trinity.
- 21. Wednesday. St. Matthew. Ember Day.
- 23, 24. Ember Days.
- 25. Eighteenth Sunday after Trinity.
- 29. Thursday. St. Michael and All Angels.
- 30. Friday.

CALENDAR OF COMING EVENTS

AUGUST

- 15. School of the Prophets at Evergreen, Colo.
- 17. Sewanee Training School, Young People's Division.
- 21. Northern New England School of Religious Education at Durham, N. H.
- 28. Camp Morrison, Clear Lake, Iowa, Church Workers' Conference.

SEPTEMBER

- 2. Young People's Fellowship at Evergreen, Colo.
Young People's Conference at Camp Morrison, Clear Lake, Ia.
- 5. Priests' Institute at Kent, Conn.
- 10. Newark Teaching Mission for Laymen at Delaware.
- 12. Regional Conference on Rural and Social Work at Manlius School.
Newark Teaching Mission for Clergy at Delaware.
- 15. Newark Teaching Mission for Women at Orange.
- 27. Annual Meeting of the Province of the Northwest at Casper, Wyo.
Annual Conference of Connecticut clergy at Choate School.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

- 22. Brotherhood of St. Barnabas, North East, Pa.
- 23. Community of the Transfiguration, Glendale, Ohio.
- 24. Holy Apostles, Hilo, Hawaii.
- 25. Community of St. Saviour, San Francisco, Calif.
- 26. Sisters of the Holy Nativity, Fond du Lac, Wis.
- 27. All Saints', Buffalo, N. Y.

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.

Some Like It

TO THE EDITOR: Yes, indeed, I think your new format does improve the appearance of your paper, greatly! That is a very fitting and beautiful cover design; and I am glad you are going to continue the border design permanently. And the picture in the center changing from week to week will attract added interest each time. Your whole magazine has a very attractive appearance *throughout*, I think. And I like the *size* of the magazine better than before.

That pretty picture of a sunset scene, in the center of the cover design of your issue of July 16th, recalled to my mind a snapshot of a fancy touch of nature which I took some time ago. And it occurs to me that, perhaps, you might like to use it in a similar way as the sunset scene. I am therefore herewith enclosing a copy of it. I hope you like it.

(Rev.) THOMAS LEROY PARKER.

Waupun, Wis.

That we *do* like Fr. Parker's artistic snapshot is shown by the fact that we are reproducing it on the cover of this issue, with the very appropriate quotation from Tennyson that accompanied it. We shall be very happy to receive similar pictures—particularly those depicting some Church institution or activity—for possible cover use.—THE EDITOR.

Some Don't

TO THE EDITOR: As an old subscriber, I wish to say that I miss very much your old cover to your paper; I always liked the calm dignity of a uniform cover, and feel this weekly change is restless and no gain—and I should think it must be an added expense at a time when funds are low with us all.

S. S. CAMMANN.

Clifton Springs, N. Y.

The Tail Wags the Dog

TO THE EDITOR: The standards of the Episcopal Church conform to the standards of the Catholic Church.

The standards of the Episcopal Church do *not* conform to the standards of the Catholic Church.

The members of the Christian Unity League who are also members of the Episcopal Church apparently believe the second statement. Therefore, would it not be wise for them, before outraging the feelings of more members of their own Church by their peculiar services, to appeal directly to the House of Bishops for a statement upholding them? or confirming the belief most of us have that this type of service does not indicate the mind of the Church?

Otherwise, the tail will continue to try to wag the dog, and we shall have similar incidents, with all the resultant bad feeling, on an increasing scale. Either the Episcopal Church at large is misleading Protestants outside it, or the Christian Unity League is misleading them. It would strengthen the League immensely if it could get the House of Bishops to uphold it. I have a notion, however, that the League lacks courage to ask such approval.

Roxbury, Mass. H. J. MAINWARING.

The Anglo-Catholic Pilgrimage

TO THE EDITOR: In a report of the plans of the Oxford Centenary Holy Land Pilgrimage in your issue of July 30th the statement is made that the president of the pilgrimage association is the Rt. Rev. Dr. Russell Wakefield, second Bishop of Guildford, and that he will lead the pilgrimage of 1933. Permit me to say that this statement is not correct. Dr. Russell Wakefield is not and never was Bishop of Guildford. He was Bishop of Birmingham from 1911 to 1924, and is now living in retirement on the south coast of England.

The present and first Bishop of Guildford is the Rt. Rev. Dr. J. H. Greig, who was translated from Gibraltar in 1927, when the new dioceses of Portsmouth and Guildford were carved out of the large, populous, and ancient diocese of Winchester.

(Rev.) ERASMUS J. H. VAN DEERLIN.

Los Angeles, Calif.

We stand corrected. It is the Rt. Rev. Dr. Greig who is Bishop of Guildford and who will lead the 1933 Anglo-Catholic Pilgrimage.

"Suffering the Wise Gladly"

TO THE EDITOR: As a layman who has not always resisted the powerful temptation to make use of "facts and dates" I want to thank you for your editorial, *Suffering the Wise Gladly* [L. C., July 23d], and I know my rector would join me in gratitude for it if he should ever know that it has influenced me!

One single point I take exception to: "We know of nothing that he desires a vestryman to tell him, without being requested." Our clergy have been well educated, they have received the sacramental grace of ordination, but they remain human. A vestry's duties do not end with the collection of monies and the paying of bills. As the duly elected representatives of the parish they may and should advise their rector (with all tact and courtesy) when some of his very human mannerisms or excellent, if unsuitable, methods militate against his serving his flock as efficiently as he strives to do.

If the critics and lay-popes would share their wisdom with the vestry rather than with their priest, perhaps only the worthy and constructive criticism would reach him, and then in a manner that he would welcome.

HERBERT WHEATON CONGDON.

Arlington, Vt.

TO THE EDITOR: Your editorials and editorial policy for a long period of time have given me a pain. Often as I would attempt to read them, I would stop in the middle of a sentence and send it scaling through the room in righteous indignation.

However, in reading this week's copy [July 23d] I noticed the caption of your editorial, *Suffering the Wise Gladly*, page 297. I decided to see what you had to say, and to my surprise you finally came through with something worth while and to the point. It brought back to my mind many similar experiences. Let me congratulate you. Let us have more editorials of the same sort, instead of the dry theological clap-trap which you have been preaching.

(Rev.) L. S. LUISA.

Seaford, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

DIPLOCK, Rev. LEWELLYN O., recently ordained deacon; to be in residence at St. Barnabas' Mission, Rumford, Maine. Address, 116 Penobscot St., Rumford.

ELLIOTT, Rev. WILLIAM NEVIN, formerly rector of St. James' Church, Exchange, Pa. (Har.); to be rector of St. Paul's Church, Wellsboro, Pa. (Har.) Address, St. Paul's Rectory, Wellsboro, September 1st.

MITCHELL, Rev. SAMUEL S., formerly of Plainfield, N. J.; has become priest in charge of St. John's Church, Monticello, and St. Andrew's Mission, South Fallsburgh, N. Y. Address, St. John's Rectory, Monticello.

SHULTZ, Rev. PAUL T., Jr., formerly assistant at St. James' Church, Chicago; has become priest in charge of Emmanuel Church and the Church of Our Saviour, Brooklyn, L. I., N. Y. Address, 2641 E. 26th St., Brooklyn.

WILSON, Rev. LYNNLY B., Jr., deacon; has taken charge of St. Luke's Church, Marietta, Ohio (S.O.). Address, 331 N. Second St., Marietta, Ohio.

NEW ADDRESS

CLARKE, Rev. ROBERT J., priest in charge of St. John's Church, Englewood, N. J., formerly 143 Lake St., Englewood; 30 W. Harriet Ave., Palisades Park, N. J.

TEMPORARY ADDRESS

CHAPMAN, Rev. HENRY H., priest in charge of Christ Church Mission, Anvik, Alaska; to be on furlough for one year. Address, 1 Midway St., Asheville, N. C.

SUMMER ACTIVITIES

GIBBS, Rev. HAROLD L., assistant at St. Thomas' Church, New York City; to be in charge of St. Paul's Church, Rome, from August 15th to September 4th. Address, Via Napoli, 58, Rome.

HARE, Rev. MARMADUKE, D.D., M.D.; to be in charge for several weeks of St. Mark's Church, New Canaan, Conn.

HOAG, Rev. HAROLD B., rector of Christ Church, Burlington, Iowa; to be in charge of Grace Church, Oak Park, Ill., during August. Address, 131 S. Waiola Ave., La Grange, Ill.

KNAUFF, Rev. GRANT, rector of St. James' Church, Bolivar, Tenn.; to be in charge of St. Matthew's Church, Los Angeles, during August. Address, 1830 S. Normandie Ave., Los Angeles.

LEAKE, Rev. H. J., retired priest of diocese of Niagara, resident in St. Petersburg, Fla.; to be in charge of Zion Church, Douglaston, L. I., N. Y., until September 4th.

WHITMORE, Rev. HOLMES, rector of St. Paul's Church, Milwaukee, may be addressed at 54 Carver Rd., Newton Highlands, Mass.

DEGREES CONFERRED

TEMPLE UNIVERSITY—At the commencement exercises in June, the Rt. Rev. Francis M. Taitt, S.T.D., was given the degree of Doctor of Laws.

WESTERN THEOLOGICAL SEMINARY—The degree of Master of Sacred Theology was recently conferred upon the Rev. JOHN B. BOYCE, New Orleans.

ORDINATIONS

PRIEST

NEW HAMPSHIRE—On June 23d the Suffragan Bishop of Long Island, the Rt. Rev. J. I. B. Larned, acting for the Bishop of New Hampshire, the Rt. Rev. John Dallas, D.D., elevated to the priesthood in St. Ann's Church, Brooklyn, the Rev. WILLIAM HENRY PICKFORD. Mr. Pickford, presented by the Rev. W. Brooke Stabler, secre-

tary for college work of the National Council, is to begin his ministry at Leland Stanford University, California.

DEACONS

COLORADO—On June 15th in St. Ann's Church, Brooklyn, L. I., N. Y., the Rt. Rev. J. I. B. Larned, Suffragan Bishop of Long Island, ordained to the diaconate for the Bishop Coadjutor of Colorado LEWIS CHARLES BEISSIG. Mr. Beissig has been placed in charge of All Saints' Church, Richmond Hill, L. I.

PITTSBURGH—Acting for Bishop Mann, the Suffragan Bishop of Long Island, the Rt. Rev. J. I. B. Larned ordained to the diaconate CHARLES WILLIAM NELSON in St. Ann's Church, Brooklyn, on June 23d. Mr. Nelson, who has been lay reader in charge of the mission at Ozone Park, L. I., will continue there as incumbent.

Books Received

NATIONAL BUREAU OF ECONOMIC RESEARCH, INC., New York City:

The Purchase of Medical Care Through Fixed Periodic Payment. By Pierce Williams of the staff of the National Bureau of Economic Research Incorporated. Assisted by Isabel C. Chamberlain. \$3.00.

RAY LONG & RICHARD R. SMITH, New York City:

Social Perplexities. By Allen A. Hunter. \$1.50.

BUXTON-WESTERMAN CO., CHICAGO: Distributors.

New Analytical Indexed Bible. No. 20, \$7.75.

RUSSELL SAGE FOUNDATION, NEW YORK CITY:

Immigrant Gifts to American Life. By Allen H. Eaton. \$3.00.

PAPER-COVERED BOOK

THE CHURCH MISSIONS PUBLISHING CO., HARTFORD:

Arthur Cleveland Coxe and Christian Ballads. Soldier and Servant Series. May, 1932. 25 cts.

NEWS IN BRIEF

CALIFORNIA—Christ Church, Alameda, keeps its 60th anniversary in September. Starting as a mission school from the Advent, Oakland, it now numbers 775 communicants, with a membership of 600, and two mission schools, 50 teachers, 125 workers, and a vigorous young people's league. The last confirmation class numbered 48.—St. Stephen's, San Luis Obispo, has just dedicated a new chancel, with stained window and choir stalls, through the bequest of the late senior warden. The work is making great headway under the new rector, the Rev. Frederick Avery.—From Hayward, the new rector, the Rev. E. P. Rannels, who has charge also of All Saints', Elmhurst, is reaching the people scattered in nearby towns. He has instituted a Church school at San Leandro, with a monthly Eucharist at the community hall, and a series of cottage services.—At Mill Valley, Church of Our Saviour, the rector, the Rev. A. V. Muray, at his recently instituted vacation Bible school, expected about 25 to enroll and got 70.

COLORADO—The Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, during the first six months of 1932 traveled more than 25,200 miles in connection with his Church duties.

CONNECTICUT—Among the gifts acknowledged recently for the preservation of the glebe house at Woodbury was a box, very carefully made, for the preservation and exhibition of the Bible and Prayer Book brought from London in 1771 by the Rev. John Rutgers Marshall, when he was ordained.

GEORGIA—Bishop Reese left Savannah on July 31st to spend the month of August at Blowing Rock, N. C., with his son and daughter, the Rev. Mr. and Mrs. Henry D. Phillips of Columbia, S. C. The Rev. David Cady Wright, D.D., left the same day to join Mrs. Wright at Flat Rock, N. C. During his absence the Rev. John B. Walthour, rector of Grace Church, Waycross, Ga., will be priest in charge of Christ Church.

The Fundamentals of the Religious State

By FATHER HUGHSON, O. H. C.

A COMPLETE manual of the principles of the Religious Life for men and women.

Invaluable for directors of Religious

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AMERICAN CHURCH MONTHLY

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

August, 1932

Vol. XXXII, No. 2

EDITORIAL COMMENT

Lest We Forget—The Anglican Communion—Are We Laying Sure Foundations?—Vacation Leisure—Public Opinion and Political Corruption—Their Prayers Are Still With Us—Regional Conferences—Economy and Circulars.

A LAYMAN SPEAKS

J. Clifford Woodhull

THE CHURCHES OF THE ENGLISH RITE

Frederick S. Arnold

THE INN OF MEMORY

George P. Christian

SIMPLE PRAYER

Frank L. Vernon

EDUCATION IN ENGLAND, Part I

Rolf Pomeroy Crum

THE ROAD HOME, Part II

Howard R. Patch

A PIONEER THINKER OF ISRAEL

Fleming Janes

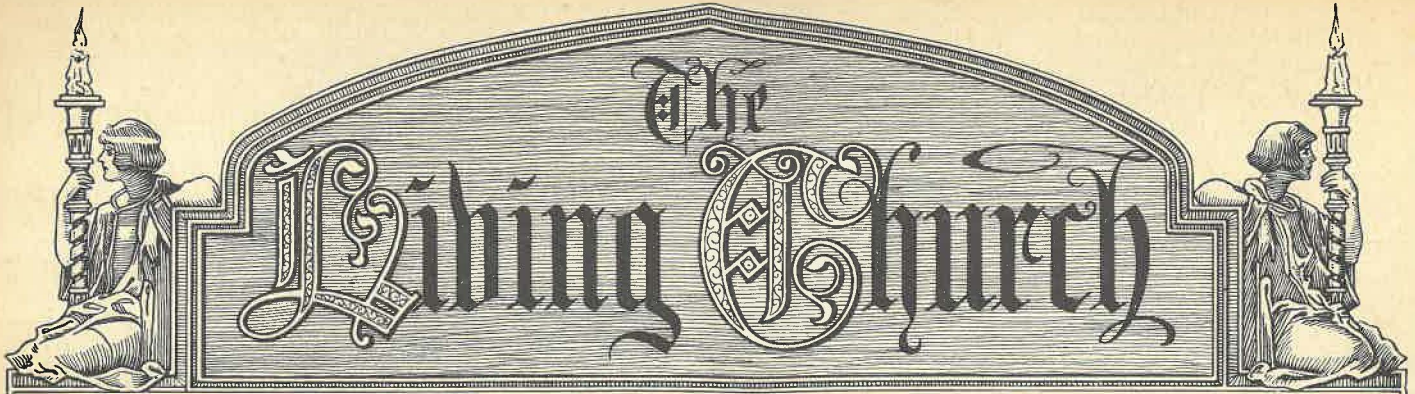
BOOK REVIEWS

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EDITORIALS & COMMENTS

WE DO NOT like religious controversy any more than the next man, but, with St. Paul, we recognize that it is sometimes inevitable. We had hoped that it would not be necessary for us to enter into further editorial discussion of the issues involved in the recent interdenominational Communion service at Christ Church Cathedral, St. Louis, but an editorial in the July 27th *Christian Century* compels us to do so. For that periodical makes a statement that we simply cannot permit to go unchallenged.

A Reply to the "Christian Century" compels us to do so. For that periodical makes a statement that we simply cannot permit to go unchallenged.

"It is quite possible to believe," says the *Christian Century* "that it is in the interest of good order for a congregation, under ordinary circumstances, to receive the bread and wine only after it has been consecrated at the hands of a minister who has himself been episcopally consecrated, and yet at the same time to believe that the communion service is so essentially a commemoration of the Lord's death by a company of believers in fellowship with one another and with him that there is a 'valid' communion wherever there is such commemoration and such fellowship. *One who so believes has behind him the full force of the tradition of the Anglican church.*" (Italics ours, capitalization as in original.)

This is one of those dangerous half-truths that can prove more misleading than a definite misstatement. In so characterizing it, we write with charity, for we are confident that the editor of the *Christian Century*, for whom we have great personal respect and affection, made the statement sincerely, and with no intention of misleading his readers.

But "the full force of the tradition of the Anglican Church" shows very explicitly that the Holy Communion is much more than "a commemoration of the Lord's death by a company of believers in fellowship with one another and with Him." It is that indeed, but it is also the means whereby the Holy Spirit sanctifies the elements of bread and wine so that "we, receiving them according to . . . our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, *may be partakers of His most blessed Body and Blood*" (Prayer Book, page 81). And again, the inward part or "spiritual grace" of the Blessed Sacrament "is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper" (page 293).

In other words, the Anglican Church not only agrees with the Protestant bodies that the Holy Communion is a perpetual memorial of Our Lord's death, but it goes farther and witnesses to the fact that the Blessed Sacrament is in truth His very Body and Blood. Most Protestants, probably all of those who participated in the St. Louis service, have lost this witness. To them there is no Real Presence in the Holy Communion, which is simply a memorial celebration and an expression of fellowship.

IT IS EXACTLY because the Anglican Church has been faithful to its witness to the Real Presence that it has maintained the need of a divinely-ordained sacrificing priesthood to celebrate the Holy Eucharist. "No man," says the Preface to the Ordinal, "shall be . . . suffered to execute" the functions of the sacrificing priesthood, "except he . . . hath had Episcopal Consecration or Ordination." These are strong words, especially when taking into consideration the full context in which they are found. To dismiss them lightly as mere "administrative considerations," as the *Christian Century* does, tends to obscure rather than to clarify the issue.

We are publishing in this issue a very able paper by Dr. Charles L. Dibble, a layman whose familiarity with the doctrine, history, and canon law of the Church entitles his review of the teaching of the Church on these subjects to careful consideration. We feel that Dr. Dibble has shown that the opposition of Churchmen to services such as that at St. Louis are based, not upon any partisan views within the Church, but upon the clear teaching of *Ecclesia Anglicana* through her Prayer Book and other formularies. We commend that paper to the editor of the *Christian Century* (he has our permission to reprint it if he wishes) and to all others who feel that the cause of Christian unity can be advanced by a disregard or denial of what Catholic Christians regard as fundamental matters.

Finally, there are two points which we wish to make crystal clear: (1) In criticizing the Bishop and Dean of Missouri for their participation in this service, we do not mean to imply the slightest reflection upon their personal sincerity, which is beyond question; and (2) we attach no criticism to the Protestant ministers who, not holding the

Anglican view of the Real Presence or of a sacrificing priesthood, are beyond indictment for participating in a service that was *per se* a denial of these teachings.

What we *do* contend is simply that the service in question, however "valid" it may have been to the Protestants participating in it and however true a channel of God's grace (which cannot be limited to any particular manifestation), was *not* a valid celebration of the Holy Communion for members of the Episcopal Church, and therefore ought not to have been held in a cathedral of this Church with the participation of the Bishop of the diocese and other Anglican clergymen. And we further contend that services of this nature do not advance but rather retard the cause of Christian unity, because they ignore fundamental differences and purport to signalize a doctrinal unity that does not, as a matter of fact, exist.

WE BEGIN this week a series of articles by well known lay members of the Church on the general subject, Why I Am a Churchman. Each contributor will be asked, in the words of the scriptural injunction, to give a reason for the faith that is in him; to tell why he is a Christian and more especially a member of the Episcopal Church. These papers will be published in alternate issues of

"Why I Am a Churchman"

THE LIVING CHURCH for several weeks.

First contributor is Miss Vida Scudder, able professor emeritus of English literature at Wellesley College, biographer of St. Francis, and exponent of the Franciscan spirit in the modern world. Miss Scudder is no hereditary Churchwoman, following in the footsteps of her forefathers' faith because it is the path of least resistance. She has challenged and examined Anglicanism, Romanism, and Protestantism; she has subjected Christianity itself to analysis by her keen mind. She has not been blind to the faults of organized religion or to the shortcomings of our own Church, but she has a firm faith in God and in her fellow-man, and she is thoroughly convinced that, in spite of the weaknesses of human frailty, "the promise of Pentecost is fulfilled, and the Church of Christ is endowed with Power from on high."

We commend Miss Scudder's article, brief as it is, to the careful study and meditation of Churchmen, and especially laymen, everywhere. For hers is the type of faith that is the very backbone of the Church, the calm serenity that does not deny or obscure what is wrong or petty in the Church, but penitently admits a share in those frailties and looks beyond them to the real essentials—to the figure of the crucified and risen Christ—and exclaims with St. Peter, "There is no other Name under heaven whereby we can be saved!"

In these days of doubt and denial, of "freedom" and "emancipation" from "outworn creeds and dogmas," thank God for men and women like Vida Scudder, who are not ashamed to confess such a faith!

OUR REPORT of a novel journalese title for Bishop Creighton has brought forth a clipping of an even better "howler" from the Washington *Star*. Referring to the recent marriage of President Angell of Yale, we are told: "The ceremony was performed by Bishop Benjamin Brewster of the Protestant Episcopal divorces of Maine." We suspect that the *Star* twinkled merrily in observing this instance of marriage among Angells.

The Living Church Pulpit

Sermonette for the Twelfth Sunday after Trinity



THE SPIRIT OF THINGS

BY THE REV. PHILLIPS S. GILMAN

RECTOR OF ST. MARK'S CHURCH, GASTONIA, N. C.

"The letter killeth, but the spirit giveth life."

—II CORINTHIANS 3:6.

THIS LIFE-GIVING SPIRIT of things deserves more than passing thought, for it is the spirit of the law of God in human life, which Our Lord said He came not to destroy but to fulfil in its most vital and essential terms. The Only Begotten of the Father was not speaking in the outgrown ignorance of the past when He declared, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." He was simply flashing across the centuries the unalterable fact that there can be no true religion, no dependable faith, and no enduring hope apart from the Word and truth of the Christian revelation without omission or addition. The life trail of succeeding generations may lead into new *ways* and new applications of truth, but just as the present generation lives and moves and has its being in the life blood of the past, so the new ways must lead *out* of the old ways and not across them, and the new application of the law of God must proceed from the original essence and truth of that law.

But we *do* need, in our individual lives and in our life together as the household of God in His Church, to cultivate a more genuine *spiritual exercise* of this spiritual law. The Pharisees reproved Christ for healing—working, they called it—on the Sabbath Day. They did not hesitate to water their stock and discharge their household duties and do anything else which private interests or personal necessity seemed to justify. As is commonly the case today, the letter of their religion did not interfere with their own opinions! But for a man to do good to a fellow-being in a way they had not previously endorsed—that was inexcusable!

The Master found but one word with which to characterize such people, and that word was "hypocrites." "The Sabbath," He said, "was made for man"—to do him some good and contribute something to his life—"not man for the Sabbath," wherein he performed a superficial and impersonal exercise of religious duty which never so much as scratched the surface of his soul with the redeeming virtue of the grace of God. And this was His idea of the whole moral law. The vain use of God's Name is not confined to profanity, nor the gods of man's daily devotion to heathen idols. Youthful flippancy is not an honor to parents, but neither are the attitudes and practices of some fathers and mothers. Telling the faults and forgetting the virtues of others is a false witness against one's neighbors. Covetousness is selfish greed coupled with laziness.

And so we might comment upon every fundamental choice and privilege and obligation and relationship of human experience. The bare letter of the law is hopelessly distant from the spirit of Christ. No compromise of conscience, no argument of expediency, no divided allegiance between God and mammon can ever bring the two together. Only in humble, whole-souled desire toward Him can our righteousness ever exceed the righteousness of the Scribes and Pharisees. Only in proportion to the spirit and effort of our response can the love of Him who is "wont to give more than either we desire or deserve" have its way. Only in our yielding to Him, without excuse or appeal, can He possess and control and perfect all that concerns us and all men, in the universe of *All Life* in which we live.

"Lord, Thou art Life! So may Thy life divine
Enkindle mine
That I, in thought and word and deed, may be
Henceforth alive in Thee!"

Christian and Churchwoman: Why?

By Vida D. Scudder

Professor Emeritus of English Literature at Wellesley College

SO ASKS THE LIVING CHURCH.

Christian, because I never yet felt any need which Christianity failed to supply. This very fact, to be sure, raises difficulty. For years I was tormented by something once said to me: "Christianity is so well adapted to the human mind, that the human mind is quite capable of having invented Christianity." But I have met the temptation to religious subjectivism in two ways. First by conviction, impossible to argue here, that the universal Order does not mock us; second, by recognizing that Christianity is rooted in historic fact. A Life was once lived which transforms life. Scrutinizing racial experience down the centuries, I find, awful, consoling, especially when I study the saints, evidence of the Presence of the Living Christ. And I can take on my lips the words of Thomas the sceptic; or those other words of Peter, who denied Him: "There is no other Name under heaven



Vida D. Scudder

whereby we can be saved."

Why Churchwoman? Before I answer what I suppose the question means: Why am I a member of the communion bearing the unlovely though accurate title, "the Protestant Episcopal Church," I should say that faith in any form of institutional Christianity has been agonizingly hard for me. The Church, as I watch it in history, and as I encounter it today, seems tragically futile. I do not think it is corrupt at present; but no one can deny that it is at least a home of compromise. Look at our terrible civilization, where nominally Christian nations are unable to abandon careful legal preparations for killing one another's citizens; look at our business, controlled by the profit motive; look at our politics. And the Church, to which many of the people who control business and politics belong, so helpless, and alas! often so complacent.

To abandon the Church in contemptuous impatience, as a large proportion of clever idealists do nowadays, is a fierce and constant temptation.

St. Catherine of Siena rescued me years ago. I think the Church was more unsatisfactory in her day than in ours, and she gave her life to it. St. Francis helped me too. I saw that the Church, which caused these holy ones—and how many others—cruel suffering, had also been the Mother who nourished them. The two saints told me, as I asked their intercessions, to write books about them. I did, and was comforted. I think I shall now never be disloyal to the Mystical Body.

Coming to our own communion, I strike first a note of wholesome humility. We are, let us face the fact, so small, so insignificant! I write at sea. We touch at many Mediterranean ports, a different language in each, and I have heard Mass in nearly all. At Spalato, once Hungary, I knelt with a peasant throng in the solemn church within the ruins of Diocletian's palace. In Naples, Mass being over, I joined the still procession bowing before the liquefied blood of St. Januarius (I did not kiss the phial). In Lisbon, Mass was going on; and here on shipboard this Sunday morning we gathered, eight or nine nationalities, before the Bread of Life. In all these lands, among all these races, the same evocation of the Eternal; and in presence of the majestic life of the Roman Church, our precious little Anglican communion, home of English-speaking folk alone, seems, if I must be frank, sadly provincial. For say what you will, and I know what can be said, I feel myself an outsider at these Roman services.

THE CLAIMS OF ROME! And on the other hand the appeal of the great Protestant bodies. Between them our little Church, divided within herself, presenting . . . is it synthesis? Is it contradiction? I believe it is synthesis; and in the apparent contradiction, I glory.

As to Rome, I am serene; for (I speak for myself only) I cannot yield to her without committing the sin against the Holy Ghost. The Spirit within me forbids my submission to any authority which shall check the free continuous play of my own nature on every doctrine and idea presented to me.

As to the Protestant bodies I was born in one and shall always respect it. But how gratefully I find in our communion a sense of unity with humanity pressing Godward, such as I could never find in any fellowship where the diverse currents of religious experience had not known down the ages an uninterrupted flow. The authority I accept is that not of official assertion, but of such rich cumulative witness as is preserved in the liturgy, the creeds, and the discipline of the Anglican communion; exerting pressure powerful and imperceptible as that of the atmosphere and constituting the only air in which my spirit can breathe.

So I reach my special Church by a method of elimination. But let me before I end strike a more positive note.

I love our Church because it is a dogmatic Church. Because it does not evade definite conviction, or open the way to vague religiosity or to facile talk about the Fatherhood of God and the Brotherhood of Man. Because it stands firm on the historic creeds which seem to me the best symbols ever discovered to express the Inexpressible in its relation to man.

Then, our Church satisfies me because it is an inconsistent Church. I cannot imagine a consistent religion which should be just to the bewildering inconsistencies of the finite seeking the Infinite. Formulae, in my Church, must be fluid, vital; they must saturate life, they may not coerce it. I love our Church because it puts me in the presence of something beyond all definition, the Numinous, the Holy. Because within it Catholic and Protestant can be equally at home. Every Church must be inconsistent which cherishes as we do the full memory of historic Christian experience. Despite our provincial character I can say day by day, as I come away from the altar, Thou hast set my feet in a large room.

Last and chief: ours is a Sacramental Church. If I am drawn at times to Rome, I feel at other times the attraction of the Friends. Yet as the first calls me to deny the Holy Spirit, the other bids me deny the Incarnate Word. Faith in the Word made Flesh is to me the clue to the whole relation of sense and spirit; carrying with it acceptance of that full language of ritual and dogma without which we can never attain a religion which is social and true to our human state. The whole order of the Seen and Unseen is to me implied and focussed in that Eucharistic Mystery set forth, I believe, as truly on our altars as on those others where of late I have been worshipping.

So from the humble depths of my heart I am an Anglican. And when the temptation recurs, as recur it will, to resent the failure of the Church of Christ to bring Christ's will to bear on this sad world, I take sure refuge in personal penitence. *Mea culpa!* Do I accuse the Church of lukewarmness? Let me look within, at my tepid and sluggish will. Do I rage against her inertia? How about my own? The Church is but the sum of all her members. But as I realize my shame, I realize also the Life mediated through her; and looking back through history, I perceive with the soul's unquenchable assurance that, despite her feebleness, her stupidities, her obscured vision, the promise of Pentecost is fulfilled, and the Church of Christ is endowed with Power from on high.

THE JUBILEE OF THE GUILD OF ALL SOULS

Sermon preached in the Church of St. Mary the Virgin,
New York

BY THE REV. FRANKLIN JOINER

RECTOR OF ST. CLEMENT'S CHURCH, PHILADELPHIA, AND
SUPERIOR OF THE GUILD

"And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

—LEVITICUS 25: 10.

WHILE the Guild of All Souls is primarily a Guild of Prayer, it is also a society for propagating the Catholic doctrines concerning the Faithful Departed. There are some people who seem to think that because Prayers for the Departed have found their way into the Prayer Book, and a collect, epistle, and gospel for a funeral have been included, that the work of the Guild is done. They think that this Jubilee should be our "swan song." But the mere appearance of these rites and forms in our Book of Common Worship does not in the least mean that the whole Church is using them, or is even ready to use them. We cannot be content because such prayers have been authorized by our bishops in General Convention, although we must be devoutly thankful to Almighty God that such a great change has come about in our Church during recent years.

When the little group of faithful priests and laymen applied fifty years ago to the mother society of the Guild of All Souls in England for an American charter, little did they dream that what was so startling an innovation to them and their contemporaries would be incorporated into the regular formularies of the Episcopal Church before the Jubilee year of their venture would be celebrated. All of this, of course, makes it much easier for us to carry on the great work which they have started. We do not have to fight as they did for the right and privilege to pray publicly in the Church for the Faithful Departed. But we shall have to fight to see that the Church is won completely to their use.

In my own diocese I have never seen the Prayer Book Mass used for a departed priest in any official burial service, not even for the late Bishop of the diocese, except, of course, in the case of priests who were definitely and avowedly "Catholics." In fact, at the funeral of a prominent priest in Philadelphia, only recently deceased, all prayers for the departed soul were most meticulously omitted at his funeral. At the celebration of the Holy Communion announced for an early hour on the day of his burial, the propers for Monday in Easter Week were used. I think we shall find that we still have a stiff fight ahead of us. There is still a great work for the Guild of All Souls to do. To get these prayers into the Prayer Book is a far simpler matter than getting these prayers into general use.

We cannot be unmindful today of the heroic souls in America who have fought for these things. We do have them in special remembrance here and now before God. But we have not come to rear monuments to their memory. We have come to pledge ourselves afresh to carry on the great work which they began. There is always a danger in commemorating these anniversaries, that we may delight ourselves too much in what has been done for us, and neglect to see what there is yet for us to do.

Our work seems to be most clearly set forth for us in the text which I have chosen from the Book of Leviticus. "Hallow the fiftieth year," and keep it as a Jubilee. This we are doing, and we are grateful to the reverend Fathers of this great parish for arranging so magnificent a function for our celebration. "Proclaim liberty throughout the land unto all the inhabitants thereof." Not only as members of the Body of Christ and as Catholic Christians, but further as members of the Guild of All Souls, we must do our utmost by example and prayer, by clear teaching and definite instruction, by bold and fearless preaching, and by gentle persuasion, to see that all Episcopalians, and event-

ually all non-Catholics, enter into the full appreciation and understanding of this glorious liberty of the sons of God, which is theirs as much as ours. It is part of our work to free all men everywhere from the bonds of ignorance and the chains of prejudice, and to proclaim throughout the land to the inhabitants thereof the great liberating truths of the Catholic faith concerning the Faithful Departed.

And then beyond that is our work of prayer. In quiet and patient prayer for the repose of the souls of our departed members, and for all the Faithful Departed, that they may continue to grow in God's love and service—there shall be our chief work and our strength. "Ye shall return every man unto his possession, and ye shall return every man unto his family"—the Holy Souls, now awaiting their admission into the Presence of the Beatific Vision, and the possession of "the inheritance of the saints in light"—the Holy Souls in Purgatory, waiting to be joined to God's family and their brethren in the Land of the Blessed. In this Jubilee Year, our Masses, our Communion, our prayers, should be of such frequency and such power as to cause a great procession of the Holy Souls from the Place of Purgation, up the Golden Stairs, into the full joy and eternal happiness of the Courts of Heaven.

THIS IS, I believe, for most of us, the greater work of the two. We all cannot preach sermons. We all cannot teach. We all cannot write tracts. We all do not have the power to persuade those who seem to be so unwilling to learn. But we all can pray. And were the sole object of our Guild that of prayer, it would more than justify our life and its continuance in the American Church.

We do not need to belong to this Guild or to any other to entitle us to the privilege and opportunity of praying for the Faithful Departed, but many of us do need to belong to the Guild that we may be assured of prayers for our own departed souls. As long as such praying is limited to a small group within our midst, many of us might well have no one to pray for us in particular when we have passed from the Church Militant into the Church Expectant. To many that is a quite sufficient reason for membership in the Guild—that we may be assured of our fellow-members' prayers when we have reached Purgatory. In fifty years our membership has grown from five to twenty-two hundred, of which more than one-third have passed through the gate of death. These we have in special remembrance today. These it is our bounden duty to remember before God, and to remember them with the same devotion and earnestness as we shall want ourselves some day to be remembered.

But in our contacts with our fellow Churchmen we are confronted with two opposite doctrines about the condition of human beings after death. According to the Protestant the Departed are with Christ. They are the "blessed dead." "Christ's finished work has given them a blessedness far and away beyond anything we can conceive." The notion that there is something that the Departed need is utterly mistaken. They do not stand in need of anything. "To pray for them is to cast a doubt on their blessedness." "They are in need of no supplications on our part that God should give them perpetual light, for they are with Him who is the Light of the world." Calvin admitted, concerning prayer for the Departed, that "all know by experience how natural it is for the human mind thus to feel." But this natural instinct is to be suppressed. Augustine's mother, when dying, earnestly entreated to be remembered when the solemn rites of the altar were performed. In Calvin's opinion, St. Monica's request was "doubtless an old woman's wish, which her son did not bring to the test of Scripture." This is one conception—the non-Catholic conception—of the condition of souls after death.

But according to the Catholic, experience proves that the majority of men and women die in a state which may be penitence, but certainly is imperfection. The effect of physical dissolution upon the soul may well be quite beyond calculation, but certainly cannot transform the penitent into the saint, nor the beginner in the spiritual life into the matured and perfected. In

(Continued on page 363)

The Religion of the Prayer Book and Christian Unity

By Charles Lemuel Dibble, D.C.L.

Chancellor, Province of the Midwest

AT THE General Convention of last year the committee which had been appointed to design a Church flag brought in a picture embodying its recommendations. On a field of appropriate colors was sketched a book. On inquiry it developed that this book was not the Bible but the Book of Common Prayer.

To the objection that the Bible would be a more fitting symbol the committee replied that it had chosen the Prayer Book because that is the supreme achievement of the Church. The committee was right. Not only is the Prayer Book our supreme achievement; but it is the very pledge and bond of unity among us. It is, humanly speaking, the condition of our continued existence as a united body.

We may interpret the language of the Prayer Book, within limits, as we see fit. We may find in the Ordinal the transmission of a grace derived through the Apostles, or a divine sanction directly bestowed upon the person ordained. In the Order for Holy Communion we may hold that the Real Presence pertains to the Words of Institution or to faithful reception by the communicant. Our system comprehends a variety in belief much wider than that which in other bodies has led to schism and the establishment of rival sects.

In every generation, and especially at the present time, observers from outside have prophesied that the splitting of the Anglican Church is at last inevitable. In every generation there have been those among ourselves who from time to time have invited the rest of us to depart in peace, but leave the endowments. The Anglican Church has been in a state of unstable equilibrium for centuries, until it has become inured to strains. In all this time the strongest cohesive factor has been the Book of Common Prayer. We all read our prayers out of it, and interpret them to suit ourselves. Not seeking to impose our interpretations upon one another, we live at peace in the house. Our unity is the unity of a Book.

In spite, however, of the hospitality of the Prayer Book to wide variety in interpretation and belief, there is after all a unifying principle that informs it, a principle either expressly stated or necessarily presupposed in all of its worship and discipline. This principle is in the background of all our thinking, it is the intellectual climate in which we live. For the reason that it is felt and presupposed, rather than directly stated, it is all the more vitally involved in our life as a Church. To denominate it in the broadest possible way I shall call it *givenness*.

WE OF THE ANGLICAN COMMUNION feel the institutions of our religion to be given and ordained by Christ to be means whereby we not only reach up to God but God gives Himself to us. In the language of theology we hold that God acts toward us, not only immanently, but transcendently, and that religious institutions involve special and particular exercises of the transcendent divine activity.

Thus we define a sacrament as "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same

THE United Communion Service recently held in Christ Church, St. Louis, continues to be a subject of vigorous discussion among Churchmen—and rightly so, for fundamental doctrines of the Christian faith are involved in it. ¶ In this article Charles L. Dibble, one of the ablest canon lawyers in the Church, shows that the stand taken on this subject in the resolution of the Nashotah alumni is by no means an extremist position, but rather has behind it the full force of the official teaching of the Prayer Book and the history, tradition, and doctrine of the Church.

and a pledge to assure us thereof." However we may disagree about their number, we are at one in holding that sacraments are given. The outward and visible sign was ordained by Christ; the inward and spiritual grace is given from above; and the outward is not merely the pledge of the inward but the means whereby we receive it.

In like manner, we think the Church in its outward and visible aspect to be a human society ordained and given by Christ as a means whereby its members are brought together in the mystical

union of one spiritual body of which Christ is the head. The Church is not merely the pledge of fellowship with Christ and in Christ, but the means whereby we receive it. It is not ours to do with as we will. In the words of our Prayer Book, Our Heavenly Father has purchased it to Himself by the precious blood of His Son.¹

In like manner, the ministry of the Church is not of human appointment. Almighty God of His divine providence has appointed divers orders in His Church.² "Ordination is not merely the appointment of a particular man into a particular post; but in ordination a special grace is given to the person ordained, proper to the order, and the nature of the special gift is indicated by the words of ordination."³ Thus, in ordaining a priest the Bishop says, "Receive the Holy Ghost for the office and work of a priest (or, Take thou authority to execute the office of a priest) in the Church of God, now committed unto thee by the imposition of our hands."

To ensure that the sacraments shall always be administered through the divers orders appointed by divine providence, it is provided in the Preface to the Ordinal that "no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, or suffered to exercise any of said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had episcopal consecration or ordination." The celebration of the Holy Eucharist is the proper "function" of the priest or bishop, and this function is guarded not only by the Preface to the Ordinal and the rubrics of the Office of Holy Communion, but by the unwritten law of this Church and of the whole of Catholic Christendom.

Such is the teaching of the Book of Common Prayer about the Church, her sacraments and ministry. Express enactments, it is true, may fall into desuetude. Doctrinal formulas we may conspire to ignore, as the Presbyterians ignore the Calvinism of the Westminster Confession, or as we ignore the Calvinism of the

¹ Prayer for those who are to be admitted into holy orders (p. 38).

² Prayer for those to be admitted to holy orders (p. 39) and the collect in the Office for Making Deacons (p. 531).

³ Statement of the committee of Anglican bishops in conference with the Orthodox delegation at Lambeth, 1930. (Proceedings of the Lambeth Conference, p. 138). All of the statements of this committee were unanimously ratified by a plenary session of the Lambeth Conference: "The Conference (while disclaiming authority to define doctrine) . . . records its acceptance of the statements of the Anglican bishops as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it" (p. 49).

thirteenth Article of Religion. Our teaching of the givenness of the institutions of religion rests upon a firmer foundation than canons and formularies, for it is deeply imbedded in all our thinking. We Anglicans think of religion objectively. In the language of Rudolph Otto, its institutions have numinous character; we invest them with divinity, so that to treat them in a common or ordinary manner we feel involves profanation or sacrilege. Rubric or no rubric an inward repugnance would restrain us from using the Consecrated Elements for food. If a layman should presume to celebrate the Holy Communion we should call it sacrilege. The profanation would be felt even though no scurrility were practised or intended. It is quite unthinkable that any of us who are laymen would presume to perform this or any other function of a priest.

There may be, and no doubt are, individuals in the Anglican Church who would disavow the feeling that I have described; although in that case we should suspect that they were more or less constrained by the exigencies of controversy. Nevertheless, the agreement is so nearly unanimous that it may be said to represent the mind of the Church, quite regardless of party affiliations. Apart from these presuppositions the Prayer Book simply does not make sense.

THIS IDEA of the givenness of the institutions of religion is quite foreign to Evangelical Protestantism, especially in its modern American development. The Protestant reformers took their stand upon the idea of the immediacy of the relation between the individual and God. This relationship overleaps and dwarfs institutions and sacraments. Dr. Carnegie Simpson, the eminent Scottish Presbyterian divine, has said somewhere that at bottom the difference between Protestantism and Catholicism lies in their conceptions of divine grace. In the Protestant conception grace was extended to mankind, or to the elect, once for all at the creation, the offer being as lawyers say kept open, and the function of religion is to induce men to accept it. The logical consequence is that Church and Sacraments are evaluated subjectively and pragmatically. They are useful insofar as they dispose the individual toward God. If in any case they are not felt to do so, they are excess baggage. The Church is not an institution given for the salvation of sinners, but is the congregation of those already saved.⁴

⁴As to Church order and sacramental doctrine, American Protestantism is of two types: Presbyterianism, which includes also the Methodists, and Congregationalism, which includes all the rest. For Presbyterianism the Westminster Confession and for Congregationalism the Savoy Declaration are normative.

Says the Westminster Confession: "The Catholic or universal Church, which is invisible, consists of the whole number of the elect. . . . The visible Church . . . consists of all those throughout the world who profess the true faith" (Chap. XXV). "Sacraments are holy signs and seals of the covenant of grace immediately instituted by God, to represent Christ and His benefits, and to confirm our interest in Him; as also to put a visible difference between those who belong to the Church and the rest of the world, and solemnly to engage them to the service of God in Christ according to His word. . . . The grace which is exhibited in or by the sacraments rightly used is *not conferred* by any power in them" (Chap. XXVII). Ordination is by presbyters or elders.

The Savoy Declaration follows the Westminster Confession, except in regard to its teaching about the Church and ministry. It says, "Those thus called (*i.e.*, called of God unto salvation) He commandeth to walk together in particular societies or churches, for their mutual edification and the due performance of that public worship which He requireth of them in this world" (Sec. 3). "Besides these particular churches there is not instituted by Christ any church more extensive or catholic intrusted with power for the administration of His ordinances (meaning sacraments) or the execution of any authority in His name" (Sec. 6). Formal ordination of the clergy is declared to be unnecessary; authority is conferred by the approval of the congregation (Sec. 12).

The institution of bishops among Methodists constitutes no fundamental distinction between them and other Protestants, for the Methodist Bishop does not belong to a separate order but is merely a general superintendent. At the last General Conference a resolution was proposed and very nearly carried to restrict the bishops' tenure of office to a term of years. If Evangelical Protestants ever accept bishops it will probably be of this sort.

It need hardly be pointed out that the tendency in all modern Evangelical Protestantism is to approximate the Congregational theory of Church order and Zwinglian eucharistic theory. The original differences between Presbyterians, Methodists, and Congregationalists, which were never very great, have faded out, and all have become more and more individualistic and subjective in type.

Professor James Bissett Pratt, a Congregationalist and Professor of

THE MINISTRY is, likewise, not given; it may not lay claim to any special divine sanction. It is established for the more convenient governance of the congregation.⁵ Neither to it nor through it is any special grace conferred. In Presbyterianism, to be sure, the presbyters are set apart to ordain and to celebrate the Lord's Supper. But it must be remembered that presbyters or elders may be, and most of them are, laymen. A minister is simply a preaching elder.⁶

The idea of a priesthood in the Church, as being a class set apart to represent man to God and God to man, as having certain functions and the grace to perform them given from on high, is wholly repudiated in American Protestantism. The word "priest" is regarded with aversion. Every man is his own priest, he needs no representative other than Christ. So every man may in theory celebrate the sacraments, although for the sake of discipline and good order this authority is not generally to be exercised except by those specially designated.

The Evangelical Protestant minister exercises no spiritual power bestowed upon him by or through the Church. He is approved and commissioned by the organization, be it presbytery or congregation; and the organization, upon either the Presbyterian or the Congregational theory does not correspond to the Church, whether visible or invisible. Upon either theory it is not the organization but the Church which is the spiritual body of Christ—the Church, that intangible and mysterious fellowship of those whose names are written in the Lamb's Book of Life and are not to be known until the Book is opened. The organization has no spiritual authority and can confer none.

In Evangelical Protestant theory the ministry is not priestly but prophetic. But the Protestant would be the first to deny

Psychology in Williams College, in his *The Religious Consciousness* (pp. 290 *et seq.*) points out that, while the public worship of the Roman Catholic (and the same thing holds of the Episcopalian) is objective in purpose, that of the Evangelical Protestant has become wholly subjective. "Nearly all the details of the Protestant service, and also the service as a whole, are planned out with the deliberate purpose of producing certain psychological effects upon the congregation. . . . The tools, so to speak, by which this subjective effect is brought about are all well known to us." But the author records that it is evident that the Protestant Sunday service lacks something. "Our various denominations are showing a very commendable dissatisfaction with their present methods and a willingness to experiment on new lines in the hope of finding some type of worship more generally satisfactory. We see them fumbling about, groping for light, trying new plans of popular appeal which range all the way from vested choirs to moving pictures. . . . When this (the difference between objective and subjective purpose) is understood, one sees how hopeless it must ever be to fill the place of this lost sense of the peculiar immediacy of the supernatural and divine by any use of candles or incense, intoned service, and ringing of bells, or the voices of violins, cellos, and opera singers. . . . The difficulty with Protestant worship goes deeper than the surface and until some more fundamental change is wrought, its mode of worship will always remain unsatisfactory. The worshipper in the Protestant church must be made to feel, as the Catholic feels at the Mass, that *something is really being done* (italics are the author's)—something in addition to the subjective change in his own consciousness."

⁵Westminster Confession, Chap. XXX; Savoy Declaration.

⁶The difference between the Anglican and the Free Church points of view is well put by W. G. Peck in his recent book entitled *Reunion and Nonconformity*. The author was for many years an English Wesleyan minister, who sought to practice a sacramental type of religion in that connection, but who has recently been ordained in the Church of England. He says (p. 37 *et seq.*), "We have already observed that the conception of the priority of the individual, as compounded of Puritan and Methodist elements, involves that the Church is contingent, a voluntary association, and, at least as a visible fact, of no fundamental theological import. . . . It is next to be noted that this individualism accomplishes the virtual destruction of the sacramental conception as a regulative philosophy; and this must have an immense effect, not only upon the idea of the ministry, but upon the entire notion of what the Church is doing in the world. Obviously, if the visible Church is of contingent value only, and merely expedient, it is impossible that any operation vital to religion should require it. Hence sacraments must partake of the same merely contingent value. . . . Nonconformity claims to perpetuate New Testament faith and practice, and must therefore observe the Lord's Supper as an institution having some meaning or other. . . . But if religion is essentially individual in its basis, if the salvation of the individual is prior to, and the condition of, the Church's existence, then sacraments are signs that grace has already been received, rather than a means of receiving it." Again, on page 52, "A similar confusion appears in the Nonconformist doctrine of the ministry. . . . The overwhelming majority of Free Churchmen regards the very word 'priest' with strong antipathy and is disposed to deny any religious validity to the Catholic idea of priesthood. If such a thing as priesthood exists, they would say, it is a natural gift of some persons which needs no further guarantees or sanctions; for you can no more make a man a priest than you can appoint a man to be a poet."

that prophetic power, or authority to proclaim the Word of God proceeds from any ordination, or that it is confined to those set apart by the organization. The prophet is always the free lance. His is the unfettered license of the unlicensed. His only warrant is a Thus saith the Lord.

Evangelical Protestants frequently speak as though the only obstruction to unity was our requirement of ordination by a bishop. They contend that their ordinations are as valid as ours. Now the manner of ordination is important, but after all it is not of first importance. Personally I should be much less concerned about how a person was ordained than about what he was ordained to do and to be. Our clergy are ordained to exercise that spiritual power which resides in the Church as the Body of Christ; theirs are not. We grant that their ordinations have all the efficacy that is claimed for them; they confer authority to preach and to preside in the congregation. But we hold that this is not enough and ought not to be enough.

The truth is that we speak different languages. When Episcopalians and Evangelical Protestants talk about Church, sacraments, and ministry they mean very different things. There is no use to consider compromise for no middle position is possible; we and they represent two entirely different ideas of religion. And I mean by Episcopalians to include all Prayer Book Churchmen. No individual who ignores the teaching of the Prayer Book in these matters can possibly claim to represent this Church, or any considerable part of its membership.

WE ARE not accustomed to make very much of these differences until some unfortunate *contretemps* puts them to the front. Such an occurrence was the much talked about union Communion service held in Christ Church Cathedral in St. Louis in which the Bishop and Bishop Coadjutor of Missouri participated. At this service a prayer of consecration identical with that of the Church of England was said by a Methodist minister. The Bishop pronounced the blessing and the Bishop Coadjutor preached and both received the bread and wine.

The alumni of Nashotah House protested this action of the bishops on the ground that "the bishops, by assisting at that service, and more especially by receiving thereat bread and wine as and for the sacrament of Holy Communion, either thereby repudiated the teaching of this Church that the Holy Communion may only be validly consecrated by a priest having episcopal ordination; or, by full participation in a service simulating the Holy Communion, but which *they* did not regard as such, were guilty of sacrilege."

At first blush it will seem that the bishops were extending a gracious gesture to brothers of other faiths, and that the protests of the Nashotah alumni was churlish and uncharitable. There will be a feeling that the protest embodies the opinion merely of a small group in the Church, a group perversely bent upon thwarting what might be a promising beginning of unity.

So it has seemed to Dr. Peter Ainslie, the editor of the *Christian Union Quarterly*. In an editorial re-published in the *Churchman* of June 4th he says, "If there were canons that forbade such Christian fellowship, it would be another question; but what happened in St. Louis was not a violation of any canon. . . . Of the two methods of approach to Christian unity—exclusiveness, or coöperation—it goes without comment that the latter is the way of wisdom. . . . The recognition of the equality of all Christians before God is basic in the practical expressions of Christianity."

This comment entirely overlooks the real point involved. It is not that Episcopalians wish to set up artificial or unnecessary obstacles to fellowship with others, nor that they would deny the equality of all Christians as individuals. It is that the Episcopal Church, in common with all of Catholic Christendom, but contrary to those who took part in the St. Louis service, holds that the Church can function sacramentally only through its priesthood. In respect of these functions it does not and cannot hold that all individual members are equal. We have no quarrel with those who hold otherwise. We do

not bid them to sacrifice their convictions for the sake of a meretricious unity. We only beg that they shall not continue to insist that we should abandon ours.

In the light of the fundamental principles of our religion the protest of the Nashotah men was perfectly justified. If the bishops who took part in the ceremony at St. Louis regarded it as a service of the Holy Communion, in the sense that we use these words, they violated a fundamental rule of the Church, for they "suffered" it to be performed by men who had not had "episcopal (not Episcopal, the difference is essential) ordination." More than that, by partaking of the bread and wine, they presumed to treat them as a Eucharist, though the Church holds that they were not. If, on the other hand, they did not regard the service as being what we know as the Holy Eucharist, but rather in the nature of a love feast, then they should have insisted that it should have been called such, and that it should not have simulated the Eucharist. To take part in a service that simulated the Holy Communion, but that *they* did not regard as such, could hardly be regarded as other than sacrilege either by us or by the other participants in the service.

It should be noted that the word "sacrilege" was used of the act of our bishops and not of the acts of the other participants in the service. These others were celebrating, as they were convinced they had a right and obligation to do, a memorial of the death of Our Lord, and it meant to them exactly what it purported to mean. Here was no sacrilege, but an act of worship which we must and do respect.

It would seem that, if they would face the facts squarely, Evangelical Protestants would be as hesitant about participating in our service of Holy Communion as we in theirs, for there is involved in our service an acknowledgment of the Real Presence which they do not and cannot accept. Whether we are High Churchmen or Low, believers in transubstantiation, consubstantiation, or receptionism, we all hold that in some manner and at some time the Body and Blood of Christ (that is the glorified body with which He rose from the dead) becomes and is really and truly present and so remains.⁷ Those who do not so believe might well feel that to participate in our service would be an act of idolatry, not for us indeed, but for them.

In all this there is no uncharitableness, but merely facing the facts. We are all disposed to do everything humanly possible to hasten the day when all may be one; but confessedly, as matters now stand, the doctrines of the Prayer Book and those held by Evangelical Protestants seem to be so squarely opposed that it is hard to see what we have to unite on. We stand for an objective, sacramental, and institutional religion, they for a subjective, non-sacramental, individualistic type. It is often said, not by us but by them, that something is wrong in Protestantism. Perhaps it is the lack of just that element which a premature effort toward unity is calling upon us to abandon.

ADDENDUM

SINCE the foregoing was written there have appeared several articles in the Church press, including a memorial signed by a considerable number of the alumni of Virginia Theological Seminary, approving the action of the bishops who took part in the St. Louis ceremony. These generally assert that it is admitted that no violation of any canon was involved, quite ignoring the fact that rubrics have the force of canons and that the ceremony was contrary to the rubrics of the Communion Office and to the Preface to the Ordinal. In the latter the use of the word "suffer" is significant. Had "permit" been

⁷ "It was stated by the Anglican bishops (in answer to the Orthodox delegation) that in the Sacrament of the Eucharist 'the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper' and that 'the Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner' and that *after Communion the consecrated elements remaining are regarded sacramentally as the Body and Blood of Christ.*" (Proceedings of Lambeth Conference of 1930, p. 139.) This statement was ratified by the entire Conference in the manner stated in note 3 *supra*.

used instead, there would have been ground for the contention that the injunction was addressed merely to those in authority. But the word "suffer" means to tolerate, to refrain from objecting. Any member of this Church, therefore, who participates either actively or passively in a service in which a person not an ordained priest "presumes" to execute any of the functions of a priest violates this rubric. If, in addition, the person thus joining in the service does so for the purpose of asserting by example his belief that persons not in priests' orders might validly execute the offices of a priest, he becomes, if he is in orders, amenable to presentment under Canon 27 for "holding and teaching doctrine contrary to that held by this Church." Presumably the reason why the illegality of the bishops' act has not been stressed was that it went so much farther than a mere violation of a canon and involved repudiation of the entire position of this Church.

These writers wonder why, if we have a spiritual value in the Holy Communion that other Christians lack, we should not be willing to share it with them. No one is unwilling to extend to other Christians upon occasion the privilege of our altars, although some doubt the advantage of a formal participation in advance of that unity which it should symbolize. Such participation has in fact taken place in the past; and it has been defended as extraordinary and as not involving any doctrinal aspect. But, so far as I am able to learn, upon all such occasions the Eucharist has been consecrated and administered by persons having episcopal ordination. Upon the present occasion, as everyone very well knows, the gravamen of the charge was that this was not done. Certainly such a ceremony as that at St. Louis, if it has ever before taken place, did not have the approval or consent of a bishop of this Church, much less his active participation.

In view of all this it is difficult to believe that Dr. Thomas Opie in a recent article was disingenuous when he referred to the use of the word "sacrilege" in the protest of the Nashotah alumni as follows: "If the so-called 'blasphemous sacrilege' (how these Christians love one another) of a brotherly approach to unity, such as has been in progress during the last half dozen years is to be stemmed, the Episcopal objectors will have to get busy." The language of the protest is plain enough. The sacrilege is not charged to have consisted in the act of participating in the Holy Communion with others of different faiths, much less in the acts of those others who conducted the service. What the Nashotah men did assert was that, if the Episcopalian bishops who received the bread and wine held the doctrine of the Episcopal Church, they must have regarded the service as not a valid sacrament, and *in such case* their act involved sacrilege. It is difficult to escape the conclusion that their act was *either* a sacrilege *or* a repudiation of the doctrine of this Church.

An editorial which appeared in the issue of the *Christian Century* dated July 27th recognizes the force of this dilemma, and unlike Dr. Opie it does not accuse those who present it as stigmatizing all Christian fellowship as sacrilege. The editor seeks to avoid the dilemma as follows:

"There is every reason to believe that these two bishops did regard the service in which they participated as a real and true communion and perfectly 'valid'—whatever that may mean. But one is not thereby compelled to accept the other alternative. It is perfectly possible that the bishops may adhere faithfully to the teaching of the church that, as a matter of discipline and church order, the holy communion *may* be validly consecrated only by a minister having episcopal ordination when officiating 'in any congregation thereof' and yet believe that it *can* be validly consecrated by persons who lack episcopal ordination."

If the editor means what his words say, he advances the theory that, if a person not episcopally ordained should undertake to celebrate the Holy Communion in an Episcopal congregation, the sacrament would be invalid, whereas if the same act were performed by the same person elsewhere, it would be

valid. I do not believe that the editor can avoid the dilemma thus, nor that the bishops would take this way out. So far as I know, no one in the Episcopal Church, nor for that matter in any Church, would hold that the validity of a sacrament in any way depends upon where it is administered. What the editor probably meant to say—and this surmise is supported by his emphasis upon the words *may* and *can*—was that he believed that the bishops would hold that consecration by a person not episcopally ordained is valid in any case; but that if it is performed in a congregation of the Episcopal Church, it is illicit. If this is what the editor means, he has not avoided the dilemma, but attacks one of its terms—namely that the Episcopal Church teaches that consecration by a person not episcopally ordained is invalid. As no one wants to turn the argument into an exercise in dialectics, it will be well enough to accept this interpretation of the editor's position and go along with him.

The editorial continues that, if the Prayer Book clearly taught a doctrine of transubstantiation, "the validity of consecration by a Methodist might have been questionable." This statement involves complete agreement with the position which I have been attempting to set forth, that the intention of the celebrant, as well as the fact of his ordination, has everything to do with the validity of the sacrament. The argument of the editor is that, since a Methodist does not believe in transubstantiation nor intend any such result from what he does, one who does believe in transubstantiation could not regard his act as valid. Now, no one contends that the Episcopal Church requires belief in transubstantiation or in any other philosophical explanation of the Real Presence. But it is abundantly plain that she does teach that Christ is really and objectively present in a sense which would be denied by the celebrant and other participants in the service in St. Louis; and that they, in using the prayer of consecration, did not intend to invoke such Presence. The editor would have great difficulty in finding any respectable amount of authority for the contention which he makes that the Episcopal Church presumes its priests to intend no more than the officiating clergyman at that ceremony intended. At least, if there is any considerable support for such views, the issue should be squarely faced now.

Beyond question, however—and this is the very point that I have been making—the acts of the bishops have given the editor of the *Christian Century* the right to conclude, as he does conclude, that these bishops hold such views. That, precisely, is what some of us would like to know. If the bishops in question do not hold the views which he concludes that they hold, they owe it to Christians of other faiths to say so, and not to encourage any longer the false hopes that their impulsively gracious, albeit injudicious, act has engendered.

It is hard to believe that they intended the conclusion which the editor has deduced; it is easier to think that they acted without too careful thought to the logic of the situation. But if their position has been correctly interpreted by the editor of the *Christian Century*, and if those among us who are supporting the bishops share these views, then a very serious situation confronts the Church. The Church is being asked to abandon the principles for which it has stood throughout its history, to forsake its free Catholic position, and accept in all essentials the Protestant position, to become a fundamentally different religion. It is needless to say that upon this issue those who hold to the religion of the Prayer Book will not and cannot yield. It is probably well that the issue should not any longer be dodged. We are quite prepared to justify our position upon the basis of the whole teaching of the Master, interpreted and confirmed by historical, psychological, and practical considerations. I beg leave to hope, however, that the debate may not be cluttered up with technical considerations of canons, nor disfigured by charges of heresy on the one hand and bigotry on the other. Above all, it behooves the General Convention, or the House of Bishops to pronounce in some definite and authoritative way what is the mind and teaching of this Church.

A Provincial Program for Social Service

By the Rev. Val H. Sessions

Secretary and Treasurer of the Department on Rural Work, Province of Sewanee

AT THE SECOND regional rural conference of the province of Sewanee, held at Vicksburg, Miss., June 8th to 17th, the following excellent program was presented by the department of social service. Though primarily for Sewanee province, the general plan might be practised by the Church in general.

THE PROGRAM

Believing that social service is putting into practice the teaching of Jesus, that is adjusting individuals and communities so that they may have a full and wholesome life, we recommend:

I. PROVINCIALLY,

1. That there be formed in the social service department of the province a cabinet composed of specialists in various fields of social service, to counsel and advise in regard to program and activities.
2. That a provincial rural conference be held every third year, (the year following General Convention) and that this conference be devoted to research and clinical analysis of religious life and Church extension.
3. That the provincial department itself be present through representatives at the national conference of social workers, and that it promote attendance at this conference.
4. That the province promote attendance at the national rural conference of representative workers within the province, and that it plan to send these workers for three continuous years.
5. That the provincial department of social service cooperate with the bishops of the dioceses in securing the appointment of an interested and responsible chairman of rural work in each diocese.
6. That every method be used for dissemination of an understanding and appreciation of tested methods and standards in social service work throughout the province but especially to the social service leaders.
7. That the provincial department of social service promote work among the isolated in those dioceses where that work is not now being carried on.
8. That the provincial department of social service continue to urge that each diocese compile and keep up to date a directory of social resources and agencies, where this is not being done by other agencies, or where other agencies cannot be persuaded to assume this important work.
9. That the provincial department of social service urge each diocese to hold annual diocesan rural convocations, and to cooperate with each other in arranging the dates of these conferences so that the same leaders may be used economically.

II. DIOCESANLY,

1. That each diocesan social service department adopt a social service program:
 - a. in harmony with principles enunciated by the department of social service of the National Council:
 - b. as may be indicated by a survey of state conditions and needs, as for instance in the matter of jails, delinquency, unemployment, city missionary, etc.
2. That each diocesan social service department work in fullest cooperation with the state welfare department, bureau, or agency, where one exists, and where it does not exist that the diocese use its influence towards its foundation.
3. That each diocesan social service department work in fullest cooperation with the conference of social workers, where they exist, urging the clergy and laity to give the conference their attendance and support.
4. That each diocesan social service department give, where possible, heartiest cooperation with character building agencies in the state, laying special emphasis upon their recreational program as a measure for crime prevention.

5. That each diocesan social service department take steps that the Church's voice and service be known in every public and private institution, educational and eleemosynary, within its geographical limits (excepting only those under other Church auspices).
6. That the diocesan authorities in each diocese arrange that social service be given a place on the program of every diocesan council or convention, and at every convocation of the Woman's Auxiliary, and other diocesan gatherings.
7. That each diocesan department of social service arrange for diocesan libraries in each diocese, such libraries to deal particularly with rural problems and social service.

III. PAROCHIALY,

1. That each Church school have definite instruction in the social problems of its diocese and county, and the facilities for dealing with them, such as children's hospitals.
2. That each parish create or adopt a social service program for itself in accordance with its needs.
3. That each parish and mission place on its church building a name and service plate, so that our churches and their services may be easily identified.

THE FINDINGS of the conference touch many vital problems, and prove not only the value of the conference, but also the fact that the fourth province is awake to the rural task. It is hoped that the whole Church will pick up the challenge of the conference and see to it that the Church assumes her responsibility as a servant to humanity.

FOREWORD TO FINDINGS

In the first place your committee has found that its numbers, as well as all the members of the conference, have been most graciously and heartily provided for and entertained by All Saints' College, and we are especially indebted to Miss Newton and to Mrs. Lynes for the beautiful spirit of true hospitality, and for the excellent table and many other favors.

While the attendance to this conference has been smaller than expected, we believe it has been eminently worth while. There has been a representation from more than a third of the dioceses of the province. We feel that each and every delegate has received real benefit and inspiration . . . all of which will deepen and strengthen the work of the Church in Rural America.

We are indeed happy to become acquainted with our new secretary for rural work and to know that his heart and soul is dedicated to this great field of the Church. We are glad that he is setting the example, working in Rural America, instead of wishing us well from his sixth-floor office . . . even if it does have a good light.

Words fail to express our appreciation to Dr. Roy J. Colbert, our special lecturer. We can only say . . . we would not be where we are in rural work today without him. All through the conference he was giving of himself. Doing all that he could for the individual members, and the conference as a whole. He is a Christian layman, a Christian sociologist, placing his life and work in the hands of the Heavenly Father, and striving to do all in his power to see that the children of the King experience the more abundant life.

GENERAL FINDINGS

I. In view of the following tangible results of the first regional rural conference held June, 1929:

(a) Proof of the possibility of holding a regional rural conference for the study of the common religious and social problems peculiar to a given region. These studies revealed the possibility of developing a program in which all groups could work

together to meet problems which could not be met by the Church except through unity of effort.

(b) The experience gained in this conference encouraged other regions to get together to study the problems peculiar to their sections.

(c) The demonstration of the importance of rural sociology as a working tool in extending the Kingdom found expression for the first time in this conference in recommending that this subject be included in the curriculum of the theological seminaries. We commend the faculty of General Theological Seminary in being the first to accept this challenge.

(d) The acquaintance with the social service resources and agencies gained at this conference has enabled the social department of the province and its several dioceses to make a valuable contribution to a better understanding and unity of effort in meeting social problems. The directories of social resources have been invaluable guides to the public and private agencies and to social and religious workers especially in these trying times, when every resource must be used wisely and economically.

(e) Another contribution of the 1929 regional rural conference was the endorsement of the plan of the nine weeks' summer course in the training of clergy and Church workers in social service technique. This course was arranged by the national department of Social Service and held at the University of Wisconsin in the summer of 1930. One priest and one theological student were sent to this class from the province of Sewanee.

(f) Furthermore these regional rural conferences have deepened and widened the appreciation of the importance of rural work already recognized by the General Convention and the National Council of the Church. Since the last General Convention has approved the establishing of a \$5,000,000 foundation for the promotion of rural work your committee offers the following resolution:

Be it resolved, That the members of this conference return to their several fields and redouble their efforts to push on to greater attainments and to interest those who are in a position to contribute toward the building of this foundation.

IN VIEW of the continued benefits derived from this conference, your committee urges that the plan of holding such research conferences every three years be continued. In view of this we offer the following resolution:

Resolved, That a committee composed of the provincial chairman of social service and four others (one to be a woman) appointed by him, be empowered to prepare a program for the next regional rural conference (to be held in 1935).

Be it further resolved, That this committee be appointed at once in order that it may assign the topics as soon as possible to the several clergy and workers.

Be it further resolved, That the committee make it clear that such assignments are to cover three years of diligent research in order that the Church may receive the greatest possible benefit therefrom.

II. We appreciate the valuable contribution made to the conference by the women workers under the leadership of Mrs. W. S. Welch. We trust that the women will plan to continue holding their conferences in cooperation with the provincial department of social service and continue to give us the benefit of their experience and studies. We urge the women workers at this conference to encourage all the dioceses of the province to appoint a woman worker for the rural field. We recommend that the Woman's Auxiliary of each diocese appoint a chairman of social service to work with the diocesan department of social service.

FINDINGS RELATING TO METHODS IN CHURCH EXTENSION

Rural Preaching Missions, their planning and promotion, are closely related to a planned and persistent program of personal evangelism. We commend the plan herein presented. Such a plan will undoubtedly produce far reaching results in many localities. However, other plans must necessarily be made to fit different situations. We therefore recommend that this subject be retained in the program for the next Regional Rural Conference.

I. Since this is a day and age of group action, and since group

activity either thwarts or strengthens the work of the Church, we urge that continued study be made in the technique and method of reaching and spiritualizing groups.

II. In view of the importance of the work among the isolated we urge that each diocese provide the necessary facilities for carrying on this work. To this end we offer the following resolution:

Resolved, That we ask Mrs. Marsh of the diocese of Tennessee to write a letter to each of the dioceses in the Province of Sewanee urging that plans be made for the extension of this work.

III. In view of the present day lack of a constructive program for the rehabilitation of the offender, and in order that prisons may be converted into opportunity for reconstruction of faulty character and for the beginning of a new life, we commend the work now being done by the University of Wisconsin in the Wisconsin state prisons. We recommend that the social service department of each diocese study the plan of correspondent-study and educational follow-up developed by the University of Wisconsin and the programs recommended by the prison reform associations in order that more effective and humane rehabilitation work may be done in our southern penal institutions.

FINDINGS RELATING TO COMMUNITY ORGANIZATION IN RELATION TO RELIGIOUS LIFE

I. In order that our programs for serving the spiritual needs of the rural community may be based on a full and accurate knowledge of the needs, and in order that full and efficient use may be made of the resources and agencies for improving rural life, we urge that the social service department of each diocese assist the rural clergy in making careful studies of their rural communities.

II. In view of the changes going on in agriculture and the increasing difficulties confronting the farmer, we would call attention of the Church to the necessity of keeping in touch with the work of our agricultural colleges and state departments of agriculture in order that the Church may be of greater service to the farm population in making the many great adjustments that are confronting the farm family. In this connection we should work in close cooperation with the county agricultural agent and home demonstration agent, where possible.

III. In view of the fact that the ladder to farm ownership is becoming increasingly difficult to climb, and also in view of an increasing number of farm operators who prefer tenancy to ownership, there is every year an increase of the tenant population. Under the system of tenancy generally in practice the tenant family does not remain on the same farm more than a year or two. Furthermore there is a general tendency for the farm owners to look down upon the tenant family and to regard them as social inferiors. Under the circumstances the tenant family does not enter into the religious, social, and educational life of the community. It is necessary therefore that the rural Church give careful thought to this problem, knowing the tenants and devising ways of reaching them and bringing them into the Church. We urge that an inter-diocesan program be worked out whereby tenant families may be persistently followed up.

IV. In view of the now serious over-population of our industrial cities and the widespread suffering due to unemployment, and since frantic efforts are being made by urban welfare agencies to send the unemployed "back to the Farm," thus dumping hundreds of dependent families into rural communities without the means to make a living, the Church should be on its guard to protect the welfare of those who are victims of such conditions.

V. Since there is a continuous shift from the country to the city, we urge diocesan convocations, and other diocesan gatherings, to study the conditions under which their special diocese

is laboring, looking forward to the setting up of a program for the transfer from the rural church to the city church.

VI. We urge all clergy and laymen to cooperate with their state and county health agencies.

VII. We recommend that study classes or round table discussions on the economic situation be a feature of our religious education program during the triennium. These round table discussions should be led by the clergy or persons suitable for such work in the parishes and missions, and have as their objective the discovery and dissemination of knowledge leading to the Christianizing of the social order.

FINDINGS ON THE PROMOTION OF RELIGIOUS LEADERSHIP

I. The conference pledges its support to the rural fellowship and to promote its program, and the Rural Messenger.

II. We recommend that service of the C. P. C. be fully presented to the rural clergy in each diocese, and that the rural clergy bring this service to the attention of his rural schools, and to the isolated and disadvantaged groups in his field.

III. We urge all leaders, especially the priests, to keep in mind that every Church school is a problem unto itself. And that the leaders *must* study their own problems . . . and *must* solve them for themselves. There are many helps, but the value of these helps depends upon the preparation of the leaders. This applies to curriculum building as well as the organization.

THE JUBILEE OF THE GUILD OF ALL SOULS

(Continued from page 356)

proportion to their life and living on earth are the dead in Christ blessed. But in proportion to their ultimate attaining they still have much to acquire. The blessedness of the Departed is in varying degrees. To limit progress to the life on earth is to stereotype the majority of the human race in a condition of eternal imperfection. Indiscriminate ascription of equal blessedness to every soul which departs forgiven is to confound forgiveness with sanctity, and to forget that "without holiness no man shall see the Lord." Perpetual nearness to the holiness of God is more than average human imperfection could endure. The Departed are in a progressive state, and are therefore susceptible to our prayers. These are the two opposed conceptions of the experience awaiting the soul in the period which follows after death. Those who adopt the former doctrine are naturally, and from their standpoint rightly, resentful of the changes which the revisers on this subject have introduced into the official prayers of the Episcopal Church; they are apprehensive that these alterations carry with them the principle of offering the Mass for the dead. And they see, and this also quite correctly, that if these revised petitions, and new propers, and prayers for the Departed are in accordance with the Gospel faith, the language of the Thirty-nine Articles which appeared to characterize such Eucharistic Offering of Christ for the souls of the Departed as "blasphemous fables and dangerous deceits" is utterly misleading.

Thank God, it is to our rightful Catholic position that the House of Bishops in the American Church have pledged themselves and us, their spiritual children. That alone is more than we are able to be thankful for sufficiently, and must not be forgotten in our eucharistic Jubilee today.

THE EARLY CHURCH, and what we in our twentieth century sophistication call "the Primitive Church," believed that those who departed this life in Christ's faith and fear were still within reach of her intercessions, still had a share in the benefit of the eucharistic pleading of the Passion of the Lord. I myself have read upon the walls of the catacombs about the city of Rome such words as "May you live in God"; "May God refresh thy spirit"; "Also in your prayers pray for us, for we know that you are in Christ"; "May you live for ever"—which were carved there in the fourth and fifth centuries. The early Christians, those who lived nearest to the time of the Apostles, were accustomed to such prayers as these when they gathered to celebrate the Holy Mysteries: "Give rest to the souls of our

fathers and brethren . . . every spirit that has departed in the faith of Christ and those whom today we keep in memory"; "Let us pray for all those who have fallen asleep in the faith"; "We pray for all our fathers and brethren that have fallen asleep before us, and the orthodox that lie everywhere"; "We offer to Thee this reasonable service on behalf of those who have departed in the Faith . . . and every just spirit made perfect in the Faith."

During the persecutions the names of those who had been faithful unto death were read at the Mass that they might be remembered in the prayers of the worshippers. Their names were also carved on tablets near the altar so that their memory might be fresh to those who offered the Holy Sacrifice. In much the same fashion does the Guild of All Souls record the names of its departed members in the quarterly Intercession paper, for both remembrance at the altar and in private prayer. There is no doubt whatever that the Church for the first centuries, and especially at the Holy Eucharist, prayed for the Faithful Departed as simply and as regularly as it did for those living at the time.

This was the custom in the Church of England, as in every other national Church throughout the world. After the Reformation the First Prayer Book of Edward VI included such prayers, showing that the early English reformers had no intention to depart from ancient and universal Catholic custom.

The whole history of intercession for the departed shows us that when we pray for the Holy Souls we have with us the unchanging doctrine and the universal custom of the whole Catholic Church from the very days of the Apostles, who were following the example of their Lord and ours.

"In Paradise on Good Friday evening our Crucified Saviour told the story of the Passion not to a dead congregation but to a host of living souls, capable of hearing and understanding what He said to them. The story of that proclamation of the Passion in Paradise is not tradition or legend; it is the record of what actually happened that night, and it can have come from no one but the Incarnate Preacher Himself."

IN THIS JUBILEE YEAR, as we look back over the fifty years that are gone, we must give thanks, too, for the good lives of all those who have gone before us, into whose work we are now entering, beseeching God to give us grace to follow the good examples they have set before us. There is nothing more amazing in this world than the example of a good life, nothing more powerful. Sometimes the influence is open and obvious; far more often it is hidden and secret. Can you imagine what the world would be like—what your life would be like—if no noble example of life had ever been set? What we should have lost, for instance, if St. John the Beloved Disciple, St. Stephen the Martyr, St. Paul the Missionary, St. Francis of Assisi, St. Augustine, Fr. Damien, Fr. Larrabee, our beloved superior for so many years, and thousands of other noble examples had never been set? And it is not only to the great saints and martyrs of the Church that the world owes a debt beyond words—every good life, every high ideal, every consistent example, has helped to make it and us better.

When we have departed this life in Christ's faith and fear, and are being remembered at some future Mass or Requiem of this Guild, shall we have set an example which the faithful will be called upon to follow, an example which will help those who come after us to be made partakers of the heavenly kingdom?

So as Superior of the Guild of All Souls, in this year of Jubilee, I charge you to make it your special endeavor and dedication to follow those in life and activity who have helped to bring our society, and the Catholic Life in the Episcopal Church, where it is today. To carry on the work they began and not to content yourselves in the luxury of what they accomplished. To carry on, so that others entering into our work may find it carried on to a point that we ourselves cannot see now—until at last all the members of the Episcopal Church, and of the Anglican communion, yes, and all men throughout the world, shall be converted to the Catholic religion, and be *one* in perfect unity and concord in "the Faith once for all delivered unto the Saints."

NEWS OF THE CHURCH

The Anglican Communion Throughout the World

Despite the Depression the Church Marches On

NEW YORK—There are a number of new missionary bishops scattered here and there in the Anglican communion.

In far northern India, the Rt. Rev. George Dunsford Barne is the new Bishop of Lahore. His native assistant, Bishop Banerjee, is to head the small group of Indian Christian leaders who are to visit England in the fall.

Hugh Van Lynden Otter-Barry has become ninth Bishop of Mauritius, a see which includes not only that island but 149 other islands of the Seychelles archipelago scattered about the southern Indian Ocean. Some, to be sure, are barren rocks, but the two chief centers of his diocese are 1,000 miles apart and his traveling facilities are slow, costly, and infrequent.

What always comes to mind as the Joseph Conrad diocese—its official name is Labuan and Sarawak—has a new bishop in the person of Noel Baring Hudson who went out from Newcastle, England, to succeed Bishop Danson. Bishop Hudson has a jungle diocese, mostly manned by natives, land dyaks, sea dyaks, and Chinese.

The Rt. Rev. Alfred Cecil Cooper has followed the late Bishop Trollope in Korea. On his way back from his consecration in London, Bishop Cooper visited Bishop Littell's Korean mission in Honolulu where the Rev. Noah K. Cho is the Korean priest in charge, and the congregation gave their offering for the Bishop Trollope Memorial Fund in Korea. In his early childhood Bishop Cooper began looking forward to entering the ministry. When he was still but a small boy he once met Bishop Trollope in England and from that time he wished that he too might some day serve in Korea. He has been serving there since 1908, except for two war years spent in France with the Chinese labor corps.

"Bishop Sovereign" sounds like a new archiepiscopal office, but proves to be the name of the man who as newly elected Bishop of the Yukon is now next door neighbor to Bishop Rowe of Alaska, succeeding Bishop Stringer who is now Bishop of Rupert's Land and Archbishop of the province of that name. The Rt. Rev. Arthur H. Sovereign was for twenty-three years rector of St. Mark's Church, Vancouver; he has served as commissary for Bishop Stringer, is well known in many forms of social work, and is an F. R. G. S. His diocesan paper, published at Whitehorse and now in its twentieth year, is called *Northern Lights*. Our Hudson Stuck Hospital at Fort Yukon, Alaska, receives patients from this neighboring diocese of the Yukon, especially Indian children with tubercular glands.

In Jerusalem the Rt. Rev. George Francis Graham-Brown has succeeded the late Bishop MacInnes.

BISHOP IVINS NOT GOING ON HOLY LAND PILGRIMAGE

MILWAUKEE—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, states that he is not expecting to participate in the Anglo-Catholic Centenary Pilgrimage to the Holy Land in 1933 as seems to have been inferred by THE LIVING CHURCH of July 30th. The Bishop is a vice-president of the Pilgrimage, however.

Because of the many letters received by Bishop Ivins pertaining to the tour, he requests this correction.

Retired Los Angeles Priest Is Made Cathedral Canon

Rev. E. J. H. Van Deerlin, 86 Years Old, Ordained in 1869

LOS ANGELES—The Rev. Erasmus J. H. Van Deerlin, a retired priest of the diocese of Los Angeles, has been elected a canon of St. Paul's Cathedral. Fr. Van Deerlin has accepted the election.

Fr. Van Deerlin was born on August 27, 1846, and received his theological training in schools and colleges in England. He was ordained deacon in 1869 and priest in 1871 by the Bishop of Worcester. After serving in various churches in England he became rector of St. John's Church in Elkhart, Ind., in 1882. Since that date he held cures at St. Barnabas' Church, Apponaug, R. I.; Christ Church, New Haven, Conn.; Kemper Hall, Kenosha, Wis.; Whitaker Hall, Reno, Nev.; St. Augustine's Church, Kohala, H. I.; St. Stephen's Church, Ballard, Wash.; St. James' Church, San Diego, Calif.; and Epiphany Church, Los Angeles. He served as examining chaplain to the Bishop of California and also as chaplain to the Bishop of Honolulu.

TWO DEAF CLASSES CONFIRMED BY BISHOP INGLEY

DENVER, COLO.—Church work among the deaf in Colorado continues to progress. The missionary, the Rev. Homer A. Grace, a deaf priest, recently presented two confirmation classes to Bishop Ingley—one in Colorado Springs and one in Denver. The state school for the deaf supplies a teacher to act as interpreter of the Bishop's sermon to the silent congregation.

The Rev. Mr. Grace is provincial secretary to the deaf throughout the entire province of the northwest. This province is now lending him to the Province of the Pacific to make a survey of possibilities of work among the deaf throughout that great western section. The Rev. Mr. Grace will spend the entire month of August and half of September visiting Salt Lake, Portland, Seattle, San Francisco, Los Angeles, San Diego, and intermediate points.

American Churchmen Scottish Product

Boston, Mass., Rector Is Speaker at Oxford, England, Priests' Convention; Flays Nationalism

By GEORGE PARSONS

LONDON, July 22.—An inspiring call to world-wide adventure was given at the Priests' Convention at Oxford last week by the Rev. J. D. Hamlin, of the Advent, Boston, U. S. A. American Churchmen, he said, loved England, but were not too closely attached to the Church of England. Had not Dr. Seabury, when he was refused episcopal orders at Canterbury, gone forthwith to Aberdeen? And the American Church dated its Catholicism, not from the days of the Oxford Movement, but from the times of Bishop Seabury. Consequently the American Church was the daughter of the Episcopal Church of Scotland, and only the loving step-daughter of the Church of England.

Mr. Hamlin went on to say that what we must do is to put away both the national and the party spirit. Neither here nor in America must the Church be nationalized, and Catholics throughout the world must also make up their minds whether they belong to a movement or a party. A movement moves, but a party creates division. At all costs we must get rid of the controversial spirit.

It may be remarked that the convention reached a high level in the papers read, and the discussions which followed. It was a valuable preparation for next year's centenary.

DR. DEARMER ON THE OXFORD MOVEMENT

Dr. Percy Dearmer, preaching at Westminster Abbey recently, said that the Oxford Group Movement had grown up quietly and almost spontaneously; it belonged to other universities and centers as much as to Oxford, and it owed its inception to an American, Dr. Buchman. Already its influence had been great on a younger generation, free from the tendency to cynicism and changeableness in religion which had characterized the post-war decade. So far as one could estimate so new a thing, the Group Movement seemed to a sympathetic observer to be turning to a free and simple religion, which was Christian without laying much stress upon dogma. The practice of seeking for divine guidance in friendly groups seemed to be the way in which the young found it most possible to go forward. The new Group Movement sought personal religion, and was not concerned with institutionalism.

LORD IRWIN MINISTER OF EDUCATION

It is a matter for congratulation that Lord Irwin, the former Viceroy of India, has been persuaded to join Mr. MacDonald's Cabinet. Lord Irwin is now Min-

BISHOP OF LONDON ACCEPTS CONGRESS INVITATION

LONDON—The Bishop of London has consented to officiate at the great commemorative open-air High Mass on July 16th next year, and will do so with the entire good will of the Archbishop of Canterbury, it was announced at the recent priests' convention at Oxford. It has not yet been definitely settled where the service is to be held.

ister of Education, and in this capacity he will certainly resist the demand for wholesale cuts which would reduce the level of the schools, while his natural sympathy with Church schools should assure the coöperation of their managers and the local authorities which has already become, in many districts, the basis of economy and efficiency.

FAMOUS GATEHOUSE OPENED

The completion of two notable works at the Church of St. Bartholomew-the-Great, West Smithfield, was celebrated last Monday, when the Lord Mayor declared open the restored Tudor gatehouse.

Seven hundred years ago this gatehouse was the principal entrance to the church. Queen Mary saw from its windows the burnings of some of the martyrs. The shaking which the structure received during the air raids in the war, and the neglect of years, caused the building to be scheduled two years ago as a "dangerous structure." It has now been restored as a memorial to Sir Aston Webb, his brother, Edward Alfred Webb, and Frederick Lionel Dove.

ARCHBISHOP OF CANTERBURY APPROVES SUNDAY CINEMA

The Archbishop of Canterbury, in supporting the Sunday Entertainments Bill, has without any doubt expressed the sentiments of the majority of Church people. There is no identity between the Jewish Sabbath and the Christian Sunday, but each represents the same divine principle: that one day in seven should be kept as a day of rest, refreshment, and reflection. The question is, What is rest? "There is hardly any form of healthy recreation that is not preferable to Sunday loafing, which must be given a high place among sources of evil." On these grounds the Archbishop found himself able to support the Sunday opening of cinemas, and also the proposals in the bill for raising the standard of films. Particularly welcome is his lead on the relation of cinemas and worship. If people want to go to church they will do so. If they do not, and there are no cinemas, they will wander aimlessly about the streets.

NEWS BRIEFS

The Rt. Rev. F. W. Goldsmith, D.D., formerly Bishop of Bunbury, Western Australia, died July 8th at St. Leonards-on-Sea, at the age of 79. He was consecrated first Bishop of Bunbury in 1904, and resigned the see in 1917. On returning to England, he was nominated to the vicarage of Hampstead, and was also appointed rural dean.

The Rev. Walter Hubert Baddeley, vicar of South Bank, Yorkshire, was chosen at a conference of bishops and Melanesian representatives as Bishop of Melanesia in succession to the Rt. Rev. F. M. Molyneux, who had a nervous breakdown in December.

St. Mark's Clinic Dispute Is Ended

Grace Given to August 31st to Vocate, Bag and Baggage—Negro Dramatic Troupe on Vacation

BY HARRISON ROCKWELL

NEW YORK, August 5.—On July 27th, exactly one month after the vestry of St. Mark's Church voted against the continued use of its church by the "Body and Soul" Clinic, the same body issued another statement which would seem to bring the unfortunate discussion to a close. Had the rector and vestry of St. Mark's expressed themselves on June 27th with the clarity and firmness which characterizes their final statement the Church in New York would have been spared a month of decidedly unpleasant publicity and the same result achieved.

The following is the most important portion of the vestry decision of July 27th and bears the signatures of the rector, the Rev. Dr. Guthrie, the senior and junior wardens, the clerk of the vestry, the treasurer of the parish, and four other members of the controlling body:

"You are hereby notified that the use of the church by the clinic will under no circumstances be permitted after July 31, 1932. We also notify you specifically that the use of the church will not be permitted by the clinic after the proposed temporary suspension beginning August 1, 1932, and ending August 31, 1932, nor at any time thereafter. We trust that this letter is sufficiently definite and certain to cause you to remove any property that you may have on the premises of St. Mark's without further notice."

DR. ROBBINS TO BE SPECIAL PREACHER IN PHILADELPHIA

The Rev. Dr. Howard Chandler Robbins continues to expand his field of service. During the coming autumn and winter he will be special preacher in Holy Trinity Church, Philadelphia, a parish now without a rector by reason of the death last March of the Rev. Dr. Floyd Tomkins. Dr. Robbins' many friends in New York will approve his acceptance of this invitation, especially because it is not to take him from his post as professor of pastoral theology at the General Seminary nor from his residence in this city. In a day of comparatively few preachers of marked ability one who is outstanding in that field is well-nigh overtaxed by the invitations extended to him for preaching engagements. Since his resignation from the deanship of the Cathedral in 1929 Dr. Robbins has filled extended preaching engagements at the Church of the Incarnation, Church of the Heavenly Rest, Church of the Ascension, and the Brick Presbyterian Church, in addition to a host of single sermons preached in parish churches in this and in neighboring dioceses.

"GREEN PASTURES" TROUPE ON VACATION

The troupe of that remarkable religious play, Green Pastures, is now on vacation, having returned home to Harlem on Wednesday. The item must be of interest

to many readers, for its recent western trip has brought these players before a considerable section of the country. Their well earned vacation begins after the 1,028th presentation of their play, an extraordinary record for these times, and one which is shared by Richard Harrison, who takes the part of "De Lawd," and who has appeared in its every performance. It is of interest to know that the late Bishop Shipman of this diocese was the advisor of Mr. Harrison in his decision to take this part in Green Pastures. After Labor Day the company will be seen in Boston, Baltimore, Washington, and other southern cities. It is worthy of note that the most successful presentation on the American stage today is this religious play.

ITEMS

The Rev. Lansing G. Putman, rector of All Saints' Church at Atlantic City, is assisting at the Church of the Transfiguration during August.

By the will of the late Mrs. William Nelson Cromwell the sum of \$25,000 is left to St. Bartholomew's Church.

By the will of Robert Lewis Harrison, who died on July 20th, the Church of St. Matthew and St. Timothy receives \$5,500, and the Episcopal City Mission Society and the Seamen's Church Institute each receive \$5,000.

Dr. J. W. Suter Succeeds Lucien M. Robinson

New Custodian of the Standard Prayer Book Advocated Revision

NEW YORK—Succeeding the late Lucien Moore Robinson, whose death occurred on March 13th, the Rev. Dr. John Wallace Suter of Boston has been appointed custodian of the Standard Prayer Book. The appointment was made by the Presiding Bishop, acting under the provision of Canon 44, section VI.

The appointment was made in view of Dr. Suter's long and active connection with the Commission on the Revision and Enrichment of the Book of Common Prayer and the leading part he took in guiding the deliberations of the General Convention to the adoption of the revised book.

Dr. Suter was rector of the Church of the Epiphany, Winchester, Mass., from his ordination in 1885 until 1912, since when he has been rector *honorary* of that parish. It is his son, the Rev. Dr. John Wallace Suter, Jr., who is head of the National Council's Department of Religious Education.

FORT YUKON MISSIONARIES GUESTS OF WYATT BROWNS

HARRISBURG, PA.—The Rev. Grafton Burke, M.D., and Mrs. Burke of Fort Yukon, Alaska, have been visiting Bishop and Mrs. Wyatt Brown of Harrisburg at their summer cottage at Blue Ridge Summit. Bishop Brown and Dr. Burke were classmates at the University of the South.

Wyatt Brown, Jr., eldest son of the Bishop, who was graduated from St. James' School, Washington County, Md., in June, will go to Alaska some time soon with Dr. Burke, to serve for one year as a lay missionary in Alaska.

Chicago Parish Plans \$75,000 Campaign

Idea, Unique in Concept, Created
for Church of the Ascension—
Hale Lecturer Coming

CHICAGO, August 4.—As evidence of its belief that prosperity is coming back, the Church of the Ascension has announced plans for a campaign to raise \$75,000 in commemoration of the seventy-fifth anniversary of its founding and the fiftieth anniversary of the laying of the cornerstone of the present church. The campaign is said to be one of the most unique launched in Chicago.

The pledges sought are to be undated as to fulfillment, each being left entirely to the individual. On this basis, the invitation to participate calls for pledges of from four to ten times the amount parishioners might give at this time.

"We need \$75,000 to free our property from debt and rehabilitate our endowment fund," says the Rev. William B. Stoskopf, rector, in his letter to his parishioners.

"Are you an optimist? Then certainly you can afford to be generous in looking toward a future increase which you believe will come. Are you a pessimist? Very well then, the signing of this pledge will cost you not one cent if prosperity does not return."

Formal celebration of the double anniversary will take place early in October.

WOMEN'S SHELTER GROWS

In less than a year since its establishment, the Cathedral Shelter for Women has shown its value and usefulness, according to a report from Miss Ruth B. Gibson, manager. The report shows that since the Shelter was opened on October 22, 1931, 606 individuals have been cared for, constituting 11,018 night lodgings and 32,817 meals.

The Women's Shelter is one of the emergency relief stations of Chicago and consists of three ten-room houses which adjoin each other. It has accommodations for fifty-eight women. The women admitted to it must register with one of the case-working agencies. Whenever possible, they are placed in positions suited to them. Clothing is given freely to enable them to make a presentable appearance. Medical care is provided through the Women and Children's Hospital.

SUGGEST RURAL WORK FOUNDATION

A suggestion for the formation of a foundation for the promotion of rural work of the Church, similar to the Church Institute for Negroes promoting as it does work among the colored population, is made by Col. Alexander M. Davis, member of the diocesan council, following an inspection trip through rural sections of the diocese with the Ven. W. H. Ziegler.

The proposal was made after Colonel Davis had visited particularly St. Andrew's Church, Farm Ridge, a strictly rural church, directed by the Rev. B. E. Chapman. He has in mind a foundation connected with the National Council "with sufficient endowment to establish in agri-

cultural neighborhoods throughout the country such plants as St. Andrew's, Farm Ridge."

MARRIAGES DECLINE

The number of marriages performed by clergy of the diocese during the last year declined approximately ten per cent, according to statistics compiled by the Rev. Gerald G. Moore, secretary of the diocesan convention.

Christ Church, Waukegan, led parishes in the number of weddings with 49. Among city churches, St. Chrysostom's is first with 45; then St. James' with 43; St. Paul's, third, with 30. Christ Church, Winnetka, and St. Luke's, Evanston, were among parishes recording marked declines in marriages during the year.

INVITE ENGLISHMAN FOR HALE LECTURES

The faculty and Hale Lecture committee of the Western Theological Seminary have extended an invitation to the Rev. W. G. Peck of Manchester, England, to deliver the new course in Hale Lectures. Since 1933 is the 100th anniversary of the Oxford Movement, the seminary wishes to observe the centenary with a special course on an appropriate subject, Dean Frederick C. Grant states. Accordingly, the lecturer has been asked to give eight lectures on Social Implications of the Oxford Movement.

The Rev. Fr. Peck is a well known English writer on social and religious subjects, being author of the *Divine Society* and several other books. He is among the most influential of the younger theologians of the English Church and is rector of St. John Baptist's Church, Greenhegs, Manchester.

REALISTIC PAINTING GRACES NEW YORK SEAMEN'S CHAPEL

NEW YORK—In the Chapel of Our Saviour, Seamen's Church Institute of New York, is a majestic painting by Gordon Grant. This reredos painting has no title, but it suggests many ideas. The sailor who has stood on the bridge under a tropical sky is reminded of his past roving. To most of the hundreds of seafarers who have seen it, it proclaims creation, space, light, eternity—expressed by the magical blending of sea and sky and horizon.

The picture effectively lights the chancel. It is warm in tone and harmonizes with its surroundings. Great masses of bronze clouds flooded with the brilliant tropical sun light up the entire sky with their golden radiance. The water is deep blue and green, with the light from the golden sky reflected upon it. There is no ship or human figure to mar the general impression that this scene is something beyond the mere handiwork of man; it is the mystery of the ceaseless, ever-changing sea.

Since this is a seamen's church the artist has selected the one subject on which all seafarers agree: the eternal beauty and charm of great expanses of water. A seaman cannot express in words the elation he derives from gazing upon the sea—nor can the spectator adequately describe the allurements of this magnificent painting.

Massachusetts Parish Oversees Children

St. Luke's, Allston, By Providing
Recreation Preserves Its Property
—Girls' Camp Activities

BY ETHEL M. ROBERTS

BOSTON, August 6.—Supervised recreation to keep the children off the streets and out of mischief does not require an elaborate equipment as is witnessed by an experiment, flourishing though young, in St. Luke's parish, Allston. There daily from 2 until 4, children of all creeds are welcome; the only requirement is cleanliness and an effort toward good behavior. The one responsible for starting the work had two motives, a real love of children and a desire to keep the newly made lawn and the shrubbery by the church in good condition, free from the ravages of youthful iconoclastic hands.

The afternoon program of the group, varying in age from 3 to 13 years, is divided into two periods: an hour for hand work which, incidentally, quietly teaches a lesson since the products in the form of scrap-books and the like are to go to children in hospitals; an hour for games, winding up with a short story period. There is no charge to the children and the expense is a very nominal sum. What impresses one if the deft handling of the children and their ready response. The "bad boy" of the neighborhood is told "I'm going to like you and I want you to help me here!"—and the help of those sturdy hands so often responsible for havoc in the neighborhood is enlisted for the making of order in a parish room. There are lessons by implication in good behavior, hygiene, and the inevitable discovery of some children whose parents are unallied with any Church and who may be potential members of St. Luke's.

GIRLS' CAMP ACTIVITIES

A gala occasion is in progress this afternoon and evening at the Fleur de Lis Camp, Laurel Lake, Fitzwilliam, N. H.,—the diocesan camp for girls conducted under the auspices of the Order of the Fleur de Lis—besides an exhibition of the sports and activities of camp life, swimming, archery, rifle practice, tennis, there is a series of entertainments including a showing of marionettes, outdoor dancing, a pageant, a "show" staged in the old barn and general dancing for the guests. Parents and friends of the girls, and groups of those interested have driven up from Boston and also from the towns and villages in the vicinity of Fitzwilliam. The proceeds from the nominal admission fees to the various delights will go toward meeting the balance of the debt incurred for remodeling the old barn so that it could be used by the campers for assembly purposes.

When the old barn was taken in hand last winter, the campers pledged and paid \$700 toward the total of \$2,500. The open house and festival is the first of a

series of endeavors in raising money toward the remaining \$1,800.

NEWS BRIEFS

The Church was represented among the preachers on Boston common last Sunday afternoon by the Rev. Cuthbert Fowler, rector of St. Andrew's Church, Belmont. Mr. Fowler, who is keenly interested in music, recently played at two of the four Tuesday evening organ recitals on the new organ in his parish church. The church organist, C. Sumner Spalding, played at the other two recitals. Familiar and well loved selections augmented by a few more formal and classical compositions drew a goodly attendance.

An original dramatic monologue was given in place of a sermon last Sunday evening in the Cathedral Church of St. Paul by the Rev. Dr. Phillips E. Osgood. Each summer, in response to many requests, Dr. Osgood gives one or two of these monologues which are always profoundly impressive. The subject last Sunday was a soliloquy of the blinded Samson, as, harnessed to the mill sweep, he plods not only at the task of grinding grain but at the problem presented by his own spirit. The title was "Around and Around."

The Rev. Edwin V. Griswold, rector of St. Elizabeth's Church, Chicago, preached in Grace Church, Everett, last Sunday morning and will continue to preach there on Sunday mornings throughout August during the absence of the rector, the Rev. William H. Pettus.

The Rev. George L. Paine, executive secretary of the Greater Boston Federation of Churches, has sailed for a visit of two months in Sweden, Denmark, Geneva, and Russia, and will spend most of his time in the latter country which he has visited before.

NEW HAMPSHIRE'S RELIGIOUS SCHOOL BEGINS AUGUST 21st

BOSTON—The northern New England School of Religious Education is to be held for the seventeenth season in Durham, N. H., where buildings and grounds of the University of New Hampshire are at its disposal August 21st to 29th.

Forty courses are offered and the whole field of religious education is covered, ranging from subjects appealing to clergymen and directors of Church organizations to the preparatory courses for boys and girls in their teens. This school is accredited by the International Council of Religious Education and credit toward an international diploma will be given those who qualify for the standard courses.

Included in the faculty is Miss Elizabeth L. Hopkins, director of religious education in St. John's Church, Roxbury, and known in connection with her former work in the Cathedral Church of St. Paul, Lawrence, and Pittsburgh.

MANILA SEAMEN'S INSTITUTE CLOSES ITS DOORS

MANILA—The Seamen's Institute of Manila was dissolved on June 15th owing to lack of funds.

The institute was started in the Philippines by Chaplain Williamson in 1925, but during most of its short life it has been carried on by the efforts of A. J. Cooper, treasurer of the Cathedral parish of St. Mary and St. John, who has interested members of the vestry and business men of the city engaged in shipping to see it through financially. The Cathedral rectors, the Rev. F. C. B. Belliss and the Rev. R. Malcolm Ward, have endeavored to keep up the church contacts and have been instrumental in directing its activities.

ALASKA MISSION WORKERS UNITED IN MARRIAGE

FORT YUKON, ALASKA—A wedding of interest to the Church at large took place in Fort Yukon on July 24th, when the Rt. Rev. John Boyd Bentley, D.D., Suffragan Bishop of Alaska, united in holy matrimony two of his mission workers of that field—Miss Lucy Ogden Cornell, a nurse of the Hudson Stuck Memorial Hospital, for the past year, and the Rev. Merritt F. Williams, priest of St. Stephen's Mission for the past three years.

Following a year's furlough in the States, the Rev. and Mrs. Williams expect to return to the far north for another term of five years' service under the Bishops of Alaska.

Miss Cornell comes from South Carolina and Florida. She is the daughter of the late Dr. William P. Cornell, of Charlestown, S. C., and of Mrs. William P. Cornell, now the executive secretary of the diocese of Florida. The Rev. Mr. Williams is the son of Mr. and Mrs. Leonard O. Williams of St. Louis, Mo. He holds a theological degree from the General Theological Seminary.

NEVADA CONVOCATION

Marked Progress Made in Diocesan Missions; Women and the Church

RENO, NEV.—That the Church in Nevada has made greater strides forward this past year than ever before, was the opinion expressed by the Bishop, the Rt. Rev. Thomas Jenkins, in his address at the district convocation held July 16th and 17th at the Lake Tahoe summer chapel, Galilee.

Marked progress has been made in practically every mission station. New buildings have been erected in several, and a number of closed and deserted stations have been reopened. In addition, two automobiles have been added to the district fleet, work among the isolated grown to large proportions, and vacation Bible schools instituted in nearly every community. The official acts of the Bishop showed 26,000 miles of traveling in the interests of the work and the spending of 264 days away from home.

High tribute was paid to the ministry of women in the Church and, especially to the enlarged staff of six women now engaged in work in the mission fields of the district, as well as to the clergy covering wide parochial areas.

The Rev. F. D. Graves was appointed convocation secretary; Miss Ruth Jenkins, treasurer; the Hon. G. S. Brown, chancellor.

The budget committee recommended and the convocation approved a cut in the budget of the allowance for the printing of the *Journal*, the cut to be applied to the travel account which otherwise will show a deficit at the end of the year. It was voted to print it, however, once in three years, the printing to be before the meeting of the General Convention.

At the present every mission in the state is contributing toward the salary of its vicar and the missions for the most part paying in full their insurance—both of these indications of progress.

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**COLLEGE OF PREACHERS
COCHRAN BENEFICIARY**

NEW YORK—Two institutions of the Church are to profit by the will of the late philanthropist, Alexander Smith Cochran of Yonkers. The will designates \$1,000,000 to the Protestant Episcopal Foundation of the District of Columbia as an endowment fund for the College of Preachers which Mr. Cochran founded, and \$250,000 to St. Paul's School, Concord, N. H. St. John's Riverside Hospital, Yonkers, benefits by \$500,000.

Mr. Cochran left a total estate of \$38,977,227.

**LONG ISLAND CHURCH SCHOOL
TEACHERS TRAIN CHEAPLY**

BROOKLYN—Training classes for Church school teachers in southern Queens County were arranged for at a meeting of several of the clergy of this district, held at Jamaica on July 28th. The project should be of general interest, since it not only provides for the instruction of the teachers, and a wider fellowship and sense of unity among the various parishes, but also accomplishes this at no expense.

Beginning September 22d, the group will meet once a week for ten weeks. Each night six courses will be offered; simultaneously during the first hour, Creative Teaching, Church School Administration, and Religious Drama; during the second hour, the Prayer Book, the Modern Interpretation of Old Testament Stories, and the Life of Christ. Between classes devotions will be held, and after the last class a social period with refreshments. The courses will be taught by local clergymen and competent lay workers, who will give their services, while the entire plan is under the supervision of the diocesan board of religious education.

The fee for attendance will be 25 cents a person for the ten weeks. Eight parishes and missions have already joined the group, and more are confidently expected to come in.

**EAST CAROLINA
COLORED CONVOCATION**

Officers Generally Re-elected at Meeting; Pageants Presented.

WILMINGTON, N. C.—The largest gathering on record attended the opening meeting of the colored convocation held recently in St. Cyprian's Church, New Bern, the Rev. J. E. Holder, dean, presiding. And on the Sunday 300 persons witnessed a pageant, the Sunset Hour, presented by the young people's group, under the direction of Mrs. William Mann. This presentation featured many of the Negro spirituals which play so large a part in the life of the race.

Mrs. R. I. Johnson, president of the Woman's Auxiliary, presided over the women's meeting. Their annual public program consisted of a pageant.

St. Cyprian's has been completely renovated and enlarged, which added much to the enjoyableness of the convocation this year.

**YOUNG CHURCHMEN AT
SUMMER CAMPS**

FOND DU LAC—Do you send your boys and girls to any of the fine summer camps in the state?

There are splendid ones in the vicinity of Rhinelander, Eagle River, and Minocqua. Parents should request camp directors to permit their children to attend their own church on Sundays. Why should it be assumed that Roman Catholics are the only ones who love their own Church enough to require special arrangements to be made for their regular attendance, while Episcopalians are lumped with all others and expected to be satisfied with a hodge-podge, nondescript camp service? Why should our confirmed boys and girls go without their Communion all summer, and the precious contact with their Lord, when a simple request from the parents will make the necessary arrangements mandatory? If we put aside our Christian principles in the summer, we nullify for our children, as well as for ourselves, the Christian teaching of a lifetime. To "come back to Church" in the fall is an admission of weakness and unreality too thin to be disguised from thinking young people today!—*Bishop Sturtevant in the diocesan paper.*

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

MRS. CHARLES G. LAWRENCE

BOSTON—Mrs. Grace Whipple Lawrence, widow of Charles Glover Lawrence, died at her home in Brookline on July 27th after a long illness. Mrs. Lawrence was the daughter of John Leach Whipple and Sarah (Derby) Whipple. She had been for a great many years a devoted communicant of the Church of St. John the Evangelist, Bowdoin street, where she had served as president of the Woman's Auxiliary.

Funeral services were held in the Church of St. John the Evangelist on July 29th and were conducted by the Rev. Fr. Superior, Spence Burton, S.S.J.E., assisted by Fr. Powell, S.S.J.E., and Fr. Johnson, S.S.J.E. Mrs. Lawrence is survived by one daughter, Miss Marian W. Lawrence, and by two sons, A. Derby Lawrence of Waban and Stanley Lawrence of Woburn.

MRS. ALEXANDER MANN

PITTSBURGH—At her home in this city, Mrs. Nellie G. K. Mann, wife of the Bishop of the diocese, the Rt. Rev. Alexander Mann, D.D., died August 1st. Besides her husband, Mrs. Mann leaves two sons, Duncan Edward Mann, student rector at the University of Michigan, Ann Harbor, and A. Thomas Mann, a master at Arnold School, Pittsburgh; and two daughters, Misses Eleanor and Margaret, at home.

Mrs. Mann was married to the Bishop in 1896, while he was assistant at Grace Church, Orange, N. J. In 1923 they came to this city, when the Bishop was consecrated Diocesan of Pittsburgh.

MRS. JOSEPH H. SAMPSON

MANILA, P. I.—Mrs. Joseph H. Sampson, former principal of Easter School in Baguio, died at Maryknoll Convent, Baguio, on June 3d shortly after the death of her infant son. Mrs. Sampson came to the Philippine Islands under missionary appointment in September, 1928, and was in charge of Easter School until her marriage a year later. Services were held in the Church of the Resurrection, Baguio.

SAN FRANCISCO'S SUNSHINE MISSION SCHOOL PROGRESSES

SAN FRANCISCO—The night school of the True Sunshine Mission, San Francisco, for young Chinese men, is quietly exerting a good spiritual influence on the lives of the students. Five of the young men were just recently baptized and also a Chinese girl. This makes twenty-one who have been baptized by the Rev. Mr. Wu since the first of this year.

LITTLE ROCK, ARK., CHURCH MAKES SECURE ITS FUTURE.

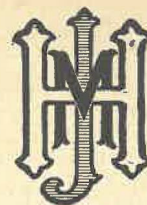
LITTLE ROCK, ARK.—Notwithstanding the season of the year and the general depression, Christ Church, Little Rock, has obtained from twenty-six members of its congregation insurance policies for the benefit of the church.

In 1939 Christ Church will celebrate its centennial, and a program for the celebration is already in tentative form. Christ Church is the mother church of the diocese and was established by the late Bishop Polk when he was Bishop of Arkansas, Indian territory of the Southwest, with jurisdiction also in Mississippi, Louisiana, and Texas.

THE CHURCH IN THE DOMINICAN REPUBLIC

NEW YORK—Since the retirement of the Rev. William Wyllie from Santo Domingo City, the Rev. A. H. Beer, rector of St. Stephen's Church, San Pedro de Macoris, is the only clergyman on our mission staff in the entire southern and central region of the Dominican Republic. The only other priest is the Rev. W. T. Johnson on the north coast at Puerto Plata.

Mr. Beer, without clerical assistance, cares for the large congregation of St. Stephen's, San Pedro de Macoris, and has oversight of the day school of 135 pupils; he is responsible for services at St. Gabriel's and St. Mary's, on the Consuelo sugar plantation; at Holy Cross on the Santa Fe plantation, with its day school and outstation in Aleman village; at All Saints' in Romana, with the care of American families and children among the employes of the Romana plantation; also St. Mark's mission and day school on the Porvenir plantation, coupled with work at Centrale Boca Chica.



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 REV. K. A. VIALI, S.S.J.E., Rector
 Sundays: 8, 10, 11 A.M., 8 P.M.
 Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

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

46 Q Street, N. W.
 Sundays: 7:00 A.M. Mass for Communion.
 " 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: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sundays: Masses, 7:30 and 9:30 A.M. High
 Mass and Sermon, 11 A.M. Sermon and Benedic-
 tion, 7:30 P.M.
 Week-days: Masses, 7 and 8 A.M. Thursdays
 and Holy Days, 9:30 A.M., also.
 Confessions: Saturdays from 3 to 5 and 7 to
 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
 REV. AUSTIN PARDUE, Rector
 Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
 Wednesdays, Thursdays, and Holy Days.

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
 REV. LANSING G. PUTMAN, Rector
 Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
 Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
 Sundays: Holy Communion 8 and 9; Children's
 Service, 9:30; Morning Prayer or Litany, 10;
 Morning Prayer, Holy Communion, and Sermon,
 11; Evening Prayer, 4.
 Week-days: Holy Communion, 7:30 (Saints'
 Days, 10); Morning Prayer, 9:30; Evening
 Prayer, 5.

Church of the Incarnation, New York

Madison Avenue and 35th Street
 REV. H. PERCY SILVER, S.T.D., LL.D., Litt.D.,
 Rector
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CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
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 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 9, and 11 (High Mass).
 Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
 Confessions: Thurs., 5-6; Sat., 3-5 and 8-9.

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.

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Holy Cross Church, Kingston, N. Y.

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 Sundays: Low Mass, 7:30 A.M.
 Solemn Mass and Sermon, 10:30 A.M.
 Week-days: Daily Mass, 7:00 A.M.
 Friday Mass: 9:00 A.M.
 Confessions: Saturdays 4 to 5; 7 to 8 P.M.
 Telephone: Kingston 1265.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Mass at 7, 8, 9:15, and 11 (High
 Mass). Sermon and Benediction at 8.
 Daily: Mass at 7. Mon., Wed., and Fri., at
 9:30. Other Days at 8.
 Friday: Benediction at 8 P.M.
 Confessions: Fri., 3-5, 7-8. Sat., 3-5, 7-9.

Quebec Province, Canada

St. Anne's in the Fields, Pointe-au-Pic (Murray Bay)

REV. FRANKLIN JOINER, Summer Chaplain
 John Rathbone Oliver } Wardens.
 Dorothy Farnum Culver }
 Sundays: 8:00, Holy Eucharist.
 " 11:00, Matins, Sermon, and Holy Eucha-
 rist.
 " 6:00, Vespers.
 Daily: 8:00, Holy Eucharist.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
 VERY REV. ARCHIE I. DRAKE, Dean
 Sunday Masses, 7:30, 11:00.
 Week-day Masses, 7:00 A.M. Thursdays, 6:45.
 Confessions: Saturdays, 5-5:30, 7:30-8:30.

Classified

ANNOUNCEMENTS

Memorial

ALLEN LEVERETT SMITH
 In tenderest memory of my beloved son, ALLEN
 LEVERETT SMITH, who entered into life eternal,
 August 19, 1929.
 "Grant him, O Lord, eternal rest, and let
 light perpetual shine upon him."
 When with bowed head,
 And silent, streaming tears,
 With mingled hopes and fears,
 To earth we yield our dead:
 The saints, with clearer sight,
 Do cry with glad accord—
 "A soul released from prison
 Is risen, is risen—
 Is risen to the glory of the Lord."

Appreciation

EDWARD JAMES STELLWAGEN

On June 2, 1932, there passed away in the city in which he was born, in 1855, EDWARD JAMES STELLWAGEN, the son of Charles James and Eliza Tucker Stellwagen of Washington, D. C.

Educated at Gonzaga College, graduate from the Columbia Law School, sometime in the service of the United States Navy as draftsman, he went into the practice of law and later entered the office of Thomas J. Fisher, realtor and financier.

At the death of its honored head, his two sons-in-law undertook and carried out a most successful career. Mr. Stellwagen taking the head of the Union Trust Company in 1899 with Mr. Gale in charge of the Real Estate Department. Mr. Stellwagen also took the deepest interest in the development of the suburban extension and assisted greatly in the making of the City Beautiful. Chevy Chase was one of the most notable instances and the building of the Calvert Bridge over Rock Creek added much to the picturesque succession of landscapes. He was president of the District Banking Association, a member of Chevy Chase, Metropolitan, Cosmos, Blue Ridge Rod and Gun Clubs. His country home known as "The Oaks" on West River, his farm near Bethesda, were other forms of recreation, while Poland Springs has been the summer resort of the family for forty-five years.

Perhaps his most valuable investment was the quiet but substantial interest in the rising generation; through his care the Church, the Army, and the Navy will be enriched in his protégés.

The services were the Church's farewell, at his home, 2301 S St., the full richness of the hallowing of his journey in the Church of the Epiphany, in the care of the Rev. Ze Barney T. Phillips, D.D., rector, while the parting benediction was given by the Rt. Rev. James E. Freeman, D.D., the Bishop of the diocese of Washington. He leaves a widow, Charlotte Fisher Stellwagen.

As has been said of one of our international leaders, "A man of clean hands, strong character and Spartan simplicity of life, widely respected and beloved for these characteristics," his benefactions will never be known but his record fills the requirements given for the Christian life.

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GRAMMAR MASTER desires work in a Church school with boys. Experienced. Home broken by death and desires a change. Salary no object. Can furnish best of references. Write, O. A.-807, care of THE LIVING CHURCH, Milwaukee, Wis.

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CANADIAN BRIEF

TORONTO, August 3.—The first pipe organ ever used in a church in New Brunswick is still in service in Christ Church, Maugerville, Sunbury county, the congregation of that parish having purchased the instrument when another was secured for the parish church in Fredericton. The organ was built in England and brought out in 1790 by the Hon. Thomas Carlton, first Lieutenant-Governor of New Brunswick. The first parish church of Fredericton was completed in 1790 and the organ was in use for some years after that date. It is still in good condition.

NEWS IN BRIEF

CONNECTICUT—The marital knot for the Rev. Howard Weir, rector of St. Paul's Church, New Haven, and Miss Margaret Bronson, a member of the faculty of Yale Medical School, was tied by the Bishop Coadjutor of the diocese, the Rt. Rev. F. G. Budlong, D.D.

DULUTH—Bishop Kemerer has recently appointed the following rural deans: the Rev. F. E. Stillwell for the deanery of Bemidji, the Rev. S. J. Hedelund for the deanery of Moorhead, the Rev. L. E. Kempton for the deanery of St. Cloud, and the Rev. H. A. LePere for the deanery of Duluth.

FLORIDA—On August 5th the Bishop of Florida left Jacksonville for his summer home at Sevanee, Tenn. His family has already preceded him and he will spend a month on the mountain, taking his vacation at this time.—Mrs. William P. Cornell, executive secretary of the diocese, will take her vacation during the last two weeks in August and the first two weeks in September.

GEORGIA—The Rev. Herbert Scott-Smith, vicar of St. John's Church, Bainbridge, sailed July 23d on the *Berengaria* to spend his vacation with relatives at Farnham, Surrey, England.

LONG ISLAND—The diocesan conference for Young People, at Stoney Brook, Long Island, held from July 5th to 9th inclusive, under the leadership of the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, and a faculty of fifteen, brought together seventy-five students between 16 and 30 years of age. The young people themselves share largely in the management of the conference, through a student council, to which all disciplinary problems are referred, and from which advice is sought in arranging the program. The members of the council also conduct the noonday services of intercession.

LONG ISLAND—The Rev. Dr. Roelif H. Brooks, rector of St. Thomas Church, Manhattan, preaching recently in St. John's Church, Far Rockaway, Long Island, said that the Church needs, not so much that more people attend services, as that those who do attend should live more closely by its precepts. Dr. Brooks was a candidate for holy orders in this diocese, was ordained here, and spent the early years of his ministry as curate at the Church of the Messiah, Brooklyn.

MAINE—On St. James' Day, July 25th last, a chancel Prayer Book was blessed and dedicated for use in the summer chapel of St. James', Prouts Neck, in memory of the late Rev. Stuart Ballantyne Purves, D.D. Dr. Purves, for some time rector of St. Mark's Church, Augusta, served as priest in charge at St. James' during the month of July annually for a period of twenty-five consecutive seasons, from 1902 to 1927 inclusive.

MARYLAND—The Bishop and Mrs. Helfenstein, and Mrs. Helfenstein's brother, the Rev. Dr. Thomas K. Nelson, of Alexandria, Va., are spending a few weeks at Grindstone Inn, Winter Harbor, Me. They will return about the middle of August.

MASSACHUSETTS—The Rev. E. P. Baker, rector of St. John's Church, Lawrence, sailed July 31st on the *Britannic* to spend his vacation in England.—The Rev. John W. Suter, Jr., S.T.D., New York, executive secretary, Department of Religious Education of the National Council, was chaplain and also a teacher at the twenty-ninth Northfield conference of religious education, which was attended by 450 officers and teachers of Church schools from all parts of New England. Eight denominations, including the Episcopal, had representatives on the faculty and among the conferees.

MASSACHUSETTS—Appearing recently on the program of open air services conducted on Boston Commons by the Greater Boston Federation of Churches were the Rev. R. H. Kendrick, Andover, the Rev. J. Clemens Kolb, Mattapan, and the Rev. John D. Mowrey, Stoneham. Mrs. Mowrey, who is the daughter of the Rev. Dr. D. B. Matthews of St. Paul's Church, Brockton, has seen service with her husband as a missionary in China and was a speaker at these open air services the first Sunday in July, when she spoke in the interests of peace.—Two weekly recitals on the carillon of St. Stephen's Church, Cohasset, are being given Sunday afternoons and evenings throughout the month of August. For the ninth consecutive summer the carillonneur is Kamiel Lefevere, formerly associated with the master carillonneur of Belgium and now the resident carillonneur of the Rockefeller carillon in

New York. On the programs are hymns, folk-songs, and classical airs.—The Rev. C. W. G. Lyon of St. Peter's Church, Salem, recently observed his fifteenth anniversary as rector of the parish. Before going to Salem, Fr. Lyon was priest in charge of St. John's Church, Saugus, and associate hospital chaplain with Archdeacon Denen in city mission work in Boston.

MONTANA—A number of Montana clergy are planning parochial missions to be held in the autumn. A four-day conference and retreat in preparation for these missions was held recently under the auspices of the commission on evangelism and the leadership of the Rev. T. Malcolm Jones of Scobey.

NEWARK—Prize winners for the year in the Church school of Christ Church, Newton, the Rev. Oscar Meyer, rector, made a trip to Valley Forge on July 6th.—The Rev. Oscar Meyer, rector of Christ Church, Newton, is again carrying the ministrations of the Church to the campers and summer vacationists in and about that town. The number of these, it has been found, has been noticeably reduced by present economic conditions.—A plan for aiding the needy in city parishes is to be undertaken by the diocese of Newark by urging those of its people who raise vegetables to put some of their surplus crops into Mason jars supplied for the purpose, and also to donate bags of vegetables. Canned goods will also be acceptable. In this way those who have no gardens may be able to aid.—Mawhinney Post, Veterans of Foreign Wars, of Hawthorne, has placed on the walls of the principal meeting room in its building a portrait of the Rev. William B. Mawhinney, after whom the post is named, and who at the time of his death was vicar of St. Clement's Church, Hawthorne.—Teachers from both the Church of the Mediator, Edgewater, the Rev. Albert E. Phillips, rector, and the Presbyterian Church there united during two weeks in July to conduct what proved to be a very successful Daily Vacation Bible School. This was the first of its kind to be held in that town. Regular transportation of the children was afforded by the automobiles of members of both churches.—Plans are in progress for the celebration this fall of the seventy-fifth anniversary of the Church of the Mediator, Edgewater.

NORTH CAROLINA—Miss Maria Drane, youngest daughter of the Rev. Dr. Robert Brent Drane and sister of the Rev. Frederick B. Drane, Edenton, was married at Edenton, July 21st, to Dr. F. P. Graham, president of the University of North Carolina at Chapel Hill.

PHILIPPINE ISLANDS—St. Luke's Mission, Church, connected with the hospital of that name, in Manila, has the honor of being the first in the missionary district of the Philippine Islands to complete its quota of the yearly apportionment for missions. Final payments were made on Easter Sunday.—The fund for the nurses' rest cottage in Baguio has been increased by 275 pesos donated by various Woman's Auxiliary groups in America through the efforts of Mrs. Bayard Stewart, of St. Luke's Hospital, Manila, while at home on furlough.

PHILIPPINE ISLANDS—A recent and excellent photograph of the late Edward A. Sibley, priest, who lost his life in a motor accident at Tukuran, Mountain Province, P. I., last November, has been enlarged and sent to the Bontoc Mission he served for so many years. Copies will be distributed to the Igorots whose love and friendship he won and prized during his long connection with All Saints' mission schools in Bontoc.

VERMONT—On Labor Day, September 5th, the annual diocesan rally will take place at Rock Point. Mrs. Dorothy Canfield Fisher, the Rev. Dr. John Henry Hopkins, and Canon Barkway of St. Albans, England, are expected as speakers. The annual women's retreat will open that evening, and will last two full days.—From September 19th to 23d Canon Barkway will conduct the retreat for the clergy, also at Rock Point.

TWO BOY SCOUT TROOPS composed of lepers are happily carrying on Scout work in Ceylon. They are said to be the only leper troops in the world. Their uniforms were made by one of the colony who was formerly a tailor.

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