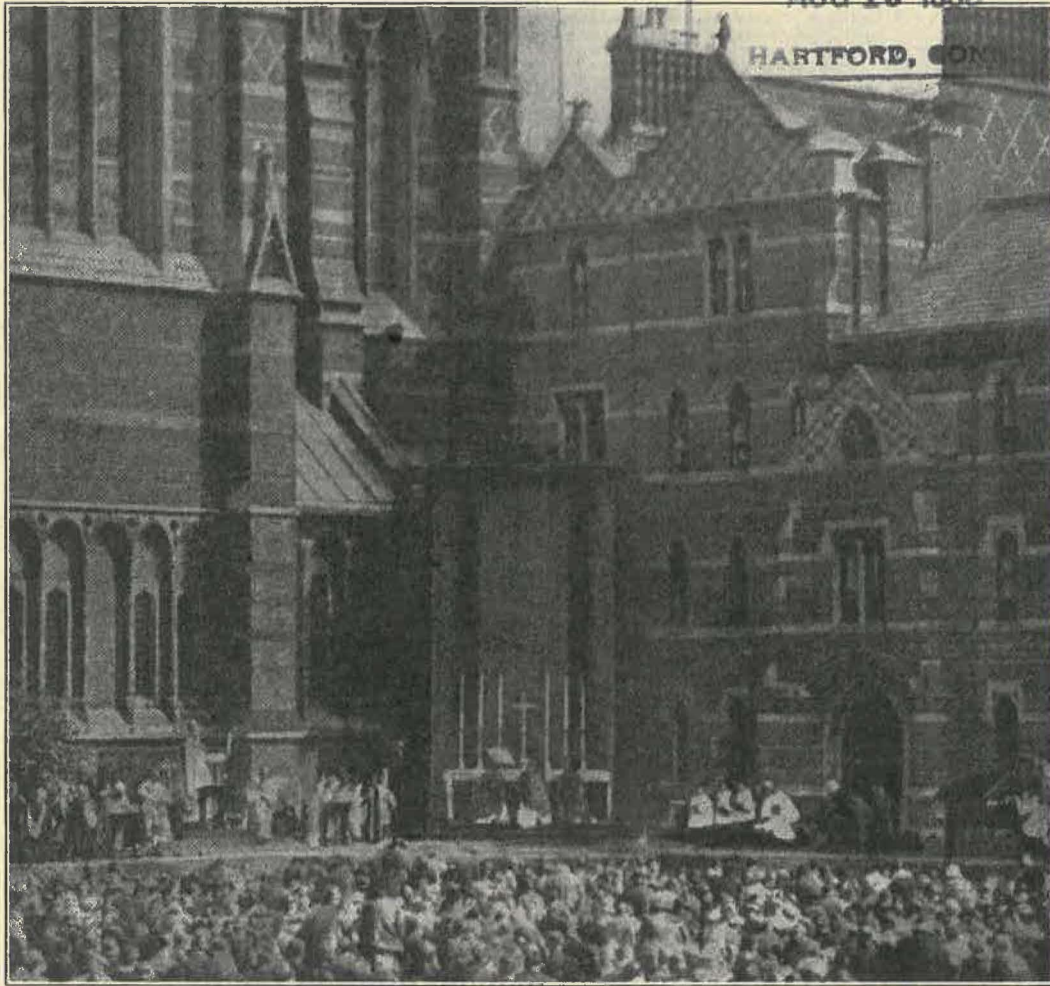


# The Living Church

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# The Living Church

Established 1878

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

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## Church Calendar



### AUGUST

6. Transfiguration. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew. (Thursday.)
27. Eleventh Sunday after Trinity.
31. Thursday.

## CALENDAR OF COMING EVENTS

### AUGUST

12. Conference of Laymen at Evergreen, Colo.
14. School of the Prophets at Evergreen, Colo.
17. Conference on Reunion of Christendom at Adelynrood.
21. Annual Conference of Companions of the Holy Cross, Adelynrood.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### AUGUST

14. through August 19th, Christ Church, New Haven, Conn.

## Clerical Changes

### APPOINTMENTS ACCEPTED

CHILLINGTON, Rev. JOSEPH H., Jr., formerly student at Sewanee, Tenn.; is now rector of St. John's Church, Abilene, Kans. New address, St. John's Rectory, Abilene.

DOUGLAS, Rev. DUFFERIN D., formerly in charge of St. James' Church, Theresa; St. Peter's, Redwood; and St. Lawrence's, Alexandria Bay, N. Y.; to be rector of the Church of the Redeemer, Watertown, and St. Paul's, Brownville, N. Y. (C.N.Y.). Address: 263 E. Main St., Watertown. Effective September 5th.

SHERMAN, Rev. FRANCIS W., formerly rector of Christ Church, Springfield, Mo.; to be priest in charge of St. Peter's Mission, Cass Lake, Minn. Also to have charge of Church work in C. C. C. Camp, Bena, Minn. New Address: Cass Lake, Minn. Effective July 15.

### NEW ADDRESSES

COOKE, SIDNEY T., formerly 865 Madison Ave., New York; 40 East 10th St.

ZORIAN, Rev. K. H., formerly of Brooklyn, N. Y.; 44 Beekman Rd., Summit, N. J. (N'k).

## CORRECT ADDRESS

BROCK, Rev. RAYMOND E., rector of Christ Church, Riverdale, New York City; Riverdale Ave. and 252d St.

## SUMMER ACTIVITY

KNAUFF, Rev. GRANT, rector of St. James' Church, Bolivar, Tenn., will be in charge of Trinity Chapel, Trinity parish, New York, for the month of August and part of September. Address, 16 W. 26th St., New York.

## RESIGNATION

ROBERTS, Rev. FREDERIC C., rector of the Church of the Ascension, Wellsville, Ohio, and of St. Matthew's Church, Chester, W. Va., retired from active parochial duty, effective July 1st. He will continue to do supply work wherever needed. Address 434 Florida Ave., Chester, W. Va.

## ORDINATIONS

### PRIESTS

MISSISSIPPI—The Rev. JAMES SESSIONS BUTLER was ordained to the priesthood by the Bishop of the diocese, the Rt. Rev. William Mercer Green, D.D., in Trinity Church, Yazoo City, on June 18th. The Rev. Edward R. Jones, rector of Trinity, was presenter and litanist, and the Rev. Val H. Sessions, rector of St. Mary's Church, Bolton, preached.

NORTHERN INDIANA—The Rev. JAMES T. GOLDER was advanced to the priesthood by the Rt. Rev. Campbell Gray, D.D., Bishop of the diocese, in St. Alban's Church, Indiana Harbor, on July 20th. The ordinand was presented by the Rev. B. Stewart Bert of Nashotah House, and the Rev. Marshall M. Day, vicar of Christ Church, Whitefish Bay, Wis., preached the sermon. The litany was said by the Rev. H. W. T. Pallett, rector of St. John Chrysostom's, Delafield, Wis.; the Rev. A. L. Schrock, rector of St. James', Goshen, Ind., was gospeler; the Rev. Harold G. Kappes, of St. Edmund's, Milwaukee, epistoler; and the Rev. A. E. Pflaum, rector of St. Alban's, the Bishop's chaplain; and the Rev. E. W. Scully, master of ceremonies. The Rev. Fr. Golder will be in charge of St. Matthew's, Bloomington, Ill., for the summer.

### DEACONS

CENTRAL NEW YORK—In Trinity Church, Wattertown, on July 23d, FRANK LLOYD TITUS, who has been director of Young People's work at Trinity for the past year, and ROBERT HENRY MOORE, in charge of the mission at Holland Patent, were ordained to the diaconate by the Rt. Rev. Edward Huntington Coley, D.D., Suffragan of the diocese.

Mr. Titus was presented by the Rev. Walter E. Middletown, rector of Trinity, and Mr. Moore was presented by the Rev. Henry E. Hubbard, Elmira. Mr. Hubbard also preached the ordination sermon. The Rev. Condit N. Eddy read the preface to the ordinal; the Very Rev. Henry W. Bell, D.D., Carthage, was litanist; the Ven. A. A. Jaynes was epistoler; and Mr. Titus was gospeler.

LOS ANGELES—On July 20th in the Church of St. John the Baptist, Corona, ROBERT McLELLAN KEY was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. W. Bertrand Stevens, D.D. The candidate was presented by the Rev. Thomas R. Yates, the Rev. Wallace A. Williams was litanist, and the Rev. T. C. Marshall preached.

Mr. Key is to attend General Theological Seminary for a year of graduate work. He is an alumnus of the Church Divinity School of the Pacific.

MISSISSIPPI—In St. Paul's Church, Woodville, CECIL BARRON JONES was ordained to the diaconate by the Rt. Rev. Theodore DuBose Bratton, D.D., on June 17th. The Rev. T. B. Clifford presented the candidate, the Rev. David Holt read the litany, the Rev. Bradner Moore, the epistole, and the Bishop, the gospel. The Rev. G. M. Jones preached.

TENNESSEE—On July 23d THEODORE PATTON was ordained deacon in the Church of the Advent, Nashville, by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee. The candidate was presented by the Rev. Dr. Prentice A. Pugh. The sermon was preached by the Bishop's chaplain, the Rev. James R. Sharp, and the Rev. Ellis M. Bearden read the epistle.

TEXAS—On July 21st, in Christ Church, Houston, C. GRESHAM MARMION was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev.

Clinton S. Quin, D.D. The candidate was presented by the Rev. James S. Allen, rector of the parish; the Rev. William H. Marmion, rector of St. James' Church, Taylor, brother of the ordinand, read the epistle; and the Rev. Beverly M. Boyd, rector of St. David's Church, Austin, preached the sermon. The newly ordained deacon will have charge of All Saints' Chapel, Austin, during August, and will then be assigned to parishes at Columbus and Eagle Lake.

Texas now has two pairs of brothers working in the diocese, the other pair being the Rev. C. A. Summers, rector of St. Stephen's, Houston, and the Rev. T. W. Summers, assistant at Trinity, Galveston.

WEST TEXAS—In Christ Church, San Antonio, ROSCOE CONKLIN HAUSER, Jr., was ordained to the diaconate on July 25th by the Bishop of the diocese, the Rt. Rev. William Theodotus Capers, D.D. The candidate was presented by the Rev. Samuel Capers. The Bishop preached.

The Rev. Mr. Hauser is to continue his studies at the Theological Seminary at Alexandria, Va., with address there.

### DEACONESS

NEVADA—Amid the pines of the Lake Tahoe outdoor chapel, Miss EDITH SMITH was ordained deaconess July 16th by the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada. The candidate was presented by the Rev. Frederick C. Taylor, vicar of Elko. The Rev. W. R. H. Hodgkin of St. Mark's Church, Berkeley, was the epistoler, and the Rev. P. T. Soderstrom of Fallon the gospeler. The Bishop preached.

Deaconess Smith has been in charge of St. Philip's-in-the-Desert, Hawthorne, and for the next few months will be located at St. Paul's Church, Sparks.

## Books Received

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

ABINGDON PRESS, New York City:  
*Christ and Human Suffering.* By E. Stanley Jones. \$1.00.

ASSOCIATION FOR PROMOTING RETREATS, London:

*The Vision.* By the Association for Promoting Retreats. Quarterly paper. Fourpence.

CHRISTOPHER PUBLISHING HOUSE, Boston:

*The Truth.* By Abraham J. Glickman, M.D. \$1.50.

CHURCH MISSIONS PUBLISHING CO., Hartford:

*The Oxford Movement.* By the Rev. Henry Erskine Kelly. Quarterly paper. 25 cts.

DAVID CUSHMAN COYLE, New York City:  
*The Irrepressible Conflict.* By David Cushman Coyle.

EPISCOPAL THEOLOGICAL SCHOOL, Cambridge:

*Official Bulletin of the Episcopal Theological School, No. 4.* Paper bound.

DIVISION OF PUBLICATIONS, CARNEGIE INSTITUTION OF WASHINGTON, Washington:

*Carnegie Institution of Washington. News Service Bulletin, School Edition. Vol. II.*

HARPER & BROTHERS, New York City:

*China.* By Orville A. Petty. Volume II. Supplementary Series Part One. \$1.50.

*A Century of Progress.* Edited by Charles A. Beard.

INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH, New York City:

*Church Union in Canada.* By Claris Edwin Silcox. \$3.00.

LONGMANS, GREEN AND CO., New York City:

*Dark Circle of Branches.* By Laura Adams Armer. \$2.50.

*Final Eton Fables.* By Cyril Alington, D.D. \$1.25.



# 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.

## Orthodox Church in Western Europe

TO THE EDITOR: An old copy of your excellent weekly, that of May 20th, came to me recently and I was much impressed by the article by Dr. Paula Schaefer.

1. She states that an Orthodox Church in Western Europe is not "a practical possibility." I deny that. There are two French Orthodox parishes in France. In Czecho-Slovakia a big secessionist movement was inaugurated soon after the granting of independence, from the Roman communion. The secessionists called themselves the Czecho-Slovak Church. At first Roman rites were followed in the vernacular, but later a large proportion of the Czecho-Slovak Church became liberal Protestants. The minority, now about 15,000 souls, were received into the Orthodox Church. Their leader was sent to Mount Athos where he took the Religious Habit, and was then consecrated as Bishop Gorazd by the Metropolitan of Nish in Serbia. In England there is one English Orthodox congregation connected with the Russian Synod of Karlovostoy.

2. If the German Old Catholic Church is no longer Catholic, why does not the Archbishop of Utrecht excommunicate it? Why did our Anglican leaders in England sign a concordat with it? I have read in other sources that German Old Catholics are strongly modernistic, but modernism is no sin if it is kept within the confines of legitimate criticism.

3. I cannot see how the Anglican Church can expand onto the Continent of Europe. The "Hochkirchlich" Movement in continental Protestant Europe will hardly turn to the English or American Churches to obtain valid sacramental orders, should its members be ejected by the Calvinistic sects from their fellowship. Moreover, we don't want a scheme, similar to that in South India, inaugurated in Europe for the convenience of Protestant Ritualists. There are High Church movements in all the Protestant sects . . . chiefly because the sects have lost the vitality received through Sacramental Grace.

STANLEY FRYER.

Pine Falls, Manitoba, Canada.

## The Oxford Groups

TO THE EDITOR: In the July 1st issue of THE LIVING CHURCH there is a letter by the Rev. Frederic W. Neve of Ivy Depot, Va., regarding the Bishop of Durham and his comments against the Oxford Groups. If Bishop Henson was the only one who condemned this movement, it might be more impressive to single him out for a letter, but the list of those who find the Oxford Groups and their practices most objectionable are too many to be enumerated. This movement centers around the person of Frank Nathan Daniel Buchman, and his followers are known as Buchmanites, Oxford Group, and the First Century Christian Fellowship.

Much confusion has been caused in the minds of the public by the Oxford Movement and the Oxford Groups because of "Oxford" appearing in each. The similarity ends with the name. The legitimate Oxford Movement founded within the Anglican Church is in no way connected with this new movement founded by Buchman.

The Chronicle states: "That curious character, Frank Buchman, has adopted the title

of the 'Oxford Group' for his collection of up-to-date revivalists. In a way this has put a veneer of respectability and wisdom upon a movement which is essentially vulgar and intellectually of low caliber." Dr. Buchman is quoted as saying, "Eighty-five to 90 per cent of all sins are sex sins."

One young girl is quoted as saying after attending a Buchman house party, "I was so emotionally exhausted and disgusted after it was all over that I actually hated myself."

A psychiatrist of Toronto, Canada, gives six outstanding objections to Buchmanism, all affecting the mental health, and closes with this statement, "There are great laws of health, and our sickness, physical or mental, is due to conscious or unconscious violation of these laws of God. I have indicated how the Oxford Groups violate these laws of health. I cannot see how any movement which has so many harmful features can be regarded as a movement which should be supported or encouraged by an intelligent and well informed Christian Church."

The Episcopal Church and the Roman Catholic Church believe in the value of confession, but it is given in private, never to the world. Moreover, sin frequently involves another. Unselfishness is supposed to be one of the requisites of the Oxford Groups, yet what could be more abominably selfish than to destroy the family name to ease one's own conscience, or to add some spice to the evening's entertainment at a house party? The recitation of one's sins before the group, "sharing" it is called, washing one's dirty linen in public, commends itself to the followers of Buchman and, for some, seems to have a peculiar fascination.

In the first chapter of Romans there is given a vivid description of the outstanding sins of the heathen world. Later on St. Paul urges his people not even to mention these heathen practices. The joy of reliving and relating sinful experiences was not to be tolerated, but the minds of the Christians were to be turned to whatsoever things were true, lovely, just, honest, and of good report.

HELEN NORRIS CUMMINGS.

Alexandria, Va.

## The Bible Divided in Volumes

TO THE EDITOR: In your issue of July 22d, I notice with surprise a paragraph entitled, "Dr. Bowie proposes Bible in 56 volumes to make it more readable to public."

It seems strange that Dr. Bowie or any Bible student should not know that the American Bible Society, New York, has for many years been issuing the books of the Old and New Testaments in separate form, and at different prices, from the little, clearly printed, paper-covered copies, costing a few cents, to dainty, leather bound books at a higher price.

For less than \$1.00 the New Testament may be obtained in separate volumes attractively fitted into a neat case. If a different version is desired, the Modern Readers' Bible by Moulton has been before the public for more than a generation in a series of small, well printed, well bound volumes, rather suggestive of the poets.

AUGUSTA T. TAPPAN.

Bound Brook, N. J.



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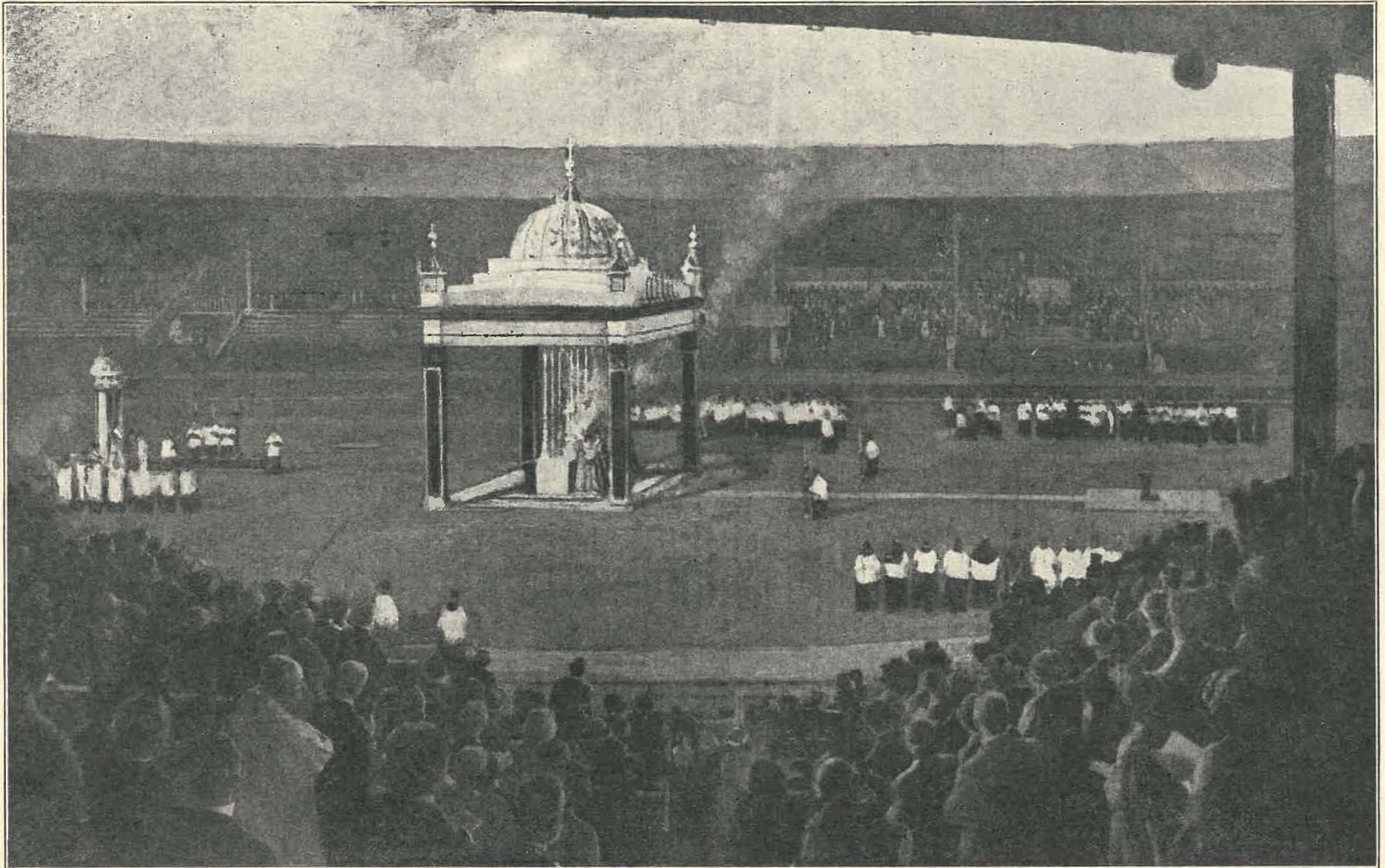
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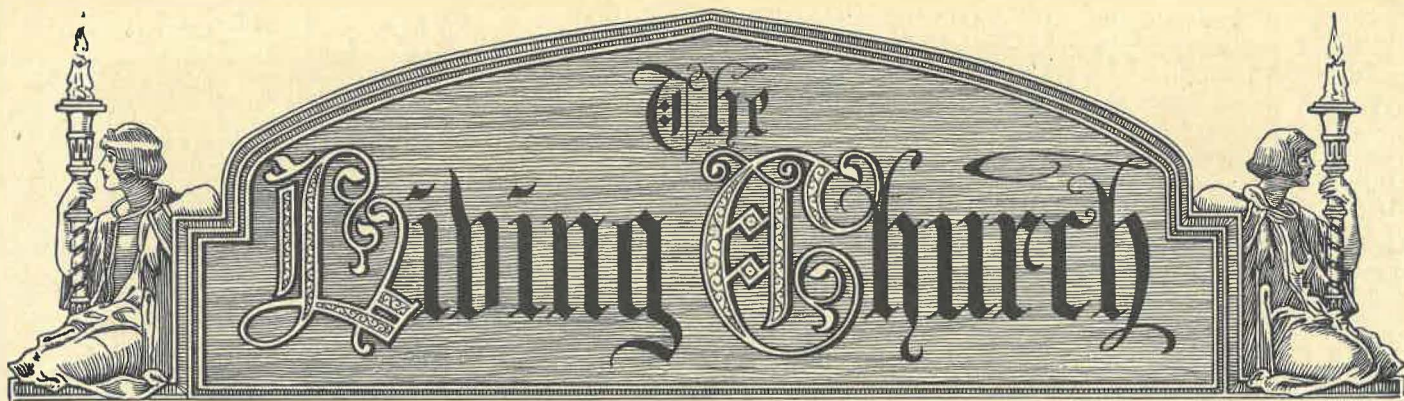




SOLEMN EVENSONG AT THE GREAT ALTAR IN THE WHITE CITY STADIUM

*Church Times Photo.*





## EDITORIALS & COMMENTS

### Editorial Correspondence

London, July 16, 1933.

**W**ITH A GREAT outdoor Solemn High Mass this morning the Oxford Centenary Anglo-Catholic Congress has passed into history. It has been a glorious week of commemoration, marked throughout by reverence, dignity, and enthusiasm. The Congress enrolment has reached the amazing total of 75,000, and on at least one occasion has succeeded in filling to overflowing the mammoth Royal Albert Hall. If size be a criterion, it is certain that the Congress has been a great success. And if the more elusive but more accurate measure of inherent spiritual value be taken as the yardstick, I think there is no doubt that by this scale, too, the commemoration has been well worth the time and effort expended upon it.

This morning's service was a magnificent spectacle. I don't know how many persons the White City Stadium holds, but it is a good many thousands and except for the extreme ends it was fairly well filled. Doubtless our London correspondent will have the official figures in time to include in his news letter for publication in this same issue, so I shall not attempt to make a guess. Certainly there were many more than last week, when the congregation numbered 17,000—the largest, until today, that had ever been present at an Anglican service.

During the progress of the Mass, England's versatile and unreliable weather ran the full gamut from brilliant sunshine to pouring rain, and back again. The congregation was under shelter, but most of the clergy, the choir, the young people's organizations, and other official participants were exposed to the fickle weather. I hope the gorgeous vestments, most of which were made especially for this occasion, were not ruined beyond repair, but I suspect that many of them were.

Although it was a colorful and memorable service, I must confess that the outdoor Mass impressed me more as a spectacle than as an act of worship of Almighty God. The ritual was beautiful, but so elaborate and on such an unprecedented scale that the general effect was more that of a pageant than of an act of sacramental devotion. One hopes that no parish priest will regard it as a model for a moderate sized church.

Yet this was a magnificent act of corporate praise and thanksgiving, and I think it was very appropriate for such an occasion.

For my own part, I preferred some of the smaller, more Churchly occasions of worship. One of the best of these was the celebration of the Holy Eucharist on Wednesday in the lovely chapel of Ascot Priory, founded by Dr. Pusey. There, in a House of God the very walls and pillars of which proclaim the height and the depth of His majesty and love, the age-old Sacrifice of praise and thanksgiving had a poignancy and simple dignity that could not be attained in a sporting arena or in a secular building such as the Albert Hall.

But there was one outdoor Mass that was as reverent and fitting as a service could be in any surroundings. That was the Eucharist of commemoration held in the quadrangle of Keble College at Oxford on the actual day of the Assize Sermon centenary, Friday, July 14th. An altar had been erected in one corner, and the congregation stood in the center of the square. Along one side were university graduates in gowns and hoods; along another side, monks and nuns in their varied habits. The celebrant was the warden of the college, and as the Liturgy proceeded one could almost discern the spirits of Keble and Newman walking arm in arm through the gates of the college that bears the former's name, to kneel in adoration before the Sacramental Presence.

**T**O TELL in detail of the many events connected with the centenary observance would require far too much space, and would very likely prove wearying to the reader. Mr. Parsons, who has been the efficient English correspondent of **THE LIVING CHURCH** for a great many years, will summarize the events of the week in our news columns as fully as possible. I shall therefore devote the rest of the space at my disposal to a few random personal impressions.

The Congress papers were, I understand, of a high order. I must confess that I didn't hear many of them, as I preferred to devote the time to making or renewing acquaintances among the English and American Churchmen here for



the Congress. In any event, if a Congress paper is a good one, it has to be read and studied to be appreciated, and if not, it isn't worth listening to. I shall therefore have to reserve possible comment on the papers until they are published in book form.

Of the other events, I liked best the pilgrimage to Ascot, to which I have already referred, the Mass and centenary sermon (by an unidentified Religious, who turned out to be Fr. Talbot, C.R., brother of the founder of Toc H) at Oxford, the Pageant of Youth at the Royal Albert Hall last night, and the Orthodox Liturgy in honor of the Oxford Movement at the Greek Cathedral yesterday morning.

Fr. Talbot's sermon was a scholarly and closely reasoned exposition of the Church as the Divine Society among men. He spoke especially of the vindication of the Faith in the light of new knowledge, and of the renewed vision of the mission of the Church to human society. We are publishing his sermon in this issue of THE LIVING CHURCH, because it is one that will amply repay careful study and meditation. Like Keble's original Assize Sermon, it has not as yet caused much of a stir in the hearts of those who heard it, but if I am not greatly mistaken it will play an important part in directing the progress of the Catholic Revival as it enters upon its second hundred years. The external objectives of the Revival have been attained; if the movement be truly of God it is time to devote our future efforts to the bringing of man and society into the spiritual order of His Kingdom. The Church must continue to produce Westons and Gores, as well as Kebles and Puseys, if it is to live up to its ancient Catholic heritage.

The Pageant of Youth was really splendid. I must own up to a feeling of complete boredom at most pageants, and I did not look forward to this one with the slightest degree of enthusiasm. When the hour for its presentation arrived simultaneously with a particularly determined downpour of rain, I almost 'decided' not to attend it at all. Had I made that decision, I should have missed one of the very best and most encouraging features of the Congress.

**T**HE ALBERT HALL was literally packed with adults for the evening performance of the pageant, as it had been packed with youngsters for the afternoon one. Some twelve hundred children and young people participated in the spectacle, and they had not had a single corporate rehearsal before the afternoon performance. Despite that fact they went through their paces without a hitch, and acquitted themselves like veteran troupers. The pageant presented the Church as one, holy, Catholic, and apostolic; the Church for all sorts and conditions of men, for all nations and races, and especially for England. The enthusiasm of both the participants and the audience was at a high pitch. There was no sign whatever of the traditional British reserve; and when the throng burst into cheers as St. George passed down the aisle, and then joined vigorously in the singing of Blake's "Jerusalem," one could not help feeling that truly these young people had it in them to build a new Jerusalem in the England of tomorrow—a Jerusalem in which slums and sweatshops and the thousand and one evils of a godless industrial civilization should be done away with, and a God-centered society substituted for the man-centered and money-grubbing order of today.

Finally, I cannot close this letter without trying to sketch for you the really splendid Orthodox Liturgy at the Greek Cathedral. The church was well filled with Anglicans, I am happy to say; those who did not attend missed more than they realize. The singing by the concealed choir, unaccompanied, in the Eastern manner, was really marvelous. The voices

were splendid, and the harmonious blending of them was the work of a true musical genius. I don't believe any opera company or musical society in America could surpass this choir for unaccompanied choral singing.

The Mass itself was the traditional Liturgy of St. Chrysostom; not easy for an Anglican to follow, but full of reverence and the sanctity of the ages. One felt that here indeed he was standing in a holy place, and joining in the worship of early Christendom, before the Church had given place to "the Churches," and the distinction of East and West arisen.

At the conclusion of the Sacred Mysteries, the patriarchal Archbishop Germanos read a touching and impressive statement, full of the brotherly love that alone can cooperate with the Love of God in bringing the scattered sheep of the world again into one flock. The Orthodox, he said, had more than a passing interest in the commemoration of the Oxford Centenary. They were not content with taking a formal and official part in our celebrations, but had of their own volition planned this Eucharistic feast in thanksgiving for the reawakening of the Catholic life in the Anglican communion. The teachings of the Oxford leaders, he said, inevitably led to the feeling that the broken Body of Christ should be reunited. With us he prayed for the reunion of the Churches; first the Catholic communions, and especially the Anglican and Orthodox, and then all Christian bodies.

**A**ND NOW it is over. The first hundred years of the revival begun at Oxford when our country was just beginning its westward expansion have ended. We have fittingly celebrated the truly remarkable accomplishments of that century. Let us now turn our eyes forward, and enter into the age that lies before us, not with a light and false optimism, but with full realization of the trials and difficulties that beset us, and a determination to win through them and establish a better world order, one that shall be nothing less than the promised coming of the Kingdom of Heaven upon earth. That is the task of the future. CLIFFORD P. MOREHOUSE.

#### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

THE RT. REV. P. T. ROWE, D.D.  
M. .... \$ 25.00

#### ALLEGORY

**I** WENT DOWN into the street and found  
Hunger and crust; Mercy and Pride;  
And Mercy stood there in the dust  
And looked at me—and sighed.

And in the street I saw my meagre soul  
Look out at me from the eyes of Pride.  
But Mercy's arms reached wide and free—  
And his was the face of the crucified.

—LOUISA BOYD GRAHAM.

#### FEAST OF THE TRANSFIGURATION

**O**NE sacred day a mountain high,  
Was chosen as the holy place  
For Christ to be transfigured—  
White raiment—shining face.  
Since then all mountains everywhere,  
Stand wrapt this day in silent prayer.

LUCY A. K. ADEE.



# The Divine Society

By the Rev. Edward Keble Talbot, C.R.

Superior, Community of the Resurrection

*"The Jerusalem which is above is free, and the mother of us all."*  
—GALATIANS 14: 26.

ON THIS DAY a hundred years ago, and from this place, Mr. Keble preached the sermon entitled "National Apostasy," from which Dr. Newman dated the beginning of what came to be known as the Oxford Movement. It is difficult for us, reading it today, to realize the alarms which were its immediate occasion. The sound of its explosion barely reaches us, to whom the suppression of some Irish Bishops appears as nothing very unreasonable, and who have felt, or think we have felt, the trembling of traditions more ancient than were threatened by the Reform Parliament. Nevertheless, the significance of the event was not exhausted by its immediate reference. The Movement it inaugurated has not only, as a fact, changed the face of religious life in this country, but it has brought back into the currency of our Church's conviction the great article of the Creed, "I believe One Holy Catholic and Apostolic Church." Not that the Movement imported into the Church of England what was not there before. The leaders of the Movement did not propose to give the Church a Catholic character. That they were sure it had always possessed; and the confidence of Mr. Keble's assertion that he who "devoted himself to the cause of the Apostolic Church in these realms would sooner or later be on the winning side, and the victory would be complete, universal, eternal," came from the conviction that it is the Catholic Church which presents itself to the English people in the creeds, the sacraments, the ministry, the worship of the Church of England. Lethargy and worldliness had done their best to blur the lineaments of the Church's face; now, therefore, it was for its faithful sons to set clear its outline, to vindicate its divine origin, its autonomy and distinctness, to stir up the gift that lay unused within it: above all, by the power of holiness in lives taught and sustained within it, to illustrate its supernatural character.

There is no need to exaggerate the decay which had attacked the Church a century ago. The wind bloweth where it listeth, and, to mention nothing else, the great and life-bringing Evangelical Movement, for which we heartily thank God, had stirred Erastian slumbers, and brought the Gospel alive in numberless lives. But personal religion, if it is not to suffer from subjectivism and individualism, ever requires and, in the end, will seek, the theology, the historic continuity, the sacramental order of the Religious Society. No one now can mistake, as no one then could ignore, the intense passion for personal holiness which burns in Dr. Newman's sermons, nor the insistence upon the sovereignty of conscience—"the aboriginal Vicar of Christ"—which indeed governed all the religion and theology of the Tractarians as it had governed Bishop Butler's before them. But all the more because they so clearly discerned the solemn issues confronting the human soul, did they lift high the conception of the Church—not as an institution established to guard a worldly morality and to provide religious exercises suited to the English people: nor yet as an association of individuals whose life in Christ could be complete without it, but as the Divine Society of God's own making, set in the world to present to it the claim of His awful holiness, and to lay open the way of Christ's salvation. The Movement which started here has passed through many phases,

**T**HIS is the Oxford Movement Centenary Sermon, preached by Fr. Talbot in St. Mary's Church, Oxford, July 14, 1933.\* ¶ Here, a century ago, to the day, Keble preached the Assize Sermon.

and caught into itself the influence of many other movements. The characteristic of a movement is that it moves; and we cannot and do not stand upon all the positions of the Tractarians. But what gives continuity to the Movement and

accounts for all its developments, mistaken or wise, is the conviction, common to the Oxford Leaders and all their successors, that the Church is central to the Christian faith and religion, and that the English Church is a true part of that supernatural society which derives from Christ and His Apostles. To recover for our Church a consciousness of its true nature was the enduring achievement of the Oxford Fathers—an achievement of which the saintly quality of their lives was the earliest corroboration, and which was soon to be verified by the release of new springs of spiritual life within the very Church of which it had been said so lately that nothing could save it. The Church is to be the salt and leaven of the world; and once again, as so often before, the salt had recovered its savour and the leaven its power.

We have not only to "praise famous men and our fathers that begat us," but, animated by their spirit of faith and courage, to dedicate ourselves to carrying on the work they began into changed and changing conditions of thought and life, and to prove what they proved in their age, the power of the Catholic Faith to transform and illumine human life. It is not to derogate from the greatness of the Tractarians to acknowledge in their activity a limitation to a sphere narrowly ecclesiastical, and in their intellectual position, saving always that of Dr. Newman, a rigidity too stiff for the facts of experience. Of necessity the mission they accepted involved a certain intense concentration of occupation and attention. Before anything the supernatural and other-worldly character of the Church's life had to be vindicated.

But in the years which have passed since those first days of the Movement the Church in its new-won vitality has been challenged, and today is being challenged to issues which the Oxford Leaders could hardly anticipate—unless it be through the uncanny prescience of Dr. Newman. To two such issues bearing upon the main conviction we share with them I would direct your thoughts.

**T**HE FIRST concerns the vindication of the Faith in the face of new knowledge. This is not the time nor I the person to speak of particular reconciliations and tensions between systems of thought. Rather I would speak of the duty which lies upon us who would fain be loyal in every fibre of our being to the Catholic religion, to have free and teachable minds towards knowledge through whatever immediate channel it may reach us from the divine Wisdom, and not least towards that which bears most directly upon our religious belief. One of the blessings for which we thank God is that the re-animation of the conception of the Church as the Divine Society by the Oxford Leaders placed their successors in a securer and more hopeful position for meeting the shock of historical criticism and scientific discovery upon the religious tradition than was open to a generation so deeply committed to the verbal inerrancy of the Scriptures and to an idea of inspiration closely allied to that of infallibility. The Holy Scriptures must ever remain paramount in authority to a faith which discerns in a particular history and in a particular Person a universal and ultimate significance for the knowledge of God and of man's destiny. But the facts which the Bible records can only be interpreted from within the experience which is their issue. That experience is the possession

\* NOTE: Copies of this sermon, together with that delivered by the Bishop of Durham at St. Mary Abbot's, Kensington, on the same day, may be obtained from Morehouse Publishing Company, Milwaukee, at 25 cts., postpaid.



of the Fellowship of the Church. It is an experience rich and manifold in content—of life renewed from its inmost springs, of forgiveness, of sin conquered, of moral power, of reconciliation within the soul and without, of personal relations transformed, of thought illumined to apprehend the eternal, of supernatural grace, of death made servant to life, of communion with God. Such is the spiritual experience of membership in the Church. But all is determined by an attitude prevalent throughout—an attitude of devotion and faith to the Person of Jesus Christ. Here is the soul of Catholicism—a corporate experience controlled by the insight which divines the whole light, life, and love of God, incarnate once for all in Christ, offered continuously to the world and entering the life of man through the Fellowship of the Spirit. This insight is shared in greater or less degree by the simplest Christian believer with the whole worshipping community. It is as eliciting and training this central insight that the Scriptures have their enduring significance; it is as interpreting and justifying the experience of the community that the Creeds have their authority; and it is to translate into the terms of the human intellect the truths implicit in faith's original divination that the theologian fulfils his proper and never-completed function. And penetrating the Christian insight and experience is the sense of Revelation, of Love and Light bestowed, and not searched out, of being found rather than of finding, of being known of God rather than of knowing. Hence in the Catholic consciousness the recognition of mystery—nowhere more conspicuous than in the Oxford Fathers. Hence also inevitably the note of authority in Catholic Christianity. For the content and significance of the Christian experience transcend all individual apprehensions and defy all final intellectual analysis. Authority is the influence upon the individual of an insight more adequate than his own to the Object of his faith. The authority of the Church in respect to faith is not found in any formal and proximate infallibility. That has never been promised to it. It lies in the appeal the Church can make to the authenticity of its experience and of the principles underlying it, especially as these principles have been perceived by those who have lived most fully by them. And it is an authority claiming and requiring verification as the condition of its authoritativeness. Thus the authority of the Catholic tradition rests on its power to sustain and mediate over wide areas of time, in every variety of condition, and in the most various types of human character, a life inwardly renewed and displaying a spiritual quality and pattern recognizably conformable to the mind of Christ. And again the authority of the Church's doctrines depends ultimately not on the manner of their promulgation, but on their inner coherence; on their power to illumine not only the facts of religious, but of all human experience; and to draw into a wholeness of spiritual vision the partial insights of individuals and sects.

But if authority is to fulfil its purpose it must be received in minds which are free. It is no part of true Catholicism to divorce free enquiry and rational criticism from personal devotion. Let us rejoice that the greatest interpreters of the Faith within our Church have taught us to be candid and docile towards truth, and to be so for religion's sake. For the treasure of the divine Revelation is held in earthen vessels. Never in its passage through history can the Church fully comprehend the many-voiced Word of God. On the one hand, Catholicism is never complete. Christ spans the future as he does the past; so therefore must the Catholic interpretation of him. The Church is to grow up into Christ unto the measure of the stature of His fulness. And on the other hand there are always elements of belief and practice entering into the Catholic tradition at any given time which reflect the perversions of the religious impulse or belong to a passing fashion of thought or belie the moral standard of Christ. If Catholicism is to renew its authoritativeness, from age to age, then from within its corporate life of faith and worship, and not only from without, reason and knowledge and conscience must have free play to purge the alloy, lest the gold be dimmed and the tradition corrupted. Are not we who long

to see English religion gathered into the wholeness of Catholicism especially called cordially to recognize this necessity; and to count it not a shame but a glory that the English Church should allow to its sons a large intellectual liberty—to be matched, we may hope, with a large devotional liberty—each for the sake of the other? The perils are obvious. An ideal of comprehension which means the inclusion of every point of view, however mutually contradictory, is a false one. Truth and error are forever opposite. But often error conceals a single truth, obscured or forgotten, pleading for its place in the whole proportion of faith. Let us not hanker after a system which can peremptorily smother the protesting truth along with the error; but rather trust the deeper consciousness of the Church, guided by the Holy Spirit, to extricate and appropriate the truth, and to destroy the error in the only way in which, in the end, it can be destroyed by exposing it as error—as contrary to the deepest and most living experience. I say nothing of the Church's pastoral right to discipline its official teachers, and our Church's impotence in that regard. That is another matter. But let no impatience with the dissonant voices within the English Church, no despair of reconciling its parcelled life, divert us from this spirit and method of true Catholicity. Let us be deeply assured that no knowledge holding true insight into the nature of God's many-ordered world can shake anything in our religion which is not meant by God to be shaken, in order that the things which cannot be shaken may abide. It is not reason or knowledge that are the enemies of faith: but only the unpurified heart and conscience which cannot discern the things of God.

**T**HE SECOND issue resulting from the Church consciousness reawakened by the Oxford Movement concerns the mission of the Church to human society. Let the name of Charles Gore represent those leaders of ours who have faithfully proclaimed and themselves illustrated that mission. To set forward Christianity as a means of saving civilization is beside the mark. In the purpose of God civilization as we have known it may not be meant to be saved. The Church is finally bound up with no civilization and tethered to no secular order. It exists to serve the glory of God—that only. But the glory of God is disclosed in His Kingdom. And the Kingdom of God is not only the treasure of the individual soul, but a society—an order of personal relations. That order has been brought from heaven to earth by the Incarnation of God Himself within our human nature; and the Church, the Fellowship of His Spirit, is set in the world to be the embodiment of the Kingdom of God. It is to baptize all nations into the Name of God: which means that all the activities of men in the world are to be redeemed to serve the purposes of a common life which is truly human because it accords here on earth with the eternal order of God. Christianity implies Christendom; the inward disposition and principle require the concrete expression. The Church with only too fatal ease can become absorbed in the aim of maintaining itself as an institution in the world alongside and external to other institutions—as though God were merely the head of the ecclesiastical interests in the world. Or the function of the Church may be conceived as that of supplying satisfactory expressions for the religious feelings of those who happen to have them. But the Object which the Church is called to present to men's faith and first allegiance is the God whose will constitutes, and whose purpose penetrates, every order of created being, and who by His Word and Spirit is bringing all within the spiritual order of His kingdom. God comes first, not man. It is not that here is nature, and here, within nature, is man, a peculiarly complicated animal, and that these are the only real things: nor even that man adds various superstructures of moral and æsthetic and religious ideals, with God, if God at all, a philosophic abstraction. It is that the Eternal God—the supremely Real—transcendent over all His creation—offers to each and all of His children the citizenship of a universal spiritual order, brought within the courses of history by the Incarnate Word and controlling the life of man by the



life-giving Spirit, cleansing, unifying, sustaining, and enlightening his whole nature. That citizenship is free and universal. It lies within the awful prerogative of his liberty for man to accept or refuse it. But for judgment or for salvation it remains the abiding truth of human life. It claims to subordinate to itself all the powers of man in their several functions and to draw into its service every activity of which he is capable. The Church by the very meaning of its faith and the purpose of its sacraments is in the world to declare and effect the incorporation of human life into the universal Society—the City of God, whose existence stands not in an ideal of human construction, but in the consequence of God's self-giving to His creation. Never perfected in time, but always being built, it is the master-light of all our seeing, the goal of all our desire and action. To it we are called to give our deepest faith and our supreme allegiance. All our sin lies in rebellion from its order, all our hope in return to it. It, and it alone, is the satisfying end of all man's moral striving, the justification of his idealism, the security of all individual worth and liberty, the purpose controlling all societies. It, and it alone, gives eternal significance to every power by which man shares in God's creative purpose.

Recognition, however dim and hesitating, of this spiritual order of God has been the soul of the civilization whose tremblings shake us with misgivings. Civilization, so far as it exists, has been a spiritual accomplishment—the mastery by man of his material environment to serve purposes distinctively human in the life of individual and society. It is this distinctively human quality of life which today is under threat. The instrument which spiritual powers in man have constructed to be man's servant threatens to enslave him. The economic organization of society left so long and so largely to be directed by the less social instincts of human nature avenges itself by thwarting as much as by assisting the purposes for which it was contrived. Social ideals acknowledged in men's minds are at odds, torturingly, with a system of common life which belies them. Moral and rational principles are subordinated to the interests of a self-expression eccentric to a common citizenship. Formidable in its ruthless logic there appears a type of human society which, treating material and economic forces as the only real ones and dismissing spiritual ideas as so much wind, transfers to the making of a mechanized human collectivity a religious devotion. In fear of this and in despair of a common civilization men turn towards an idolatrous nationalism which would subdue the loyalties of religion and morality and culture under an absolute state acknowledging no authority beyond its own. Because these perversions of human life, or some of them, do not in all their crudity confront us in England, let us not think to be immune from their influence. The world is one. If such influences prevail it is not religion, but the qualities which humanism cherishes in the life of the world, which will pass into darkness. Is it certain that the high disinterestedness of science itself will not be enslaved to the interests of power and mass-selfishness? Humanism cannot save man. Man is made to worship God, and chaos is come again in his soul and in his society if he forgoes his citizenship in the spiritual order.

**Y**ET, DEEP within it, the soul of our civilization, long ago baptized into Christ, still animates and sustains its broken life. Like foundations of a ruined house seen waveringly through waters which have submerged it, the lineaments of Christendom still appear. Still, hardly recognized, they are impressed upon our thoughts, our sentiments, our social intercourse, our manners; still they give form to what is best in our institutions, our laws, our education, our international relations. To maintain and reinforce the foundations of Christendom and to reclaim into its order and liberty and justice the life which is being offered to false gods, to bring every fresh mastery of nature to its succor and not to its destruction, this requires every knowledge and every virtue. Who shall say whether they will be available? But if Christendom is to be built, however imperfectly, it must find

again a spiritual unity in a faith in what alone is absolute, and a worship of what alone can embrace and transcend all other loyalties. It is that faith which the Church is in the world to declare for the world's salvation: the faith in the Living God, whose will determines every order of nature, whose light lighteneth every man, whose glory shines in every beauty, whose justice is the law of every association, whose love is reflected in every fellowship, and who has come in the Incarnate Word to reconcile all men to Himself and His Kingdom, and to bring them from darkness into light, from the mystery of iniquity to the mystery of Christ's Body, out of the isolation of pride and hatred and greed into the Fellowship of the Holy Spirit who divides to every man and nation His divers gifts to the end that each may minister within the one society which is being builded for a habitation of God in the Spirit. The Church is not only to proclaim, but, in anticipation of its fulfilment, to *be* the Kingdom of God upon earth—to unite the men of all nations under a Rule both absolute and free, because it is the rule of the eternal Love of God. Citizenship of that Kingdom is ours—if only we will repent and believe and purify our lives under the law of Christ and the power of the Spirit. All that has been true and genuine in the Movement we celebrate today summons us to this repentance and faith. Many loyalties claim us, and rightly: but we shall betray them all unless in serving them we are mastered by our allegiance to Christ and the City of God. Broken, indeed, is the witness of the Church to the Divine Society by the sin of its disunion and the worldliness of its members. But in faith and will we are to cleave to it, prizing in our own Church not first what is peculiar to England, nor what binds it to the State or to a social system which is passing away—that were to defraud the nation of what it most needs—but prizing first what in it proclaims the universal Church, what is common to all times and all places, what passes the frontiers of all nations and all races, what discloses God's eternal order. For truly men can only find liberty and honor and fellowship in the Jerusalem which is above—which is free and the mother of us all.

### Push Carts

**I**F YOU are at all observing these days you must be conscious of the tremendous increase in "push carts" that are on the streets. They are of all sizes, shapes, and models. They may be used in salvaging that which would otherwise be wasted, or they may be used for peddling any one of a hundred necessities of life. At any rate there they are—push carts and still more push carts.

A few years ago comparatively few would use a push cart; now we are all willing to get out and "push" in whatever way seems best.

In other words, we are back once again to realities of life. Our superficial, over-inflated, and careless attitude towards life and the things of life has come to an end. We are once again disillusioned and we realize that there can be no real progressive, genuine life without considerable "push" back of it. Effort, strenuous effort, continuous effort is not only a necessity to forward-looking living, but also an expression of the best we have in us.

This applies with equal force to the Kingdom of God. The Kingdom will not come by any easy-going, luxurious, care-free method. It will only come when those of us who are called by the name of Christian are willing to get behind with a lot of "push," with a lot of consecrated, enthusiastic zeal and effort. We shall not:

" . . . be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas."

On the other hand, we can be quite sure that we must:

" . . . fight if we would reign;  
Increase our courage, Lord;  
We'll bear the cross, endure the pain,  
Supported by Thy word."

A little more of this spirit in our Christianity and we should soon see some worthwhile fruits. The "push carts" in life are very significant.

—Rev. Granville Taylor.





## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### A Bright Cloud

**B**EFORE THE EARLIEST Gospel assumed its present shape the Church had fixed upon the Transfiguration as the central moment of the Lord's earthly life. . . . It had done this as though to remind itself that the *whole* Gospel, from beginning to end, must be read and regarded as one great vision of God in Christ, akin to the vision given to the favored three on the mount of Transfiguration" (K. E. Kirk: *The Vision of God*, p. 101).

1. "A bright cloud (luminous, full of light) overshadowed them." This always had been and always must be the symbol of Deity revealing Himself to Man. It was so in that other symbolic narrative of the giving of the Law on Mount Sinai. "Mount Sinai was altogether on a smoke because the Lord descended upon it in fire" (Exodus 19: 18).

"A cloud covered the mount . . . and the sight of the glory of the Lord was like devouring fire" (Exodus 24: 15, 17). Cloud and darkness, but light in the darkness, flame shining through the smoke, thus God comes. Revelation and mystery go together. It cannot be otherwise. So the disciples found it. The body of flesh that they knew, human like their own and subject to all the limitations of flesh, was transfigured before them. A light shone through. Yet in that moment of vision a cloud overshadowed them—a cloud, but a bright cloud.

2. There must be mystery. Religion without mystery may be invented by ingenious men, but it cannot long satisfy human need. It is too easy. It has no uplifting power. Something within us cries out for a goal beyond the things which are seen and are temporal.

Experience itself teaches us this. We know what day of the week tomorrow will be but we know not what shall happen on the morrow. We know that the earth on which we tread and all that it produces are so many forms of energy, but we cannot tell how nor where that energy originates. We know that we live, but life is a mystery. At every moment of vision, a cloud overshadows us, the cloud of our own finite limitations. "Eye hath not seen" nor can it see all that God hath prepared.

3. But the cloud is a bright cloud. There is always a radiance shining through the deepest and most mysterious darkness, for God is there. The Transfiguration opens to us many and wonderful suggestions for thought and prayer; but this perhaps is its central meaning. If it be true that this vision was granted to the three companions of our Lord in order that they might always remember, in dark days of discouragement and persecution, what they had seen "when we were with Him in the holy mount," we too may learn from it to endure while the cloud hangs low. After all, it is always a bright cloud, and at the last it will lift. "God is light and in Him is no darkness at all."

Strange though the path and hard,  
An unknown way,  
I seek no high reward  
Nor look beyond the day.  
Steadfast the road I tread,  
For this is mine  
To know that I am led  
By one both Friend and Head,  
And He hath given me  
A secret sign.

O God, whom to know is eternal life, teach us, as we meditate upon Thy word, to know Thee better, love Thee more perfectly, and serve Thee according to Thy will; that we may attain to the vision of the pure in heart, through Jesus Christ our Lord.

LIBERTY consists in the power of doing that which is permitted by law.—*Cicero*.

## The Living Church Pulpit

A Sermonette for the Feast of the  
Transfiguration



### "It Is Good for Us to Be Here"

By the Rev. Archibald Campbell Knowles  
Rector of St. Alban's Church, Olney, Philadelphia

*"And it came to pass about an eight days after these sayings, He took Peter and John and James and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered and His raiment was white and glistening."*

—ST. LUKE 9: 28, 29.

**I**N A MOST ILLUMINATING and dramatic way, our blessed Lord revealed the coming glory of the Resurrection when He was transfigured before men. With St. Peter, St. John, and St. James (who witnessed the raising of the daughter of Jairus and who were to be with Him in the Garden), our Lord went to a little mountain to pray.

He loved the hills, "from whence cometh our help," the mountains, "which bring peace," and perhaps He would teach us that we draw closer to God amidst the works of nature than in the busy haunts of men.

It was towards nightfall, for the apostles were "heavy with sleep," drowsy at the close of the labors of the day. And in the gathering darkness the coming event would show forth more resplendent.

Our Lord prayed. And as He prayed, there came the glory of the transfiguration. In a measure prayer always illumines the one praying. Christ's countenance changed. His raiment became glistening, being full of light and reflecting the light, "shining" as St. Mark says. Our Lord, the "light of the world," prays and His face as man shows forth His glory as God, Jesus in "the beauty of holiness," foreshadowing the loveliness of the saints in heaven.

Christ came to "fulfill the Law and the Prophets." Now appear Moses and Elijah, radiant in the glory of the transfigured Lord. Here on the mountain, the living and the dead find union with Christ, even as the Church in the Communion of Saints.

And as St. Peter says "it is good for us to be here," there comes the cloud, not mere mist, but such a cloud as will herald our Lord at the last day. "And they feared as they entered the cloud." For they are awed and astonished: their master transfigured, shades from the other world, our Lord speaking of His departure. They fear, even as those today often fear when facing life. Yet one should not be afraid with Christ!

The Pillar of Cloud and the Pillar of Fire symbolized the Presence of God to the Israelites in their wanderings. The Cloud and the Light showed God to the apostles on the mountain, in the glory of their transfigured Lord, who is owned and blessed by the Father, as the voice of God is heard from heaven: "This is My Beloved Son, hear Him."

Then all is over, the cloud has gone, the glory has faded away, Moses and Elijah have departed and Jesus is alone.

The Transfiguration has a practical lesson. It is part of the Divine Revelation. It shows the glory of God. It reveals our Lord's Divinity. It glimpses the risen body. It assures of the immortality of our whole being. For these bodies, reverently committed to their rest here, will at the final resurrection rise transfigured, "after His likeness satisfied."

And in a way, our Lord is continually being mystically transfigured before us, as He reveals Himself in His servants: in the glory of Sacrifice, in the glory of Service, in the glory of Prayer, in the glory of Worship. Those who live lives "hid with Christ in God," with the eyes of the spirit will see the King in His beauty, and may say with St. Peter: "It is good for us to be here."



# A Pilgrimage to Three English Convents

By Florence R. Menter

ONE of the interesting pilgrimages in connection with the Anglo-Catholic Congress in London was the visit to three convents on July 10th. Two hundred pilgrims, as they assembled at the Albert Hall, were seated in large motor coaches decorated with huge posters that read "Anglo-Catholic Congress." Each coach-load before it departed was solemnly blessed by Fr. Humphrey Beevor of Pusey House. At some coaches he said the "Our Father" and "Hail Mary," but our coach had the full itinerary prayers, so that we went forth like the children of Israel, and like the wise men by the leading of a star, to the place He had prepared for us, with His angel as our companion, guardian, and guide.

After driving for two hours through the lovely English country we came to Woking in Surrey. Here behind high brick walls in a fragrant garden is St. Peter's Community. The Mother House in Kilburn was established in 1861 as a "mixed" community, interested especially in nursing the sick poor, in Church embroidery, and mission work. This branch house, one of ten, is a memorial convalescent home where "long cases" from the London hospitals are taken. There are two large wards, two small ones, and many private rooms. All the rooms are really lovely, with bright flowered counterpanes on the beds, books and pottery on little bed tables, pictures on the walls, a shrine by the door, and quantities of flowers. The chairs and screens are covered with gay chintz.

The pilgrims went directly to the chapel for High Mass, and filled it to capacity. The Mass was a votive of the Holy Angels, the plainsong chanted by thirty sisters and novices. "In the presence of the Angels will I praise Thee, O Lord my God."

Afterwards we were allowed to look at the chapel. It is a miniature cathedral with a wide nave built of yellow-gray stone, huge columns supporting sharply pointed arches. The deep choir leads into a sanctuary with seven different kinds of British marbles on the floor. The altar is beneath a gold canopy supported by four columns of highly polished red marble. To the left of the altar a figure of the Blessed Mother in translucent alabaster seems to blossom from the pillar before which are great vases of blue flowers. In the crypt below is the Chapel of the Sacrament. Here the altar is solid gold and mosaic, done by an Italian artist in the spirit of the Renaissance.

We were given lunch in an arbor in the garden, such a crowd of us—it was rather like a church supper—all very gay and festive.

THE NEXT VISIT was to the Community of St. John the Baptist at Clewer. The Reverend Mother Superior greeted us in the porch and as we courtesied and thronged into the cloister we felt the spirit of the middle ages. Clewer is very conventual. It is made entirely of red brick, outside and in, and has miles of



CHAPEL OF ST. JOHN THE BAPTIST, CLEWER CONVENT

vary. Over the stalls in the long choir are numerous brass plates with the names of departed sisters. Before the altar is a large brass in medieval fashion of Harriet Monsell, the first Mother Superior, who died in 1883. Beside the altar is a monument to Canon Carter, the founder, who is buried in Clewer Churchyard. At the end of the cloister of the sisters' infirmary is a new chapel to St. John Baptist, in the Italian fashion with colored metal figures, and in the tabernacle door is fastened an ancient Russian jewelled icon.

WINDSOR CASTLE loomed in the distance at Clewer. Just beyond Hampton Court Palace was the third convent—Thames Ditton. Here is housed the Community of the Compassion of Jesus. It is a home for the dying brought from the slums of the city where their last days they are given loving care and all the consolations of the Church. The house is a Georgian mansion acquired by the sisters about twenty years ago. A long corridor and chapel have been added on the left. The sisters wear white habits and although they are rather strictly enclosed they were very cordial to us pilgrims.

As we entered the garden two signs met our eyes: "Tea in the garden," "Devotions in the chapel." Strangely enough we all flocked to the chapel. This is very modern, very white, with brightly colored figures and an ornate reredos. The Blessed Sacrament was brought in procession, with lights and incense, a little girl scattering roses before it. The service of benediction was sung by a blue veiled choir of little girls.

The sisters at the three convents had been most gracious and friendly, anxious to explain their work, and more than kind in providing abundantly for our temporal well-being. We were all grateful for the opportunity to see this particular development of the Oxford Movement.





## Churchwomen Today

Ada Loaring-Clark, Editor

AS I WRITE THIS I have just returned from the mountain-top at Sewanee where hosts of friends of Bishop Gailor gathered to do him honor on the 40th anniversary of his consecration and his 25th anniversary as chancellor of the University of the South. It was a never-to-be forgotten occasion of which you will find a report in this issue. We caught as never before, in an ideal setting, the full implication of his greatness, his nobility, and the world-wide affection of Church folk for him.

Bishop  
Gailor

It was pleasant to meet again Mrs. A. U. de Pencier, who, with her distinguished husband, the Archbishop, had motored from Vancouver, B. C. She told me that their Church school van, of which I wrote you many months ago, is still in operation, has passed the experimental stage, and proves itself a very valuable asset in the religious education of both parents and children living in remote places. Two volunteer workers, young English ladies, are responsible for developing and carrying out this work. It seems to be a plan that might, with great advantage, be followed in our own dioceses and districts of large distances and rural habitations.

Appreciations of Bishop Gailor continue to come to me from heads of organizations and individual Churchwomen, but my space is too limited for them. I must supplement those in a recent issue however by one from Mrs. John M. Glenn, national president of the Church Mission of Help, who says: "Bishop Gailor, the scholar, the beloved head of his household, is vividly in my mind as I recall two weeks—weeks of great privilege—spent in August, 1921, in his Sewanee home."

The Churchwomen of this diocese were represented in the pomp and ceremony of the long procession by Mrs. Charles N. Burch, diocesan president of the Woman's Auxiliary; and her appointed committee. It was a moving sight as the long procession wended its way out of the university chapel, to see the beloved Bishop, preceded by his young grandson, Robert Daniel, bearing the pastoral staff, and to note his son and daughters standing near. One could not but think of Ellen Douglas Cunningham Gailor, beloved wife, who gave inspiration and support for many long years and to whose memory the flowers on the altar were a tribute, given by the diocesan branch of the Auxiliary.

I AM ASKED to give the requirements for postulants in a religious community. The leaflet of the Society of the Love of Jesus is on my desk and these seven rules are given there. I presume all societies would demand these requirements as a minimum. Candidates should be baptized and confirmed, regular and faithful communicants. They should have a true and earnest

Postulants

desire for complete self-surrender, and be ready to devote their lives to the service of God. They must be of good character and possess ordinary good health. The best age is between 18 and 25, but older candidates are often accepted. Previous training, though valuable, is not necessary. A good education is desirable. Letters of recommendation required from clergy and others. Those having parents depending upon them are not accepted.

AT KUSATSU, Japan, the members of St. Barnabas' Mission for Lepers recently celebrated the 77th birthday of Miss Cornwall-Leigh, affectionately known as "Mother" Cornwall-Leigh. It was a gala occasion. Addresses and gifts were presented and an original song, written for the occasion, words by Mr. Takei, and music by Mr. Shibata, was sung.

Happy  
Birthday

During the singing of the song Miss Cornwall-Leigh stood on a raised platform, dressed in a scarlet robe, presented to her by the members of St. Barnabas' Home. Her long years of devoted service were the inspiration for an outpouring of thanksgiving and love from her "children in the Lord."

## Books of the Day

Rev. William H. Dunphy  
Editor



HOW THE NEW TESTAMENT CAME TO BE WRITTEN. By W. O. Carver. Fleming H. Revell Co. 123 pp. \$1.00.

THE AUTHOR, professor of Comparative Religions and Missions in the Southern Baptist Theological Seminary, of Louisville, Ky., has made one very real contribution to the literature on the subject. He presents a readable and popular account of the way in which the New Testament books were written from the point of view of the purpose for which each was intended. Thus he gives an outline of the literature divided into five parts: the literature of an extending Gospel; the literature of a growing Church; the literature of a developing theology; the literature of a controverted faith; the literature of a persecuted people. These parts form the theme of his chapters, and are developed in a way that is useful for teaching courses on the New Testament.

The book is not concerned with criticism, which is introduced only incidentally. For the most part the positions suggested are the usual ones, with the exception of the Book of Revelation which it is suggested was written by the Apostle, who is also considered the author of Gospel and the Epistles.

This is a good volume to put into the hands of one seeking an introduction to the New Testament. It is lively, interesting, depicting the evolution of a movement that is alive through the literature of that movement. It is not a book from which the student of the New Testament will derive much profit, save possibly that of a new method of approach. R. S. H.

IN PLACE OF PROFIT. By Harry F. Ward. Charles Scribner's Sons. 460 pp. \$2.50.

IN ANSWER to those who maintain that the motive of profit is intrinsic to the promotion of industry and agriculture, the author presents a discussion of the social incentives now operative in Soviet Russia. The examples given and the material utilized cover a broad field and are extremely illuminating.

It is doubtful whether Professor Ward's book will be very convincing except to those who already realize the defects of the profit motive. In his enthusiasm for the subject he has included much which seems to weaken rather than strengthen his case. It is not apparent that there is any particular moral or spiritual superiority in a system which substitutes hate for greed and which subordinates education and art to immediate political and economic objectives.

Not the least interesting portions of the book are the bibliography and Lynd Ward's fascinating drawings.

A. D. K.

INTEREST IN EUROPE, whether of the present or the past, continues unabated, and Christopher Dawson's *The Making of Europe* (Macmillan, \$3.75) is a welcome addition to our knowledge and understanding of its development. Described as an introduction to European history, it approaches the period from 400 A. D. to 1100 A. D. from a continental rather than a nationalistic point of view. To bring out the essential character of the movement that resulted in a new society and a new culture, Mr. Dawson, who is a lecturer at University College, Exeter, has devoted special attention to the parallel and contrasted developments of culture in the Near East, in fact his book gives a comprehensive survey of the achievements of Byzantine and Islamic culture, so often neglected or misunderstood by students of medieval European history. In this, as in the main subject of the book, it has been his aim to view history from inside as a living spiritual process instead of as an external study of an inorganic mass of dead facts and past events. In fact it is appropriately described as an essay in social biology.

C. R. W.



# NEWS OF THE CHURCH

## Church and State Honor Bishop Gailor

More Than 2,000 Attend Services At Sewanee on 40th Anniversary Of His Consecration

SEWANEE, TENN.—Church and State joined in observance here July 25th of the 40th anniversary of the consecration to the episcopacy of the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee, and his 25th anniversary as chancellor of the University of the South.

More than 2,000 persons were present, including the Archbishop of British Columbia and many other bishops and clergy; Rear Admiral Cary T. Grayson, representing President Roosevelt; Col. Gordon Johnston, representing the United States Army, and Governor Hill McAlister of Tennessee.

The Rt. Rev. James M. Maxon presided in the absence of the Presiding Bishop, who was prevented from attending because of illness.

### BISHOP GAILOR MAKES ADDRESS

Bishop Gailor, who apparently had recovered from a recent attack of indigestion, made a short address.

Approximately 500 visitors were present at the early service of Holy Communion in All Saints' Chapel, where the later service was held. Bishop Gailor was the celebrant.

The Rev. James R. Sharp, secretary of the diocese, was master of ceremonies.

### MESSAGE FROM PRESIDING BISHOP

A message from the Presiding Bishop and National Council was read by Bishop Maxon at the service. Governor McAlister brought a message from the people of Tennessee, and presented the Bishop with resolutions adopted by the past legislature expressing the State's appreciation of the Bishop's long and useful career.

Dr. W. D. Haggard, of Nashville, delivered a message from the communicants of the diocese and presented the Bishop with a commemorative book containing signatures of more than 10,000 communicants.

### Three in Procession Saw Bishop Gailor's Election

SEWANEE, TENN.—With Bishop Gailor in the procession at the observance of the 40th anniversary of his consecration as bishop were three of the four living persons who were present at St. Ann's Church, Nashville, in 1893 when he was unanimously elected bishop coadjutor at the suggestion of Bishop Quintard. His young grandson, Robert Daniel, preceded the Bishop, bearing the pastoral staff.



Centenary Chronicle Photo.

THE BISHOP OF ST. ALBANS,

Attended by deacons of honor, arriving at the White City Stadium for Solemn Evensong.

## Major General Heads Procession at Sewanee

State and Church Officials Follow Choir and Large Committee

SEWANEE, TENN.—Major General W. R. Smith, retired head of West Point Military Academy, and now head of the Sewanee Military Academy, headed the procession at the 40th consecration anniversary of Bishop Gailor as grand marshal. Following him, behind the herald trumpets and the processional cross, were six main divisions as follows:

1. A large choir of Nashville singers specially trained for the event by F. Arthur Henkel of Christ Church, representatives of other educational institutions, lay officials of the diocese of Tennessee, and members of the large honorary committee made up of men and women from all professions and Churches of the state.

2. Rear Admiral Cary T. Grayson, retired, who was the special representative of the President of the United States and who read the President's message to Bishop Gailor at the succeeding services. Admiral Grayson was in full uniform. Accompanying him as aides were Col. Gordon Johnston and members of his staff from Fort Oglethorpe, who had been detailed to the duty by Secretary of War Dern.

3. Governor Hill McAlister and members of his staff, preceded by the official flag of Tennessee and followed by civic and national officials.

4. Dr. Benjamin F. Finney vice-chancellor of the University of the South, trustees and alumni.

5. Clergy of other communions, of other dioceses, and of the diocese of Tennessee.

6. Visiting bishops; Bishop H. J. Mikell, the president of the province of Sewanee, and Bishop Gailor, who was accompanied by two of his oldest friends, George M. Darrow, treasurer of Sewanee for many years, and Charles S. Martin, senior warden of Christ Church.

## Catholicism Fund Raised by Congress

Work to be Placed on More Permanent Basis; Sessions Brought to Close With Membership of 75,000

By GEORGE PARSONS

LONDON—The Anglo-Catholic Congress closed with a membership of 75,000, and with about £20,000 given or promised for the work of the movement during the next few years.

It is hoped to put that work on a more permanent footing than it has had hitherto, and a Seven Years' Committee, composed mainly of young people, has been formed for that purpose. Sir John Shaw, Miss Mary Casson, daughter of Dame Sybil Thorndike; and Denys Blakelock, an actor, are among those who have consented to serve. The concluding report of the Congress follows:

LORD IRWIN PRESIDES

Lord Irwin, president of the Board of Education, presided at the afternoon session on Wednesday, July 12th, when addresses were given on Truth, by the Rev. Dr. K. E. Kirk, regius professor of Moral and Pastoral Theology at Oxford, and on Worship, by Professor A. A. Cock, of University College, Southampton.

Lord Irwin said that 100 years ago it must have seemed to a great many people that the Church had come perilously near to surrendering its spiritual mission, or at least to have carried its acquiescence in the Erastian claims of the State, and its suspicions of enthusiasm and personal devotion, to a point scarcely compatible with what ought to have been a sense of its own purpose and existence.

MOVEMENTS COMPARED

Attempts were frequently made to compare and sometimes to contrast the Oxford Movement and the Evangelical Movement, and when the suggestion was made that they were essentially opposed to one another, that suggestion, in his

(Continued on page 360)

### Priest Receives Award 70 Years After Battle

LOS ANGELES, CALIF.—The United States government has awarded the Order of the Purple Heart for military merit to Chaplain William F. Hubbard, retired, who is also a canon of St. Paul's Cathedral. By a strange coincidence the decoration reached him July 1st, the 70th anniversary of the day on which his regiment, Company D, 149th New York Infantry, reached Gettysburg, in which battle he was wounded.



## Lake Kanuga Scene Of Much Activity

Hundreds of Young People Attend  
Two Conferences; More Than 200  
in Adult Division

HENDERSONVILLE, N. C.—Since the middle of June the conference center of the Church at Lake Kanuga near here has been the scene of much activity and interest.

The two weeks in June from the 17th to the 30th saw 129 young people of high school and college age attending classes and services and enjoying the many recreations of this mountain resort, under the direction of the Rt. Rev. Kirkman G. Finlay, Bishop of Upper South Carolina.

Following this conference, a junior group of 153 boys and girls from all over the Carolinas, Georgia, and as far away as Washington, D. C., assembled for a two weeks period of study and play. The twilight services by the lakeside for this conference were led by the Bishop of Upper South Carolina who made a series of addresses on Witnessing for Christ. The adult division and clergy school just concluded had an attendance of more than 200. The leader of the twilight services was the Rt. Rev. Albert S. Thomas, Bishop of South Carolina.

### Laymen Give Series of Talks In Cathedral at Honolulu

HONOLULU—A series of addresses by laymen is being given Sundays at Evensong in St. Andrew's Cathedral during the summer months. The first two speakers were W. R. Castle, Jr., a member of the National Council, who spoke on the significance of the Washington Cathedral in national life, and Prof. Charles T. Loram of Yale University who is chairman of the board of overseers of Berkeley Divinity School and a visiting professor at the summer session of the University of Hawaii. He spoke on the work of the modern missionary.

### "Recovery Fund" for Chicago Diocesan Deficit Reaches \$7,000

CHICAGO—Contributions to the diocese's "recovery fund," organized by Bishop Stewart to meet the deficit in the diocesan budget, has now mounted to more than \$7,000. A total of 2,300 contributions have been received.

Each communicant in the diocese was asked to contribute at least one dollar to the deficit which amounts to about \$23,000.

### Guild Host to Orphans

ALLENDALE, N. J.—Twenty-eight children of the Paterson Orphan Asylum were entertained at an outing July 25th by the Epiphany Guild of the Church of the Epiphany, Allendale, the Rev. Duane Wevill, vicar.

### Priest Considers Gardening More Profitable Summer Recreation Than Golf

ST. PAUL, MINN.—Gardening is the summer recreation of the Rev. Douglass H. Atwill, rector of St. Clement's Memorial Church here.

While not so social a game as golf, according to the Rev. Mr. Atwill, it is a more accessible enjoyment, less expensive, and probably more meditative. And another point is he is always finding parables.

"Best of all," he said, "I have had the good privilege of having been a sharer with God in His work of transforming ugliness into beauty, and in some measure I have been a helper in His creative power."

### Nazis Accused of Illegal German Church Election

Entire Protestant Body Passes Into  
Hitler Party Control

BERLIN—Chancellor Hitler's Nazis were accused of illegal registration for the recent election in the Protestant churches.

The old régime, defeated by an average majority of 75 per cent, revealed the number of registered Church voters was two to four times that for preceding elections. The German Christians, the Nazi Protestant group, contended the increase in registration indicated "a return of the German people to the Church."

Additional returns indicated the entire Protestant Church, consisting of 40,000,000 persons, 10,000 churches, chapels and meeting places; 17,000 pastors and 11,000 deacons, has passed completely into the hands of the National Socialists to be used for Germany's awakening at home and German proselyting abroad.

The election of the Rev. Ludwig Mueller, army chaplain, as the new reich bishop is now regarded as certain.

### Bishop Bennett Weds

DULUTH, MINN.—Miss Mary Roswell Horr and the Rt. Rev. Granville Gaylord Bennett of Providence, R. I., were married here July 15th at the home of the bride's parents, Mr. and Mrs. R. A. Horr. The Rev. R. P. Frazier, rector of St. Paul's Church, officiated.

### Smallest Bible at Fair

CHICAGO—What is said to be the world's smallest Bible, a book with pages about one-third the size of an ordinary postage stamp, is on display at the Hall of Religion of the World's Fair. It was made in Glasgow under a microscope.

### Prince Visits National Cathedral

WASHINGTON—His Royal Highness, Ras Desta Deltu, son-in-law of the Emperor of Ethiopia, recently visited the National Cathedral here.

## Western Conference Of G. F. S. Success

Pageant, "Dawn in the West," is  
Presented in Greek Theatre Of  
Occidental College

LOS ANGELES, CALIF.—Presentation of the pageant "Dawn in the West" in the Greek Theater of Occidental College here Sunday evening, July 9th, was one of the brilliant phases of the western conference of the Girls' Friendly Society which was brought to a close after a very successful week at noon Monday, July 10th.

Immediately on the decision of the national executive committee of the Girls' Friendly Society to cancel the plans for the national conference here this year, the local committee, headed by Mrs. W. Bertrand Stevens, provincial vice president, decided to carry to a conclusion the plans already made, and to have a western conference with the same program, so far as possible, as that arranged for the national conference. This was done with great success as to attendance and quality of program, and without the attendant financial disaster which might be prophesied in the present times. The number of delegates from the neighboring dioceses of the Pacific slope was gratifying, and with a number from this diocese in residence and many others in attendance, the efforts of the committee were rewarded. The 11th annual "Johnson conference" for Girls, sponsored by the diocesan Girls' Friendly Society, was held in conjunction with the larger group, and was well attended.

The general theme for the conference was Building Towards An Interdependent World, and about this were grouped the discussions and lectures for the whole week. An outstanding discussion group was one on Youth Around the World Today, featuring as it did the Youth Movements in the countries discussed, and presented, for the most part, by nationals of those countries. Youth in China Today, was by Pek King Diong of Foochow, China; Youth in Japan Today, by Prof. Ken Nakazawa, of U. S. C.; Youth in Germany Today, by Dr. Edwin T. Mohme, of U. S. C.; Youth in Russia Today, by Mrs. Malbonne Graham; Youth in Italy Today, by Miss Josephine Indovina, of Los Angeles Junior College. The discussion of the whole series was led by the Rev. Douglas Stuart.

### Historic Bricks Included In New Fairfax, Va., Church

FAIRFAX, VA.—Historic bricks have been placed in the new Zion Church being erected here. One old brick, said to have come from the original White House in Washington, has already been placed and another from the second oldest church now in use in Virginia, St. Peter's, in Caroline county, is in hand. Bricks from old Pohick Church, where Washington once worshiped, have also been presented to the rector, the Rev. H. A. Donovan.



## Odd "Congregation" In Chicago Diocese

Deaconess Directs Home Study  
Work for 700 Scattered Families  
in Northern Illinois

CHICAGO—Perhaps the most unique "congregation" in Illinois is that of the home study department of the diocese of Chicago, directed by Deaconess Edith Adams and under the general supervision of the Ven. Winfred H. Ziegler.

A report of the activities of this department just made public indicates somewhat the uniqueness and extent of the work. It shows approximately 700 families in this "congregation," scattered throughout the 25 counties of northern Illinois which comprise the diocese of Chicago.

### ARCHDEACON FINDS FAMILIES

These families have been discovered by Archdeacon Ziegler largely through his extensive travels in the rural sections and small towns of the diocese. Once a family is discovered, the names are given to Deaconess Adams who keeps in constant touch with her "family" almost entirely by correspondence.

Personal letters from Church school children in Chicago or from the Deaconess serve to keep the children constantly interested in their religious studies. The curriculum which they are expected to follow is a definite one and includes the best materials in religious education. A special set of material has been made available for parents, other materials for the children of three and under, and still others for those up to high school age. Books of special interest to the older boys and girls are recommended or sent to this group.

The response to this sort of program has been marked, according to Deaconess Adams. Baptisms and confirmations resulting from the work have been numerous. Coöperating in the program are several diocesan organizations, including the Woman's Auxiliary, the Church Periodical Club, the Girls' Friendly Society, the Chicago Diocesan Altar Guild, and the Church Club.

### CHILDREN'S FUND COMPLETE

Completion of the \$1,000 fund necessary to give children from Church institutions in Chicago a vacation at Doddridge Farm, near Libertyville, is announced by Dr. Edwin J. Randall, superintendent of city missions. Dr. Randall personally undertook to raise the fund which will permit groups of about 65 children to spend two weeks in the country during July and August. Miss Ruth Anning, of Evanston, is manager of the project.

### Ohio Choir to Sing at Fair

CHICAGO—The men and boys' volunteer choir of 100 voices from St. Stephen's Church, East Liverpool, Ohio, is coming to Chicago to appear at the World's Fair. The choir will sing in the Hall of Religion Sunday, August 6th at 8 P.M.



David McClintock, Photographer.

### THE SHRINE OF OUR LADY

In St. John's Chapel, St. Clement's Church, Philadelphia.

## Church of England Income More Than \$16,000,000

Investments of Commissioners  
Total \$162,836,210

LONDON—Investments of the Ecclesiastical commissioners for England total \$162,836,210. This is the official body operating the finances of the Church of England.

The income from this investment for 1933 totaled \$7,397,565 while cash for securities sold amounted to \$8,070,690 the report said.

To this might be added the sum of \$6,725,010 received from the rental of estates, making the total income of the commissioners for the year more than \$16,000,000.

Of this sum \$11,866,150 was used in payments to benefices, bishops and chapters and in defraying other charges.

The year's tithe and corn rent charges brought in \$1,541,215, a decrease of \$165,000.

### Church Institutions Named

In Will by Miss E. E. Russell

NEW YORK—By the will of Miss Ella E. Russell, who died last December, \$80,000 is left to the Domestic and Foreign Missionary Society of the Church. This was the largest bequest. The Cathedral of St. John the Divine and the Episcopal City Mission Society each receive \$10,000, while various works, including Hampton Institute, St. Paul's School at Lawrenceville, Hope Farm, and St. Luke's Home for the Aged, New York, each receive \$5,000.

## Abyssinian Prince Visits N.Y. Cathedral

Shown About Edifice by Staff  
Member After Service; Court  
Decision Given in Vestry Case

NEW YORK—His Royal Highness, Ras Desta Demtu, son-in-law of the Emperor of Ethiopia, was present at the 11 A.M. service, July 23d in the Cathedral of St. John the Divine. The Prince was given a seat of honor in the chancel. He was accompanied by members of his entourage and several friends, including the former U. S. Ambassador to Abyssinia and Mrs. H. Murray Jacoby.

The preacher was the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan.

Following the service the Prince was shown about the edifice by the Rev. Dr. B. T. Rogers of the cathedral staff. The Abyssinians are Coptic Christians, their bishop being appointed by the Patriarch of Cairo, Egypt.

### COURT DECISION ON VESTRY CASE

The dispute at St. Mark's Church-in-the-Bouwerie concerning the status of the vestry elected in April has been settled by the decision of the supreme court. It is held that the election conformed to the prescriptions of the church charter for the holding of annual meetings, with the rector the judge of voting qualifications.

It will be recalled that this April election at St. Mark's resulted in the choice of a vestry loyal to the policies of the rector, the Rev. Dr. Guthrie, and succeeding in office vestrymen who had asked for his resignation.

### NEWS ITEMS

To consider the present difficult and important question of the cost of public education, Governor Lenman has appointed a committee, and as its chairman he has designated Charles C. Burlingham, former president of the Association of the Bar of the City of New York. Mr. Burlingham is a communicant of St. George's Church, Stuyvesant square, and one of the outstanding laymen in diocesan work.

A news despatch from Tuscaloosa, Ala., reports the illness of Mrs. W. Russell Bowie, wife of the rector of Grace Church, New York. Mrs. Bowie underwent an operation at a hospital in the Alabama city last Tuesday.

Captain B. F. Mountford of Church Army will conduct the Sunday evening services during August and September at All Saints' Church in Henry street.

### Honolulu Chapel Enlarged

HONOLULU—The chapel at St. Mary's Home here has been enlarged and the sanctuary refurbished as a memorial to the late Sara Chung, an ardent worker in that mission from 1908 until her death in 1930. At a memorial service Bishop Littell recently dedicated the new portions of the chapel, and Canon James Kieb, who was priest in charge of St. Mary's for many years, gave the address.



## 50,000 at Final Congress Service

Congregation at High Mass Largest Ever Gathered Together in History of Church of England

LONDON—The culmination of the Centenary celebrations came at the White City Stadium Sunday morning, July 16th. At least 50,000 men, women, and children assembled for the High Mass of Thanksgiving.

Such a congregation had never before gathered together in the history of the Church of England.

Many of the congregation had traveled overnight from provincial centers, and for several hours before the service began trains and omnibuses were carrying people to Shepherd's Bush. Slight rain fell at intervals during the solemnities, but did not interrupt the service, as the altar and the sacred ministers were well covered by the great golden canopy. The heaviest rain fell as the end of the final procession left the arena, and the vast congregation left in a veritable deluge.

The liturgical choir was under the direction of Capt. Francis Burgess, Musical Director of the Gregorian Association, and its singing of the liturgical parts of the service was beautifully done. The Rev. J. H. C. Twisaday, in charge of the massed choirs, had a more difficult task, and it proved beyond his capacity to get nearly 50,000 people to sing in time. The Creed and Gloria were sung to Merbecke's setting.

Procession after procession entered the ground, and the spectacle of crucifix and cope and dalmatic glittering in the sunshine—for the sun was shining at this time—was brilliant.

Prominent among the ecclesiastics were a number of priests of the Eastern Church, led by Archbishop Germanos, Metropolitan of Thyateira. The Greek Minister was present, and another prominent figure was Dr. Bhabha, Commissary to the Jacobite Patriarch.

### THREE MAIN PROCESSIONS

There were three main processions. First was that of five prelates—the Bishop of Liberia, the Bishop of the Windward Islands, Bishop Hornby, Bishop King (Assistant Bishop of Rochester) and Bishop Mounsey (Assistant Bishop of Truro)—in cope and mitre. Then came the sacred ministers in their red vestments. The celebrant's priest assistant was the Rev. Humphrey Whitby; the deacon was the Rev. Nigel Scott, and the subdeacon the Rev. E. Roberts.

All was set for the entry of the Bishop of St. Albans. He walked, vested in cope and mitre and carrying his crozier, beneath a canopy held by four boys in Court dress, and attended by Air Marshal Sir Robert Brooke-Popham, Admiral of the Fleet Sir Henry Oliver, Sir Eric MacLagan, and Sir Hubert Miller. His priest assistant was the Rev. F. G. Croom, and his deacons of honor were the Rev. H. L. Haynes and the Rev. G. D. Carleton. The

Bishop, bestowing his blessing on the kneeling choirs and priests—there were about 100 priests in the arena—joined the sacred ministers, and with the words, "I will go unto the altar of God," one of the most notable services in the history of the Church of England had begun. The memory will long retain the haunting appeal of *Kyrie Eleison*, the sight of the congregation brought to their knees at the *In-carnatus*, the silence of the Canon, broken by the fanfare of trumpets at the Elevation of the Host, the six workmen making their communion, and the resonant blessing by the Bishop of St. Albans with which the service ended.

## Celebration Marks 323d Anniversary of Parish

Mayor and City Council Participate in Service at Hampton, Va.

HAMPTON, VA.—Under the branches of gnarled old sugar-berry trees, on the site of the first church erected by the little band of colonists, who came to escape the pestilence and starvation that had harassed them at Jamestown, but yet constant in their faith, the 323d anniversary of St. John's parish was observed July 16th.

The same order of worship in which the Rev. William Mease, first rector of the church, led his little flock of adventurers who came to claim a new land for God and King, was carried out in the service in charge of the Rev. Theodore St. Clair Will, present rector.

Signifying the fact that the service was commemorative not only of the establishment of old St. John's, but also of the town of Hampton, the mayor and city council were present in the procession and at the service.

The service was held near College Place under the shade of the great trees at the foot of the cross, presented by the Daughters of the American Revolution to mark the site of the first church built in 1610. The foundation stones of the old church are clearly visible.

The address was delivered by the Rev. Walter C. Whitaker, D.D., rector of the Church of the Advent, Norfolk. The Rev. Mr. Will was assisted by the Rev. Walter K. Lloyd, chaplain at Langley Field, the Rev. Roy Randolph, rector of Grace Church, Newport News, and the Rev. J. Keith M. Lee, rector of St. Paul's Church, Newport News.

## Rector Assists in Laying Orthodox Church Cornerstone

BROCKTON, MASS.—In close proximity to St. Paul's Church, here, will be the newly erected building of the Greek Orthodox Church for which the cornerstone was laid on the afternoon of July 16th. The Rev. David B. Matthews, S.T.D., rector of St. Paul's, assisted in the ceremonies at which the guest of honor was Archbishop Athenagoras of New York.

Dr. Matthews' address to his Greek neighbors emphasized the fraternal relations existing between the two communions.

## Catholicism Fund Raised By English Congress

(Continued from page 357)

humble judgment, was dangerous and misleading. Should not those two movements rather be deemed as complementary?

Today he ventured to think it was true that those who looked back upon the two movements had come to learn much from both. The difference between them was one of emphasis on different facets of the truth, and the differences were nearly all due to misunderstanding. He hoped that the work of this generation might be to remove that misunderstanding, not by compromising any of their principles or suppressing any part of their Catholic faith, but by a growing recognition on all sides that "Catholic" was a title to which every member of the Church of England had a right, and of which every member of the Church of England ought to be humbly proud.

It must therefore be the constant purpose of their movement to win others to an appreciation of those privileges which they believed the Oxford leaders regained for them. The reunion of the Church of England with its own Mother Church, the great Church of the West, and the reunion here in England with those of their fellow-Christians who left their Mother Church of England under the influence of causes and shortcomings, perhaps on both sides, which later years had done so much to remove—that, and nothing less than that, must remain their dream, and must be the work of the years to come, and the work to which their prayers and all their energies must be constantly devoted until it might be brought to fruition and accomplishment.

### DR. KIRK AND PROF. COCK SPEAK

In his address, Dr. Kirk said the great truths which the Tractarians revived or recovered for the Church were first, and perhaps greatest, the truth of her sacramental character; the social mission of the Church; the personal holiness of the genuine Christian; the pastoral authority of the Church; and the Church's spiritual independence.

Professor Cock in his address said that 100 years ago the Church perceived the need of democracy for instruction, for education, secular and religious. The Catholic revival gave it schools and schoolmasters in every village.

### LORD MAMHEAD PRESIDES IN EVENING

At the evening session, presided over by Lord Mamhead, Walter Monckton, K.C., in an address on Justice, referred to the problems connected with the unemployed and with slums, and commended the Housing Association which had just been set up by the Anglo-Catholic Congress.

They must see to it that slum conditions were destroyed, and that in their place they built up something in which there was room for the family. They had excellent examples in the good work done by other public utility societies and they should earnestly follow such examples themselves.

The subjects for consideration at Wednesday evening's session were



Beauty and Justice. Professor C. B. Tinker, of Yale University, discoursed on beauty in worship with unusual acumen and humor, proving himself deeply read in English literature, and quoting the solemn gibes of Victorian authors at ritualism with devastatingly comical effect. He began by dwelling on the common assertion that, for Anglo-Catholics, religion is simply delight in beauty, or an anodyne; that they have been lulled into dreams by the soft enchantments of the Middle Ages. Such criticism fails to realize that the celestial beauty of the Mass cannot for long be enjoyed independent of its deeper relations. Here Professor Tinker showed why the pseudo-Catholic poetry of the nineteenth century failed; it failed because it strove to retain the spirit of the Christian religion without the rigidities of its dogma. Perfect beauty, he insisted, reposes on sound theology; divorced from the spiritual concept of the universe, it lacks permanence and transcendence, and there will be no rebirth of the arts until the world once more finds its center and its end in the Divine Artificer.

Walter Monckton, K.C., whose subject was Justice, expressed his appreciation of the delicate compliment, or subtle irony, responsible for the choice of a lawyer to discourse on such a theme. He made a succinct and practical appeal for immediate Christian activity to mitigate the evils of unemployment and the existence of slums, specially commending cooperation with the National Christian Social Council and the Housing Association of the Anglo-Catholic Congress.

We are too comfortable, he suggested, to be very convincing Christians, and unless we are prepared to give up something as a result of the spiritual enthusiasm of the Centenary, it were better if the Congress had never been held. Mr. Monckton's was a salutary warning against what Newman once castigated as the "insipid sweetness of enthusiasm."

The chairman, Lord Mamhead, pointed out that, just as the Tractarian leaders had striven to admit Christ into the churches in days when they were locked up from Sunday afternoon to the following Sunday morning, so now it was the business of their successors to bring Him into their sports and pastimes, their counting-houses and their businesses, into national and international life. Patriotism is a good thing as far as it goes; but some of the greatest patriots have proved the greatest curses to humanity, and it is only the Christian faith that can break down the barriers of nations and classes and colors.

INTERNATIONAL MEETING OF PRIESTS

On Thursday morning, an international meeting of priests was held. Addresses were delivered on Thinking Together, by the Rev. K. D. Mackenzie, and Acting Together, by Fr. Biggart, warden of the Hostel of the Resurrection, Leeds.

Mr. Mackenzie urged that what Anglo-Catholics needed was that Church-consciousness which they called the Catholic spirit, as opposed to individualism, parochialism, provincialism, insularity, and the snobbishness of the Establishment. He said that the exaggeration of the claims

of the Papacy should not deprive them of their birthright of internationalism. He pleaded for a real, active, and vigorous spirit of unity between Anglo-Catholics throughout the world.

Fr. Biggart suggested that there should be established without further delay a central committee whose first business should be the study of Catholic liturgies and liturgical worship. They must make it abundantly plain that they were not seeking for merely fresh opportunities for public pageantry in church.

At the afternoon session, the Bishop of Colombo, speaking on Penitence, said that Anglo-Catholics were commonly, regarded by the majority of English people overseas as those who were trying to foist upon the Church of England beliefs and practices which were alien to it and could not be justified. It should be remembered that the leaders of the Oxford Movement always protested that their aim was to restore to the Church of England its rightful heritage.

They were in danger of losing sight of their true vocation, and of becoming content to be a self-contained and self-satisfied group, instead of making their contribution to the whole Anglican communion. There was a danger due to what appeared aggressiveness, but which might only be thoughtlessness, but which did, in effect, ride roughshod over the habits, customs, and prejudices of others brought up in a different school from their own.

Fr. Reginald Tribe, S.S.M., followed with a very able address on Discipline.

PRINCIPAL DISCUSSES LIBERTY

Lord Justice Slesser presided at the evening session, when the Rev. C. S. Gillett, principal of Chichester Theological College, spoke on Liberty. He said that throughout the civilized world at this moment freedom in its traditional sense was in danger of death. The result of the tormented struggles of modern Western industrialism to survive, and of various States to prevent the conflicts produced by its agony from hurling them to ruin, was the emergence, in country after country, of a form of government which had virtually dispensed with the consent of the people. A political philosophy which in effect was a national apotheosis of the State was being taught to millions of European citizens, who would seem to be assimilating and expressing it in their laws and institutions with a terrifying ease and readiness.

This doctrine was already resulting in political and economic enslavement of the great mass of the people and in a raucous, irresistible clamor for a compensating "freedom" in all personal and social living which, in reality, was a yet more terrible enslavement to random and destructive lusts. The prime cause of this portent was simply the weakening or the loss of any living belief in the Catholic religion.

Englishmen themselves were watching a process which nothing but a native distaste for logical conclusions could prevent from giving them a society in which the bulk of their citizens would in fact be slaves—either exploited by a capitalist system under which it was already a cruel kind of irony to call their contracts "free,"

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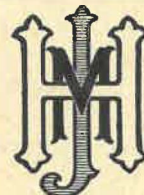
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or helplessly subjected to the collectivist one, which would not even pretend to call them so.

Toward that alternative—that further stage of monopolist concentration—Capitalism itself was moving, encouraged and applauded by alienists, psychiatrists, eugenicists—the “experts” of modern scientific materialism, and also by the still more monstrous brood of fanatical eccentrics with their pack of muddled idealisms and their passion for interfering with other persons’ lives. The danger was pressing, and Catholics all over the world must use every available weapon to ward it off.

**BISHOP SPEAKS ON CONSECRATION**

The Bishop of Llandaff, the Rt. Rev. Timothy Rees, who spoke on Consecration, said that there were not wanting signs that during the next 20 years or so the Church would be engaged in a life-and-death struggle with the forces of secularism and materialism—with a world that organized itself more and more completely in its social, industrial, and ceremonial life without reference to God or to spiritual realities. It was only consecrated men and women who realized increasingly the meaning of the membership in the Consecrated Body, who could carry the conflict through to victory.

**CELEBRATIONS AT OXFORD**

The main Centenary celebrations were transferred to Oxford Friday and focused upon its “true and primary author,” John Keble.

The celebrations began at 9:30 A.M. in Keble College quadrangle, where an altar

had been built in the corner by the chapel.

The celebrant at the Solemn Eucharist was the present warden of Keble, Dr. B. J. Kidd. The deacon was the Rev. H. J. Carpenter, Fellow of Keble, and the subdeacon was the Rev. A. G. Besdee, vicar of St. Barnabas, Oxford. The Bishop of St. Albans presided, and the Bishop of Buckingham and Bishop Shaw assisted, in cope and mitre.

**SEVEN OTHER BISHOPS PRESENT**

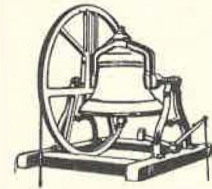
In the congregation, composed almost equally of men and women and numbering about 4,000, were seven other bishops. Around the terraces a fine contrast was made by the black habits of the religious orders, the white surplices of the choir, and the scarlet robes of the “seraphic doctors.” The main body of the congregation was on the sunken plots of grass in the quadrangle. But attention fell naturally upon the altar and the sacred ministers in their red vestments—since the Mass was that of the Holy Spirit. The singing was admirably conducted by Dr. S. Watson, ending in a fine climax of praise and thanksgiving. The general attitude was one of the utmost reverence and devotion, and it seemed the most natural thing in the world that 4,000 people should be on their knees in a college quadrangle.

After the Mass was concluded, the congregation formed into a procession, headed by a cross, and marched to the grave of Pusey in Christ Church Cathedral. In a brief service, the dean of Christ Church, Dr. H. J. White, commended Edward Bouverie Pusey to the mercy of God, and

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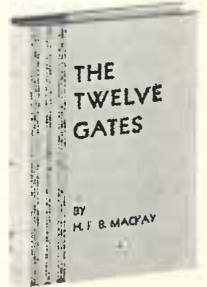
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then the pilgrims waiting in the quadrangle—for the cathedral could not hold half of those who had come—entered to pay their homage to their great leader.

C. R. SUPERIOR PREACHER

Meanwhile seats were already being taken in the University Church of St. Mary. Punctually at noon a spare figure in the cassock and girdle of his community, with a master's hood thrown over his shoulders, entered the pulpit, and for many the secret of the preacher's identity was out.

In the course of his address on "The Divine Society," which was broadcast, Fr. E. K. Talbot, Superior of the Community of the Resurrection, Mirfield, said that what gave continuity to the Movement and accounted for all its developments, mistaken or wise, was the conviction, common to the Oxford leaders and all their successors, that the Church was central to the Christian faith and religion, and that the English Church was a true part of that supernatural society which derived from Christ and His Apostles.

Dealing with the vindication of the Faith in the face of new knowledge, Fr. Talbot urged on his hearers the duty to have free and teachable minds towards knowledge, through whatever immediate channel it might reach them from the divine Wisdom: and not least toward that which bore most directly upon their religious belief. The Holy Scriptures must ever remain paramount in authority to a faith which discerned in a particular history and in a particular Person a universal and ultimate significance for the knowledge of God and of man's destiny. But the facts which the Bible recorded could only be interpreted from within the experience which was their issue. That experience was the possession of the Fellowship of the Church.

LAST EVENSONG IN THE ALBERT HALL

A great congregation filled the arena Friday afternoon for the last Centenary Evensong in the Albert Hall. The service was sung by the clergy and choir of St. Augustine's, Kilburn. The sermon was delivered by the Rev. Dr. Bernard Iddings Bell, of New York, who is vigorous in phrase and deliberate in voice.

Noting that 100 years ago to that very day Keble had preached his sermon on National Apostasy, Dr. Bell proceeded to diagnose the condition of the unhappy modern world. Never did life seem so meaningless; never were men and women so restless; never was art so self-conscious; never was literature so drab; never were men so insecure, so weak, so ignoble in their own sight. The world has turned its back on God, it is sick of itself, it is apostate, and it is dreadfully unhappy. It is for the heirs of Keble's protest, who are Catholics in a pagan world, to serve that world, making effective and constructive protest against its apostasy, winning again their brethren to the way of happiness.

CULMINATING CONGRESS SESSION

An immense throng filled the hall in the evening for the culminating session of the Congress. The Bishop of Bradford, who presided, read the following kindly message from the Archbishop of Canterbury:

"I cannot but think of the multitudes of Churchpeople who during this week have been assembling in the Albert Hall. It may be that some things have been said which I could not have said myself; but I cordially recognize their enthusiasm and their devotion to the English Church. Let me address to them the plea which I made on Sunday in the Mother Church of the Anglican Communion, that they will so give their witness to the principles for which the leaders of the Oxford Movement stood as to maintain and strengthen the unity of the Church and the reality of its worship in one body. As they part tonight I send them my blessing."

Dr. N. P. Williams, speaking on The Next Hundred Years, expressed the belief that the struggles of the next quarter of a century are likely to be more serious and grim than anything of which any Christian now living has had experience. The signs of the times seem to indicate that between now and then there will be fought out the great battle between the Christian religion and the hostile forces which are impelling human civilization to organize itself more and more on an exclusively secular and materialistic God-denying basis.

Dr. Williams went on to urge Anglo-Catholics to take stock of their Movement, examine themselves, scrutinize their instruments and equipment, and resolve to eliminate everything that is weak or defective in their armament. The secret of power, he insisted, is bound up with the possession of three mental qualities or aptitudes: a clear and firm grasp of fundamental principles, a vivid and precise realization of the goal, and prudence and scientific foresight in the right choice of means for the attainment of the goal.

He then passed to a consideration of the goal of the Catholic Revival—the realization of God's Kingdom on earth, to be achieved through the recovery of full internal unity and harmony in the Anglican communion on an unmistakably Catholic basis, the visible reunion of Christendom, the conversion of the human race to Christianity, and the establishment of a Christian civilization in material matters which will be based on the universal recognition of God, will consecrate the State to His glory, will banish the palæolithic irrationality of war from the face of the earth, and will guarantee to every law-abiding citizen justice, equality of opportunity, healthy conditions of existence, and a fair share of the good and delightful things of life.

As regards the restoration of peace and concord within the English Church itself, Dr. Williams urged the necessity of right and normal relations with the Episcopate, pleading that anarchy is an evil thing, most of all when it appears within the Divine Society, and that Catholicism is fundamentally a religion of authority, of law, and of order. Another necessity in his opinion, is a return to the Prayer Book of 1662, the only liturgy which has any authority for Anglicans.

FR. ROSENTHAL NAMES TASKS

After an appeal for funds had been made by the Rev. H. A. Wilson, the Congress secretary, a memorable series of meetings was brought to a close by an impassioned speech by Dr. G. D. Rosenthal, vicar of

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St. Agatha's, Birmingham. He concentrated attention on two primary tasks: the conversion of the English-speaking people, not to a party, not to a movement, but to our Blessed Lord; and the restoration of the outward unity of Christendom.

Conversion, he insisted, has been the declared aim of the Anglo-Catholic Congress from its beginning, as it always has been the aim of the Revival. The restoration of ceremonial, though it was a direct and inevitable result of the Oxford Movement, was not part of its original purpose. That purpose was to preach Christ as He had been preached in England for centuries—Christ Incarnate, Crucified, Risen and Ascended, not a dead but a living Saviour, whose present help is given through the Church which He founded, and the Sacraments which are the covenanted channels of His grace. It was by no choice of their own that the Tractarians became a party. They were forced into that position by the persecution of the official authorities, and they had perforce to waste in controversy energies that they desired to devote single-mindedly to the work of converting souls.

#### PLEADS FOR REVIVAL OF ZEAL

Dr. Rosenthal went on to plead for a revival of Apostolic zeal and for a renewal of personal consecration, giving a primary place to the recovery of the sense of social responsibility.

"The re-creation of a social conscience among us," he said, "will do almost more than anything else to commend our religion to our fellow countrymen. Let us not forget that it was the practical compassion of the second generation of the Tractarians for the poor, the sick, the destitute, and the afflicted, which won the battle of the Catholic Revival in the slums. Today, it is our business not merely to tend the victims as they fall broken from the wheel of oppression, but to do our part in stopping the wheel itself. The old controversies which absorb so much of our attention have not much interest for the new generation; they are far more disposed to judge us by our works. The influence which softens, which brightens, which elevates, which sweetens, which lays its subtle touch of healing on the leprosy of life, will be welcomed, first as a friend, ultimately as the messenger of Christ. That which thinks only of self, which expends its chief energies in waging war on Christians, will be left severely alone to mend its temper and improve its manners."

#### CHRISTIAN REUNION OBJECTIVE

Turning to Christian reunion, Dr. Rosenthal admitted that the time does not yet appear ripe for direct approaches, either to the rest of the Western Church or to the Free Churches; while individual secessions to Rome are a counsel of despair and the negation of everything for which the Movement stands. But this does not mean that nothing can be done. Reunion must remain a definite objective, to be prayed for and passionately desired, and prepared for by the composition of dissensions in the Church of England. Reunion, like charity, must begin at home; and though it is truth that the doctrines of the Faith are not matters for compromise and concession, controversy in the English Church has passed beyond all reasonable bounds, is often pursued in a most

unchristian spirit, and is doing grievous harm to the cause of true religion.

#### THE PAGEANT OF YOUTH

The Albert Hall sessions closed Saturday with two presentations of the Pageant of Youth, which was at once a magnificent spectacle and a more effective instruction in the principles of the organizers' faith than many sermons. There were 1,200 performers, mostly children drawn from more than 60 parishes.

Twice in the day the hall was filled to its seating capacity of 10,000. The after-

noon was given up to the children, who assembled in their thousands at St. Augustine's, Queen's Gate, and marched in procession to the hall, where Lady Cynthia Colville presided. In the evening the adults had their turn, and Admiral of the Fleet Sir Henry Oliver presided. The pageant was artistically conceived and was received with enthusiasm.

The pageant opened with a prelude written by the Rev. G. D. Rosenthal, and recited, in a voice that needed no amplification to reach the farthest parts of the hall, by a magnificent St. Michael.

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## † Necrology †

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

### R. LEB. LYNCH, PRIEST

BOSTON—The Rev. Robert LeBlanc Lynch, retired, died July 22d at a Boston hospital after an illness of some weeks.

He was educated at Harvard College and Trinity College, graduating from the latter in 1890. In 1894 he received his degree of B.D. from the Episcopal Theological School, Cambridge. He formerly was rector of St. James' Church, Amesbury, Mass. After his retirement he became librarian of the Diocesan Library and a chaplain at the McLean Hospital. Before his charge in Amesbury he had served as rector of Grace Church, Dalton; St. George's Church, Maynard; St. James' Church, Woodstock, Vt.

Funeral services at which the Rt. Rev. Henry K. Sherrill, assisted by the Rev. Dr. Phillips E. Osgood, officiated, were in the Leslie Lindsey Memorial Chapel, July 25th. Burial was in Mount Auburn Cemetery. The Rev. Mr. Lynch is survived by his widow, Mrs. Edna Lynch.

### MRS. O. B. HARDCASTLE

EMPORIA, KANS.—The death of Mrs. O. B. Hardcastle, a Churchwoman well known throughout the diocese of Kansas, occurred at her home here July 3d. The burial service and Requiem Mass were conducted in St. Andrew's Church, July 6th by the rector, the Rev. M. G. Smith.

Mrs. Hardeastle came to Emporia 51 years ago, and until recently had been active in affairs of the parish and diocese. She was devoted to the Church's work, especially that of the Woman's Auxiliary. From 1914 until her death she was diocesan treasurer of the United Thank Offering.

### H. A. MACOMB

MERCHANTVILLE, N. J.—Henry A. Macomb, 88, who in 1872 was the moving spirit in the organization of Grace Church here, died July 24th.

He was for 60 years senior warden of the parish and for 20 years choirmaster as well. In private life he was an architect.

He is survived by three daughters: Mrs. T. M. Rennel, wife of the rector of St. Paul's, Bound Brook, N. J.; Mrs. Ryland W. Green of Overbrook, Pa., and Mrs. Edward H. Chew of Merchantville, and a brother, William Stanton Macomb.

### LOUIS MARTIN

NEWTON, N. J.—Louis Martin, parishioner of Christ Church, Newton, died June 24th, after a long illness. Interested in every parish activity, he was instrumental in bringing several people into the recent confirmation class at Christ Church.

The Rev. Oscar Meyer, rector, conducted the funeral June 27th. Mr. Martin is survived by his widow and a sister.

### ELIZABETH P. NAZRO

NEW YORK—Miss Elizabeth Paine Nazro, member of an old New York family and vice-president and treasurer of the Trinity Chapel Home in the Bronx, an institution for aged women, died July 20th at her home, 422 West 144th street. She had been ill for a short time.

Born in Troy, N. Y., 80 years ago, Miss Nazro was a descendant of the Nazereau family, French Huguenots, who settled in New York City in the seventeenth century. The spelling of the name was later altered. Her father was the late John Paine Nazro, a stock broker here, and her mother the late Mrs. Julia Ann Hunt Nazro. Miss Nazro was a cousin of the late Rear Admiral Arthur P. Nazro, retired.

She had lived here most of her life and was an active Church worker, having long been a communicant of Trinity Chapel, 16 West Twenty-sixth street. The chapel owns the home in the Bronx, of which Miss Nazro had been an officer for more than 15 years, and in which she had been interested for about 50 years.

Surviving is a sister, Mrs. William Greenwood of New York.

### A. W. SEELIGSON

SAN ANTONIO, TEX.—Arthur W. Seeligson, former district judge, died at his home here July 10th.

He was a member of the standing committee of the diocese, and of the corporation, "the Bishop and the Standing Committee," for many years. He had practiced law in San Antonio for more than 40 years.

Judge Seeligson is survived by his widow, Mrs. Lillie Sprigg Seeligson, a daughter, Mrs. Lucy Roe, and two sons, Arthur and Lamar, both prominent attorneys here.

### F. C. VALENTINE

LOS ANGELES, CALIF.—Frederick C. Valentine, former judge of the superior court, and chancellor emeritus of the diocese of Los Angeles, died at his home in Santa Monica, Calif., July 21st following a stroke of apoplexy.

Judge Valentine was for 20 years chancellor of the diocese, and upon declining to serve longer because of ill health, was appointed chancellor emeritus at the last session of the diocesan convention.

The Burial Office and Requiem was at St. Paul's Cathedral, July 25th, the Rt. Rev. W. B. Stevens, Bishop of Los Angeles, being the celebrant, assisted by the Rt. Rev. R. B. Gooden, suffragan bishop, the Very Rev. Harry Beal, dean, and the Rev. Irving Spencer. The vested choir consisted of 30 of the clergy of the diocese.

Judge Valentine is survived by his widow, Anna M. Valentine, to whom he was married in 1913 in New York.

### MRS. W. J. WOODY

SAVANNAH, GA.—Funeral services for Mrs. Helen Thompson Woody, wife of William J. Woody, were held from St. Michael and All Angels' Church July 9th by the rector, the Rev. Joseph Burton.

Mrs. Woody was an active member of the parish. She organized the junior choir.

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 Days, 9:30 A.M.  
 Confessions: Saturdays, 3 to 5; 7 to 9 P.M.

### New York

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

Amsterdam Avenue and 112th Street  
 Sundays: Holy Communion, 8 A.M. Morning  
 Prayer 10. Holy Communion and Sermon, 11.  
 Evening Prayer and Sermon, 4 P.M.  
 Week-days: Holy Communion, 7:30 A.M.  
 (Saints' Days, 10). Morning Prayer, 9. Evening  
 Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

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 Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).  
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 Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

### Pennsylvania

#### St. Mark's Church, Philadelphia

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 REV. FRANK L. VERNON, D.D., Rector  
 Sunday: Low Mass, 8 A.M. Matins, 10:30.  
 High Mass and Sermon 11 A.M. Evensong, 4 P.M.  
 Daily: 7:00, 9:00, 12:30 and 5:00.  
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

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 VERY REV. ARCHIE I. DRAKE, Dean  
 Sunday Masses: 7:30 and 11:00 (Sung Mass  
 and Sermon).  
 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.



## Seven Pilgrimages Made to Holy Land

Anglo-Catholics Made First Trip  
in 1924 When 215 Churchmen  
Sailed From Marseilles

LONDON—Since 1924, when the suggestion of an Anglo-Catholic Pilgrimage to the Holy Land was first discussed, seven pilgrimages have been made. The project was first discussed at a small gathering of clergy and laity in 1922, with the result that April 29, 1924, the first Anglo-Catholic Pilgrimage to Palestine sailed from Marseilles with Dr. Roscow Shedden, then Bishop of Nassau, as president, and with 215 pilgrims.

The Holy Land had witnessed thousands of pilgrimages not only in far distant days but in comparatively recent times. There was, however, something altogether fresh in this adventure, for it was composed entirely of members of the Church of England.

Apart from any other reason, this gave the pilgrimage unique importance; England's soldiers had freed the Holy Land from the blight of Turkish misrule; surely England's Church could no longer remain dumb or appear to ignore the Mother of all the Churches.

Since 1924 six other such pilgrimages have been made, and on four occasions have included other homes of historic Christianity, including Patmos, Cyprus, Ephesus, Rhodes, Constantinople, and Athens, but the Holy Land has ever been the chief objective and the time spent in the midst of places made holy by the presence of Jesus Christ is never sufficiently long.

The Anglo-Catholic Centenary Pilgrimage was made from April 29 to May 25, 1933.

### Bishop Jenkins Asks Clergy To Support Marriage Canon

RENO, NEV.—The Rt. Rev. Thomas Jenkins, D.D., reported in his address before the 25th annual convocation of the missionary district of Nevada that during the past year he had traveled 45,000 miles in carrying out his duties and that he had spent 71 nights at home. The convocation was at Galilee, Lake Tahoe, July 15th to 17th.

The Bishop appealed to the clergy to give more careful and complete instruction in the matter of marriage, and loyal support to the spirit as well as the letter of the new canon of marriage.

### New Louisiana Treasurer

NEW ORLEANS, LA.—After many years of service, R. P. Mead has resigned his office as treasurer of the diocese and of the board of missions. The standing committee has elected Archie M. Smith to fill his unexpired term as treasurer of the diocese. Mr. Smith has accepted the election.

### First Honolulu Bishop's Family Gives Chapel Altar as Memorial

HONOLULU—A beautifully grained black walnut altar in the Holy Cross chapel of the Shingle Memorial Hospital on the island of Molokai was recently dedicated by Bishop Littell. The altar was given by the family of the first Bishop of Honolulu, the Rt. Rev. T. N. Staley. His daughter, Dr. Mildred Staley, was present at the dedication.

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- Minimum price for one insertion, \$1.00.
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### ANNOUNCEMENTS

#### Died

HIGGINS—Departed this life at the Church Home in Baltimore, Maryland, on Monday, July 10, 1933, MISS MARY HIGGINS, in her 85th year. A life-long and devoted member of St. Luke's Church, Baltimore; loved and revered by three generations.  
"May she rest in peace."

#### Memorial

PATRICK WILLIAM EARLE  
JANE MACINTYRE LA TOUCHE EARLE  
The memory of the just is blessed. In loving memory of DOCTOR PATRICK WILLIAM EARLE who rested in the Lord at Dublin, Ireland, August 6, 1885. Also in loving memory of JANE MACINTYRE LA TOUCHE EARLE who rested in the Lord at Dublin, Ireland, May 14, 1886.  
"The day is aye fair in the land of the leal."

#### SISTER ADA FRANCIS, C.T.

Sister ADA FRANCIS, C.T., entered into Paradise, May 30, 1933. R. I. P.

Sister Ada Francis, a very much beloved and respected member of the Community of the Transfiguration, was professed in the year 1911.

She was the Superior of St. John's Orphanage, Cleveland, from 1911 to 1921. In this branch house of the Community, Sister Ada lived and worked faithfully and efficiently, making many friends. She was especially assisted by the Bishop, the Rt. Rev. William A. Leonard, who was her great friend and admirer.

Returning to the Mother House in Glendale, Ohio, in 1921, she continued to fill a very valued place in the life of the Order until her death.

Her father, John Banvard, was a well known scenic artist. From him she inherited an æsthetic mind, rich in culture. She was well read and deeply sympathetic with many phases of life.

Her departure has left a great void in the Community. They rejoice, however, in the knowledge of her resting in Paradise.

Hers was a consistent Religious Life, the "fruit of the Spirit." R. I. P.

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