

# The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, AUGUST 4, 1923

NO. 14

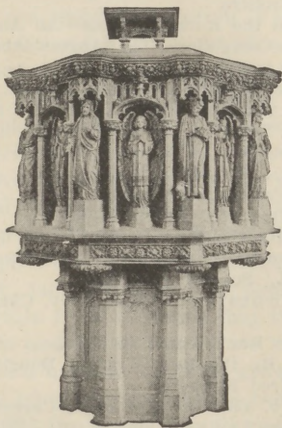
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## THE CHURCH AND THE RURAL PROBLEM

Editorial

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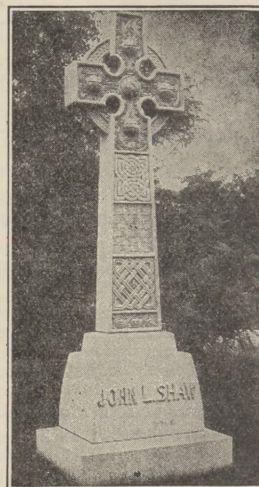
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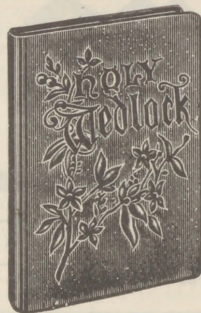
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BECAUSE the new communion had been initiated by the life of Jesus Christ and was maintained by men's membership in His Church-body, therefore the Fathers taught that in Him, the mediator, both the Divine and human natures were found. He had joined God and man, because He was Himself both.—O. C. QUICK, *Liberalism, Modernism, and Tradition.*



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## EDITORIALS AND COMMENTS

### The Church and the Rural Problem

THE phenomenal success of the recent Rural Pastor's Conference conducted by the College of Agriculture at the University of Wisconsin is worthy of special appreciation. It is not here intended to rehearse the facts of the case, so much as to find the suggestive in relation to the Church's non-work. It is no small matter that in subsequent years it will be found necessary to limit the number of attending clergy. It is a matter of no little significance that there are few bodies which concern themselves with rural problems that will fail in the future to be represented at this conference. The Church is to be congratulated in that we sent a substantial delegation to avail ourselves of the privileges at the University for the discussion of this important and pressing problem.

We are apparently a Church of the city folk. There are wide ranges of the country districts in the United States where even the name of the Episcopal Church is unknown. There are vast communities of country people which are "over-churched." Has the Episcopal Church no contribution to make? The question is really two-fold, for it involves the prospect of initiating work in places where our Communion is unknown, as well as the great issue in regard to what the Church has to offer to the rural communities which are already overstocked with ecclesiastical organizations. It is, unhappily, the case that with a few exceptions, the Episcopal Church has made little effort to cope with the rural problems in America. Her policy, or, rather, lack of policy, is demonstratively short-sighted. It is certain from statistics that the drift is from the country, citywards and townwards. This would imply that if we would maintain a healthy, vigorous growth even of city and town churches we must at least regard the country and rural districts as potential feeders of the Church population in the cities. Have we any such concerted policy? No. Has the Church ever utilized the data furnished by surveys of rural districts in America looking forward to the possibility of developing such a policy?

Not only are we unknown in many districts, and not only have we no distinct policy in regard to rural work, but, for the larger part, the conscience of the Church is lethargic and unawakened. The vast bulk of converts to the non-Roman Communions who persist in active Church membership are gained in the years of early adolescence. An examination of such statistics as are available would seem to indicate without any peradventure or doubt that the best method of sustaining Church allegiance is by consistent and unremitting Christian education. Desultory conversions in town and city Churches; stray converts here and there, and the ordinary increment from the urban Churches, make up the bulk of our gains. In order to make effective any consistent and steady growth, even in the number of converts, an infinitely greater amount of pains must be bestowed upon the younger generation both in the city and in the country.

Another factor which is vastly important is one which might

be termed a psychological factor. We all know that, for the mere appreciation of what the Episcopal Church stands for, a certain amount of background and education is vitally necessary. One is reminded of the old story of the sea captain at his first Episcopal service. He was asked how he "got on." "Well" he said, "I just slipped my anchor and rose and fell with the tide." The perplexing and bewildering effect upon a total stranger, of a strictly liturgical service, whether it be Morning or Evening Prayer or the Eucharist, is abundantly apparent in the reactions of the ordinary non-Churchman to his first introduction to our Church's services. If we do depend on the convert, and if our Communion is at present largely urban in its constitution, and if the urban population is steadily growing at the cost of the country, is it not abundantly apparent that some attitude of the problem of educating the rural population in the ways of the Church is vital even to maintain the present state of the Church's life?

From the standpoint of maintaining our community as it is, there is no doubt that the rural problem is pressing and fundamentally important. But has the Church no duty to people other than town and city dwellers? Is she so strictly limited in the scope of her appeal that she must needs draw her membership only from those of certain background, certain social status, and a definite stratum of urban society? Is her claim to be universal merely a figure of speech? Can she not interpret her principles and the opportunities she offers in such terms as may be grasped not only by the urban people but by those in the country as well? Of course it is hardly necessary to point out that the differences are not so radical or the divergences so complete as this question suggests, but that there is a vast difference, is clear from the contributions made by the eighteen clergy of our Communion who attended the Rural Pastors' Short Course.

ONE OF THE first things that would strike an onlooker is the fact that the problems of any two workers in rural parishes are unlike. The Far West has its own peculiar difficulties, the country districts of Virginia have entirely different problems, and the rural parts of New York and New Jersey present features utterly unlike the others. In short, there seems to be a bewildering multiplicity of needs and scarcely any common factor of solution. Certain conclusions may yet be formed on the basis of data presented: it is no small advance to recognize the problem and to realize its difficulty of solution; it is abundantly apparent that the rural pastor can regard the whole district as his parish and conceive of his mission in a much wider sense than does his city brother; inasmuch as he often stands as a leader of the community, his mission is to serve that in every way possible; he is to reach the spiritual man through the natural man; finally, it is abundantly necessary that the whole question of rural work should interest not only the diocesan authorities, who are not infrequently apathetic as to its claims, but the national Church as well.



The matter of the greatest moment, however, is the constant emphasis of the fact that the rural work in the Church should be regarded as a vocation. If the Church is ever to deal honestly and justly with the claim of the rural population, it is vitally necessary that that work be staffed by a competent and well-trained priest. The campaign of education of the Church at large in the needs and opportunities of non-urban Church work, needs to be carried into our seminaries as well. It is essential that a new conception of the call to rural work should not be made current, so that that work would not be regarded as a means and a stepping stone to more lucrative, more encouraging, more romantic, and more congenial opportunities of service, and should come to be regarded as a special vocation for men duly called and prepared to meet it. With the exception of perhaps one seminary, little attention is being given to the claim of rural work; few theological schools are adequately equipped to deal with this problem, and fewer candidates for orders have even seriously considered that type of service.

The Church must wake up to her duty not only to the scattered and isolated units of Church folk, but to the many communities in which the Church can and should perform a service and satisfy a need. May it not be one of the greatest functions which the National Council can perform, to advise with dioceses in which the problem of rural work is so serious, to realize and examine the situation on the basis of past or future investigation, and to create and foster an adequate program which will justify the self-respect of the Communion to which we belong?

**W**HETHER the World Court can be considered on its merits, apart from petty politics and pettier politicians, is, of course, a question. Ten years ago it would have been hailed by the whole American people as the triumph of continuous American policies which had brought the Hague tribunals into being. The Hague Conference of 1907, called into being by President Roosevelt, was the result of a memorial adopted by the Interparliamentary Union, representing nearly all the civilized world, which sat in St. Louis at the time of the World's Fair of 1904. The unanimous vote of the delegates to that world conference stated the following ground for the memorial:

"Whereas, enlightened public opinion and modern civilization alike demand that differences between nations should be adjudicated and settled in the same manner as disputes between individuals are adjudicated, namely, by the arbitration of courts in accordance with recognized principles of law. . . ."

To this position every American delegate to the Interparliamentary Union, regardless of party affiliation, had assented by his vote, and President Roosevelt, through John Hay as Secretary of State, had indorsed and commended the utterance in transmitting the St. Louis preamble and resolutions to all the governments signatory to the acts of the first Hague Conference. The position was then recognized as a part of the unanimously accepted American policy looking toward permanent world peace. Provision for a constitution of a "Judicial Arbitration Court" as distinct from the "Permanent Court of Arbitration" already existing, and to be actually a judicial body and not merely a board of arbitration, was actually made by the second Hague Conference thus called into being, but it fell down ultimately by reason of failure to agree on the manner of choosing judges.

Those were the days when America led the world in the earnest effort to bring the nations of the world into such permanent relations as should substitute international law for international war. Happily, they were the days of our unanimity. Even Hiram Johnson was able, at a later date, to run for vice president on the same ticket with the great president who had enunciated the principle, without signifying his dissent.

The civilized world, taught by the losses and the horrors of the great war, has since come to the position that was once the American position but that America has now repudiated. To acquiesce in that repudiation is to be false to the Americanism that we prized in the days of Roosevelt and Hay and Root and Taft and Knox. Let time-serving politicians play on the prejudices of today as they will, they do

but contrast themselves with our standard bearers of earlier days, whom even yet we continue to respect.

The principle of the world court is a right principle. It must, of course, be very carefully worked out in details. To make it a close corporation, appointing its own successors, as President Harding at one time proposed, is, indeed, to make it so dangerous a super-government, so completely a defiance of the principles of democracy, as to make it unthinkable, for Americans. If there were dangers in the League of Nations, they were so vastly less than the dangers inherent in such a permanently closed corporation as is thus involved, that there is no comparison. But a world court need not involve such a surrender of democracy, and the world court that the civilization of today is seeking to create does not involve it.

Neither is it important to distinguish between a world court that retained the term *arbitration* in its title, as did that of 1907, and one that does not, as now proposed. The court of 1907 was to substitute judicial processes for the diplomatic give-and-take of the previously existing Permanent Court of Arbitration, and that also is the principle underlying the court now proposed. Americans repudiating the latter can do so only by repudiating the American principles of those great leaders whom we have named.

Against the littleness of present-day American politics, we appeal to the ideals of the America that called the Hague tribunals into existence, and that invariably stood for the most advanced ground in developing those institutions for bringing the nations into closer fellowship.

And we call upon the religious leaders and the religious press of the day to demand that America take her part—as follower, since we are no longer leader—in restoring the fellowship of the world and in creating a substitute for war.

**W**E ARE asked, in this connection, to deny the statement sent out by two news services that in indorsing the plan for a world court, the Federal Council of Churches, or their Commission on International Justice and Goodwill, was acting at the request of the State Department.

Not only has no influence of any kind been brought to bear upon the Federal Council by the State Department, we are told, but on the other hand, the Federal Council of Churches more than a year ago sent a special memorial to that department urging it to take steps "to take into consideration the importance of such action as may be necessary to enable the United States to become a party to and supporter of the Permanent Court of International Justice." Even earlier than this the Federal Council had committed itself to the World Court, having adopted resolutions on January 13, 1922.

**J**UST before our forms were closed for last week's issue, we received and hastily put into type the first report of the Anglo-Catholic Congress, from the pen of our London correspondent. For this week we are drawing from the pages of the *Church Times* some excerpts from its most interesting reports, partly because of our appreciation of the space there given to the words of our American representatives at the Congress, partly because the reports themselves are, in our judgment, among the most perfect examples of ecclesiastical reporting that we have ever seen. Such reports are not easy to write. Excerpts from what various speakers may say afford very little satisfaction to the reader. Unless the spirit of an occasion, its warmth and its atmosphere, can somehow be translated into words, a report is lifeless and uninteresting.

As for any comment upon the Congress itself, we prefer to wait until fuller reports are in our possession. It is sufficient now to say that, clearly, the sixteen thousand Anglo-Catholics who crowded the Albert Hall and the overflow meetings were representative of a vast number of other Churchmen throughout the Anglican world in whose hands, under God, rests the future of Anglican Christendom. The day of their feebleness is past.

**T**HE treaty of Lausanne is the shame of Christendom. The "infidel," who could not win in war against united western Christendom, wins in the more delicate arbitrament of peace!

God have mercy upon us!



ACKNOWLEDGMENTS

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\*For starving children.  
 \*\*For Armenian Christians.

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TENTH SUNDAY AFTER TRINITY

Hear, Lord, in mercy when Thy servants pray  
 In their great need and deep humility,  
 And that their fervent prayers be heard by Thee  
 Grant that they only ask whatever may  
 Please Thee, and follow out Thy holy way,  
 Not wandering, or seeking each to be  
 Self pleasers, having less than mastery  
 Of that great Law which we must all obey.

O let Thy Holy Ghost anoint our eyes  
 That we may see in Jesus Christ Thy will  
 Most perfectly expressed for us below,  
 And, as we thus Thy blessed will do know,  
 Do Thou with Thy most blessed grace us fill  
 That we complete the nature He supplies.

H. W. T.

THE MORAL SIDE OF THE OPIUM QUESTION

BY THE RT. REV. CHARLES H. BRENT, D.D.,  
 Bishop of Western New York.

Condensed from an address before the Opium Advisory Committee of the League of Nations.

SCIENCE and medicine are indispensable factors in determining the moral and humanitarian position in the great problem of the opium traffic. Economic consideration can enter the field at all only on such terms and in such manner as scientific, medical, moral, and humanitarian facts and findings may permit. In the history of human affairs there has never been any trade more lucrative or more indifferent to human welfare. The legitimate trade is confined to so limited a figure that, though we may not be able to determine to the ounce the amount necessary, we are aware that there is produced and distributed annually not less than ten times the amount capable of being consumed to the advantage of mankind. In other words, nine-tenths of the world's production is used for purposes of gain or revenue and the corruption attendant upon it.

We have reached a day when enlightened public opinion is counted the chief determining force in national and international affairs, and it behooves us who happen to have full information in the matter before us to share it with mankind.

The United States states for its own part and without any attempt at self-justification that for the period between 1915 and 1921 much was left to be desired in the character and administration of her legislation in restraint of narcotics, especially as touching export. The Harrison Narcotic Act of December 14, 1914, inadequate by itself, was reinforced by the Jones-Miller act of 1922. Today our house is in order, legislatively, and progressively so, administratively.

Moral questions have no boundaries. The world of today is steadily revealing itself to be a world of identical moral interests. If we exploit abroad where we defend at home, the downfall of the exploited will eventually become our downfall.

The crux is that narcotics are wealth—as well as vice—

producing. Eliminate revenue, and what Government would have further interest in the cultivating of the poppy? Governments would industriously proceed to help their nationals to the production of and a market for desirable commodities.

There are three principal opium-producing countries in which trade in the drug is legitimized by Government and involves large revenues—Turkey, Persia and India. Turkey and Persia give us from their high grade product (10 per cent morphia content and upwards), an amount more than equal to the entire medical supply for the world; but they greatly over-produce and their over-production which eventually takes the form of morphine, heroin, and codein, is employed in debauching mankind. India with her low grade opium (8½ per cent morphia content and downward) does not pretend to provide the market with a medicinal product. If poppy cultivation in India were to be confined at once within the limits of excise opium there would be no difference whatever in the world supply of medicinal opium.

It is estimated that in the United States alone there are not less than one million drug addicts. The severest domestic legislation is unable single handed to cope with the problem. As in other health matters, so here, there must be world-wide concerted action. Drug addiction is not only a disease, but a disease far more terrible than that which attacks the body only. It is just as horrible to contemplate the short-lived rickshaw coolie with his emaciated body punctured and scarred by the use of the hypodermic needle, as the secretive, cunning victim of the same needle in our homes of refinement and culture.

No nation but China has ever deliberately destroyed great stores of opium and paraphernalia connected with it. Today China is sick from head to foot of her body politic. We must figure out how we can best help her in her weakness and avert any temptation to make profit out of her misfortune in the illegal regrowing of opium, as well as how we can defend ourselves from the effect of her backsliding. Peking is under temptation to establish a government monopoly of opium on the specious ground of creating revenue. When it is discovered how lucrative a method it is for purposes of revenue, Governments easily dissemble with themselves and postpone reform indefinitely. In 1903 we were assured by responsible Japanese that by degrees the Government control in Formosa would yield to prohibition. After twenty years, it remains a revenue producing trade. It is playing with fire to establish a Government monopoly.

It is monstrous to argue that because a country is willing to be debauched, therefore it is justifiable to debauch it. Or to maintain that if we do not reap a golden harvest from a nefarious trade, somebody else will and therefore we are foolish not to do it. In the dawning day of coöperation, and protection, and protection of the weak, we are forever done with such sophistries as these. Fifty-two nations, large and small, are here solemnly associated together to use concerted action for the building up of a new world on principles of equity and justice and mutual helpfulness. The time has come for action on one of the great moral questions of our time and the tide of opportunity runs high.

A GROUP of Christians in the Philippines, who had come in from different congregations, were asked what it was in Christ and His Gospel which gave them most joy.

"It is the Holy Spirit who gives me most joy," said one, "and the study of the Bible that explains to me this doctrine of the Holy Spirit."

"My joy," said another, "is the liberty of each soul to find the truth."

"Mine," said another, "is the happiness of sharing the wealth of the gospel with others."

"Mine," said a fourth, "is the thought of the mercy and pity and love which God has toward all who are in need."

"Mine," said a fifth, "is that Christ is the Morning Star who has come to us so that we may walk in His light."

"And mine," said a gentle woman, in her quaint fresh dress, "to know that the only law that we must obey is the law of Christ. My happiness from now on to the end of life is that I may follow Christ, and that though there are foes and temptations around they cannot destroy our faith with whom Christ walks always. It is the joy and duty of those who know this to tell it to others."

"It is indeed!"—Record of Christian Work.



## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

August 6.

**R**EAD St. Luke 9: 28-36. Text for the day: "He took Peter and John and James, and went up into the mountain to pray."

Facts to be noted:

1. Our Lord frequently withdrew into some quiet place to pray.

2. The revelation to three disciples.

3. This revelation was a source of strength to these three all the rest of their lives.

I suppose that one of the greatest hindrances to spiritual progress is the fact that while we say a great number of prayers we rarely pray as we should. To pray means effort, it means work, it means concentration. Mere words accomplish nothing. "Prayer chiefly is the soul's communion with God. It is chiefly translation. It is chiefly transfiguration. It is worth more to Peter, James, and John, to stand for an hour and see the spirits dawn through the heaven and talk with Christ, whose face shone as the sun, and whose raiment was white as the light, than if the three tabernacles which they craved had been built of diamonds and rubies on the mountain top. It is what we get by the soul that makes us rich."—*Beecher*.

August 7.

Read St. Luke 19: 41-47. Text for the day: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace."

Facts to be noted:

1. Our Lord weeps over Jerusalem as a true patriot.

2. He foretells her doom.

3. He rebukes the defilers of the Temple.

It is true that our Lord belonged to the whole human family, but His relation to the whole race did not destroy His relation to the country and city that He loved so well any more than it destroyed His relation to His blessed Mother. He loved Jerusalem, and because His love was so great He wept when He thought of her impending doom. For the very same reason our Lord was conscious of the greatness of the sins of His people. "Our country right or wrong" was not His motto, nor is such a motto good patriotism. The truest patriotism recognizes the country's sins and weaknesses, and does everything possible to correct them. Each one of us has an opportunity right in our own family and community life to show our love of country. The simple act of patriotism that is performed in our own homes will have its effect ultimately in the life of the nation.

August 8.

Read St. Mark 5:21-24. Text for the day: "If I may touch but His clothes, I shall be whole."

Facts to be noted:

1. The inevitable crowd anxious to see what is going to happen.

2. The woman had heard of Jesus and His miracles.

3. She takes advantage of her opportunity.

Here we have an illustration of real faith. The woman believed that all she had to do was to touch the hem of Christ's garment and she would be cured. She touched the hem of His garment and she was healed. Call this blind faith if you will, it is the kind of faith that gets results. Some one has said: "The faith to which the Scriptures attach such momentous consequences and ascribe such glorious exploits, is a practical habit, which, like any other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and the devout perusal of the Scriptures, and the light which it diffuses becomes stronger and clearer by an uninterrupted converse with its object and a faithful compliance with its dictates; as, on the contrary, it is weakened and obscured by whatever wounds the conscience or impairs the purity and spirituality of the mind."

August 9.

Read St. Mark 5:35-end. Text for the day: "I say unto thee, arise."

Facts to be noted:

1. Our Lord assures Jairus even in the face of death.

2. "Mourning and wailing" is a practice of the Jews today.

3. The completeness of the child's restoration.

"Every ache and pain, every wrinkle you see stamping itself on a parent's brow, every accident which reveals the uncertain tenure of life and possessions, every funeral bell that tolls, are only God's reminders that we are tenants at will and not by right; pensioners on the bounty of an hour. He is closing up the right of way, warning fairly that what we have is lent, not given; His, not ours. His mercies are so much gain."—*Robertson*.

Our Lord raised the damsel from actual death, and happiness was restored in the home and hearts of her parents. Happy is the man or woman, who, dead in sin, hears the voice of our Lord cry, "I say unto thee, arise."

August 10.

Read St. Mark 6:1-13. Text for the day: "A prophet is not without honor, but in his own country, and among his own kin, and in his own house."

Facts to be noted:

1. His neighbors thought of Christ as no different from themselves.

2. The mission of the twelve.

3. Note especially verse 11.

Even our Lord Himself could do very little among His own neighbors but that did not prevent Him from doing what He could. It was not His fault that His neighbors and kinsfolk were not helped. He did His part, it was for them to do theirs if they wanted His help. How often we become discouraged when we try to help in a religious way our relations or friends. It seems almost impossible for us to accomplish anything. A member of a parish said to a congregation after he had made an appeal for financial support: "And we must pray about this. Prayer will help us to accomplish our purpose," and he added, "But you all know me only too well and who am I that I should tell you to pray or to do your duty." That is just the way we all feel about it. But in spite of that feeling we ought to take advantage of every opportunity to help those with whom we come into contact irrespective of our relation to them. Our example alone will have a very great deal of weight.

August 11.

Read St. Mark: 6: 14-29. Text for the day: "It is John, whom I beheaded: he is risen from the dead."

Facts to be noted:

1. It was Herodias who had the quarrel with John.

2. Herod was fully conscious of John's full worth.

3. Herodias' trick to take revenge on John.

Herod's conscience was troubling him. He simply couldn't smother it. He had killed John, and he knew that he was wrong when he did it, and now he is paying the price that every sinner must pay. We may escape from our fellow beings, we may get ahead of the law, but there is no escape from a guilty conscience. Where you are there it is. You go about your work during the day, and your sin dogs your footsteps; you talk with your friends, and your conscience breaks in and reminds you of the wrong committed; you go to your bed at night, and along with you goes your conscience to keep you tossing from side to side, until, physically exhausted, you catch a few moments of troubled, restless sleep, and you awake in the morning only to find that your conscience is waiting to spend another long day reminding you of your sin. What can you do? Go and make full reparation if possible, confess your sin, and ask God's forgiveness.

## SUPPLICATION

In the darkness, lost and frightened,  
Lord, I call aloud to Thee.  
Let me feel Thy nearness to me,  
Then shall all my terrors flee.

I am stumbling, eyes tear-blinded,  
On the jagged rocks of Life.  
Help me, Lord, to keep the pathway.  
Oh, support me through the strife.

Bend and take my hand, oh Father!  
Guide Thy child away from harms.  
Lead me out to light and resting  
In Thine everlasting Arms.

M. C. BUTLER.



## More of the Anglo-Catholic Congress

From the (London) Church Times

IT is startling to be confronted between breakfast and church time on Congress Sunday by an American citizen who wants to know exactly who's who in the list of our Congress preachers, whether Dr. Sparrow Simpson had "any pep" (I shuddered at the suggestion!) and whether I did not think that bishops were rather a failure considered as aids to religion. He wanted to hear "a short, snappy sermon with plenty of pep," but also with "something to touch the heart"—it appeared that the main difference between Americans and ourselves was that the former had hearts, and insisted upon having them touched at least every Sunday. He had heard a great deal about the Abbot of Pershore—this revival of monasticism was very picturesque and ought to be encouraged—but had the Abbot a heart, that was the question. I rashly tried to explain that he had, but not of the American variety, and was justly snubbed by being informed that hearts were of only one type, the human, and even Abbots were not excused from being human. Driven into a corner, I tried to lure him into going to hear the Bishop of Guiana by mentioning as a special inducement that he wore a skull cap underneath his biretta, or mitre, as the case might be. The information was *not* well received. "I have no objection to this Catholic Revival," said my friend, "but I don't believe in the hidden hand. He ought to wear that skull cap outside his biretta, or whatever you call it; we Americans don't like all this secret business. When I saw the Pope, he wore a skull cap, and he wore it so that everyone could see. That's the result of the Reformation: it taught them a lesson. Medievalism is all very well, but even Rome sees that honesty pays nowadays. Let me tell you —"

I escaped with dizzy head to St. Matthew's, Westminster, where an American preacher with a heart—the Rev. Dr. B. I. Bell, of St. Stephen's College, New York—kept the great congregation enthralled. [The *Church Times* prints the sermon in full.] Dr. Bell represents an exceedingly attractive American pulpit style. Psychological in approach, with a broadly human touch, a knack of homely, telling phrase, an instant sense of popular needs, a gift of persuasive eloquence, he arrests and holds. He told us—and the emphasis of the whole Congress goes to confirm his thesis—that common folk who have to work for their living care only for one thing in religion—the assurance that God loves them and believes in them, that Christ is indeed their Friend and Brother, who sticks to them in spite of all and pulls them through the blackest scrapes. The Catholic Church with her sacramental system enforces this Gospel of the personal love of God. It is not systematic and dogmatic teaching that will win men to the Faith, still less legalism and externalism, but the showing forth of the Christ behind and in the Sacraments.

One was only left wondering at the end of a discourse that enlisted all one's sympathies to what extent man on the racial scale, as distinct from individuals and groups of men, can be made sure of the Saviour who believes in them in spite of all, and gives Himself for them on the basis of the mere proclamation of this Gospel; without the introduction of any metaphysical and dogmatic considerations! It sounds so simple, yet there is nothing harder for a man to believe in the hour of sorrow, failure, and black despair. I for one was left with my conviction of the necessity of dogmatic teaching unshaken. The approach to a religion involving a historical revelation and a metaphysical background can never be purely psychological. There is a way of mediating dogmatic teaching to the plain man, and if the method is not as immediately appealing as the psychological, one has reason to believe that its results are less vulnerable.

In the evening I went to St. Augustine's, Queen's Gate, where there was some beautiful plain chant, and Dr. Francis Hall, of Dogmatic Theology fame, preached a sermon of characteristic lucidity and force. Dr. Hall, who has done more than any living man to mediate the thought of St. Thomas Aquinas to Anglican students—his recently completed work on Dogmatic Theology has not unfairly been described as an English *summa*—is a theologian to the manner born. He did

not preach a theological sermon, but it was a sermon which only a theologian could have preached; there was not a loose end anywhere, not a hint of vagueness, ambiguity, or impressionism. He, too, has the human touch—the sermon was an endeavor to translate Church and Sacraments into terms of eternal life—the life of intimate, spiritual communion with God, fellowship with our brethren in God, mutual love resulting from a common Sacramental experience—but he does not allow his psychology to usurp the place that belongs to objective teaching. He insists upon something that is "given"—something that can be psychologically approached and that must be psychologically appropriated, but that is in advance of the recipient's experience, creating that experience and not merely meeting its need.

Dr. Hall struck me as one who thinks with his intellect and not with his imagination, as most of us do, and also on the other hand as a teacher who has not allowed his theology to spoil his religion. . . .

AT THE ALBERT HALL.

The Opening Session.

The Albert Hall was crowded from floor to gallery this afternoon, when the first session of the Conference began punctually at 2:30 P.M. As three years ago, a large crucifix occupied a central position on the platform, visible from every part of the vast hall, and, hanging from the organ pipes, there was to be read by all eyes the following scroll:—

BLESSED AND PRAISED  
for evermore be  
JESUS CHRIST  
on His  
THRONE OF GLORY  
and in the most  
HOLY SACRAMENT  
OF THE ALTAR.

The Bishop of London, in purple cassock and pectoral cross, presided; by his side was the Bishop of Zanzibar, and among those on the platform similarly vested were the Bishops of Willesden and Guilford. The Bishop of St. Albans came in later. The Metropolitan Eulogie, with his attendant priests, made a striking group. Also on the platform were the Bishop of Milwaukee, the Bishop of Nassau, the Earl of Shaftsbury, Sir Ian Malcolm, Sir George Arthur, Monsignor Germanos (Metropolitan of Thyateira and Exarch of North and Central Europe), Fr. Huntington (Superior of the Holy Cross, New York), Mr. Haley Fiske (New York), Major-General G. Carleton Jones, Mr. Ormond A. Blyth, and a great many of the leading Catholic clergy and laity in London and elsewhere. . . .

OUR PRESIDENT

It is always interesting to watch the Bishop of London speak. He has two expressions: one more or less fixed, suggesting an affable and fatherly endeavor to please all without loss of principle; the other ever in flux, reflecting the many shades and moods of apologetic blandness or judicious firmness, as they appear on the speech he is reading. It is at no time easy to be Bishop of London, and I suspect our President finds it harder than ever now. There was a time when the great debt which the Catholic Movement owes to Dr. Ingram loomed large, and the differences which separated him from it seemed negligible. Those were the days when the fight for ritual and ceremonial left Catholics with comparatively little time to dig deep into their theological foundations. Today our doctrinal delimitations have become clear to us, and such a speech as the Bishop's, with its heartfelt sympathy with our evangelistic aim, and its courteous but equally convinced assertion of a doctrinal position few Catholics would accept, can no longer obscure the issue.

It seemed evident to me that his Lordship was making a veiled appeal for a sympathetic hearing. He need not have done so, for it was his already. But our hearing was exactly as his speaking—indicative of a very genuine, respectful, and



affectionate sympathy, but equally so of a fundamental difference of outlook. Did the Bishop, as he left the hall to return to the National Assembly (where, by his own confession, he had beguiled the time in perusing our 52 Congress Books—such is the reading of the great!) guess that at his departure the tone and temperature of the meeting would spontaneously and completely change? I cannot but feel he did.

The change came the moment the Bishop of Zanzibar took the floor, amid a volley of thunderous applause. Turning to the President, he desired to assure him in our name of our affection and sense of deep obligation. "He does not always approve of us, and there are one or two people who do not always see eye to eye with him; yet but for him the Anglo-Catholic position in London would not be as it is today."

He then reminded us under what glorious auspices this Congress was meeting, referring with quite unmistakable joy to the rumor that he to whom most of us look with longing eyes, the Holy Father in Rome, is not unmindful of us. "Take courage, then; the Eastern Patriarch smiles upon you; the Bishop of the Diocese loves you; the Holy Father waits." . . .

#### BISHOP OF CHELMSFORD'S LETTER

After the Chairman came the Chairman of the Congress Committee, the Rev. Arthur Montford. He read the following sympathetic letter from the Bishop of Chelmsford to the Secretary, a letter in which the Bishop, "with loving affection," sent "a real 'God bless you'":—

Bishops court, Chelmsford.  
July 2, 1923.

My dear Mr. Wilson—I had hoped to be present at some time of the sessions of the Congress, but this cannot be, for I expect to undergo my operation on the very day on which it meets (July 10). I am, however, venturing to assure you that you will be in my thoughts and prayers.

I should be false to you and to myself if I did not say frankly that, on some points, there is a great gulf between us, and concerning which I am in no small anxiety. I am a convinced Evangelical, but on my sick bed I am striving to look at you (may I say without presumption) as my Blessed Lord is looking at you, and to view you with His Mind and in His Spirit. I believe that I see in the Albert Hall a band of men and women whose hearts are full of devotion to their Saviour, and who in their lives show forth the fruits of His Redemption and who yearn for Him to reign on the earth. By His Grace, the spiritual life of the whole Church has been enriched by you—of this there can be no doubt. The Cross is the center of your Faith and Message, and therein lies your strength.

Forgive my adding this. Let your Congress turn to the deep things of God which are the inheritance of all God's children. Leave in these perilous days all secondary matters alone—they can wait. The King Himself has waited far too long for the whole-hearted consecration of His disciples to His great work.

With all my heart I send, with loving affection, a real "God bless you." May the Presence of the Blessed Master be realized by you all. May the Holy Spirit fill you all, and may the Triune God bless you so mightily that from your Congress you may emerge, as a great army, with one objective, and one only, to make the Kingdoms of this world the Kingdom of our Lord and His Christ. God indeed be with you all.

I shall greatly value your prayers for myself and my wife.

Ever affectionately yours in Christ,

J. E. CHELMSFORD.

Messages were also received from the Archbishop of the West Indies, the Bishop of Zululand, and from Bishop King of S.P.G.

#### MESSAGES FROM THE CONGRESS

The Congress cordially approved the sending of messages to the King and to the Archbishop of Canterbury. (The texts of the messages are appended.) Of the latter the Bishop said significantly: "You owe him a great deal more than you think, and he is not bound to like the looks of you. But he helps you." Finally, messages were sent to the Patriarch of Constantinople and (through the Cardinal Archbishop) to the Pope.

#### MESSAGE TO H.M. THE KING:—

16,000 Anglo-Catholics assembled at the Albert Hall tender their humble homage and duty.

#### MESSAGE TO THE ARCHBISHOP OF CANTERBURY:—

The Anglo-Catholic Congress sends its respectful homage.

#### MESSAGE TO THE PATRIARCH OF CONSTANTINOPLE:—

16,000 Anglo-Catholics assembled in Congress humbly beg to offer their most respectful greeting, with sympathy in your sufferings, and their earnest prayers for your safety.

#### MESSAGE TO THE POPE (THROUGH THE CARDINAL ARCHBISHOP OF WESTMINSTER):—

16,000 Anglo-Catholics, in Congress assembled, offer respectful greetings to the Holy Father, humbly praying that the day of peace may quickly break.

That the hall was packed for the opening session goes without saying. As one looked at that vast frame of closely-packed humanity, the expanse of eyes looking up from the well, converging from the balconies to the center of attraction, dropping, as it were, from the galleries—twenty thousand eyes, directed almost terrifying expectancy upon the platform—one was glad to turn one's back upon a sight—so poignant with every possibility, so overpowering in its demonstration of mass impulse.

Father Huntington, Superior of the Order of the Holy Cross, New York, followed with a paper on Sin along the lines of the old and more rigid theological expression of the doctrine of Sin. He created a flutter of kindly dissent when he suggested that as an American, a citizen of the country which, during the past four years, had been conspicuous for selfishly shirking its share of the burden of the nations, he would not be welcome. (There was a murmur from somewhere to the effect that he belonged to the Catholic Church, and that was all we cared about. Here surely is a point in which a little "aping of Rome" might not be amiss.) He stood before the Congress bearing the sin of the nation, accepting responsibility for its shame. Here the dissent grew more marked, but it relaxed the moment the Father, having sufficiently (or more than sufficiently) emphasized his nationality, turned his remarks into an illustration of the more wholesome thesis that all nations, and the whole human race, share in the monstrous sin of selfishness, and that deliverance would never come until we, as Catholics, took the burden of that universal guilt upon ourselves to offer it to God. One felt as he spoke that it was not without consequences that our Anglican Kalendar was comparatively poor in humorous saints. Hats off to the "crank" who will be bold enough to advocate a national devotion to St. Philip Neri, mission priests to be under special obligation to honor the gay little Father. There is, of course, St. Francis; but his humor is of the romantic order and romance is not our strong suit.

Wednesday morning dawned sultry and oppressive. If there is a certain lack of enthusiasm to be felt as compared to the fine abandon of the first Congress, the moist, exhausting heat must bear the brunt of the blame. Even the morning session found many of us limp and weary, and the shades of evening gathered round a somewhat inert and spent mass of humanity.

The hall was crowded to its topmost galleries for the evening session, presided over in the absence of the Bishop of Zanzibar, who was at the Queen's Hall, by the Bishop of Milwaukee. The Bishop, who received a rousing welcome, described himself as being in the same position as he was at the final service of the 1920 Congress in Southwark Cathedral, when he was asked to go outside and keep the crowd quiet! He demurred, saying that they would take more notice of an English bishop! (Laughter.) However, his chaplain said to him: "Bishop, be a sport and go." So he went. He was glad that the subject of the session over which he was to preside was the Blessed Sacrament, which seemed to him to be the very center of our life and our Catholic teaching. In the United States many could remember the time when there was seldom a daily or even a weekly Mass. They had all to learn to be more unselfish, and to realize that the Kingdom of God was not for one nation or one people. The majority of those in the United States wanted, if not the League of Nations, a League of Nations, and the feeling was shown more and more. The trouble was that in the States there was not a democracy as they had in this country—(laughter)—and therefore they could not bring a subject before the people as they could in Great Britain. But many of them were praying and hoping and longing that the United States would do her part to bring about the peace of the world.

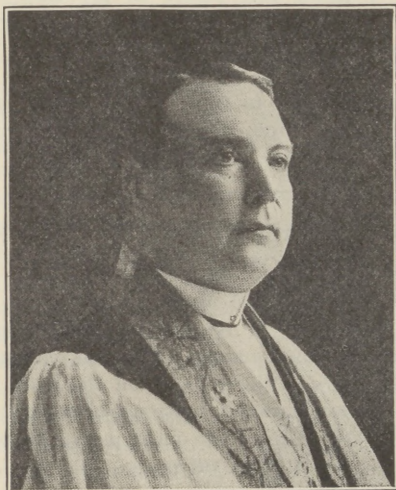
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ON THE LORD'S OWN day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure.—*The Didache* (circ. A. D. 80).



BISHOP GAILOR'S THIRTIETH ANNIVERSARY

THE Festival of St. James furnished an opportunity at the University of the South for a charming and delightful gathering of the friends of the Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee, and President of the National Council, to felicitate him on the occasion of the thirtieth anniversary of his consecration as Bishop of Tennessee. The day began with a celebration of the Holy Communion in All Saints' Chapel, at which the Bishop was celebrant, assisted by the Rev. Francis M. Osborne, chaplain of the University. In the congregation were many old-time friends and pupils in the days when he was himself University Chaplain and Pro-



THE RT. REV. T. F. GAILOR, D.D., BISHOP OF TENNESSEE AND PRESIDENT OF THE NATIONAL COUNCIL.

fessor of Ecclesiastical History. Among these was the Bishop of South Carolina who succeeded him as Chaplain of the University thirty years ago.

In the afternoon, on the beautiful lawn of the Chapel grounds, and on a typically beautiful Sewanee day, an open air reception was tendered to Bishop and Mrs. Gailor, to which came from all sides friends old and new, to bear their messages of cordial congratulations. The Bishop of South Carolina, Dr. Guerry, conveyed to Bishop Gailor, in behalf of those gathered to do him honor, the loving greetings of his Sewanee friends, and their great joy that he should be permitted to serve the Church in his position as President of the National Council, and their further gladness that he was enabled still to keep in close touch with the University life, because of his position as thrice-elected Chancellor of the University, and because of his summer residence at Sewanee. To this, and to many other sentiments of loving congratulations the Bishop of Tennessee responded in words of gracious and warm appreciation, recurring to the days long ago when, through the interest of the Rev. Dr. Hodgson, then Vice Chancellor, he was called from a small country parish in Tennessee to become Professor of Ecclesiastical History, and subsequently, in succession to the revered Dr. DuBose, to the chaplaincy of the University, until called to the episcopate of Tennessee. Very feelingly he stated that the continuance of his education at Sewanee under the influence of its splendid faculty had fitted him for any position of trust or honor which may have come to him in subsequent years. The Bishop concluded his remarks with the following lines:

TO SEWANEE

On Sewanee's sweet domain,  
Friends of old we meet again;  
Hearts re-echo the refrain—  
There's only one Sewanee.

Sewanee's rocks and mountain views,  
Her starry nights and morning dews,  
Her golden sunsets, radiant hues,  
It's ever fair Sewanee.

We love her trees, her birds, her flowers,  
Her open spaces, sunlit towers,  
Her secret nooks and shaded bowers—  
Our dearest home, Sewanee.

The memory dear of absent friends,  
Our grateful joy with sadness blends,  
And yet we know that Memory lends  
New power to Sewanee.

Their spirits still are here to bless  
With courage, zeal and faithfulness,  
For Christ and Truth and Righteousness,  
As of old Sewanee.

And so, through all the thirty years  
Of hopes and loves and smiles and tear,  
My soul is free from doubts and fears;  
For God is with Sewanee.

"ON PLACING PARSONS"

SOME weeks ago there appeared an editorial in *The Churchman* entitled "On Placing Parsons", in which criticism was directed at the present "haphazard system we have of placing vestries in contact with parsons and parsons in contact with vestries" which result in "having a good many mediocre men in our city parishes."

While it is undoubtedly true that there are a number of the ablest men in the ministry who fail to secure the large city parishes and that there are a number of city parishes being manned by very mediocre men, and, while it is also true that this does not make for the good of the Church at large, we cannot but read with amazement the reaction to *The Churchman's* editorial on the part of certain of our clergy. One of them in a letter to that publication writes as follows:

"Your editorial "On Placing Parsons" is timely; God grant that it will produce results. As I write two of my friends of the Episcopal Theological School, boys of the finest type, recur to me. They were in the ministry, but have since returned to the world of business. And this summer I will join them. The reason is that we cannot get positions in the Church, and we cannot remain in one place forever.

"I have written to bishops, parsons, and the 'employment agency' you mention—all without results—and I feel that, if I remain here longer, I shall go to seed. You see, I am a small-town parson, and, therefore, in the discard, although still in my early thirties. (Italics ours.)

"It all seems so unfair, inasmuch as my position here does not seem to indicate failure. I am chairman of the Near East Relief, vice-president of the Associated Charities, a director and district trustee of the Kiwanis Club (they wanted to elect me president, but I declined), I organized a National Guard company and was its commanding officer, I am secretary of the Bozeman Golf Club, chaplain of the Masonic Lodge, etc. I seem to be an acceptable talker because I have been asked to deliver three memorial addresses the latter part of May, and yesterday I accepted an invitation to deliver the invocation at the Montana State Bankers' Convention."

We wonder what this young gentleman's idea of the ministry really is. Apparently he thinks that it is a substitute for a business career and that unless he rapidly rises to a so-called place of prominence in the Church he is not a success. If this be his ideal of the ministry, we thank God that during the present summer he is going to join the ranks of renegade parsons.

It never seems to occur to these gentry that a man's real influence on the lives of his parishioners is in inverse ratio to the number of those parishioners. A man who can come into intimate contact with and influence profoundly the lives of two or three hundred people simply spreads himself thin and touches but lightly a congregation of thousands.

What would the writer of the letter quoted above think of our Frank Mezick? Mezick has been the rector of a group of small town and country churches for twenty years. To know him is to love him. It would be impossible to estimate the far-reaching influence of this quiet, unassuming, simple man of God. According to the world's idea of success Mezick has "gone to seed," but the seed has fallen on good soil and has brought forth fruit a thousand-fold.—*The Southwestern Episcopalian*.

JESUS FORETOLD the Kingdom, and it was the Church that came; she came enlarging the form of the gospel, which it was impossible to preserve as it was, as soon as the Passion had closed the ministry of Jesus. There is no institution on the earth or in history whose status and value may not be questioned if the principle is established that nothing may exist except in its original form. Such a principle is contrary to the law of life, which is movement and a continual effort of adaptation to conditions always new and perpetually changing. Christianity has not escaped this law, and cannot be reproached for submission to it. It could not do otherwise than it has done.—LOISY, *The Gospel and the Church*.



## THE DYING WOMAN

BY THE REV. LOUIS TUCKER, D.D.

JONAS Bar Amni, open."  
 "Hush, sirs. What is it?"  
 "Are you the man whom Yeshua Natzri cured last year of deafness?"  
 "I am. Lower your voices and be brief, I pray. How knew you?"  
 "We asked in the market-place for any whom Yeshua cured, and learned your house and name."  
 "What would you?"  
 "Lodging and entertainment."  
 "Why?"  
 "As messengers from Him."  
 "Impossible. Were He Himself here, I could not entertain Him unless—unless—"  
 "Unless what?"  
 "Sirs, I would not seem inhospitable or ungrateful. He cured me and He and His, at any other time, are welcome. But this unhappy house cannot have guests. I linger at the door too long already. My wife lies dying."  
 "Pardon; we did not know."  
 "Of course, of course; and now your pardon if I leave you."  
 "Jonas Bar Amni, no! Have you faith?"  
 "In whom?"  
 "In Yeshua of Nazareth. Who else?"  
 "Yea, truly. If He were here, Miriam need not die."  
 "Then throw the door wide that we may come in."  
 "Why trouble her last moments?"  
 "Did she see Yeshua last year?"  
 "She clasped His feet in thanks for my recovery."  
 "She will have faith, then, if you cannot. Out of the way. Too long you keep us from her. Miriam, Miriam!"  
*(Simon and Matthew enter. They find themselves in a one-room mud cottage of the poorer sort, without furniture but with a clay divan, six feet wide and eighteen inches high, along one end. On this, in a huddle of old rugs and blankets, lies a middle-aged woman. Other women stand by. All look on her.)*  
 Matthew: "Miriam!"  
 Simon: "She is too far gone to answer. Can we reach her, Matthew?"  
 Matthew: "No, but God can, easily. The more the outward man decayeth, the easier to reach the spirit."  
 Simon: "True; trebly true. Miriam, in the Name of Jesus of Nazareth, rise up and walk!"  
 Bar Amni: "She stirs. She rises, sirs. Her eyes open. There is no light in them. She sinks back. Almost I hoped—"  
 Simon: "Have faith, Bar Amni. Pray! Matthew, you try."  
 Matthew: "Miriam, we are Simon and Matthew, Yeshua Bar Dawid's men, sent to cure you. The peace of God, which passeth understanding, heal you, through Jesus Christ, our Lord."  
 Amni: "Her breathing strengthens. Her eyes open—but they are blank. I thought—"  
 Simon: "Peace, babbler. Have you oil in the house?"  
 Amni: "A jar full."  
 Simon: "Bring it. Pour a little into my hand."  
 "O God, heavenly Father, Yeshua bid us pray to Thee, lay hands on the sick, anoint them with oil, and they shall recover. Rebuke, we pray Thee, this unknown illness which is upon Miriam, Thy servant, and cast it out."  
 "Dip your finger in this oil, Matthew, and mark it upon her forehead and her hands. Now lay your hands with me upon her head, and pray."  
 Both: "The Lord bless thee and heal thee. The Lord make His face to shine upon thee and be gracious unto thee. In the Name of Jesus Christ, the Lord lift up His countenance upon thee and give thee health and peace, both now and evermore. Amen."  
 "Jonas?"  
 "What is it, Miriam?"  
 "What is the matter?"  
 "Nothing, nothing at all."  
 "I dreamed that I was ill. Who are these men?"

"Servants of Yeshua Bar Dawid. They came while you were asleep."

"What, Yeshua Bar Dawid's men come here, and I lie dreaming? Your pardon, masters. Martha, Maria, Susan, Elizabeth, how came you here?"

"They came to help you."

"Good neighbors all. I see that there is fire in the charcoal furnace. We have oil and fish, wine and grapes and apples, bread and honey. Your pardon, masters. In a little while, supper shall be ready. I slept long."

"Nay, let the neighbors do it. Miriam, you have been ill. Rest, therefore."

"And these men cured me?"

"Madam, we had that grace."

"You made a good job of it. Jonas, dear and stupid, I need no rest. I never felt better in my life. Lead your guests out, and in a little while, supper is ready."

"Have you no thanks to God?"

"Martha, I laugh to keep from crying. My whole life shall be one long thanks to God—and Yeshua Bar Dawid—and these—and you. Now, help me rise, and you men get you gone but go not far. Come soon to supper."

## "THE HUMAN ELEMENT IN THE MAKING OF A CHRISTIAN"

BY THE REV. J. A. SCHAAD.

THIS is the title of a remarkable little book, recently published for use among Christian college students. It literally puts a finger right on the spot, in our programs for Church work, which most needs careful reconsideration. It proposes to restore the most potent factor in Christianizing humanity to its rightful place.

Evangelization from a pulpit is, of course, a fruitful agency for converting men to Christ, if rightly used. But a careful analysis of results from present-day preaching would probably be somewhat humiliating to many who have ambitions to be known as "pulpit orators." Even at best, the pulpit is not so fruitful a source of evangelizing power as one might suppose.

Our Lord Himself seems to have made quite as many, and certainly more dependable converts, through His personal contacts with people as He did by even *His* wonderful preaching. In the apostolic age after Pentecost, the Gospel was spread "from house to house" by the personal testimony or effort of laymen, quite as much as through the preaching of the apostles. The great Church of Rome seems to owe its origin largely to the work of the two laymen, Aquila and Priscilla, whose devout labors were also fruitful in other centers.

Coming to our own age, it is quite likely that most clergymen would find that the majority of their adult candidates for baptism and confirmation resulted from their own, or others', personal interviews and efforts, instead of from the less personal messages of the pulpit.

And this condition is a perfectly natural one. The human element is the most potent factor in any form of aggressive work. During the war much publicity was given by the press, and otherwise, to the Liberty Loan and Red Cross drives. But it was the personal solicitation which brought in the subscriptions and money. Business concerns today do, indeed, spend vast sums for advertising their products; but most of them depend upon the personal visits of their salesmanship force to secure orders for their goods.

It should therefore be no surprise to find that our Lord ordained two agencies for extending His kingdom in the hearts of men: the pulpit to proclaim and to teach the Gospel of repentance for the remission of sins, and the human element of His disciples' lives as the personal follow-up method of bringing in converts. Neither agency alone, but both together, working in harmonious coördination, are needed today.

Pulpit and Pew must work together in the making of Christians, which is the chief business of the Church.

THE THEOLOGY of the evolutionary idealism which tends to regard the historic Incarnation as mythological seems to represent an over-refined and thin conception of the Godhead, just because it is so bent on justifying the whole of this world of history.—O. C. QUICK, *Liberalism, Modernism, and Tradition.*



## THE MINISTRY OF PROPHESYING

FROM AN ORDINATION SERMON BY THE  
Rev. CHARLES L. WELLS, Ph.D.

PREACHING may well be called one of the Sacraments of the Gospel, as a divine medium for the gift of the Holy Spirit. In one of the earliest recorded sermons of St. Peter addressed to the Roman Centurion, Cornelius, and his friends, the first purely Gentile congregation, we are told that "while Peter yet spoke these words, the Holy Spirit fell on all them that heard the words and they were baptized in them that heard the words and they were baptized in Peter himself declared: "As I began to speak, the Holy Spirit fell upon them even as on us at the beginning. If then God gave to them the like gifts as He did unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God?"

The day of the preacher has not passed; it is coming with a new power. A noted novelist said the other day: "Men forget what they read, some do not read at all. They do not, however, forget what they are told by a vigorous speaker who means what he says and who is in dead earnest. All other forms of expression and influence are as nothing compared with the influence of the Sunday sermons of a great preacher; it is the supreme power of religious earnestness."

The prophet is essentially a preacher, but a good sermon is not the whole of preaching; there must be the earnest, winning personality, the godly, tender sympathy and understanding, the prayerful helpfulness, and the manly Christian character, which are needed to make the sermon truly effective and the preacher a real prophet. The world and the Church are in great need of more prophets. The ineffective condition, the inadequate service of the Christian Church throughout Christendom in its failure to meet the pressing demands of the age, is not a reflection upon the Church for the lack of priests, but a ringing rebuke for the lack of prophets.

There are five essential requisites to make a prophet: (1) The Spirit of God, who comes in answer to prayer and consecration. (2) Spiritual vision, the result of faith and obedience. (3) Intellectual study and training, with a conscientious use of reason, for the Holy Spirit must have something to work with, and He can speak better through an educated man if he has been with Jesus, than through an uneducated man. (4) Contact, vital, intelligent, and sympathetic contact, with real, present, every-day life. (5) Freedom, originality, character, and power.

The importance and greatness of the prophet's message demands, for its adequate and effective expression, every ability, talent, and power that a man has or can acquire. The ambassador of Christ must be ever learning of Jesus, and gaining ever larger and deeper views of the revelation of God, in the Bible, in the Church, in history, and in nature, and must use what he has learned, for the Church and for the people.

I wish to make just one definite but important application of what I have been saying; that is, to the teaching function of the prophet, especially in teaching the young people. More attention ought to be, must be, given to the young, both before they go to college and while they are in college, for the future of the Church, of Christianity, and of civilization, depends upon them. There is a loud cry today that they are losing their faith, that the godless teachings of our colleges are undermining the Christianity of their students and drawing them away from the Church. This is, of course, partly true in a sense, and one of its effects is seen in the lack of candidates for the ministry. It is not true, however, that learning and

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## LA CORUNNA

BY THE REV. GEORGE S. PINE.

SELDOM visited by Americans because of the difficulty of getting at it, is Coruña, a beautifully situated city in the extreme northwest corner of Spain, on a picturesque hook of land extending out into the Atlantic, affording magnificent views of the ocean with very blue mountains rising from it. Though up to date, with parks and modern attractions, including shops, it has an atmosphere peculiarly its own, because, perhaps, of its isolated position. It is more sophisticated than Santiago de Compostela, from which it is reached by an autobus ride of forty miles or more over hills and dales all fertile and well cultivated with ever changing and ever charming views.

It is interesting historically, because from it Philip II set out to marry Mary of England, and from it the great Armada sailed to conquer England from Mary's great sister. It is interesting historically also because of its connection with later peninsular wars. Then, too, its wonderful situation makes it interesting.

It is interesting especially to the lovers of architecture because in its quaint, older, part there are two early Romanesque churches, fairly well preserved both without and within, though within the altars in apsidal sanctuaries are modernized with images drolled up in poor taste, that would not have been tolerated at the time the churches were built. One wonders often in these Spanish old-time churches and cathedrals, how much poor taste has to do in these days with religion, whether religion is correspondingly poor or not. It would seem not, judging from the devotion of the people, especially the women; but the women that one

sees before these various commonplace altars, are generally women who carry veritable tanks of water and heavy burdens on their heads. They work hard enough to have religion, but they haven't taste.

The two churches worthy of special interest are the Church of Santiago and that of Santa Maria. Within are the Romanesque arches and aisles and apses and without are the doorways. At Santiago, St. James is represented roughly on a horse, as in a more graceful way he is represented at Santiago de Compostela, and at Santa Maria, there are symbolical representations of an early date, some of which are not decipherable by the untrained eye.

## THE WORD

The letters in the Book of Life are days.  
Old silver-bearded Time's unwavering hand  
Doth measure forth for us the number planned  
By Wisdom's perfect counsel: yet the ways  
Of building words are ours; and phrase by phrase  
We print the virgin whiteness of the page  
Wherewith each mortal life in every age  
Doth meet the Eternal Reader's heedful gaze.

Therein He readeth old unhappy lore  
Of hope and failure; tempest, rainbow, flood;  
The waste of waters grey, the questing Dove;  
Immitigable wrong: then one page more,  
Black with our sin, but rubriced with His Blood  
Whose sacrificial days spell only "Love."

WINFRED DOUGLAS.

LOVE KNOWS ITS OWN. That, too, is part of our Christian hope. Our human love, mingled thought it be with earthly passion, is eternal.—Rev. O. E. Maurer, D.D.



SANTA MARIA DE CORUNNA

The greater part of this front seems to be restored, but fairly well restored, so as not to spoil the doorway.



## Peter Wray

By Alfred Newbery

PETER WRAY, missionary, makes a powerful impression. He has stories even more dramatic than Bishop Rowe's tale of the Alaskans who were carried on an iceberg to the shores of Siberia and there laid the foundations of a Christian congregation. He is more picturesque, even, than the China missionary who, on a summer day in China, thanks to the heat of the season and the leaks in the roof, preaches with a fan in one hand and an umbrella in the other to a congregation similarly equipped. Peter Wray has stories of lying down at night in a cave and awakening in the morning to find a man-eating tiger asleep beside him, and escaping without hurt to a hair; of being stoned out of a village and then propitiated with offerings by those who had done the stoning because, they said, three spirits in white were protecting him. It is obvious that Peter Wray is sure of an interested hearing.

But he himself is interested in something more than his own work. He finds his thoughts tied up with the problem of making the people of the Church understand that the mission of the Church is their job. And much as he enjoys telling about his work, he has come to the conclusion that the problem can never be solved by sending interesting missionaries to talk about the work in their fields.

"If you have good teaching," he said, "very frequently somebody with a vivid story like my own can set the whole thing on fire and you have a parish working in the interest of the whole Church. Without the teaching (and who will say every parish gets it?) I am a drop in the bucket.

"But the teaching itself requires information. The obligation on everybody in the Church to be missionary can be stated and proved, with chapter and verse, in five minutes. A person who is not a missionary is not a Christian, because having the love of Christ means first of all wanting everybody else to have it. And that's being a missionary. But for most of us this doesn't strike home until we have seen with our eyes and heard with our ears, the conditions of the millions here and abroad who are sitting in spiritual darkness. We need to have the whole mission of the Church put as violently into our consciousness as the invitation to buy the fifty-seven varieties of Mr. Heinz. Don't get alarmed. I'm not talking about billboard advertisements. What I mean is that one text enunciated from the pulpit can be the most wonderful missionary sermon in the world if it is spoken to a congregation of people who know conditions all over the earth. Just as in the days of old we must have stories to show us who our neighbor is.

"You can't depend on the missionary for that. In the first place there aren't enough of him. When I come home on furlough all sorts of things may keep me from speaking. I may have to put in the time taking special courses somewhere. Family circumstances may oblige me to live in some town remote from the main lines of travel. Or I may be a poor speaker and not much wanted. And if you have several home like me, it makes a big hole in your staff of speakers.

"That's one reason why the missionary can't do the job. Another reason is that at present practically half of the Church is closed to him. Most of my dates are to speak to women's meetings. Now don't misunderstand me. The missionary interest of the women is a splendid thing. Years of persistent education are behind it, and it is refreshing to go through the Church and find so many women who are enough acquainted with the Church's work to follow your story with something more than a beginner's interest, who work and pray intelligently for the extension of the Kingdom.

"But the man side of it is a sad story. The men I meet in trains, on the boat, and so forth, are always astonished when they learn I'm a missionary. If the missionary is a 'regular man' or woman and looks as capable of running a farm or a business as the next person, they say, 'Well how did you ever become a missionary?' Somehow they have gotten a poor idea of a missionary. They don't want to hear one and they are generally astonished if, when they do hear one, he is interesting.

"Now the missionary can stand it, but it is a pathetic aspect of the ordinary parochial life that the average layman thinks of missionary interest as something to keep the women's minds occupied. When men are amusedly tolerant of Missions, it is the Church that suffers, not merely in support but in very vitality.

"To be sure, there are no such things as prayer statistics, but anybody who has been the rounds of the parishes as much as I have, would be inclined to say only the woman's half of the Church prays God that He may send forth laborers into His Harvest. Of course everybody says the Litany, but you know what I mean.

"They don't pray because they don't know. And because they don't know, all the missionary sermons they hear from the rector beat vainly on a rock of anti-missionary prejudice made up of charity-begins-at-home and let-the-heathen-be-happy-in-their-own-religion. They will have no ears to hear until they are so flooded with the story of the Church's work that they cannot escape it.

"And don't let any timid heart say, 'But they don't want to hear it.' The fact that they don't want it is the very reason for giving it to them! And the more they hear of it the wider and deeper will be their love for the Church, the more real and vital their sense of membership in the body of Christ. No missionary sermon once a year, or visit from a missionary once in three years, or whatever cycle in which you can get one, will do that."

Peter Wray is right. We are using all available missionaries and we could use five times as many if we had them, without filling all the possible engagements. Something can be done, of course. We can economize. We can make itineraries rather than sporadic individual engagements. We can ask meetings to combine for a speaker rather than separately to ask for a speaker each. We can perhaps reform some groups who seek a speaker regularly, as much from habit and because it is the easiest way as for any other reason. Other economies will suggest themselves.

But the facts remain. There are more requests than there are speakers and the number of speakers who can talk from first-hand experience in some field of the Church's work cannot be greatly increased. This is true in parish, in diocese, and in the Church as a whole. Diocesan speakers' bureaus find themselves loaded down with more requests than they can handle. Sympathetic to the calls that come in, they are reluctant to reject requests, and lose the opportunities presented. At the Church Missions House, although there is a comparatively small number of speakers available, the Speakers' Bureau has been making speaking appointments since September, 1921, at the rate of one hundred a month.

The requests are growing. We should be glad of it. It is to be hailed as a great opportunity. For, while the Church faces a tremendous task, an enterprise which is capable of enlisting all the heroism and daring and intelligence of her people, that task is unknown except in the most general way. In itself a sad condition, this is made tragic by the fact that every other agency in life is battling for a man's attention, persuasively enlisting his interest, his time, and his money. He cannot escape oral or visual pictures of the sufferings of remote peoples, he is swamped by information as to the inner workings of huge industries; from all sides, by every possible appeal, he is being pushed and drawn to conclusions and convictions. Against such competition the Church has done little to lay before her children the greatness of her work.

Now is the time of our opportunity. We can present to the people of the Church the Church's task in its entirety, and when they have pictured that task they will respond to the teaching of the Church which tells them they are members of the whole Church, and that the whole task is *their* task. And when they see that task as their task, its very bigness, the stupendous issues involved, and their own inadequacy, will turn them to God in prayer and in sacrament. If we ever truly go

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## Worship

By the Rev. Thomas W. Conway-Cheeseman

WE are frequently informed that Worship is one of the lost arts. I have often been wearied by the constant repetition. It is a grave question in my mind whether there has ever been a greater desire for worship than there is today. And I doubt whether there have ever been more people worshipping God in spirit and in truth than in our own age. Worship cannot be gauged by the size of the congregation. We are far too anxious to count noses. We proclaim against the materialistic ideals of our time, and set an example of unrelieved materialism. Like David, we are forever numbering the people because we rely upon our own strength. It is hardly necessary to be told, as we are in Chronicles, that Satan (or an adversary) provoked David to number Israel. That is always true when we try to measure spiritual power by mathematical calculations. Arithmetical quotations are proverbially inaccurate.

"Our forefathers, in the good old days, thought they would be damned if they did not go (to church), and that it was not respectable to stay away, so our churches were filled," says one writer. We are not here concerned with the accuracy of the statement. But what we would like to know is how much faith and hope and service these "crowds" represented. Was the missionary work of the Church carried on with enthusiasm, were the crowds urging the authorities to spend their money and use their choicest gifts for the extension of the Kingdom of God? Or, has it been left for these degenerate days of small congregations to realize some vision, however inadequate, of the Church's needs and opportunities?

In every congregation are to be found men and women who attend because of convention or family pressure, rather than longing for the knowledge of, and fellowship with, God. It is, alas, too true that the real interest and spiritual conviction of many of our communicants could still be expressed by a very small fraction; only the few are in dead earnest. But the proportion of devoted and loyal Churchmen is greater today than ever before.

Of course, it is easy to ring the changes on the excuses for not attending church. Doubtless it is true that many decline to attend church "because the singing is outrageous," or "someone has offended," or "the rector is such a poor preacher, and there are so many volumes of good sermons which can be read at home," or "the churches have no sympathy with the working-men or the poor," or the great outside is calling and we are so busy during the other six days of the week that Sunday is the only day when we get a little recreation." All these, and many other excuses, have been made *ad nauseam*. Analyze them and you will discover, the real truth, "Indifference to Almighty God."

What is worship? It signifies the recognition of worth, and implies longing to imitate that worth. In worship the spirit turns towards God in adoration and supplication, and feeds upon the life of God. The early Christians were often described as those of "the worship", because worship was their eminent characteristic. Their hearts panted after God as the hart pants after the waterbrooks. To them God was the one reality. Well, do Christians today so long after God? You tell me that millions in the United States of America never enter a church. Now, that does not surprise me. The overwhelming majority care nothing for God. He is to them—if they ever think of Him at all—an absentee Deity seated in some remote corner of His universe, and not in the least concerned with their conduct. You tell me that hundreds of thousands prefer the fields, the rivers, the golf courses, the base ball parks, and motor tours. I am not in the least surprised—the pleasures of the flesh or of the senses are much more real to the men who are not spiritually-minded than the delights of the spirit. In these latter days, as St. Paul informs St. Timothy, "men are lovers of pleasure rather than lovers of God." It is not to be wondered at, that in the clash between the higher and the lower, the lower so constantly wins the battle. But it is something to know that those who yield to the lower do so at the cost of self-respect. They know that they have not chosen the better part. They

know that they are on the down-grade and are constantly soothing their consciences by declaring that some day they will follow the higher and better things. They may not deliberately choose base things, they may only be absorbed in their life-work, and in their pleasures, things which are not wrong in themselves, but they are conscious of loss of manhood.

To every man there openeth  
A Way, and ways, and a way.  
And the High Soul climbs the high way,  
And the low soul gropes the low,  
And in between, on the misty flats,  
The rest drift to and fro;  
But to every man there openeth  
A High Way and a low,  
And every man decideth  
Which way his soul shall go.

Nevertheless it is true that today millions of hearts and minds are longing for the higher things of life, and seeking them more earnestly than at any time in the past. The surprise to me is not that so many are found outside our churches, but that so many are found regularly attending them. Why are we this morning worshipping God instead of boating on the river, or playing golf, or seated at the card table, or enjoying a family reunion? There are millions like us who are attending church. What is the magnet which draws? Not the genius of the pulpit, for ministers are very average men. Not the splendid music, for the choir of the average church is rather a trial to the nerves than an aid to worship. Do not try to tell me that millions pursue a shadow week after week, year after year. Do not tell me that it is superstition. I have only pity for the intelligence of the Protestant who proclaims that the Roman Catholics, e. g., are driven to church through superstition or fear. Priests and preachers could do nothing if there were not some spiritual and invisible bread upon which the souls of men are fed, and there are literally millions who would find life intolerable but for the uplifting of the soul in the presence of God. They go from the altar knowing that they have met the Incarnate Lord, and that their consciences and hearts are unburdened.

Not long ago, a mother, her heart almost breaking, told me that she had prayed long and earnestly for her boy. One day he came home from church and, said "Mother, we had a wonderful service this morning. For the first time I really saw God. He was so near and real that I wanted to shout for joy." "Oh, to think," said the Mother, "that I did not share that service with my son! Oh, how I wish I had been there." Yes, we go to church because we expect some radiant vision of God in Christ Jesus, because there the needs of our spiritual nature are satisfied. And we dare not stay away lest He who promised that where "two or three are gathered together in My Name, there I am in the midst of them," should come laden with the very blessing for which our souls faint, and we should miss that blessing. We came here to meet and worship Jesus, our blessed Redeemer.

Nor is religion to us something for the passing of a few idle moments, or the receiving of an emotional thrill. It is so receiving Christ that, under the spell of His Presence, we joyfully give of our time, our substance, our very life for our fellows. I do not believe that "Something is Radically Wrong" with God's people. I do believe that God's people are in the minority, and always will be in the minority, "that many are called but few chosen." And I am quite convinced that men will never inspire others with a faith and hope they themselves do not possess: their gloom and depression stultify the witness of the Holy Spirit, and prove that they do not believe in the power of Almighty God. If we are to save the morale of the Church, we must be convinced that the power of omnipotence is on our side and that no evil can overcome it: there must be the shout of a King amongst us.

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JESUS CHRIST radiates light and grace wherever there is an atmosphere in which His rays can become part of the vision.—  
R. E. Welsh, D.D.



## Seeing Eyes

By Grace Louise Robinson

IT WAS early in Holy Week. The season of renewed humiliation and contrition was close to the shadow of Good Friday. Many had sung in penitence:

"Holy Jesu, grant us tears,  
Fill us with heart-searching fears."

The social activities of the parish house were stilled. In sacrament and prayer, souls were making ready to climb Calvary, there to see their Master die, and there to die, in their own lives, to self.

On Tuesday there was to be held, with unusual solemnity, the weekly service of intercession for the sick and afflicted.

Now there was a woman, who might be called Thankful, who wished to attend the service. Once hopelessly blind, as far as human wisdom could see, she was slowly regaining her sight. With a glad sweetness of spirit, she awaited the coming of physical vision. Whether that should be given her suddenly or gradually, her mind was at peace. For in her soul was the joy of Heaven's light.

For several weeks, the illness of a sister had kept her from the service of intercession. And only a few days before, the spirit of that pain-worn sister had been set free. Thus it was, that, to eager-hearted Thankful, there was especial comfort in the thought of the mission of prayer on that Tuesday before Easter.

Yet, with her dim eyesight, it was not safe for her to walk alone across the traffic-crowded streets. And the friend who, at other times, had joyed to be her guide, had a reason understood by Thankful, and approved, she felt, by her Maker, for not being, on that day, one to bring Thankful to the church.

So, on the day before, to one person, to another, and another, on and on, this woman went, asking for somebody willing to walk, on that morning, a few blocks with one of the Master's children. Some there were of these who really did not have the time. For they were to be busied, at that hour, in the King's service. In the Altar Guild, in the Saint Cecilia, in some other work of His, their time was to be spent.

But others there were, not so busied; others, some of whom, through Lent, had worshipped in the beautiful temple, singing the songs of Zion and appearing to adore the Lord of Zion but who, like wedding guests of centuries ago, "began, with one consent, to make excuse."

Not having, within their souls, seeing eyes, all they beheld was the annoyance of being asked to take an early walk, conducting a half blind woman through the busy streets. All that their poor, sightless minds sensed was the inconvenience of an unscheduled and undesired act of humble service. The pleasure of companionship with the young woman for whom the guide was asked, they did not know.

And the Cross, the glorified Cross, to be followed, with a singing heart, along those thoroughfares, their purblind eyes could not behold.

Tuesday morning came. After the early Eucharist there was one to whom the woman went, almost as a last hope. It was just after the reverent hush which had followed the glory of the sacramental service. The chancel steps and the high altar shone in the morning light. The Cross, purple-enveloped, foretold the royal agony. Almost within the hallowed place where the sacred mystery had been celebrated, some worshippers stood. There, to the servants of the Lord, there had been read from Isaiah's Epistle, the words:

"The Lord God hath opened mine ear and I was not rebellious."

And there, too, had been read, from St. Mark's Gospel, the anguishing tale of trial, torture, crucifixion, the death-pangs of the King of Heaven. And hearts already near to breaking for love of their Master had been filled with still deeper contrition and sorrow.

It was then that the woman who sought aid for her friend said to another.

"Would you like to do a little service for the Healing Mission today? Wouldn't you be able to call for a blind woman

and bring her to the church at ten o'clock? I can't go for her today; but I can meet her here and go home with her."

There on the chancel steps, with the light from the altar upon her, with the sunshine adding to the radiance of the sanctuary, the words of the Epistle, the Gospel, the Confession, the Absolution, the *Sanctus*, the Adoration, the Prayer, and the Thanksgiving, hardly stilled, with Good Friday but three days away, Easter but five, the woman asked, shrugged her shoulders, frowned, stiffened her neck, and said, in a voice that carried no ring of joy:

"Oh, no! I couldn't do it."

Not even: "I am sorry", or "I wish I could", or "I would like to."

The surprised manner, the face without a vision, the voice without a song, told the tale of one who, having heard, had not sensed the solemn words of the Sacrament. They told the tale of one who, blest with eyes of the body, had no vision of the spirit. The glory within reach of her soul she could not see.

Down the street, only three blocks away, Thankful, thinking of the sister who had gone to her Lord, was waiting. Much she saw, alone in almost-darkness. For she saw the "chariots of Israel and the horsemen thereof." Blessed were the eyes of her soul!

Now, at the very last moment, there were found a man and his wife, glad-hearted, keen-visioned servants of their Master, who beheld and grasped the joy of bringing Thankful to church in their car. From a suburban home they came into the city, making trips north and west to bring some of the Master's children, the lame and the weary. Last of all, hearing of Thankful's need, they turned their car downtown and sought her.

What did they see?

They saw a sweet-faced woman, sorrow-touched but brave with the courage of Heaven. In her they saw one of the saints on earth. And, as they led her to her place in the church and watched her reverent happiness during the service, their hearts sang. To them was given the benediction which falls upon those in whose souls there shine seeing eyes.

Who is to say that, at every solemn sacramental service, there does not stand, in imploring attitude before the majesty of the altar, a suppliant "like unto the Son of man," crying unto Heaven:

"FATHER! OPEN ALL THEIR EYES, THAT THEY MAY SEE ME AND SERVE ME IN THOSE BELOVED OF THEE AND ME."

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### ADAPTABILITY

NOTHING is more ludicrous than to see a little man rigged out in a coat too big for him, or a giant outfitted with the garments of his small brother. Of course a man cannot change the cut of his clothes by taking thought. Material things are too fixed for that. Many times they are actually crystallized.

Minds and souls should not be like inanimate things. Man's social nature, certainly, should be sufficiently fluid to make him adaptable to his surroundings and circumstances. The fortunate being, possessing this quality of adaptability, always fits. No matter where fate or fortune may toss him, he immediately adjusts himself to his environment.

One need not be lacking in moral or ethical conviction, or be soft and mushy, in order to be adaptable. One may be in daily communion with Jesus Christ and be the most adaptable of persons. Adaptability is the art of being agreeable, of being willing to hear an opinion expressed without combating it, of listening sympathetically to the ambitions and ideas of another, instead of hunting at once for objections, of trying to enjoy your work and never permitting yourself to rail against it.

There is no worthwhile job which is easy. Every endeavor worth your effort is hard work. But if you are worthwhile you will glory in hard work. Personally, I don't want to be carried to skies on flowery beds of ease. The happiest moments of my life have been the busiest ones.—*Senator Royal S. Copeland.*





## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

### PROPOSED REVISION

To the Editor of *The Living Church*:

I HAVE examined, with much interest, the copy of *The Proposed Revision of The Book of Common Prayer*, which you have issued, and noted your editorial comments thereon. You pointed out several typographical errors, and I am taking the liberty of calling attention to at least three places in the Order of the Holy Communion, where there must be either a slip of the compositor or an oversight of the Joint Commission, if my understanding of their intention is correct. I was under the impression that the Joint Commission intended to allude to the Altar throughout the Office as the "Holy Table." They certainly did make several corrections in that direction which were passed by the last General Convention, but I find on page 86 in the second rubric, the Altar is called the "Table," on page 88 the "Lord's Table" and page 89, fifth rubric, the "Lord's Table." It seems to me that the name should be uniform throughout the Office. It is devoutly to be hoped that the next General Convention will put the *Benedictus qui venit* after the *Sanctus*, and "The Lord be with you" with its response, before the *Sursum Corda*.

Your criticism on the new Baptismal Office is well taken, to my mind, and I would far rather see the old Offices retained, than the new one as it is at present.

I make bold to offer a suggestion for this Office, which I have not seen put forth, but which is a venerable custom, namely, the insertion, after the announcement of the Gospel in Holy Baptism, of the following: "*Here shall be said, Glory be to thee O Lord,*" as it is in the Office of the Holy Communion.

So long as we are now to have the prayer for the blessing of the ring in the Office of Holy Matrimony, why not have the one provided in the *Priest's Prayer Book*, which is far more beautiful and appropriate? I would say the same also, in connection with the blessing of a grave. I do not think we improve much on the old forms of prayers and blessings, and like our Lord's comparison of old and new wine, I say, "the old is better."

HARRY HOWE BOGERT.

Burnt Hills, N. Y., July 12, 1923.

### "OUTSIDERS" AND THE HYMN BOARD

To the Editor of *The Living Church*:

THROUGH your columns you have always worked for what one may call "outsiders" to the Episcopal Church. As a priest of that Church for 28 years, and during that time receiving a large part of my salary from a mission board, I would call your attention to the hymn boards generally in use in our churches.

You have doubtless heard the old, old story, "I cannot follow the service in your church," and you will agree with me that the hymn board, as now used, is Sanscrit or worse to the "outsider." For the past 19 years the following method has been in use in St. James' Church, Lake City, Florida, with good results.

When the service is a celebration of the Holy Eucharist, the hymn board reads as follows:

|                          |     |
|--------------------------|-----|
| Hymn 282                 | 375 |
| Holy Communion, page 221 |     |
| Collect, page 157        |     |
| Hymn 220                 | 414 |

The above method is applied to both Morning and Evening Prayer. Then, too, just after "Let us pray for the whole state of Christ's Church Militant," I say, "Page 288"—and before the Litany, "Page 30." Before saying the final prayers and Benediction, I say, "After the Benediction we will sing Hymn —"

It may be added, to elucidate further the method in vogue here, that the wording necessary is printed on tin slips, and the figures are separate.

For the information of "outsiders" we have on the side walls of the church, the following extract from the rubric, printed in red, "At the end of every Psalm shall be said or sung the *Gloria Patri*," and then follows the *Gloria Patri*, printed in black type.

W. T. CAVELL.

Lake City, Fla., July 6, 1923.

### "THE LITTLE BLUE BOXES"

To the Editor of *The Living Church*:

IN THE LIVING CHURCH for July 21, under the title "1889-1925," is published an extract from *Leaflet 106* of the Woman's Auxiliary in which the statement is made that if each one of the half-million woman communicants of the Church "were to take a United Thank Offering Box, and were to give even as little as one cent a day, in one year the Offering would amount to the sum of \$1,825,000 and at the end of three years our Triennial Offering would be \$5,475,000!"

This statement brings to mind a suggestion which I once made in a little address before the Branch of the Auxiliary in my own parish. Instead of incidental and irregular contributions to the little blue box—often neglected through sheer forgetfulness—why not dignify and sanctify the daily penny by making it a participating and essential part of the daily prayer for Missions? Let the box stand somewhere conveniently in the living room, and beside it a little pile of pennies gleaned now and then from purse or shopping-bag; and when the little Noonday Prayer for Missions is said, drop in a penny as a part of the prayer. Or better still—because oftener than not one may be away from home at noon—let the box and its pile of waiting coppers have a place upon the dressing-table. Standing there, in the quiet of the bedtime hour one can always find a moment to pray, "Our Father who art in heaven, bring the heathen into Thine inheritance, and the uttermost parts of the earth into Thy possession; for the sake of Him who came to save us all." And the clink of the penny falling into the little blue box would effectually respond, "Amen. So may it be!" Don't you think that the Son of God would hear the faint clink of each one of these pennies? I do.

If every woman communicant would daily perform this little duty of prayer and service—small thought it is—the golden alms-bason of the Triennial Offering would contain millions of dollars instead of hundreds of thousands; Mr. Franklin would no longer lie awake nights planning how to make ends meet; and the Church papers would be no longer overburdened with faithless or despairing cries about "What's the matter with the Church?" For the suggested combination of prayer and pennies would bring to the Church an increase of spirituality worth far more than the millions of dollars; and when the men of the Church found themselves submerged in that great tide of feminine spirituality and service, perhaps the most sluggish of them would wake up and go to work!

EDWIN K. BUTTOLF.

Eggemoggin, Maine, July 26, 1923.

### THE DEAD HAND IN A PARISH

To the Editor of *The Living Church*:

I AM much interested in the "opinion" rendered by the Chancellor of the Diocese of Washington and printed today by you. It seems to be a fair and reasonable conclusion of the points considered. Is there not, however, a further question pertinent in this and in all like cases, upon which an opinion should be rendered, and without consideration of which the issue is not finally determined? It is stated that "the services of the Church are under the exclusive control of the rector, subject to the bishop, and that the vestry has nothing to do with the rites and ornaments," etc. It is clear that the law of the Church places large discretion in the rector, which cannot lawfully be restricted in any direction by the vestry, much less by any living layman of the parish. Can a dead layman, by bequest, dictate in matters in which he could not dictate while living? It may be said that the bequest in such cases was accepted by the then existent authorities, subject to such limitation as was expressed. If so, we have only another instance of *mortmain*, and the rector who accepts bequests with its limitation binds his successors for all time, which he has no legal or moral right to do. The Church allows every parish priest a certain liberty to use more or less ritual according to his discretion. Is it not, therefore, necessary to consider further whether (a) a legacy which restricts this lawful exercise of discretion in any way can lawfully be accepted by authorities



of the Church, and (b) whether such a provision, which contravenes established principles of the Church, is not invalid in a legacy to any corporation of the Church, since it tends to take away the authority given to individual priests and bishops and which is inherent in their office?

THEODORE HAYDN.

Trinity Church Rectory, Watervliet, N. Y.  
July 14, 1923.

### MONASTIC COSTUMES

To the Editor of *The Living Church*:

NOT long ago one of your correspondents inquired about the costumes of the various monastic orders. He will find considerable information on this subject in *Scenes and Characters of the Middle Ages*, by the Rev. Edward L. Cutts, published about forty years ago by the (London) S. P. C. K. The opening chapters tell of the various orders and generally mention the costume, sometimes with illustrations.

FREDERIC W. HARRIMAN.

Portsmouth, R. I., July 18.

### LO! THE POOR ARCHITECT!

To the Editor *The Living Church*:

ALERGYMEN over here too often have the mean habit, when they send a newspaper news of church building, of leaving out the architect's name. You, alas! have done the same in columns 1 and 2 of page 264, on June 23d, as regards the fine tower of the Roosevelt Memorial Church on Long Island.

An architect cannot advertise nor send his buildings to a picture gallery. He depends for his living, and for what he cares for more, the exercise of his art, on the chance of his name being given when his works are mentioned. Surely, the Christian Church should not rob him of it.

140 Strand, London, Eng.

H. C. SOTHERAN.

July 9, 1923.

[THE LIVING CHURCH is always glad to have the architect named in printing reports of new churches.—EDITOR L. C.]

### PROPHETS OF GLOOM

To the Editor of *The Living Church*:

THERE were prophets of gloom in the old days as today. In a *Living Age* for February, 1862, I find an obituary notice from the *Episcopal Recorder*. It concludes with these words (italics mine):

"There he lived, labored, and died; and with him will almost die the institution of which for so long he has been the ornament. It lingered along under great financial mismanagement, while he lingered; and now that he has gone to his honored grave, it will be dispersed, or sink into a New York Diocesan training school."

The subject of the obituary was the Rev. Professor Samuel H. Turner, D.D. The institution despaired of was the General Theological Seminary.

EUPHEMIA JOHNSON.

Littleton, Colorado, July 16.

### ANNOUNCING THE PSALTER

To the Editor of *The Living Church*:

UPON page 212 of the issue for June 16th, under "Answers to Correspondents," opposite or against, "L.T.W.," you say, "The almost universal form of announcing the Psalter is, 'The Psalter for the twentieth day of the month, Morning Prayer.'" While you don't say that is correct, you fail to utter even a word of disapproval. It is incorrect because (1st) inasmuch as it takes 150 Psalms to make the Psalter, how can just the 102d and 103d Psalms, which are all that the Prayer Book appoints for the 20th morning of the month, be the Psalter, and so how can it be right to say the Psalter for any day (much less any morning or evening) of the month? and (2d) because of its utter failure to coincide with "The Order How the Psalter is Appointed to be Read" (page vii), and (3d) because no less than five rubrics on pages 5, 7, 21, and 22 of the Prayer Book, employ only such limited terms, words, or expressions as "course" and "portion" of the Psalms, and "selection" from the Psalter; and (4th and last), because upon no page of the Book of Common Prayer is any allusion made to the Psalter where only a portion of, or any less than, all of the 150 Psalms of King David are meant.

Fearing lack of space, I refrain from referring to at least one treatise covering this and similar subjects.

WM. STANTON MACOMB

256 S. 38th St., W. Philadelphia, Pa.  
St. John Baptist Day, 1923.

### NOT THE FAULT OF THE RECTOR

To the Editor of *The Living Church*:

WHEN one goes into a church these days and finds a small congregation, one is apt to wonder where the rector has failed.

Being away from town this week end I went to church in a neighboring state, at which service I experienced both satisfaction and regret.

The service was a sung Eucharist, and never have I heard that service more beautifully or reverently sung, and the sermon was a good one. How deeply I regretted that so few people were present to join in the worship, and profit by the preaching.

Feeling that there must be a fly in the ointment somewhere, after service I spoke to two men and one woman of the congregation, inquiring why the congregation was so small, but they assured me that it was not the fault of the rector, but the lure of the automobile and indifference. After forty-eight hours' reflection, I am still wondering why this man, with his talents, has not been sought out by a larger parish, but is left to minister to a few.

E. GODFREY SMITH.

New York City.

### NEEDS IN AUSTRALIA

To the Editor of *The Living Church*:

I HAVE been reading some numbers of THE LIVING CHURCH, one of your good people have sent me, and I want to ask would some of the Churchfolk of U. S. A. help me with books, periodicals, papers, etc., for our much out-of-date library? We specially need some books of sermons.

This seminary is in charge of a very big part of the diocese of Wangaratta, in the southeastern corner of Victoria. Our work is done among scattered folk, on plain and hill, around treacherous roads, in all sorts of weather, instructing children, preaching, visiting the sick, the sad, and the lonely.

I shall thank you most sincerely if you will ask your readers to help us in our work.

ARTHUR J. PULLEN.

St. Columb's College, Wangaratta,  
Victoria, Australia.

### PETER WRAY

(Continued from page 444)

about our Father's business we shall find ourselves more and more in His Presence. Any other way would bring down on us a crushing load of hopelessness.

This then is a work that lies at the heart of the Church's life. Peter Wray, the missionary home on furlough, will do his part. But there are only so many of him. We can increase the number of Peter Wrays. But only slightly. Meantime the requests far exceed the number of speakers. The requests are growing, without stimulation. They will grow still faster if we stimulate. How shall we meet this tremendous opportunity? Somehow the story of the Church's work, the whole story, the whole story of the whole Church's work, must be brought before the people. The rector will help, but he cannot do it alone. The missionary will help, but he cannot do it alone. Peter Wray says there is a third man who can and should do it. In another paper the third man's place and usefulness will be outlined.

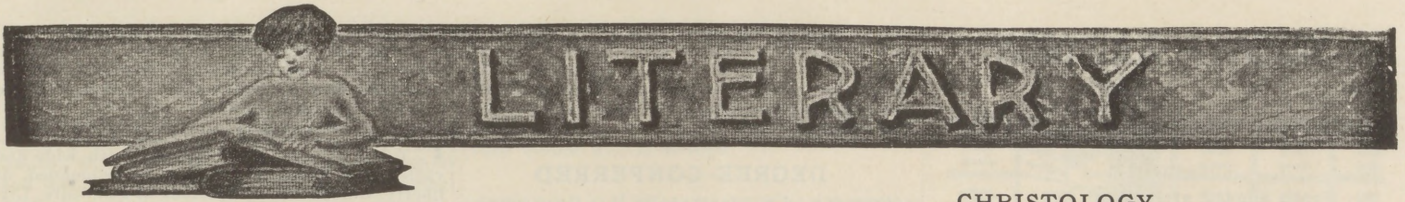
### THE MINISTRY OF PROPHECYING

(Continued from page 443)

education and college teachings are causing scepticism and infidelity. They may cause varieties of views and opinions, and destroy prejudices and superstitions, but only ignorance and false teachings, outside of colleges and in early years, are really responsible for a great deal of the loss of faith. True faith has never been inconsistent with real reason, and never can be, for God is the source and giver of both, although theological theories have changed and must change with advancing knowledge.

THE WHOLE of the world-reality in all its fullness and complexity postulates a universal and perfect mind, which (whether it is to be represented as its Creator or as its soul) would be instinctively called divine. And it is this divine mind which is communicating with me through all the process of sensitive experience. In knowing more about the world, I am learning about God.—GORE, *Belief in God*.





### CHRISTIAN THOUGHT

*Christian Ways of Salvation.* By George W. Richards, D.D., LL.D., Professor of Church History in the Theological Seminary of the Reformed Church in the United States, Lancaster, Pa. New York: The Macmillan Co., \$2.50.

This is a fascinatingly interesting book. The author deals historically with the setting forth of "ideals and principles which control the process of salvation, as that is conceived of by the various Pagan and Christian groups" (p. vii). It suffers decidedly from the limitations of its author's point of view. Two chapters are devoted to pre-Christian ways of salvation, and then, in eight chapters, he deals with Christian ways of salvation, from our Lord to the Humanists (pp. 57-221). The gist of the writer's conclusion is summarized in pages 257 to 295. He is perhaps most conspicuously successful in his interpretation and evaluation of sixteenth century non-Catholic Christianity, and most feeble in his presentation and interpretation of a "Catholic Christianity" (pp. 116-175). Such a comment, for example, as the following (on Roman Catholicism) suggests not only the writer's decided limitations in scholarship, but also his own lamentable lack of sympathy with the point of view he is attempting to expound: "With the decline of that vital faith which approves itself by ethical living in place of the Living God revealed in Christ, men substituted creatures of human imagination and tried to obtain divine blessings by magical ways" (p. 170). Of all the chapters in the book undoubtedly the weakest is that (VI) on "The Orthodox Catholic Way." It is perhaps significant that the writer has been drawing his information from secondary and not primary sources. Chapter XI is probably the most suggestive and stimulating. The writer does think in fundamental terms, but his power of appreciation and the enormous grip of his presuppositions are both so ready-formed and fixed that his conclusions are inevitably biased. On the whole, however, the book is stimulating and suggestive, and belongs to that type of modern Protestant writing which is utterly oblivious of the existence and claim, even historically, of Anglican Christianity.

*Religion and Modern Thought.* By George Galloway, Ph.D., D.D., Principal and Primarius Professor of Divinity, St. Mary's College, University of St. Andrew's. Edinburgh: T. & T. Clark, 1922. (To be had of Scribners, New York.) \$2.50.

This group of essays is the best work of a profound and scholarly thinker, dealing with the basic problems of today, such as: the Present Religious Outlook, Religious Experience and Theological Development, Controversy, Theology and Philosophy, and the Essence of Christianity. The author finds "that the essence of Christianity is not to be found apart from its development as a whole" (p. 260). Such a sentence as this is extremely suggestive: "If we speak accurately, it is not religion that develops but man as a religious being. For religion is a human experience whose active center is the mind or soul. It is only a misleading analogy which leads us to speak of it as having a *quasi* existence of its own" (p. 271). He finds threefold essence of Christianity to consist in "the intimate connection of Christianity with Christ . . . the fact that Christianity is a redemptive religion . . . a salvation which offers salvation of the soul from sin . . . and a third principle which characterizes Christianity is, that it is a religion which postulates the transcendent world wherein man's ultimate destiny lies" (pp. 279-280). His treatment of miracles is valuable and important, especially as he is not governed by the preconceptions of the traditional theology (pp. 285-336). "Any acceptance of the supernatural to be spiritually significant must come through active religious faith and find its verification there. But I do not think that religious conviction which is conscious of its own meaning can banish the supernatural from the world, or treat it as the figment of a creed outworn" (p. 336).

EXPERT ADVICE as to how to enlist, maintain, and manage older people's religious educational classes is contained in *The Adult Division of the Church School*, by E. W. Halpenny (The Westminster Press; 60 cents). An addendum, containing the Church's attitude towards worship, etc., could be added for Churchmen, but, on the whole, it is suggestive.

### CHRISTOLOGY

*A Source Book for the Teaching of Jesus in its Historical Relationships.* By Ernest DeWitt Burton, Head of the Department of N. T. and Early Christian Literature at the University of Chicago. University of Chicago Press, 1923. \$2.

Professor Burton, whose labor in the field of New Testament scholarship is so distinguished, has here prepared a source book in English for the study of our Lord's own teaching. In his introduction he presents his well-known views as to the sources of the Gospels and explains (section vi) his method of study. An extremely valuable adjunct of the material culled from the New Testament is that drawn from contemporary Jewish thought. A captious reader might object that the intricacy and arbitrariness of arrangement makes access to the material more difficult rather than more easy, and, of course, there is the very fact that any arrangement of material is itself a paraphrase and interpretation. The book fills a real need, yet it is questionable whether its use in Church school training courses can be highly recommended.

*Divinity of Christ in the New Testament.* By J. Herbert Williams, M.A. New York: Charles Scribner's Sons. \$2.

This catena of anti-modernist passages, culled from the New Testament, attempts consistently to treat of all evidence in the New Testament that might bear directly on its teaching as to the divinity of our Lord. From the modern point of view it is marred by a lack of perspective in the handling of the source-material of the New Testament, while it still purports to have in view present-day critical difficulties. It does, however, sufficiently deal with the Unitarian arguments, and can safely be recommended as a wholesome bit of Roman Catholic apologetic for one of the fundamental doctrines of the Christian faith.

*Born of a Virgin, a Sermon.* By the Rev. J. Wilson Sutton, D.D. Printed by request, 1923.

Dr. Sutton's sermon is a clear, brief, and sane analysis of the difficulties and defense of the doctrine of the Virgin birth. It is the simplest and clearest exposition of the subject that has recently appeared, in compass so brief that it may easily be read in a few minutes, and yet both stimulating and wide in the presentation of its subject. It should appear as a tract for general distribution.

### GIVING

LILLIAN BRANDT has a well earned reputation as an authority on social work and she has abundantly justified it in her book *How much Shall I Give?* Into a discussion of this vital question she has poured her ripened experience and given us a discussion that will prove helpful. One cannot help wishing that the religious motive had been more fully stressed, although there is more than one would guess at first blush because it appears under more modern names. Under the caption "Why We Give" she considers Sympathy for the Suffering; Desire for Divine Approval; To Meet the Expectation of Associates; Because of Familiarity; Through a Sense of Loyalty; For the Pleasure of Doing Good; Intellectual and Aesthetic Forces; Inactive Motives; The Preponderating Considerations.

These chapters constitute the papers which were submitted for the Karelsen Prize of 1920, offered by the American Economic Association on the subject. "What can a man afford?" In many respects the most interesting section was that dealing with our American ideals, under which Miss Brandt considered with distinction the eclectic character of American standards; the reaction to ideals of the last; the valuation of current active motives; the modern demand for "results"; individual responsibility of contributors; contribution of thought, the primary duty; the democratic ideal of social work; participation by all citizens; all phases which bring home the problem and the duty to those who regard their lives as a form of stewardship. (New York: The Frontier Press.)

C. R. W.

AN APPRECIATED CONTRIBUTOR to THE LIVING CHURCH, Maud Frazer Jackson, has issued through Richard G. Badger, of Boston, a little volume of verse, entitled *Wayside Song*. It contains the meditations of one who sees things along the way and notes them down for the beauty they contain.



## Church Kalendar



AUGUST

5. Tenth Sunday after Trinity.
6. Transfiguration.
12. Eleventh Sunday after Trinity.
19. Twelfth Sunday after Trinity.
24. St. Bartholomew, Apostle.
26. Thirteenth Sunday after Trinity.
31. Friday.

### APPOINTMENTS ACCEPTED

BABCOCK, the Ven. GEORGE M., rector of Grace Church, Sheboygan, Wis., and Archdeacon of Fond du Lac; student chaplain at Bucknell University, Lewisburg, Pa.

NUGENT, Rev. LEIGHTON, H., assistant rector of St. Peter's Church, and vicar of Epiphany chapel, St. Louis, Mo.; rector of St. John's Church, St. Louis, vice the Rev. William Stimpson, canon of Trinity Cathedral, Paris, France, on Oct. 7th.

SMALL, Rev. THOMAS L., assistant Chapel of the Nativity, Washington, D. C.; charge of St. Luke's chapel, St. Louis, Mo.

TYNER, Very Rev. CHARLES, dean of St. Mark's Pro-Cathedral, Hastings, Neb.; rector St. George's Church, Kansas City, Mo., August 15th.

WHITEHEAD, Rev. HENRY S., of North Weymouth, Mass.; rector of Trinity parish, Bridgeport, Conn., Sept. 1st.

WILLIAMSON, Rev. THOM, Jr., rector Advent parish, Washington, D.C.; rector Church of the Ascension, Middletown, O., after Sept. 5th.

### NEW PERMANENT ADDRESS

CLARK, Rev. E. H., Registrar of the Diocese of Oregon, and Chaplain of St. Helen's Hall; from 385 Mill St. to 464 Hall St., Portland, Ore.

### SUMMER ACTIVITIES

BARBER, Rev. H. HOBART, rector Church of the Good Shepherd, Augusta, Ga.; St. Andrew's Memorial Church, Yonkers, N. Y., during July and August.

BUNTING, Rev. JOHN S., rector Church of the Ascension, St. Louis, Mo.; with family at Sylvan Lake, Mich., during August.

KNAUFF, the Ven. GRANT, Archdeacon of West Florida; during August, 3440 Broadway, New York, and during September, the Rectory, Hull's Cove, Mt. Desert, Maine.

WILLIAMSON, Rev. THOM, Jr., rector Advent parish, Washington, D. C.; Gainesville, Va., until Sept. 5th.

### ORDINATIONS

DEACONS AND PRIEST

TENNESSEE—On June 13th, in All Saints' chapel, Sewanee, Tenn., the Rt. Rev. T. D. Bratton, D.D., Bishop of MISSISSIPPI, acting in his own behalf, ordained to the diaconate BRADNER J. MOORE.

And acting for the Bishop of SOUTH CAROLINA, ordained CAPERS SATTERLEE deacon, and the Rev. WILLIAM S. STONEY, priest.

The Very Rev. Charles L. Wells, Ph.D., Dean of the Theological Department, preached the ordination sermon.

PRIESTS

GEORGIA—On St. James' Day, July 25, 1923, at the Church of the Atonement, Augusta, the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. JACKSON H. HARRIS. The Rev. G. Sherwood Whitney presented the candidate and preached the sermon. Other presbyters assisting were the Rev. Messrs. R. G. Shannonhouse, William Johnson, E. N. McKinley, Constat Statherios, priest of the Greek Orthodox Church, Augusta.

The Rev. Mr. Harris, who was a Baptist minister, became a communicant of the Church, in May 1922, and very shortly he was made lay reader, and placed by the Bishop in charge of the Church of the Atonement. In January this year he was ordained deacon. During his preparation for the priesthood, Mr. Harris has served and ministered to the parish of the Atonement, and has greatly endeared himself to the members of his congregation.

MINNESOTA—On Wednesday, July 25, 1923, the Rt. Rev. F. A. McElwain D.D., Bishop of the Diocese, advanced to the priesthood the Rev. HERBERT LOUIS MILLER in St. Peter's Church, St. Paul, Minn. The candidate was presented by the Rev. J. G. Childs, and the sermon was preached by the Rev. Francis L.

Palmer. The Rev. Messrs. E. N. Eckel, C. C. Rollit, and V. Pinkham were present and assisting.

The Rev. Mr. Miller is now curate at the Cathedral of our Merciful Saviour, Faribault, Minn.

### DEGREE CONFERRED

CORNELL UNIVERSITY—Ph.D. (in course) upon the Rev. RALPH S. NANZ, St. Thomas' Church, Slaterville, N. Y.

### DIED

HAY—Suddenly, at New Castle, Delaware, on the 22d of June, 1923, in her 71st year. SOPHIA BOOTH RODNEY HAY, wife of Henry Hanby Hay, and daughter of the late George B. and Eliza R. Rodney, of Delaware, entered into rest.

### MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

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

### POSITIONS OFFERED

CLERICAL

WANTED, CATHOLIC PRIEST, COLLEGE graduate to supply, July, August, and September. Apply giving references and state terms. Address B-907, care LIVING CHURCH, Milwaukee, Wis.

WANTED, CATHOLIC PRIEST TO TEACH English in Church school and assist in parish work. Address B-908, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER WANTED BY Catholic parish. Good organ and fair salary. Otherwise a difficult position. Reference must convey real information. Address RECTOR-944, care LIVING CHURCH, Milwaukee, Wis.

REFINED WOMAN, SEPT. 1st, TO SUPER-intend kitchen, and teach girls cooking, in children's home, country, under Sisters of the Episcopal Church. References. Apply to THE SISTER-IN-CHARGE, St. Marguerite's Home, Ralston, Morris Co., New Jersey.

WANTED, AT ST. ALBAN'S, SYCAMORE, Illinois, a senior master, preferably one who has been educated in the east. The salary offered will be a good one for the right man. The work covers the supervision of the scholastic work at St. Alban's. Apply to the HEADMASTER, Sycamore, Ill., or room 515-180 North Wabash Ave., Chicago, on Wednesdays.

WANTED—WOMAN TO TAKE CHARGE of culinary department boys' Church school, middle west. Woman with boy of school age acceptable. Address Box-939, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

CLERICAL

PRIEST DESIRES WORK, PERMANENT or supply, in East. Address B-930, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, COLLEGE AND seminary graduate, available October 1st. Thoroughly experienced, and with the highest recommendations. Address E-942, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, COL-lege and seminary graduate, with wide and varied experience, and highly recommended, at liberty October 1st. Address G-943, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WITH TWENTY YEARS OF GEN-eral experience, desires larger sphere of work in parish, with opportunities for constructive work and growth. Tactful, successful in community and social work, preaches without notes, highest references. Address SHEPHERD-940, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF NORTHERN PARISH DE-sires to make a change to the South and would like to communicate with Vestry in Maryland, Virginia, or Carolina. Good organizer and extemporaneous preacher, age 42. Married, but without family. Address P. C.-935, care LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES CHANGE; CITY AND town experience; energetic, reliable; good reader, preacher, and organizer; musical, organist and choir-trainer; indefatigable parish visitor; best references. Address S-914, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A THEOLOGICAL STUDENT WISHES TO assist some priest in a country parish or mission station. Is able to do housework, cooking, and will work for small wages. Address B-938, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, NOW engaged, desires position in middle west, modern organ, good choir, essential to living salary, field for teacher and choral director. References, Bishops, Priests, and Laymen. Address COMMUNICANT-921, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change, wide experience boy and adult choirs. Recitalist. American and English diplomas, excellent testimonials. Address Teacher-933, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER—AMERICAN-European trained specialist, desires advancement. Highest credentials. Address CHOIR ORGAN MASTER-941, care LIVING CHURCH, Milwaukee, Wis.

REFINED WIDOW (35), REFERENCES and connections exceptional, desires position as companion or nursery governess in cultured family. Address Olive-936, care LIVING CHURCH, Milwaukee, Wis.

SEMINARY STUDENT DESIRES LAY reading, tutoring or other work, between August 6th and September 15th. Address H-929, care LIVING CHURCH, Milwaukee, Wis.

WANTED BY CHURCHWOMAN, POSI-tion as social secretary or companion, chaperon or matron in boarding school for boys or girls, house mother in orphanage. References given and required. Address H-932, care LIVING CHURCH, Milwaukee, Wis.

WANTED BY DEACONESS, EXPERI-enced executive, missionary position of responsibility; parish, institution, or settle-ment. West or Southwest preferred. Address MODERATE CHURCHWOMAN-937, care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH

AUSTIN ORGANS—AS A RESULT OF A year's contracts, new Austin organs will be erected in thirty-one states, bringing the number of Austins in constant use up to 1,200. The big Eastman organ at Rochester brought two other large Rochester contracts within a month. AUSTIN ORGAN Co., 180 Woodland St., Hartford, Conn.

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

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.



**VESTMENTS**

**A**LBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Sets of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle. \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London W. 1, and Oxford, England.

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

**C**LERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00 postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

**C**ATHEDRAL STUDIO-ENGLISH CHURCH Embroideries and materials—stoles with crosses, \$7.50; plain, \$5.50; handsome gift stoles, \$12.50 up. Burse and veil, \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 52.

**UNLEAVENED BREAD AND INCENSE**

**A**LTA R BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

**C**ONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

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

**RETREATS**

**R**ETREAT FOR PRIESTS, HOLY CROSS, West Park, New York, beginning Monday night, September 17th, ending Friday morning, September 21st. Conductor the Rev. Dr. McCune. No charge. Notify GUESTMASTER.

**T**HE REV. C. C. EDMUNDS, D.D., WILL conduct a retreat for priests under the auspices of the Priests' Fellowship of the Diocese of Connecticut. The retreat will be held at Kent School, Kent, Conn., and will begin on Sept. 10th, and end on the morning of Sept. 14th. Address FATHER SILL, Kent, Conn.

**RELIGIOUS**

**T**HE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity for trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

**MISCELLANEOUS**

**R**ECTORS OF THE EAST AND MIDDLE west! The Church League for Industrial Democracy will supply a priest without charge any Sunday it is necessary for you to be away from your parish. For details address Rev. F. B. BARNETT, Wrightstown, Pa. Rev. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill. Rev. A. M. FARR, Whippany, N. J.

**S**ECOND-HAND PEWS WANTED. THE small Mission at Hobart, Indiana, would be very glad to receive a donation of second-hand or left-over pews for their small chapel. They are worthy of the gift. Address N. B. WHITE, Senior Warden.

**EDUCATIONAL**

**C**AMP STANMERE. SAFE PLACE FOR boys, choir outings, retreats for men. Moderate charges. Rev. J. ATWOOD STANSFIELD, Stoughton, Mass.

**SANITARIUM**

**S**T. JOHN'S SANITARIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent. Albuquerque, New Mexico. Send for our new booklet.

**HOSPITAL—NEW JERSEY**

**S**T. ANDREW'S REST, WOODCLIFF LAKE, N. J. SISTERS OF ST. JOHN BAPTIST. May 15th to Oct. 1st. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10-20 a week.

**SISTERS OF THE HOLY NATIVITY**

**H**OUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

**BOARDING**

Atlantic City

**S**OUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

Los Angeles

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

New Hampshire

**B**OARD—\$8.00 TO \$12.00 A WEEK—ALL year home of rest for women desiring sacramental life of Church. Permanently, or short periods. House connected with church, storms not preventing attendance at daily Eucharist and other services. Good food, pleasant grounds. Address SISTER IN CHARGE, Christ Church Cloisters, Portsmouth, New Hampshire.

New Jersey

**R**UTH HALL, 508 FIRST AVE., ASBURY Park, N. J. Rooms for the summer for those desiring quiet resting place—June 15th to Labor Day. Terms moderate. Address RUTH HALL, 508 First Ave., Asbury Park, N. J.

New York

**H**OLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

Pennsylvania

**R**ESTMORE," MONTROSE, PA., 2,000 feet altitude. Large shady grounds; home table and garden. No mosquitoes. Terms, \$18.00 and up. Leaflet.

**APPEALS**

Washington Cathedral

A Witness for Christ in the Capital of the Nation  
THE CHAPTER

Appeals to Churchmen throughout the country for gifts large and small, to continue the work of building now proceeding and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress. Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

Full information will be given by the Bishop of Washington or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills: The Protestant Episcopal Cathedral Foundation of the District of Columbia.

**NOTICE**

A GREAT GATHERING of CHURCHMEN

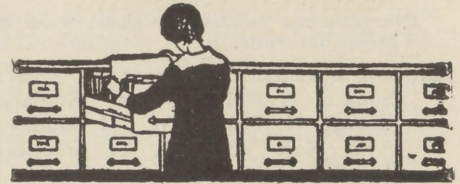
The International Convention of the Brotherhood of St. Andrew is an unparalleled opportunity for men to meet for consideration of the vital things in the life of the Church.

Practical methods of spreading the Kingdom are discussed; new inspiration is gained for Christian service; Christian fellowship is fostered.

A kind of vacation that refreshes and builds worth-while.

Chicago, September 19-23, 1923  
For particulars address: Brotherhood of St. Andrew, Room 515, 180 No. Wabash Ave., Chicago, Ill.

**INFORMATION BUREAU**



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau THE LIVING CHURCH, Milwaukee, Wis.*

**Church Services**

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street.  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Week days: 7:30 A.M., 5 P.M.

Church of the Incarnation

Madison Ave. and 35th Street.  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 11 A.M., 4 P.M.

St. Peter's Church, Chicago

Belmont Ave. at Broadway.  
SUMMER SCHEDULE OF SERVICES.  
Sundays: 7:30, 10:00, and 11:00 A.M.  
Daily Service: 7:30 A.M.

**BOOKS RECEIVED**

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Houghton Mifflin Co. Boston, Mass.  
*Social Ideals in English Letters.* By Vida D. Scudder.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

*Alfred Lyttelton: An Account of His Life.* By Edith Lyttelton. New Edition Abridged. With Portrait. Price \$2.00 net.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

*Co-operative Democracy.* By James P. Warbasse.

Presbyterian Board of Publication. Witherspoon Bldg., Philadelphia, Pa.

*A Parish Program of Religious Education.* Suggestions for a Church School Designed to Carry On a Unified System of Religious Education Consisting of a Program of Leadership Training, a Program of Cooperation with the Home, and a Central Program of Information, Worship and Expression. By Walter Albion Squires, B.D., director of Weekday Religious Instruction, Presbyterian Board of Publication and Sabbath School Work. With an Introduction by Harold McA. Robinson, D.D. Price \$1.25 postpaid.

G. P. Putnam's Sons. New York, N. Y.  
*The Personal Genesis of the Monroe Doctrine.* By William A. MacCorkle.



Russell Sage Foundation. New York, N. Y.

*Education and Training for Social Work.* By James H. Tufts.

**Student Christian Movement.** 32 Russell Square, W. C. 1, London, England. George H. Doran Co. 244 Madison Ave., New York, N. Y. American Agents.

*Studies in the Teaching of the Sermon on the Mount.* By Arthur W. Robinson, D.D., Canon of Canterbury. Price \$1.75 net.

#### PAPER-COVERED BOOKS

**Presbyterian Board of Publication.** Witherspoon Bldg., Philadelphia, Pa.

*Pleasing God by Right-doing.* Primary Department, Second Year, Part III. By M. Florence Brown. The Westminster Text-books of Religious Education for Church Schools Having Sunday, Weekday, and Expressional Sessions. Edited by John T. Faris, D.D. Price 60 cts., postpaid.

*God Caring for His People.* Junior Department, Second Year, Part III. By Ethel Wendell Trout. The Westminster Text-books of Religious Education for Church Schools Having Sunday, Weekday, and Expressional Sessions. Edited by John T. Faris, D.D. Price 60 cts., postpaid.

#### PLAYS

**B. A. M. Schapiro.** 83 Bible House, New York, N. Y.

*Love Begets Love: A Scenario of the Book of Ruth.* By B. A. M. Schapiro, editor of *The People, the Land, and the Book.*

#### TRAINING LEADERS IN JAPAN

WHEN BISHOP TUCKER last visited St. Mary's Church, Kyoto, Japan, for confirmation, 15 people were presented by the rector, the Rev. T. Takamatsu. The parish now has 80 communicants, over 70 of whom made their communions at the confirmation service.

"In the class," writes Bishop Tucker, "was a group of young women, all of whom were former Sunday school pupils, and some of whom were graduates of our kindergarten. I do not know of any other place where we have succeeded in carrying on the children from the kindergarten and Sunday school period, right up to the time when they are prepared to be confirmed, as well as they are now doing at St. Mary's.

"The remainder of the class consisted largely of university students, with one or two older women. The Church now has representatives from almost every department of the university. These young men will be leaders in the industrial, professional and intellectual life of Japan during the next half century. So far as I know there is no other place in Japan where Christian influence is being brought to bear more effectively upon the life of university students than it is at St. Mary's.

"Then again, through the kindergarten a number of the wives of professors, officials, and professional people are being brought into the Church, for it is this class who live around St. Mary's. The kindergarten has won their confidence to a remarkable degree. We were overwhelmed with applications last April, most of which had to be refused. Mr. Takamatsu tells me that he has already a large number of applications to enter children in April of next year.

"This is a remarkable testimony to the good work which can be done in a kindergarten, especially when one considers the unsuitable place in which it is carried on. We should take some steps to provide for St. Mary's a parish house which will allow us to take better advan-

tage of the opportunity for kindergarten work, and also to have some more suitable plan for carrying on the work among students. Such a building would cost about \$15,000.

"It is a wise missionary policy to give to the man who has proved himself capable of doing work the material instruments which will enable him to make full use of his abilities and opportunities. This applies certainly to Mr. Takamatsu. He is too good a man not to be used to the full. One of the Tokyo churches has just called him, but he has followed my advice in deciding to remain in Kyoto. I feel all the more anxious to give him what he needs for more effective work. St. Mary's parish house is not among the priorities, but it is just one of those opportunities which we cannot afford to lose."

#### MODERN PRISONS IN NORTH CHINA

IT IS NOT LIKELY that anyone reading the following descriptions of a prison would guess its location in China. The American Church has no work in Shansi, which is in the English Diocese of North China. At Fenchow there is a large Congregational Mission, built up anew from Boxer days.

Shansi is said to be the model province of China, and Governor Yen a rare model among governors. From Fenchow, Shansi, a Congregational missionary's wife writes of visiting a model Chinese prison:

"The building was finished only last year. The arrangement is that of a pentagon, with a small pentagonal room in the center, and five long corridors radiating from it. From the tower at the top a single guard is able to survey the whole courtyard. Along each of these corridors are the rooms of the prisoners. Four sleep in most of the rooms, though, in one corridor containing the rooms for the more vicious men, each has a room to himself.

"The rooms are *clean!* When each prisoner arrives he leaves his filthy clothes in a locker room and dons clean ones furnished him by the government. The clothes as well as shoes, stockings, belts, everything needed, are made by the prisoners.

"The workshops are at the end of the corridors. One is a carpenter shop, another is for weaving the belts, another for making clothes; in one they grind and sift their flour, and outside is a blacksmith shop or iron foundry where they make flat-irons and other articles. What is not needed in the prison is sold. We saw the kitchen, where some of the men were cooking, the dining-room, infirmary, drug-room (Chinese, not foreign—they told us that operative cases are sent to our hospital), bathrooms and washrooms. Every prisoner has to take a bath every ten days, and wash his clothes.

"It is wonderful to have such an institution here and the Governor deserves great credit for having established five of them in the province. No other province in China can boast such model institutions.

"There are accommodations for over five hundred; four hundred and fifty are there now with only twelve women. The men must take the responsibility for the crimes of their women-folk! But the women were certainly hard-faced. Our teacher who went with us said that most of them were there for killing a husband or child."

#### THE PATRIARCH MELETIOS IN EXILE

THE PATRIARCH MELETIOS left Constantinople on Tuesday afternoon, July 10th, on the British steamship *Famaka*, of the Khedivial Mail Line. The departure passed off without incident. Although the Turks had declared that any Greeks taking part in demonstrations would be treated as traitors, considerable crowds attended the last service in the Phanar, and accompanied the Patriarch to the landing-stage at the Golden Horn, where he embarked in a British launch. In a conversation with a Press correspondent, the Patriarch expressed his great gratitude to the British for all that they had done and offered to do for him. The Patriarch was wonderfully calm and collected, and said with a sad smile, "Well, that little drama is over," and subsequently made it clear that he had no idea of returning to Constantinople.

On reaching the *Famaka*, the Patriarch was welcomed by Mr. Helm of the British Embassy. Mr. Helm expressed the good wishes of the Government for the Patriarch's health and safe journey, and the Patriarch again expressed his cordial gratitude for everything the British had done for him. Great precautions were taken by the Turks to prevent unauthorized persons from approaching the *Famaka*, and even a Russian bishop was refused permission to take leave of the Patriarch. The departure of the Patriarch by ordinary steamship, and not, as originally arranged, by a British destroyer, was due to the fact that his departure was suddenly decided on, and no British destroyer was available.

A telegram from Mytilene announces the arrival there on Wednesday afternoon of the Ecumenical Patriarch. Touching scenes marked the appearance of the Patriarch on the *Famaka's* bridge, which was greeted by salvos from the warships and the ringing of church bells. People lined the shore and crowded balconies and other points of vantage, while a popular delegation, headed by the Demarch of Mytilene, boarded the steamer. Old men and officers kissed the Patriarch's hands and others broke down, overcome by emotion. After bestowing Patriarchal blessings, Mgr. Meletios passed on board the Greek steamer *Elli*, and left two hours later for Mount Athos.

The question of resignation will not, it is declared, be decided until it is certain that the free canonical election of the Patriarch's successor will be permitted by the Turks. It has also been asserted that the Turks will declare non-existent the Holy Synod and the Mixed Council, which bodies form essential factors in the Electoral Assembly of the Patriarchate, and will treat the Patriarchate as extinct, or reconstitute it in such fashion as to render it identical with the so-called Turkish Orthodox Church of Asia Minor.

#### THE BROTHERHOOD'S INTERNATIONAL CONVENTION

NO ONE can forget the date, Sept. 19th to the 23d, of the International Convention of the Brotherhood of St. Andrew, and the Brotherhood's fortieth anniversary, which is to take place in Chicago. The executive committee is keenly interested in making this a great gathering of men and older boys of the Anglican Communion in all lands, both Brotherhood members and others. Information may be had from Room 515, 180 N. Wabash Avenue, Chicago.



## The Seamen's Church Institute Renders Invaluable Services

Funeral of Rear Admiral Sigsbee—  
Death of Dean Emmet—Cathedral Acoustics Improved

The Living Church News Bureau (New York, July 28, 1923)

THE average age of many a building in this never-finished city is often less than a score of years. Changes are rapid, and the increase of population reaches nearly 200,000 each year. So it is not astonishing to learn that the 16-story hotel of the Seamen's Church Institute, housing 810 persons and built only nine years ago, is now inadequate to meet the demands made upon it. The reasons for this are obvious: the increase in the personnel of the merchant marine and the ever-growing popularity and necessity of the Institute as a factor in their lives.

Merely to enumerate what the Institute does for its patrons would literally fill columns. But a brief summary will indicate its scope and variety. In the first place, the Institute renders full hotel service: lodging, food, care of dunnage, and such like offices. It provides reading and recreation rooms, a dispensary, a loan department, a post-office, a bank and safety-deposit vaults, a library, a clothing store, a tailor shop, a barber shop, an employment bureau, a laundry, and a restaurant. It conducts meetings, entertainments and religious services. Its social service department sends visitors to investigate cases applying for relief, maintains regular chaplains to minister to the sick, investigates complaints, prevents exploitation, promotes fellowship, and generally "mothers" Jack ashore.

It takes seven persons to conduct the usual hotel routine, which, last year, included the handling of \$123,830 for rooms and beds, and \$3,500 for meals. A total of 185,110 lodgings were sold and 27,139 refused for lack of space. Shipping jobs were found for 5,428 men and shore jobs for 1,893. A total of 7,318 from 27,000 to 30,000 personal interviews and cases were handled during the year, and countless wrongs and injustices either prevented or remedied. The post-office handled 190,273 pieces of mail, and the deposits and transmissions of salaries and wages totalled \$529,544. Restaurant sales amounted to \$84,653 and the soda fountain (including sales of tobacco) did a business of \$26,389.

The Institute maintains a Navigation, Radio, and Marine Engineering School, which had an enrollment of 167 students. Last year there were 53 lectures on subjects of navigation and marine propulsion and 155 first-aid lectures by the surgeon of the U. S. Health Service. Several interesting cases of medical and surgical aid sent by radio to vessels on the high seas were among the invaluable services rendered to Jack afloat.

The Institute has completed the handsome memorial to the men of the merchant marine who served in the Great War, erected in Jeanette Park, who "made Victory possible and were great without glory."

Funds are needed to enlarge the Institute and to render its work more useful to a greater number. It is already indispensable and should not be allowed to suffer longer from its deserved popularity.

### Funeral of Rear Admiral Sigsbee

CHARLES DWIGHT SIGSBEE, captain of the *Maine* at the time of her loss in Havana Harbor, died in New York on Thursday, July 19th, and his funeral was held from the Cathedral on the Saturday morning following. The service was conducted by the Rev. Henry P. Veazie, precentor of the Cathedral. In the afternoon the body was taken to Washington and later interred with full military honors in Arlington Cemetery. The casket was carried into the Cathedral by a detail of eight sailors from the U. S. S. *Pueblo*. The honorary pallbearers were Rear Admiral Charles P. Plunkett, Major General Robert Lee Bullard, Melville, E. Stone, Colonel Henry L. Swords, and Captain Philip H. Tilden.

### Death of Dean Emmet

VERY SINCERE SORROW is everywhere expressed over the death last Sunday in St. Luke's Hospital of the Very Rev. Cyril William Emmet, Dean and Fellow of University College, Oxford. Mr. Emmet came to New York only a short while ago to act as special summer preacher at St. Bartholomew's Church. He preached his first sermon on Sunday morning, July 15th, on *The Significance of Christ Today*, and was almost immediately afterwards stricken with a sudden and severe attack of pneumonia. It was hoped and expected that he would recover even as late as Saturday last, but he failed to rally and passed away on Sunday night. His wife and his brother, the Rev. Arthur G. Emmet, rector of Dunnville, Ontario, Canada, were with him throughout his brief illness.

The funeral of Dean Emmet was held from St. Bartholomew's Church on Tuesday morning.

Dean Emmet was educated at St. Paul's School and at Corpus Christi College, Oxford. He was ordained priest in 1898, and was curate at St. James', Norland, from 1901 to 1906 and vicar of West Hundred from 1906 to 1920. Besides his duties as dean of University College he was a lecturer in theology at Hertford College and vice president of Ripon Hall, Oxford. The Dean was what might be called a modernist, but a constructive one. He had planned a series of lectures on subjects connected with the current theological discussions that have agitated religious circles in this country for sometime past.

The Rev. William H. Garth, of St. Mark's, West Islip, well known to St. Bartholomew's congregation as special preacher, was in charge of the services on Sunday, July 22d.

### Cathedral Acoustics Improved

OWING TO the fact that the unfinished state of the Cathedral renders its acoustics rather imperfect, the Trustees have authorized the experimental installation of mechanical devices to remedy them as far as possible. Electrical amplifying apparatus has been placed in position and this promises to transform the present imperfect acoustics into well-nigh perfect audition, rendering it possible for persons sitting in the seven adjacent chapels to hear the service, the music, and the sermon. Microphones in the lectern, pulpit, and in the choir, pick up the voices of the readers and speakers and choir, and transmit them to the vacuum tube amplifier in the control room in the

rear of the chapel of St. James, where the Voices are amplified and then, through sound projectors placed in various parts of the building, are distributed uniformly and distinctly over the whole area of the Cathedral and the Chapels. Every gradation of tone is faithfully reproduced and the volume is regulated by an operator so as to give only that required for clear and distinct hearing. These ingenious devices will practically increase the hearing capacity of the Cathedral by many hundreds of seats in the chapels and the ambulatory. It only remains to find a suitable and reverent manner of equipping the high altar with a microphone to render the improved acoustic conditions completely successful.

### General News Notes

BISHOP MANNING and the following Churchmen have been named as members of the executive committee to take charge of the work of preserving the sacred places of the Holy Land: the Rev. Professor Charles H. Boynton (Secretary), the Rev. Thomas Burgess, the Rev. W. C. Emhardt, and Dr. Robert H. Gardiner. The Bishop is joint chairman, with the Rev. Charles S. Macfarland of the Federal Council of Churches, of the committee. There are 15 other members, representing the denominational Churches. The sacred places of the Holy Land, including Bethlehem, Nazareth, the Garden of Gethsemane, the Mount of Olives, and the Holy Sepulchre, have been under the care of the Patriarch of Jerusalem for centuries, and the expenses used to be paid for by Russian supporters. This has ceased and other sources of reserve must be sought for. A representative of the Patriarch is due in New York shortly to confer with the committee on future plans. Headquarters of the committee are at 105 East 22d St., New York City.

ARCHBISHOP PANTELEIMON of the Greek Orthodox Church in this country, representing His Beatitude Damianos, the Patriarch of Jerusalem, is arranging a pilgrimage of 1500 persons to the Holy Land, leaving New York on October 10th, and going via the Azores, Lisbon, Alexandria, Smyrna, the Piraeus, and Naples. There will be three classes and the prices of round trip tickets will be: Class A, \$295; Class B, \$420; Class C, \$575. The pilgrims will reach New York about the end of November on their return. Bishop Gallor has written the Archbishop of his interest in and approval of the pilgrimage. The offices of the expedition are at 350 West 87th St., New York City.

BISHOP SHIPMAN conducted a service at the Boy Scout camp, near Tuxedo, N. Y., on Sunday morning, July 22d. Over 2,500 Boy Scouts are in attendance, the largest number in the history of the Scout movement. After the service the Bishop made a tour of the camp as the guest of Mr. Harvey A. Gordon, director of Scout Camps.

MR. EDWARD F. ALBEE, of St. John's, Larchmont, president of the Keith Vaudeville Circuit, has purchased the Hippodrome, at Sixth Ave. and 43d St. As Mrs. Dunlap, religious editor of *The Evening Mail*, says: "What if it should come about that there should be noonday Lenten services in the Hippodrome! Wouldn't that be glorious!" Mr. Albee's interest in religious matters makes such a contingency quite possible.

FREDERIC B. HODGINS.

CHRISTIAN work may be done in as many different ways as there are Christians.



## Admiral Charles D. Sigsbee Now Rests in Arlington

### O. R. C. Chaplains to Summer Training Camps—Deaths of Prominent Laymen

The Living Church News Bureau }  
Washington, July 19, 1923 }

TO THE sound of taps and a salute from rifles, the body of Rear Admiral Charles D. Sigsbee was lowered into its grave in Arlington National Cemetery, July 21st. Assistant Secretary of the Navy, Roosevelt, high ranking naval officers, Mrs. Sigsbee, and a large number of other persons were present. The Rev. John P. Chidwick, chaplain of the *Maine* with Adm. Sigsbee, when she was sunk in Havana Harbor, in 1898, extolled the Admiral's contribution to American history and civilization, and the wonderful character of the man. Among the floral tributes was a wreath with the inscription "The Republic of Cuba." Chaplain E. A. Scott took the service at the grave, the other part of the service having been held at the Cathedral of St. John the Divine, New York City, last week.

### O. R. C. Chaplains to Summer Training Camps

SECRETARY OF WAR WEEKS has just announced that, with their consent, 51 chaplains, members of the Officers Reserve Corps, have been called for active duty at summer training camps. In the instructions to camp commanders, there are directions that a chaplain's office be established in each camp, and that lectures and other work be undertaken by the chaplains in connection with the training program "for the promotion of high moral standards." The chaplains were ordered to cooperate with welfare agencies in maintaining home comfort for the troops.

### Deaths of Prominent Laymen

ON SUNDAY, June 22d, Dr. George N. Acker, senior warden of Trinity Diocesan Church, and very active, efficient, and prominent in local affairs of an ecclesiastical, medical, and civic character, died after four days' illness of pneumonia. Dr. Acker has been connected with Trinity Church for many years, and many times has been a delegate to the diocesan convention from the Trinity vestry. He was a member of the faculty of George Washington University, a Fellow of the American Academy of Medicine, a member of several medical societies and associations, being president of the local Medical Association in 1902 and 1903. He was a member of the Cosmos and University Clubs, of the Sigma Chi Fraternity and of several Masonic Lodges.

AT THE CHURCH of the Epiphany, the Rev. H. H. D. Sterrett, rector of All Souls' Memorial Church, conducted the funeral services for a well-known figure in Washington, Capt. Andrew Jackson Huntoon, Churchman and veteran of the Civil War. Capt. Huntoon, who was 91 years of age, and has for the past 51 years held positions of trust in the Federal Government service here, being for thirty years connected with the United States Civil Service Commission, from which he was retired with a pension last year.

### General News Notes

THE PARISHIONERS of St. Paul's, Rock Creek, gave a surprise party to the Rev.

Joseph Fletcher, their rector, and Mrs. Fletcher on the eve of their departure for England. The children of the parish escorted the rector and his wife to the parish hall and enthroned them on a fairylike throne on the beautifully decorated stage. Between numbers of music, singing and dancing, expressions of God-speed and safe return were introduced, and gifts were made. Remarks were made by the Rev. John J. Queally, Vicar of the Chapel of the Transfiguration of St. Paul's Parish, and the Rev. Mr. Reed of the City Mission.

In company with Mr. Arthur S. Browne, Chancellor of the Diocese, and Mrs. Browne, Mr. and Mrs. Fletcher are to sail for England from Montreal and are including in their itinerary a motor trip through the South of England.

THE REV. DR. J. HENNING NELMS, of Silver Spring parish, is conducting the services at St. Margaret's Church during the absence of the Rev. Herbert Scott Smith, D.D., rector.

### THE LOS ANGELES CONFERENCE ON THE MINISTRY

THE FIRST REGIONAL CONFERENCE on the Ministry for the Pacific Coast was held at Harvard School for Boys, Los Angeles, from July 5th to the 10th. From all over California they came; some travelling well over 600 miles to attend. One boy came across from Bisbee, Arizona, the same distance east.

There were forty-four of them; picked boys of every type. There were country boys and city boys; some who were usually quiet, others who never were. In fact on arriving they had but one thing in common. They were all high school boys willing to talk over the ministry as a possible life work. They left as a united group of pals, who had made splendid friendships and shared in a common inspiring experience.

It was the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, who first planned the Conference. He felt that if the St. Paul's, Concord, Conference of 1922 could do great things in New England, a similar Conference, on Western lines, could accomplish results in the opposite corner of the country. Bishop Stevens personally headed the Conference committee, and gave of himself unstintingly during its sessions.

Without Harvard School, the Conference could not have been held. As the boys' school of the Diocese of Los Angeles it made an ideally masculine meeting place. Too much cannot be said of the cooperation of the headmaster, the Rev. Robert B. Gooden, D.D., with his keen understanding of the modern boy. He made an admirable chaplain of the Conference. The counsellors were excluded from his opening talk to the boys, but they knew later that his message went home. His forthright sermon on the Sunday of the Conference was regarded by the boys as the climax of it all.

Another outstanding personality of the Conference was the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah. His several assembly talks put the boys at their ease; they helped generate the dynamic spirit of the Conference. By the second day he was calling every boy on the

campus by his first name. The next day no one could ever find him alone.

Each day opened with a celebration of the Holy Eucharist, voluntary, but always well attended. This and the other services were held in the handsome chapel of St. Saviour, which soon became the very heart of the Conference. After breakfast in the new school refectory came Morning Prayer. Then the boys gathered in small groups with their own counsellor, a young priest with an understanding of, and love for, boys. In these intimate gatherings were vital discussions of the opportunities and risks, the challenges and difficulties of the ministry. The value of this type of contact was shown by the fact that at the close of the Conference almost every boy who was questioned stated that he had received most help from his own group leader. The mornings closed with an assembly in the school common room, where special speakers addressed the entire Conference.

The afternoons were completely given over to recreation. One day it was a motor trip to Camp Letts in the Hollywood foothills, with a swim in its plunge-pool and a camp-fire before the return. One day it was a track meet. The next day the entire group went swimming in the Pacific Ocean, a new experience for the inland lads. Another afternoon the All Stars defeated the Parsons in base ball by the elusive score of 26 to 20. In these events the boys secured a new idea of how the parson enjoys himself.

The evenings consisted of chapel, a life-work address, and a stunt program. Considerable talent, both clerical and lay, was shown in the last. Nor did anyone sense anything peculiar in moving from a stirring address in the common room to some absurd stunt in the school auditorium. This was typical of the absolute naturalness which characterized the whole Conference.

The special assembly speakers included Bishop Johnson, Bishop Stevens, Bishop Moulton, the Rev. H. H. Powell, D.D., the Rev. Philip A. Easley, the Rev. Alexander K. Barton, the Rev. C. Rankin Barnes, and Mr. Walter Macpherson, Field Secretary of the Brotherhood of St. Andrew. Their addresses emphasized the Church's need of the strongest kind of young men, physically, mentally, and spiritually. The Rev. Messrs. C. R. Barnes, A. K. Barton, S. C. Clark, H. S. Gray, P. K. Kemp, H. H. Kelley, E. S. Lane, E. T. Lewis, W. E. Patrick, and C. S. Scovil were the group leaders.

No boy attending the Conference and none of the clergy will ever forget the closing service. The whole group gathered quietly in their now-loved chapel. There arose the lithe figure of the Bishop of Utah. He sketched anew the life and work and contacts of an average parish priest, with all its possibilities and opportunities. He brought his compelling story to a close, without fulsomeness, with genuine simplicity. The stillness could almost be felt. All knelt as the bishop poured out to God's Son a devout thanksgiving for the blessings and friendships of the previous days. Then came the final meal together and hurried farewells. The first boys' Conference on the Ministry west of the Alleghenies was over.

THE WORLD is not falling to pieces just because our own roof shows signs of decay. Sometimes a little more propping and patching would not only add to our own comfort, but would materially alter our general outlook.—*Selected.*





THE CONNEAUT LAKE SUMMER SCHOOL

### THE CONNEAUT SUMMER SCHOOL

ON JULY 14, the Conneaut Lake Summer School closed its ten-day session, which proved to be the most successful in the nine years of its history.

The steady growth of this joint school of the Dioceses of Erie and Pittsburgh had given such encouragement to those who were especially interested in its promotion, that last year they ventured to lengthen the time from five days to ten, and to expand the program from one which had formerly dealt exclusively with Religious Education to one which would include Missions, Social Service, and other less easily classified interests. The gratifying results of these efforts have been reported, and the management of the school, stimulated by the success, prepared even larger plans for this year.

Good weather and comfortable hotel accommodations helped everyone to make the most of the opportunities which had been provided. Tents, which were spread upon the spacious green lawn served as chapel and extra classrooms. The elimination of the afternoon classes gave ample time for water sports, field day, tennis and golf matches, teas (for the ladies), and special conferences.

The enrollment numbered 235 and an analysis shows a representation of a remarkable number of the smaller parishes and missions, representations from parishes hitherto not actively interested in the School, several large delegations from larger parishes, and, perhaps most significant of all, a splendid group of eager young people.

One noticeable improvement over last year, was the steady attendance upon classes, and a corresponding decrease in the number of those who elected to take "campus courses."

The Bishops of both Dioceses were in attendance during the session; they acted as chaplains of the School, and contributed generously in other ways towards the edification and enjoyment of everyone. Bishop Ward preached at the opening service and, if rumor is to be depended upon, conducted a special swimming class at 6 A. M. daily. Bishop Mann led a conference for the clergy, which, if one may judge from the frequent and noisy applause which came from his end of the porch, met with the cheerful approval of the clerical brethren.

Every morning, early, there was a celebration of the Holy Communion, and every evening at sunset time a service on the lawn, beside the lake. Refreshing memories of those tranquil hours will be treasured by everyone.

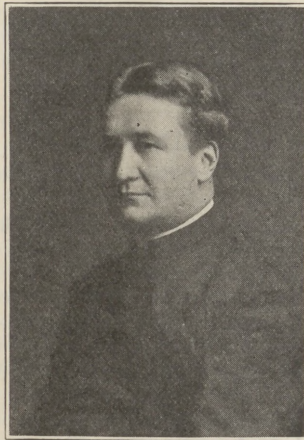
The evening programs were arranged

with care 'so as to provide for instruction and diversion. There was the usual jolly stunt night, an illustrated lecture on Japan, talks on the Near East and the work of the Commission on Faith and Order, delightful boat rides and dances, and on the last evening a charming, dramatized Bible story and pageant, given by the class studying Religious Drama and Pageantry.

One attractive course which deserves special mention was Church Music. This was conducted by Mr. Austin and Mr. Philippi, two noted Pittsburgh organists, and the class used the organ of the nearby church at Meadville. Other courses were given by the leading specialists of the Church.

### DEAN ELECT OF FOND DU LAC

THE BISHOP and Chapter of St. Paul's Cathedral, Fond du Lac, Wis., has extended a call to the Rev. Robert S. Chalmers, rector of St. Mark's Church, To-



THE REV. ROBERT S. CHALMERS

ledo, Ohio, to become dean, in succession to the Very Rev. Elliot White.

The Rev. Mr. Chalmers is of Scotch ancestry, and was for a time credit manager for the Goodrich Rubber Co., of Akron, Ohio. Since his ordination he has been especially interested and active in Church school work. He superintended the first weekday school for religious instruction instituted by the Department of Religious Education, and which was opened at St. Mark's Church, Toledo.

THE SOCIAL SERVICE DEPARTMENT in Rhode Island coöperates with the Department of Work for the Foreign-born and makes itself responsible for having all newly arrived non-Roman immigrants visited and referred to clergy of their own kind.

### HALF MILLION DOLLARS FOR NORTH CAROLINA CHURCHES

THE REMARKABLE GIFT of a sum of \$511,545, the income of which is to be annually distributed among a list of churches and charitable institutions in North Carolina, and particularly in Burlington, Alamance county, has been made in the form of a deed of trust by Mr. Lawrence S. Holt, Sr., a Churchman resident in that community. This gift brings Mr. Holt's benefactions up to about a million and a quarter dollars in the last two years, and amounts to the distribution, during his lifetime, of the bulk of his estate. Under the provisions of this deed, the Church of the Holy Comforter, of Burlington, will receive annually between \$5,000 and \$6,000, which is to be used for missionary work, establishing and maintaining missions in the same county, etc. The Chapel of the Cross at Chapel Hill will receive \$900, while considerable amounts, contingent on the exact income of the trust, will be received annually by the Thompson Orphanage and Training Institution at Charlotte; the Valle Crucis Mission; St. Mary's School, Raleigh; Christ Church, school, Arden. Small annuities will be given to local Presbyterian, Methodist, Lutheran, First Reformed, Baptist, Christian, and Methodist Protestant Churches, to the Christian Orphanage at Elon College, and to the Children's Home Society at Greensboro.

In creating this trust fund during the declining years of his own lifetime rather than leaving his fortune for distribution entirely after his death, and also in the thoughtful manner in which the distribution of the income is provided, Mr. Holt has set an admirable example to all others.

### THE CATHEDRAL SWIMMING POOL

THE SWIMMING POOL in Schuyler Memorial House, Christ Church Cathedral, St. Louis, Mo., has been turned over to the newsboys of the city for four mornings a week during July and August, and under the supervision of Canon Gordon M. Reese, it has been thronged by eager crowds. Boys arrive early in the morning and impatiently await the swimming hours, and no public service of the Cathedral has ever filled a more definite need. The Cathedral is situated in the heart of business St. Louis, in close proximity to two of the biggest newspaper plants, and officers of the papers have been glad to coöperate with the Cathedral in urging their boys to take advantage of the pool.





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#### COADJUTOR FOR NEW JERSEY

IN PURSUANCE of the action of the Convention of the Diocese of New Jersey in May, in acceding to the request of Bishop Matthews for the election of a coadjutor, the required consents of the Standing Committees have now been obtained, and it is probable that, at an early date, a call will be issued for a special Convention of the Diocese, to be held in the second week in October.

#### A \$1,000 THANK OFFERING FOR MISSIONS

FOLLOWING SUCCESSFUL efforts to extinguish the last remaining mortgage on its church property, the congregation of Christ Church, Ridley Park, Philadelphia, Pa., has just completed raising an additional \$1,000 which it has contributed to the Nation-wide Campaign Fund as a thank offering for missions.

The thank offering to missions was decided upon as an evidence of the parish's liquidation of its entire indebtedness, and was one of the features of the recent 50th anniversary of the founding of the Church in Ridley Park, of which the Rev. Charles E. Eder is rector.

Church services were first held in Ridley Park in the old Philadelphia, Wilmington & Baltimore railroad station which road was later taken over by the Pennsylvania Railroad. The first church building was on the corner of Swarthmore and Ridley Park Avenue. The present Christ Church property occupies three large pieces of ground in another part of the borough. The mortgage which the congregation has just extinguished was 37 years old and was on the rectory. The church itself has been free of debt for more than 20 years.

#### CANNOT IGNORE GOD

THE REV. CHARLES TABER HALL, rector of St. John's Church, Arlington, Mass., believes that we cannot ignore for a season Him whom we claim as our God. He recently said:

"It worries some people because that great mass of mankind, whom we so complacently term 'the world,' make little if any outward recognition of God. Did you ever stop to think of the very poor example many of us Christian people set them? If we ignore for a season Him whom we claim as our God, our Guide, our Commander, they merely carry our attitude to its logical conclusion, they ignore Him altogether. If you were not a professing Christian, could you play golf, go automobiling, play tennis, or laze away the time, Sunday after Sunday, with one who, you knew, claimed to be a follower of the Christ? Could you, after seeing no evidence that the Lord's Day meant anything to him or her, take very seriously the claims and calls of Christ's religion upon yourself? Think it over."

#### BUILDING QUOTA OVER-SUBSCRIBED

THE GOAL of \$100,000 for the erection of a new church building for St. Paul's Church, Kansas City, Kansas, was exceeded by \$1,500, it was announced at a thanksgiving service in the church on Sunday, July 22d, when the pledges were presented at the altar.

The parish has a large lot of land in a valuable business section, which may be sold, it is stated, although no definite plans have as yet been made. It is thought that the parish will erect a modern parish house as well as a church building.

The pledges for the building fund have come from the men, while the women will undertake to provide the furniture of the new church. The altar is to be provided by the birthday offerings of the members of the congregation. The Rev. Carl W. Nau is rector of this parish.

#### THE YEATES SCHOOL

AT A MEETING of the board of Trustees, of Yeates School, Lancaster, Pa., July 6th, the engagement of J. Carey Thomas, 2d, of the Lawrenceville School, N. J., as headmaster was ratified.

The new headmaster has had considerable experience in teaching. He is a graduate of Harvard College, and was a master at Yeates School from 1910-1917, leaving there to become Assistant Headmaster of the Harrisburg Academy, where he remained for two years. The past year he was an instructor in French at the Lawrenceville School, N. J., a preparatory school affiliated with Princeton University. Mr. Thomas is a nephew of Dr. M. Carey Thomas, President emeritus of Bryn Mawr College.

#### UNIQUE VACATION SCHOOL

THE REV. CHARLES B. ALFORD, rector of St. Barnabas' Church, Stottville, N. Y., assisted by the Rev. Alfred J. Miller, vicar of St. Mark's, Philmont, and Mr. C. B. Alford, a candidate for orders, recently brought to a close a unique and helpful Church vacation school in his parish. Each morning for two weeks there was said or sung a children's Eucharist, during which instructions in ceremonial and private devotions were given. No portion of the Holy Eucharist was left unexplained. The mystical significance of the vestments, lights, and

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gestures, was made clear. After the Eucharist, Mr. Alford gave instructions on the articles of the Apostles' Creed, after which was a short recess. Then the Rev. Mr. Miller gave a talk on one of the Sacraments of the Church. About forty children attended, and on the last day all who had been confirmed made their communions and renewed their baptismal vows. One of the definite results of this work was that some of the children voluntarily made their confessions prior to receiving Communion. Each child who had a perfect record for attendance received a copy of *The Practice of Religion*.

**THE EAGLESMERE SUMMER CONFERENCE**

THE EAGLESMERE Summer Conference for Church Workers, which was held at Eaglesmere, Pa., beginning July 13th, under the auspices of the Department of Religious Education of the Diocese of Harrisburg, was a success in every way. There was a total registration of 98, and a large number of the parishes of the Diocese were represented.

Among other things of interest was the talk given by Bishop Darlington on his recent trip to Constantinople, Egypt, and the Holy Land. A number of the leaders of the Church were present to lead in the discussions and to lecture on matters of interest to Church people.

**RELIGIOUS EDUCATION IN GEORGIA**

RELIGIOUS EDUCATION in the Diocese of Georgia is making marked progress under the leadership of the Executive Secretary of the Diocesan Department, the Rev. W. A. Jonnard. There are two Church Normal Schools, one in Savannah and the other in Augusta, and, at the last meeting of the Bishop and Executive Council the Department recommended a diocesan standard which was adopted by the Council, and which now makes Georgia one of the few dioceses in the Church to have such a standard. The Department is taking up the matter of vacation schools and weekday coöperation with the public schools by appointing a member of the Department to serve on the Provincial and Diocesan Committees, there is another committee for work among college students. Organization of parent-teacher associations within the Diocese is to be effected through the Church School Service League, and a rural survey is to be made of the Diocese through the same medium.

**COLORADO CHURCH SCHOOL CONFERENCE**

A VERY SUCCESSFUL Church School Workers' Conference was held at Evergreen, Colo., from July 30th to August 6th. The days began with the Holy Communion which was followed by a morning of study, an afternoon of recreation, and an evening of conference and discussion. Each day's program included a lecture by the Rt. Rev. Fred Ingley, D.D., on *The Life and Teachings of Our Lord*, a study period conducted by the Rev. Robert S. Chalmers, rector of St. Mark's Church, Toledo, Ohio; and group study by classes on the various Christian Nurture courses, conducted by Colorado teachers of experience. The evening topics varied; some of the subjects being Pageantry, Christianity and Evolution, The Church School Service League, and The Diocese and Its

Young People. A discussion on the Order of Sir Galahad, was led by the Rev. Philip Nelson, rector of St. Peter's parish, Denver, which has a flourishing branch; and Canon Douglas gave an address on Church Music. This Conference is held each year at Evergreen, which is the Diocese's conference center.

**A COMMUNITY SERVICE**

FOR THE summer months St. Stephen's Church, Wilkinsburg, Pa. has not reduced its number of Sunday services, but has rather increased them by adding one. Evening Prayer having been said in the church, the rector, with a large staff of laymen, coöperates in the community open-air services with the different Communiions of the borough, which are being held on the Sunday evenings in July and August. This is the sixth year of these services, and the attendances are amazingly large, there often being two thousand present. Last Sunday evening, July 15th, the Episcopal Church was in sole charge of the service which was presided over by the rector, the Rev. William Porkess, D.D. The special preacher for the occasion was the Rev. William Francis Shero, Ph.D., rector of Christ Church, Greensburg, Pa. On account of the weather the service had to be held in the Methodist Church, adjoining the site that is used for the open air. This is the largest Methodist Church in Western Pennsylvania, and the immense building was filled, in spite of the rain.

**RURAL WORK IN ALABAMA**

ST. JOHN'S GUILD, Robertsdale, Baldwin County, Ala., composed of men and women communicants of the Church and others, has arranged to erect a guild hall to be used as a parish house in Robertsdale. The congregation has a chapel three miles from town as the center of a rural congregation, and the erection of the parish house will mark the concentration of an effort to strengthen this Church center.

Baldwin County has a network of missions, many of them within walking distance of one another, all ministered to by the Rev. J. F. Plummer. W. A. McIntosh and E. B. Hoard, Christian men of other Communiions, have lent their aid to the Robertsdale project because of what the congregation has attempted and achieved in the way of community service.

**A HISTORIC BELL**

ACCORDING TO TRADITION, the bell of St. John's Church, York, Pa., was a gift made to the parish at an early date—probably 1774—by the Queen of England. The Rev. Arthur Chilton Powell, in his *Centennial Sermon* (Sept. 18th, 1887), says: "As the church building had no belfry or tower, the bell was deposited on the pavement of Joseph Updegraff, Esq., in Centre Square, where it remained for some time. When the news of the Declaration of Independence was brought to York, the bell was hoisted by James Smith, one of the signers of the declaration, and other citizens, to the cupola of the Court House, and by them used to ring out the glad tidings far and wide. This was the first service it rendered. The bell remained in the State House tower from 1776 until 1841. It summoned the members of the Continental Congress to session during the year 1777-1778, when York was the seat of the national government. When

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the State House was torn down, the Church authorities seized, and, despite violent opposition, bore away the bell to a safe hiding place beneath the church, where it remained until the excitement had abated, when a belfry was erected, and the bell hung therein. Soon afterwards it was cracked and sent to Baltimore to be recast, in which form it has done faithful service ever since; and next to the Liberty Bell of Philadelphia, is certainly the most historical bell in the country."

The bell cracked a second time tolling on the day of the burial of President McKinley, in 1901, and was once more recast—the original metal being used as before. Cracking the third time in 1910, it was removed from the tower.

**SEVENTY-FIFTH ANNIVERSARY OF LONG ISLAND CHURCH**

THE 75TH ANNIVERSARY of the consecration of St. Saviour's Church, Maspeth, N. Y., was celebrated recently by a series of services. On the anniversary itself there were two celebrations of the Holy Communion and in the evening evensong was sung, with a solemn *Te Deum*. On the Sunday within the Octave there was an especial solemn Celebration, preceded by a procession.

The Rev. Frederic S. Griffin has been rector of this parish for the past 31 years, or for nearly half the history of the parish. Among the prominent persons that were connected with the parish were the Hon. David S. Jones, a son-in-law of Gov. DeWitt Clinton, and the family of James Maurice, which is especially known for the generous financial aid given the missionary work of the American Church.

**ANNIVERSARY OF OLD DELAWARE CHURCH**

REVIVED INTEREST and activity in one of Delaware's oldest churches is seen in the celebration, by St. James, Stanton Del., on St. James' Day July 25th, of the 206th anniversary of its foundation as a parish. The congregation is fortunate in securing as its present rector the Rev. Ernest A. Rich, formerly Archdeacon of Southwestern Virginia, and under his enthusiastic leadership the whole parish has been put to work.

The anniversary day was begun with a Celebration of the Holy Communion by the Rev. A. M. Rich, a brother of the rector, assisted by the rector. There was also a second celebration later by the Rev. Edgar Jones, assisted by the Rev. Robert Y. Barber, of Chanute, Kansas, and with a very practical sermon by the Rt. Rev. Philip Cook, D. D., Bishop of the Diocese.

Following the service a pageant, *Lady Catechism and the Child*, was given under the direction of the rector, assisted by Miss Isabel Wagner and Miss Frances Hagner, diocesan workers.

The erection of St James' Church was begun December 4th, 1716, on land deeded by one of the founders, James Robinson, and was opened for worship July 4th, 1717, with the Rev. George Ross, Missionary of the S. P. G. at New Castle, as the officiating clergyman. The original church, constructed of logs, was razed in the year 1820, and the present stone church erected.

Bishop Cook, in a closing address after the pageant, expressed his gratification upon this revival of keeping the anniversary on St. James' Day, and prophe-

sied such a renewed interest as would in coming years tax the power of the congregation to provide for the attendants upon these reunions.

**COLONIAL CHURCH RESTORED**

THE REBUILT Church of St. Thomas, Morgantown, Pa., was opened and restored to use by a service at which the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, the diocesan, officiated and preached on July 19th. The church was struck by lightning in May, 1918, and burned, only the stone walls remaining. These were used, however, in the reconstruction of the building.

St. Thomas' parish was founded in 1740 by Col. Thomas Morgan, who, for his prowess in fighting the Indians, was made colonel and was given large grants of land. He founded Morgantown, and desired to make it the county seat of Berks county, which at that time included four or five of the present counties. Reading, however, outgrew it and became the county seat.

The church edifice, that has just been rebuilt, was first erected in 1824. Nearby is the old parish school, erected in 1827, and which is now used for the Church school and for community purposes.

On account of its historic memories, and the very old graveyard, persons from all over eastern Pennsylvania were present. A number of memorials have already been placed, including eleven of the thirteen windows.

**BROTHERHOOD CONFERENCE AT CAMP BONSALL**

BROTHERHOOD WORKERS from Maryland, Pennsylvania, and Delaware held a very beneficial week-end conference at Camp Bonsall, near Oxford, Pa., on July 14th and 15th. Representatives of the National Staff, officers of the Diocesan Assemblies, and leaders of Chapters to the number of 38, were in attendance. The Rev. Irving I. McGrew, rector of Epiphany Church, Pelham, Philadelphia, was present as chaplain of the conference. It was a welcome opportunity to visit the new camp site, the first of the Brotherhood's camping grounds to be made permanent through the purchase of property, and as an outing it was thoroughly enjoyed.

The first Conference session was held the afternoon of the first day, the subject being Chapter Building. Mr. Meehan, Chairman of the Pennsylvania Committee in charge of the Conference, presided, and introduced Mr. Cain of the National Headquarters, as leader of the first Conference. Mr. Cain presented the subject of Chapter Building as one of growing importance, in the light of increasing demands for qualified workers. Considerable discussion ensued, on the question of Brotherhood support of Men's Clubs, Church Service Leagues, etc. It was the concensus of opinion that it was good for the Brotherhood to encourage and foster such good activities, using them as fields for the development of Brotherhood spirit, and for recruiting the Chapter.

At dusk the men assembled around a camp-fire for an hour of fun expressed in song and story. At the close of the camp-fire period, all drew together while the Chaplain addressed a few words of preparation for the Holy Communion on the morrow.

The company assembled early the next morning, in the beautiful grove where a

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**EDITORIAL COMMENT**

The Faculty of Mixing—How to Break with the Church—What to Do with Sunday—Forgiveness and Health—State Made History—Memorial to St. Francis.

**THE CHURCH AND MODERN THOUGHT**

Frederick Sherman Arnold

**ANGLICANISM**

F. J. Foakes Jackson

**THE RELIGIOUS PROBLEMS OF JUGOSLAVIA**

Clarence Augustus Manning

**THREE BISHOPS AND ST. PAUL'S CHAPEL**

Joseph P. McComas

**MISSIONARY METHODS AND CATHOLIC PRINCIPLES**

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stone altar and wooden cross had been erected, for a corporate communion. At 9:30, short conferences were held. The first was Church Publicity, presented by Mr. John W. Irwin, the new Educational Secretary at National Headquarters. Religion in the Home was the topic introduced by Mr. Hodgson, Chairman of Section S, Pennsylvania Diocesan Assembly.

Morning Prayer was said and an address was made by the Chaplain, in the grove chapel afterwards and was well attended by neighboring farmers and their families. Not the least gratifying thing about the Brotherhood Camp is the interest manifested by these visitors. In one case a non-churchgoer among them, really a resident of Philadelphia, voluntarily expressed his desire and intention of attend our Church services on his return. A generous offering was received, which will be used in the purchase of needed Communion vessels.

After dinner, the last series of conferences was held. Every-day Questions of Faith was the subject introduced by the Chaplain. He urged those present not to be afraid of doubting, even of the fundamental things of the faith, as expressed in the Creed; "but," he said, "attack the doubts and master them."

In the course of the conference, the mystery of the Trinity was frankly considered, and helpful conclusions were reached. The Divinity of Christ, especially from the viewpoint of non-believers, was shown to be the most vital of all questions. The satisfying qualities of the Christian religion, and its uplifting power in civilization, taking into consideration other world religions, was made a point.

The closing conference was on A Broad View of Religious Education, led by Mr. Hanby, of Wilmington, Del.

**FOURTH PROVINCE CONTRIBUTES TO NATIONAL**

THE PROVINCE OF SEWANEE is contributing to the National Work of the Church through its field workers, who have been called on by other provinces for the work of religious education. The Rev. W. A. Jonnard, assistant rector of St. John's Church, Savannah, Ga., Executive Secretary of the Department of Religious Education, Diocese of Georgia, and Field Worker for the Province of Sewanee, has just returned to Georgia after an extensive tour of the South, West, and East, particularly in the interest of young people's work and Church schools, and during his two months' absence, he was most of the time out of the Fourth Province. Mr. Jonnard will leave shortly for Charlottesville, Va., where he will assist the Rev. Karl Block, who will have charge of the young people's department, and from August 9th to the 23d Mr. Jonnard will be at the Sewanee Summer School for Church Workers where he will be associated with the Rt. Rev. C. S. Quin in the Young People's Department.

**SOUTHERN OHIO CHURCH MISSION OF HELP**

MISS CHRISTINE BOYLSTON, organizing secretary of the Church Mission of Help of New York City, was the guest of honor at a reception attended by many women interested in social service, given by Mrs. W. Kelsey Schoepf, in Cincinnati. Miss Holman, social worker in St. George's Parish, New York City, was also an interested guest.

Miss Boylston spoke of the work of the Church Mission of Help in its preventive

and rescue phases in the great cities of the East and Middle West. It is already organized in 13 dioceses in the states of Illinois, Rhode Island, Connecticut, Tennessee, New Jersey, Pennsylvania, New York, and Ohio.

It was announced that Miss Ella Charls, the diocesan worker of the Church Mission of Help, had been loaned by the Diocese of Southern Ohio to the National Council, to conduct an informational course on the Principles of Family Case Work at a Summer Conference at Fari-bault, Minn., from August 29th to September 5th. This course has already been given at Geneva, Princeton, Gambier, Wellesley, and Racine.

The record made by the Local Branch in Southern Ohio, while as yet confined to Cincinnati and vicinity, is a highly creditable one and has received favorable recognition from the National Council.

**THE STORY OF THE PROGRAM**

THE BOOKSTORE at Church Missions House, New York, has received some interesting orders for *The Story of the Program*. Interest in the book, and consequently in the mission of the Church, is very greatly stimulated and increased by personal recommendation. As related in *The Spirit of Missions* recently, three personal letters to rectors resulted in orders for thirty copies of the book, to be sent to selected readers. The clergy, whose commendation counts most, are distributing the *Story* not broadcast, but where they think it will do the most good. One rector attached to each copy a list of ten names of people to whom the book was to be passed on in turn. Another, having seen to it that his treasurer and assistant treasurer were reading it, has ordered 15 more copies, and writes, "The vestry recommended to the rector that the Sunday morning sermon period next fall be devoted to a series of lectures on the program of the Church, which will be done six or seven weeks before the every-member canvass."

**WORK IN THE DOMINICAN REPUBLIC**

HOME ON HIS first furlough, the Rev. A. H. Beer of Macoris, Dominican Republic, brings a story of foundations laid and work outgrowing the small equipment. Since he arrived on the dock of Macoris in 1920, a mission congregation of some three or four hundred has been gathered and is now worshipping and receiving instruction in a church building for which the altar, pulpit, and other furnishings were made by the missionary himself. There is a Church school of 130; there have been 110 baptisms and 75 confirmations.

This is not Spanish work for the Dominicans but English work among thousands of English speaking negroes on the great sugar *centrales*. Little or nothing is done for these negroes, many of whom are nominally English Churchmen, and so peculiarly our responsibility. Mr. Beer has a day school going full time, the only one of its kind, with some seventy children enrolled, taught by a negro boy, with work through the fifth grade.

Macoris, though it has a population of 15,000, is not the limit of the missionary's field; he visits many surrounding places, *centrales*, and settlements. At Consuelo, St. Gabriel's Mission has already developed, with about 100 people out of 4,000. Here the sugar company will give the lumber for a church if the missionary can

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find \$500 for building it. The *centrales* are sometimes willing to give the building on condition that it becomes a "union-church," but this plan where it has been tried has not shown evidence of success.

The essentials of the work are definite Church teaching, including the most elementary morality; the difficulties are those presented by ignorance and superstition, with ecclesiastical opposition on one hand and undisciplined emotionalism on the other.

Questioned as to what might be some of his more pressing needs, Mr. Beer drew a long breath and mentioned the above \$500, a Communion service, 500 Bibles (Many of the negroes can read, and they like the Old Testament too), vestments, an organ, equipment of all sorts for the little day school and a font. For the baptisms, so far, an enameled pan has been used; it was highly colored when purchased, but the missionary painted it white.

**TO TAKE PAROCHIAL WORK**

BEGINNING SEPTEMBER 1st, the Rev. W. A. Jonnard, who has been part time assistant at St. John's Church, Savannah, Ga., will, for one year, give up his position as Field Worker for the Province of Sewanee, and will become full time assistant, and in charge of St. John's parish during the absence of the rector, the Rev. Wm. T. Dakin, who has been granted a leave of absence until he regains his health. The decision was reached by Mr. Jonnard to give his entire time to parish work at the earnest solicitation of the vestry and the Bishop of the Diocese, and he has accepted the call. Mr. Jonnard will continue his work as Executive Secretary of the Department of Religious Education in the Diocese of Georgia, where he is meeting with much success in establishing Young People's Service Leagues, and in developing the Church schools in the Diocese of Georgia.

**DEATH OF REV. W. W. FOWLER**

THE REV. WILLIAM WALLACE FOWLER, rector emeritus of Calvary Church, Rochester, Minn., died on Sunday, July 8th, at the rectory of Holy Trinity Church, Luverne, Minn., where he was in charge during the summer. The funeral was held in Rochester, the burial taking place in Oakwood Cemetery, with Bishop McElwain officiating.

Mr. Fowler was born in Little Falls, N. Y., on March 19, 1848, the Son of William Harison and Hannah (Ruby) Fowler. He was educated at private schools, and in 1873 was ordained deacon by Bishop Clarkson, being advanced to the priesthood in the following year by the same Bishop. He began his ministry as a missionary at Canton, S. D., and later ministered in the vicinity of Sioux Falls. From 1878 to 1887 he was priest in charge of the Santee Indian Agency, Nebraska. In the latter year he went to Minneapolis, where he was assistant at Gethsemane Church, and from 1889 to 1912 he served as rector of Calvary, Rochester.

In recent years, Mr. Fowler has spent his winters at Federal Point, Florida, and his summers as priest in charge at Luverne, Minn., where his death occurred. He is survived by his wife and three sons, Liddon, D., Archibald C., and Dr. Paul H. Fowler.

**DEATH OF MRS. HENRY HANBY HAY**

A notable woman in the social life of Delaware as well as in the Church at large, passed to her reward when Mrs. Sophia Booth Rodney Hay, wife of Henry Hanby Hay, registrar of the Diocese of Delaware, died on June 22d, after a very brief illness. Mrs. Hay was the daughter of the late George B. and Eliza R. Rodney. She was one of the founders of the Twenty Minutes Society, which formerly did a great amount of work for the missionary bishops. She was a zealous adherent of the Indian Hope, one of the earliest members to the Woman's Auxiliary, and a charter member of the Colonial Dames of Delaware.

The burial office was said by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, and the Rev. Joseph H. Earp, rector of Immanuel Church, of which she had been a life-long member. Interment was made in the graveyard of Immanuel Church.

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**MEMORIALS AND GIFTS**

ST. PHILIP'S CHURCH, Charleston, S. C., has just had two memorial gifts made to it. The first, a thank offering from Miss Sophia Thurston, is a small flagon of very old and beautiful Mexican silver. It will be of great use at the early morning celebrations of the Holy Communion. The second is a lavabo of unusual design, and was presented by Mr. J. North Smith in memory of his wife, Margaret Ballentyne Smith. Both of these pieces of plate are fitting additions to the historic old silver which already belongs to this old parish.

A PAIR of silver-mounted cruets was recently received and blessed by the Rev. Joseph H. Earp, for use in Immanuel Church, New Castle, Del., the gift of Mrs. Zechariah W. Gemmill and her family, in memory of Mrs. Gemmill's father and mother, Thomas and Hannah Dixon, and of Zechariah Worrall Gemmill, who had been a long and faithful communicant of Immanuel Church.

**NEWS IN BRIEF**

ALABAMA—Rev. Geo. Ossman has taken charge of the student work at the Polytechnic Institute at Auburn. The Rev. Mr. Ossman has devoted much of the summer traveling about the Diocese establishing contacts with the Church students attending the Institute in their home parishes, looking forward to an active program of Church work during the coming term. Bishop McDowell was in charge of this field when elected Bishop Coadjutor of the Diocese.

COLORADO—A special service for the deaf and dumb is held every Sunday evening in St. Mark's Church, Denver. The Rev. James H. Cloud, missionary to the deaf, visits Colorado four times a year, making St. Mark's his headquarters.—The people of St. George's Church Denver, recently sold an old and inconveniently situated church building, and have been holding services in a school house ever since. They are now about to begin on the first of a complete set of buildings; the first unit to be a parish house, costing \$5,000, and equipped for Church services.—The Church people in Saguache, are arranging to purchase a building which can be used as a parish house, and which will also be equipped for church services. The Church has the largest communicant strength of any religious body in Saguache, which is an agricultural center, with 1,000 population, and is the county seat; but hitherto we have had to hold our services from house to house. This advance has been made possible by a contribution from the Board of Trustees and a grant of \$300 from the Bishops' Building Fund of the Diocese.—The latest quarterly meeting in Denver of the local Assembly of the Daughters of the King, brought out some interesting reports of unusual types of service. St. John's Cathedral chapter has had 3,000 leaflets printed and distributed in Denver, in hotels, tourist information bureaus, and such places, giving full information about all Denver parishes, rectors, hours of services, location of churches, and car routes. This leaflet was displayed at the Portland Convention, and met with hearty approval, samples being carried away to other places, that the idea might spread. St. Mark's chapter had a full and inspiring report of work in many fields. Mrs. Lamb, who is acting National President during the summer months, gave an account of her experiences at Portland, and of her travels through the province. Three chapters reported support of and contributions to the "Master's Fund."

DELAWARE—The last meeting of the Delaware clericus for the season was held at the rectory of the Church of the Ascension, Claymont, the Rev. Charles A. Rantz, rector. The subject of The Older Boy was discussed by the Rev. R. W. Trapnell, rector of St. Andrew's Church, Wilmington, and Mr. Francis A. Williams, Junior Work Secretary of the national Brotherhood of St. Andrew. The discussion resulted in the adoption of the following resolution: That the Clerical Brotherhood recommend to the Department of Religious Education and Christian Social Service the necessary measures for the development in the diocese of a Young People's Movement; first, in the respective parishes and missions, and secondly, a diocesan organization as soon as the number of functioning parish groups shall warrant.—In addition to the Bishop Coleman Memorial House at Rehoboth, which is a commodious house where the clergy of Delaware may each spend two weeks of their vacation, with their families, the Bishop has this year rented another comfortable house, which has been placed by him at the disposal of the clergy in the same way, thus making it pos-

sible for all to avail themselves of this privilege who wish to do so.

FOND DU LAC—The children of the Fond du Lac Children's Home were the guests of the Rev. E. J. Evans at a camping party at Parks Falls recently.—Grafton Hall, which has recently ended a very successful year under the direction of Miss Mooney as dean, has recently been given two scholarships exclusively for clergymen's daughters, making four scholarships at the Hall.

HARRISBURG—Bishop Darlington preached the sermon at the opening of summer school at Pennsylvania State College, starting the course of summer Sunday evening sermons, which will last until the end of the sessions.—On July 2d, a meeting of "The Revolving Fund" Committee, appointed at the last diocesan convention was held in Trinity Parish House, Williamsport. A beginning was made towards raising the \$25,000 fund, which work is to be distributed among the five classes of parishes and missions on which the diocesan assess-

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ment is raised. Most of those present subscribed \$1,000 each.—On July 12th, the Rev. Fletcher Clark was a guest and speaker of the evening of Rotary Club of Berwick, Pa. The Rev. Mr. Clark made an address on The New Relationship of Man to Man.—Joseph Wood, for 46 years sexton of Trinity Church, Williamsport, resigned recently.

LOS ANGELES—At the recent commencement of the Bishop's School for Girls, La Jolla, Bishop Johnson dedicated a \$5,000 pipe organ in the school chapel, given by the alumnae and students, as a memorial to Miss Marguerite Barton, headmistress, who died in January 1921.—Bishop Moreland of Sacramento is the special summer preacher at St. Stephen's Church, Hollywood.—The cottages of the Church Home for Children, Garvanza, are empty for six weeks. The entire household of forty is summering on the shores of the Pacific Ocean, at La Jolla.—The Rev. John R. Atwill, rector of the Church of Our Saviour, San Gabriel, has been elected to fill a vacancy on the City Council. He had previously served a four year term, but had declined to run at last year's election.—St. Thomas' Church, Hollywood, which became a parish only two years ago, has 89 boys enrolled in its Boy Scout unit.—The people of Immanuel mission, El Monte, have purchased the Presbyterian church building and are moving it to their own site. When somewhat altered it will give them an admirable church at a slight cost.—The Neighborhood Settlement, Los Angeles, is maintaining a vacation camp at Redondo Beach. Under the leadership of Daconess Mary, the head worker, a permanent location with five permanent buildings has been secured.

MISSOURI—A room has been endowed in the Memorial Home for Old People, St. Louis, in memory of the late Charles Franklin Robertson, D.D., Bishop of Missouri, 1868-1886, by his sister, Mrs. Robert Monroe Wilson. Dedication service in the room was held by the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, shortly before he left for his summer home in Newtown, Conn.

OREGON—The congregation of St. Stephen's Pro-Cathedral, Portland, is planning to purchase a permanent rectory for the Dean, to cost approximately \$10,000.—Under the leadership of the Very Rev. H. M. Ramsey, D.D., good progress is being made, especially in the Church School registration.—An outstanding feature of the eighth Oregon Summer School, to be held in Gladstone Park, Oregon City, from July 24th to 31st, will be two conferences by Bishop W. P. Remington, on Christian Unity. At one of these the Rev. E. H. Pence,

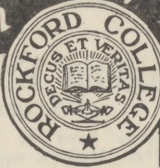
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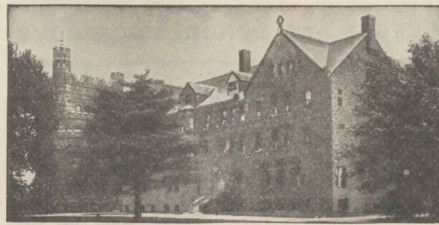
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a prominent Presbyterian minister, Dr. Earl Parker, an outstanding Methodist, Dr. H. H. Griffiths, representing the Disciples, the Rev. W. E. Brinkman, of the Lutherans, and the Rev. Edward Constant, Executive Secretary of the Portland Council of Churches, will be present by special invitation, and will take part in the discussions.—The Church school of the parish of the Good Shepherd recently made a special offering on behalf of the work in China that is being carried on by Miss Dawson, a niece of the rector. This special gift represents real self-denial on the part of the children who take a keen interest in the work at Changsa.

SOUTHWESTERN VIRGINIA—The Diocesan Department of Publicity, as recently reorganized, held its initial meeting on Thursday, July 19th. The Rev. D. L. Gwathmey, of Wytheville, is chairman of the Department and the Rev. J. Lewis Gibbs, of Staunton, is secretary. At this meeting steps were taken to correlate the functions of the Department so as to perform its own duties efficiently and to render the greatest possible assistance to the other departments of the Executive Board.—At its recent meeting the Executive Board enthusiastically endorsed a report read by the Rev. G. Otis Mead, Chairman of the Field Department, outlining preliminary plans for the work of that department in connection with the intensive activities of the coming fall. It is proposed to divide the Diocese into seven districts, each with a chairman, vice-chairman, and secretary, these districts being the units through which the Field Department will operate. There will also be organized a strong Woman's department with a chapter in every parish, and a Church School Department.

WESTERN NEW YORK—Two women parishioners of St. Andrew's Church, Buffalo, N. Y., left recently to become workers in the mission field of the Philippine Islands. One of these, Miss Amy M. Rumsey, sailed from Seattle July 13th, for Manila, where she will work under Bishop Mosher at the Cathedral. The other missionary, Miss Marion N. T. Carter left New York on the 14th, going via England and the Mediterranean, and will not arrive at her destination until October. She is to be affiliated with Fr. Staunton's work at Sagada.

WESTERN NORTH CAROLINA—The meeting of the convocation of Morganton, held at St. Francis' Church, Rutherfordton, was given over largely to conferences and discussions on various matters of interest to Churchmen.—St. John's Church, Marion, has recently been admitted as a parish, and St. Philip's Church, Brevard, is taking the necessary steps to the same end.—The Church of the Ascension, Hickory, recently observed the tenth anniversary of the Rev. S. B. Stroup.

THE CHURCH IN A SHINTO CENTER

YAMADA, Japan, is the great center for Shinto worship in Japan. It is estimated that during the year two million people visit its famous shrines.

Our own present place of worship is a rented house on a side lane. We have had work there for the last eight years, and now have a group of thirteen communicants, with quite a number of enquirers. Apart from the evangelistic work which we should do among the permanent residents of Yamada, a little church there would offer a great opportunity, impossible with obscure rented quarters, for bringing Christian influence to bear upon this tremendous crowd of visitors who come from all parts of Japan.

The pastor now tells Bishop Tucker there is an opportunity to buy for \$1,500 an adequate lot situated on a good street. It would seem to be worth our while to secure this land.

PROGRESS IN OSAKA

THE KOBE Chronicle gave nearly a column of space to St. Barnabas' Hospital, Osaka, at the recent laying of the corner-stone of the new building. All the readers of that newspaper thereby learned of the long continued work of the hospital, begun in 1873 by Dr. Henry Laning, and of its special value to Japan

even today when Japanese medical work is far advanced. Dr. McSparran, the director, who was interviewed, explained in some detail the high standards to be maintained in regard to the care of patients, the diet, the care of children and the training of nurses.

Funds for the equipment of the hospital are among the early priorities. It will be tragic if work cannot be started promptly in the new building when it is completed, about a year hence.

JAPANESE HAWAII

In Asia for July there may be found an article by Louis R. Sullivan on the present racial make-up of the Hawaiian Islands, with some rather startling statistics.

The population in 1820 consisted of 142,000 Hawaiians.

In 1920 it was as follows: Hawaiians and part Hawaiians ... 42,000 Portuguese, Chinese, Filipino Caucasian, Porto Rican, Korean,

Spanish .....104,700 Japanese .....109,000

The same number of Asia has an encouraging article by Franklin Roosevelt entitled, Shall We Trust Japan?

GUADALAJARA

AN ENGINEER from Mexico, now in the United States, has been singing extravagant praises of his city of Guadalajara, which he says will in a few years rival Los Angeles as a tourist resort! Broad streets, good roads, 360 days of sunshine a year, are among the attractions of this "enterprising city" of 150,000.

This is where the Church has the little St. Andrew's School for Boys, potentially one of our most valuable mission schools, which has been looted and stripped by the revolutions of the past decade, and is still struggling to catch its breath and get on its feet.

MOTIVES IN EDUCATION

MORE THAN seventy years ago a professor at Nashotah, Dr. Adams, in a book published in 1850, quoted in Bishop Kemper and His Contemporaries, had this to say of education: "He that shall send his son to a school wherein his mental powers are trained in the very fullest way, and expect that by reason of that training his moral powers shall be educated, without a direct training addressed to them,—that man has mistaken the very nature of things."

A SIMPLE MISSIONS PLAY

A VERY SIMPLE and instructive mission "play" for children appeared in a recent Living Message, the Canadian W. A. paper. It was called Coming from Afar, and was signed G. C. C. From the following outline workers in search of such a program may easily adapt it for their own use, crediting the original in any printed announcement.

Two girls and two boys are finishing the decorations and awaiting the guests for their party. A few other members arrive. Then the guests appear, one at a time, each knocking at the door, which is opened by one of the boys.

Each guest comes, in costume, from a different mission field, from a definite institution. In one case the missionary herself, a nurse, comes. Each makes a short speech telling where he or she comes from, and one brief item of "mis-

sionary" information about that field, not over 100 words in all. One of the children who are giving the party welcomes each guest; two or three verses of various hymns are interspersed, and the whole entertainment closes with hymns or refreshments for all, according to the occasion.

The Story of the Program will furnish abundant material for characters and speeches.

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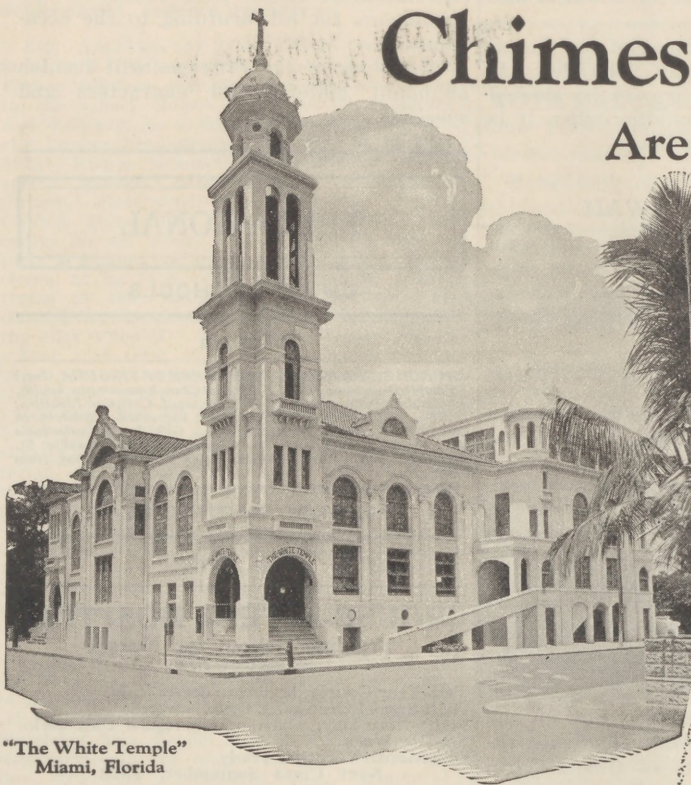
ORLANDO, FLORIDA Bishop Mann, President For catalogue address Secretary

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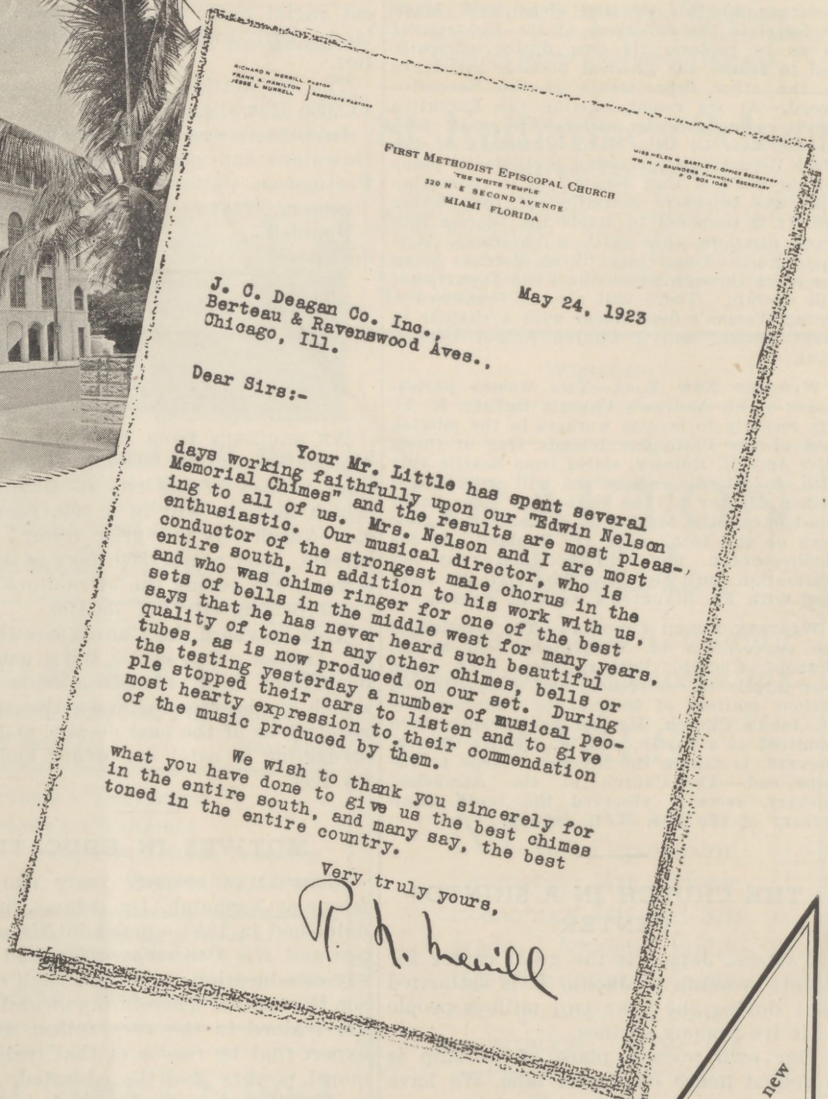
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