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## A REAL MODERNISM

Editorial

## COLONIAL PARISHES IN SOUTHERN MARYLAND

Rev. David Ransom Covell

## MARGARET ETHEL MACDONALD

Clinton Rogers Woodruff

A BOOK OF INSTRUCTIONS AND INSPIRATION

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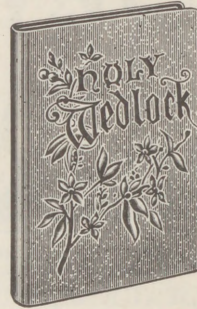
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THE SERMON ON THE MOUNT is the greatest proof of the right of men to exist in the infinite universe. It is our sufficient justification, the patent of our soul's worthiness, the pledge that we can uplift ourselves above ourselves, to be more than men, the promise of that supreme possibility, the hope of our rising above the beasts.—PAPINI, *The Life of Christ*.

GOD HAS CREATED EVERYTHING with a view to the future; He did not design a cliff, raise a mountain, water a valley, or place a sea, without the forethought of what people and what souls should dwell among them. Whatever comes from God is always marked with a double sign; unity is allied with variety, universality with individuality, and domination with liberty.—Père Lacordaire.

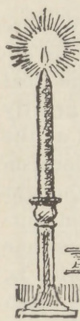
# The Living Church

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MILWAUKEE, WISCONSIN, JULY 12, 1924

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## EDITORIALS AND COMMENTS



### A Real Modernism

**D**URING the period in which a bishop was preparing his defense to be made before an ecclesiastical court of his peers, we preferred not to discuss certain issues which were under discussion elsewhere and which might have incidental bearing upon his case, though the general discussion of them had no reference whatever to that case.

In much that has appeared in religious journals and recent books we discover the most remarkable failure to discriminate between changes in interpretation of such facts as are enumerated in the creeds and denial of those facts. Many appear not to recognize the distinction between the changeable element in the creeds and the unchangeable element. Because certain clauses are understood differently today from their original understanding, it is argued that there is no element of fixity in the creeds. Contrariwise, when one argues that facts thus stated must always be treated as facts, the illogical reply is made that there have been differences in interpretation heretofore, and therefore may be again. One would suppose this sort of logic to be impossible; but one finds it, notwithstanding, in much current writing.

The creed is an expression of facts relating to events that, in many cases, transcend human knowledge and experience. Stated in language not easily adapted to things infinite, it necessarily suffers from the inadequacy of that language. It is quite true that the understanding of certain of the clauses has changed, as our growing knowledge of natural law, as well as the slowly unfolding guidance of the Holy Spirit, have combined in the leading of the Church into all truth.

At every stage of the Church's life, the postulates of the creed have been defended by theologians in the language and according to the ideas of the day. It has always been difficult to distinguish between the statements of the creed and the current defenses of those statements. The human mind craves knowledge. It has never been enough that the Church briefly states facts; it never will be enough. The human intellect demands that these facts be correlated with other facts; that the things of eternal life be related to our knowledge of the things of earthly life.

So in every age, during these Christian centuries, the statements of the creed have been explained by theologians in the terms of the philosophy and the science of the day. Did men question that He ascended into heaven? A solar system in which a flat earth was suspended between a nethermost hell and an expanse of blue heavens just beyond human eyesight supplied an explanation ready to hand. Was God the Father almighty, Maker of heaven and earth, and of all things visible and invisible? Long before Milton and Dante, the picture of God creating these objects, sentient and insentient, so that at a given moment each rose, complete and living, from its constituent dust sufficiently

made the story of God's creative force a part of the learning of mankind. Did men marvel at the resurrection of the body? A primitive natural science saw no incongruity in the angels gathering together the particles of dust that had been human flesh, and so restoring human bodies of as material a character as ever they had been before.

All these conceptions of the facts related in the creed were inevitable in the ages in which they were held, because the facts themselves were unintelligible except as they could be related to human experience. The Church had to teach the facts in the language of the age according to the experience of the day. Conceivably God *might* have endowed the Church with an aptitude to teach through a perfect, a final natural science and a God-guaranteed philosophy; but one only needs to delve slightly into Church history to perceive that certainly He did not. The Church never has been able to reveal a science or a philosophy to the world. She has been the instrument of a revelation of God incarnate in human flesh, the Son of God assuming manhood by the quickening power of the Holy Spirit and born of a virgin mother; but the *how* of this stupendous fact is no more a matter of revelation than the manner of the ascension or the nature of the resurrection body. Notwithstanding that, the very urge of the human intellect demands that our theologians show how the coming of the Son of God in human flesh is to be related to human knowledge. "How can these things be?" was the first, the reverent enquiry of her who was the human instrument by which the stupendous marvel was accomplished. It has been the question that theologians and materialists alike have been asking ever since. But the reply was no revelation of processes of biology or of devious channels of philosophy, but a simple statement of fact. Nineteen hundred years of reverent and irreverent speculation have not sufficed to exhaust the bearings and implications of that revealed fact.

IT IS EASY to see that where the hypotheses of science remain unchanged for centuries, the credal statement of fact and the theological or philosophical explanation of that fact gradually merge into one, so that it is not easy to tell where the first ends and the second begins; neither is it easy to keep in mind that the Church guarantees the fact but not the explanation of the fact.

How the explanations of facts have changed from century to century is a matter of history. A changed cosmogony has wholly altered our conception of the Ascension and the Session at the right hand of God. We no longer think of hades as a spatial location under the earth, while heaven has been brought vastly nearer to us since it ceased to be a far-off planet beyond the farthest stars. We have scarcely yet recovered from the shock—some have not recovered—which totally altered our conception of the manner of creation. Eighteen centuries of confusion between fact and explana-

tion, where the explanation seemed the only possible one that could relate the fact to the knowledge of the day, could not be dislodged without such a shock. The first generation of Christians who listened to the revolutionary theories that Darwin introduced into common thinking (though others had first propounded them) did, indeed, believe that those theories tore down the whole conception of God as Creator.

Churchmen were able to adjust their conceptions to the new thought more quickly than either Roman Catholics or Protestants, though a transition period of two or three decades had necessarily to elapse between the general acceptance of the old apologetic and the new. Today we can review the controversy and its results dispassionately. What actually dropped out of Christian apologetics was not the doctrine that God was "Maker of heaven and earth and of all things visible and invisible," but the explanation of the process of creation. The Church guarantees the doctrine; it does not guarantee the explanation. Our present-day apologetic is based upon the hypothesis of evolution; but the Church no more guarantees that hypothesis than it guaranteed that of a thousand years ago. The Church neither teaches evolution nor denies evolution, because she has no revelation on the subject whatever. But her theologians have skilfully created a new apologetic, not as a result of a new revelation but solely as the result of human study, which adequately relates the revealed fact to the new hypothesis. Incidental to that controversy is the new view which we take today of the Bible. The Church has guaranteed to us for nineteen hundred years that the Holy Ghost "spoke by the prophets," and though our conception of the manner in which He spoke has undergone great change in our own day, the change is, again, in the explanation of the fact and not in the fact itself.

TODAY we are passing through a similar intellectual transition with respect to the distinction between the fact of the resurrection of the body and the explanation of that fact. It is well for us to seek to define the issue.

The Church guarantees the fact of the resurrection of the body. She guarantees no explanation of that fact. The apologetic of the past centuries may or may not be accurate; the Church has no revelation such as will enable her to say.

The real issue in the explanation is one in natural science: what is the human body? It was once supposed to be a chemical combination of atoms. Science established the fact that these atoms dispersed and passed successively through countless successions of bodies. Once in seven years the whole body of atoms was wholly renewed; thus, if the atoms that had constituted the body were gathered together at the close of a life of three score years and ten, the embarrassing wealth of ten bodies would be on hand awaiting the resurrection of the *ego* when the great trump should sound. Undoubtedly this phase in the evolution of natural science produced difficulties in explaining the process of the resurrection of the body; yet the Church continued to say "I believe," and only those of little faith felt it necessary to abandon their belief.

Gradually science has broken up the atom. It is no longer treated as the ultimate form of matter. We were introduced to the electron. Two more decades have indicated that the electron also must be resolved into something still simpler. Within this past year or two the interesting hypothesis that energy is the ultimate form of matter has captivated the world of natural science. It was propounded by the president of the American Academy of Science at its Cincinnati meeting last year. It was stated recently in one of the magazines by Sir Oliver Lodge. It is the newest hypothesis, the most recent approach to the determination of the question of what, ultimately, *is* matter. A moment's consideration will show the bearing of the hypothesis upon the doctrine of the resurrection of the body. Both the old materialistic objections and the old apologetics relating to the resurrection body are consigned to the scrap heap if this hypothesis is right. Gradually, science, in its advance, is answering the objections of materialists of the last century. Theology is able to reply to any objections from natural science that may yet remain: Tell us what the body is, and then we will tell you what is the resurrection of the body. But through it all, the Church is, only interested in the fact; she has no revelation such as

can enable her to tell how it shall occur. St. Paul's careful analysis in First Corinthians remains the last word that the Church has deemed it necessary to say on the subject, and the precise relationship between natural body and spiritual body still awaits that illumination that shall follow the resurrection, before it shall be precisely understood. Meanwhile the Church confidently guarantees to us the right to say: I believe in the resurrection of the body.

IT WOULD SEEM to us that the conception that we have here presented is alone that to which the name of Modernist is appropriate; and, therefore, that what we have stated is the Real Modernism of the day. If the term had not been so greatly abused, THE LIVING CHURCH would ask to be recognized as the Modernist organ of the Church. Certainly a real Modernism would be that which best takes cognizance of modern thought in stating the philosophy of religious dogma, while not surrendering any dogma of the faith to such thought. To assume that denial of one or another article of the Christian faith is, in any sense, "Modern," is absurd, yet that is what is often assumed. If that were true, the orthodox Jew or the Mohammedan would be the ideal Modernist, and Modernism would be a cult nineteen centuries old. To deny an article of the Christian faith is the very reverse of "Modern." King Herod and Julian the Apostate denied the truth of the Incarnation before any of our "Modernist" friends began to whittle it away.

So let us assist in the determination of objections that are currently raised to any of the clauses of the creed by keeping clearly in our minds this distinction: The Church guarantees the fact. She guarantees no explanation as to the manner of the accomplishment of the fact. Explanations current for centuries at a time, in which conceivably all the theologians during the period may have agreed, do not thereby become a part of the Faith propounded by the Church.

And the necessity, from time to time, to correct the apologetics of the Church must not be treated as, in any sense, an alteration of her teaching.

THE tragedy in the White House is one of that nature that "makes the whole world kin." Neither faith nor knowledge has reconciled us to the death of a child. Here, more than anywhere else, we recognize with sorrow that "Now we see through a glass darkly." The whys and the wherefores await the dawn of that more perfect day when we shall "see face to face."

In sorrow with  
the President

Yet faith assures us that there are no

mistakes in the ordering of the universe. Child nature must evidently be needed in the life of eternity, and family relationships are not broken by death.

The American people feel very close indeed to the President and his wife in these days of their suffering, and great numbers of them are sincerely offering prayer for the beautiful soul at rest and for the comfort of those who remain.

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WHETHER it was the love that prayed for His enemies, or the love that cared for His mother, or the love which rejoiced over a penitent sinner who was being cast out by men—in all Christ proved that the cross was a cross of love, that the crucified One was the embodiment of a love that passeth knowledge.—Andrew Murray.

## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

July 13: Fourth Sunday after Trinity

READ Romans. 8:18-24.

Facts to be noted:

1. God has subjected the world in hope.
2. We shall enter into the liberty of God's children.

"The sufferings in which this present situation involves us Christians are quite inconsiderable by comparison with the heavenly glory which is destined to be disclosed and to include us. The sense of this glorious future pervades the whole creation. Nature is like some onlooker at a spectacle craning the neck to see what is coming. She is waiting for the final disclosure of the children of God in their true position; knowing that she too—as a new heaven and a new earth—will share that glorious future. At present her powers are continually frustrated; failure is everywhere; the law of corruption is upon her like a bondage. This curse she was subjected to, through no will of her own, by the simple fiat of her creator—but not for ever: she was left to hope for deliverance from bondage into a state of freedom—a share, that is, in the freedom which belongs to the final glory of the children of God. With this in mind we can bear the universal spectacle of pain."

—Bishop Gore.

July 14

Read I Kings 3:1-16.

Facts to be noted:

1. God offers Solomon a choice of a gift.
2. He chooses the gift of wisdom.

Solomon could have made no wiser choice than in asking God for understanding and judgment. Before obedience to God's ways is possible we need power to discern what God's will is. Life does not ordinarily present us with clear-cut issues, so that good and bad stand sharply opposed. We are often confused as to where our path lies; we are influenced by the dictates of common custom, or by expediency. We need understanding to act aright. How shall we know how to act in the particular case? The answer is that we must train ourselves to look for God's will; we must study what He ordinarily desires of us; we must become sensitive to His voice. If we develop what the lovely Collect for Whitsunday calls a "right judgment in all things," we shall have guidance to help us in the particular instance; we shall have knowledge and experience which serve as principles that we can bring to bear upon the separate choice. Right judgment can be developed into a habit of mind. Nothing so relieves us of weakness, uncertainty, and hesitancy, as the decision to look for and to follow God's judgment, fearlessly and irrespective of consequence.

July 15

Read I Kings 4:21-end.

Facts to be noted:

1. Solomon extends and enriches his kingdom.
2. God gave him wisdom and largeness of heart.

Solomon extended the borders of Israel to limits which were reached neither before nor afterwards. The country prospered. No doubt Solomon was wise and shrewd in his exercises of practical affairs, and that the success of his rule was related to his capacity for sound moral government. Yet Solomon, like Saul before him, failed to fulfill the promise of his early years as king. As Samuel the prophet had predicted, the time came when the example of the absolutism of the surrounding monarchies became irresistible. Solomon yielded to the desire for power; he became self-indulgent; he aped the extravagance and ostentation of the rulers about him; and, in so doing, he laid the foundations of discord and rebellion. The outcome of his reign must modify our estimate of his wisdom. With every capacity for wise administration, he failed before the great and crucial test. He could not apply to large issues the moral judgment which he exercised in lesser affairs.

July 16

Read I Kings 5.

Facts to be noted:

1. Solomon makes a treaty with Hiram of Tyre.
2. With his aid he builds the temple.

The significant act of Solomon's reign was the building of the temple on Mount Zion. We may assume that the great motive was sincerely religious. Solomon was concerned that the

national God should be honored by the building of a shrine worthy of His greatness and dignity, and that a fitting resting place should be found for the Ark and the other sacred objects connected with the past of Israel's religious life. But a secondary motive was to be found in governmental policy. A great national temple would at once give prestige to the capital city such as it had not yet gained. As a matter of fact Solomon did ensure the continuance of Israel's national life, even after it had lost its actual independence. There were times in later years when only the associations of the temple, or memories of it, could have resuscitated Jerusalem after the tragedies which all but crushed out its last spark of life.

July 17

Read I Kings 12:1-6.

Facts to be noted:

1. The northern tribes ask for easier government.
2. Rehoboam contemptuously refuses.

Solomon, as we have noted, completed the transformation of the simple, democratic governmental and social system of early Israel into a thorough-going oriental monarchy, oppressive and lavish in its expenditures. Such a system can only be maintained by severe taxation, backed by the power of military force securing its collection. The necessary taxation and military levies bore hard upon a people with traditions of independence, and the northern district, under the leadership of Jeroboam, who smarted from Solomon's severity, asked that the pressure be lessened. Rehoboam, with all his father's love of power and pride, and little of his judgment, failed to grasp that the situation was critical. Few bonds held the northern tribes to Jerusalem, and these could be snapped easily. In one hour the arrogance of a foolish and inexperienced man undid the labors of his two predecessors, Solomon and David.

July 18

Read I Kings 12:16-end.

Facts to be noted:

1. Israel separates from Judah.
2. Jeroboam establishes local centers of worship.

The result of Rehoboam's arrogance was the permanent division of the people into the separate kingdoms of Israel and Judah. It was an action bound to be disastrous to both. Neither was strong either in population or in territory. United they might have been able to oppose longer the power of the stronger nations which were in turn to harass them from the East—Syria, Assyria, and Babylon. Jeroboam hastened the downfall of his own kingdom by what seemed a bit of pure expediency, the establishment of centers of local worship which would keep his people from going to the temple at Jerusalem, and hence from coming under the influences of the southern kingdom. The religion of the soil, often gross and sensual, had not lost their hold in Israel. They were bound to affect for the worse the religion of Israel. The moral life of the north rapidly declined, and opened the way for the apostasy and the social abuses which sapped the vitality of the Kingdom of Israel, and made it a ready prey to its enemies.

July 19

Read I Kings 14:1-17.

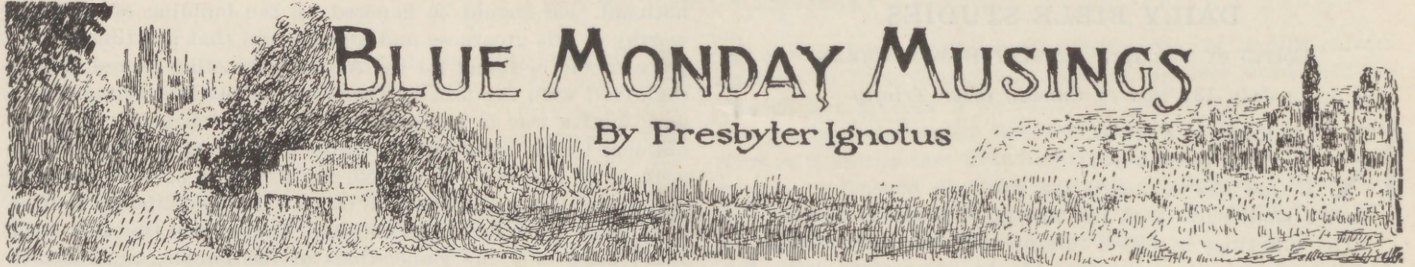
Facts to be noted:

1. Ahijah the prophet rebukes Jeroboam for his apostasy.
2. Jeroboam is punished.

While Jeroboam published the fact that he simply transferred the worship of the national God from Jerusalem to Dan and Bethel, and instituted images as symbols to aid in His worship, he actually effected a compromise between the religion of Israel and the Canaanitish cults. "Although his contemporaries did not recognize it, the policy which Jeroboam adopted in regard to the national religion was a hindrance to the purer worship of Jehovah. About the sanctuaries which he thus exalted, clung all the debasing traditions and customs of a less enlightened past. The golden bulls belonged to the degrading symbolism of the preceding age. Later prophets, who recognized the evils which followed in its train, were right in branding it as a fatal mistake. Keeping alive dead traditions and forms, instead of adopting a higher expression of truth, was the sin 'wherewith Jeroboam, the son of Nebat, made Israel to sin.'"—Kent.

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FAITH takes up the cross, love binds it to the soul, patience bears it to the end.—Bonar.



A LETTER from the Abbot of Pershore, in England, brings the good news that his community has outgrown its home at Pershore, and that it has been found necessary to secure larger quarters. This has been done by the purchase of a house at Taflow-on-Thames, where (for the present, at least) ample room is found, at a cost less than that of the proposed enlargements at Pershore. Large houses are selling for small amounts nowadays, surely. But I hope that the delightful mansion in Worcestershire, under the very shadow of the old Abbey tower, and with much of the abbey holdings still attached, will be preserved to the Religious Life.

I QUOTE the following from an article in the *Yale Review*, by F. G. Peabody:

"Among the many causes of division which have perplexed and distressed Christians, one issue has become, of late, increasingly conspicuous, and creates the most definite and, perhaps, the only line of cleavage. It runs between those who are primarily concerned with their religion as an institution and those who find its essential character in an experience; between doctrinal Christianity and spiritual Christianity; between the church of authority and what may be loosely defined as the church of the Spirit."

It would be difficult to find a more perfect example of a false antithesis than this. I do not mean to prove a self-evident point; but "doctrinal Christianity" is the only truly "spiritual Christianity"; and "the church of the Spirit" is for that very reason "the church of authority." There is no contrast whatever, no "line of cleavage." If we may hazard a guess as to the thing Mr. Peabody is feeling after, it is a contrast between doctrinal, spiritual Christianity, and a vague, indefinite, undetermined sentimentality which is slightly colored by Christian feeling. One recognizes that it frequently appears in sayings like "All good men everywhere are Christians, whatever they believe"; and, "It does not make any difference what creed you hold, or whether you hold any, so long as you are sincere." There is indeed a line of cleavage between those who hold such a theory and those who "believe in the Lord Jesus Christ, and are saved."

SOMEONE sends this little poem, by Isabel Vail, for inclusion in my lilac praises:

"No more the lilacs wave; a purple glory!  
Their petals blow about us as we pass,  
Again Spring's loveliest things have told their story,  
Gay tulip cups lie broken in the grass;  
Soon peony time will come and go, and, after,  
Red roses haunt us with their perfectness;  
And from old apple-orchards flickers' laughter,  
Breaks through the garden's silence less and less.

"Quaint silhouette against a white pilaster,  
With beaks outstretched above a clay bowl's rim,  
Four hungry fledglings twitter, 'Faster, faster,'  
To red-breasts hovering on a nearby limb;  
While in my heart a voice cries, no whit lower:  
'O Time, go slower, slower, slower!'"

THIS DISPATCH is published from Greenwich, Conn., as a fresh evidence of good feeling between the Knights of Columbus and the Freemasons. It is all very well, of course, except that the phrase "a taint of religious feelings" is rather unfortunate.

"K. OF C. GUESTS OF MASONS

"Members of Orinoco Council, Knights of Columbus, were the guests of the Masonic Club here last night. The knights, numbering about five hundred, marched from the Knights of Columbus home to the Masonic club. Grand Knight Thomas Wigmore declared himself pleased that the two bodies should meet 'without a taint of religious feeling.'

"Among the other speakers was the Rev. Michael J. Ryan, of Meriden, a Catholic priest."

A DEGRADING advertisement appeared in the *Rock Island Argus*, of June 4th, announcing the public wedding of a young man and a young woman on the stage of a theater in that city.

The name of the minister who was to officiate, was given, as was a long list of presents donated by "representative merchants." The wedding was to be "in conjunction with 'Marriage Circle' and full program; admissions as usual."

The following day the *Argus* contained these articles:

"A protest, entered by the public affairs committee of the Rock Island Ministerial Association, blocked the wedding of Miss Lillian Watts, 1525 Sixth Street, and Guy Robert Norton, 1520½ Sixth Avenue, both of Rock Island, on the stage of the Fort Armstrong Theater last night. Instead, the couple appeared on the stage after the ceremony had been performed outside the theater, and received the good wishes of the audience that filled the house."

\* \* \* \*

"The Rev. A. H. Levin said today: 'I decided not to officiate at the ceremony because of the protest made by the Rock Island Ministerial Alliance, and officiated at a home wedding at the request of the bride and groom. Manager Joseph Hopp explained the matter to my satisfaction at the Fort Armstrong Theater last night.'

"The public affairs committee of the Ministerial Alliance stated this morning that it had protested against the proposed ceremony because it would have broken all the canons of sanctified good taste. 'The sacredness of the marriage service, from the religious standpoint, the holiness of the marriage bond, is all too little understood in America today,' the committee statement said. 'To commercialize one of the sacramental rites of the Church is an offence to Christian conscience. No threat was made by the Alliance as a body to expel or blacklist the Rev. Mr. Levin. He was told that if he performed the service in the theater he would incur the repudiation of the act by the Alliance. If approval of the ceremony, as advertised, was given by the secretary of the Alliance, this was given, not in an official, but in a wholly personal way. The Alliance regrets that its protest had to be made after the ceremony had been advertised. Action was not taken before because the Alliance did not expect a couple and a minister to volunteer, and had no reason for thinking so.'

THIS MELANCHOLY EPITAPH is printed in *The Reformed Church Messenger* for May 15th; it tells its own story:

"Here lies buried, until the day of the New Heavens  
and the New Earth,  
The Reformed Church in the United States  
(Half Sister of the Reformed Church in America, and  
Cousin of the Various Presbyterian Bodies, North and South  
and Otherwhere)  
Born in Germany in a time of Storm, Stress, and Spiritual  
Darkness;  
Nurtured in Bloody Religious Wars; Fed on Misunderstanding  
and the Hatred of Similar Sects;  
Philosophized, Doctrinized, and Credalized until She was  
Truly Denominationalized;  
But, saved by Pietism from an early death,  
Transported to a new soil in the Land of Liberty and  
largely left to Herself, she soon grew narrow and static,  
sectional and provincial, but gave birth to various  
violently experimental sects;  
The exponent of educational religion, but blessed with few  
who subscribe to and read the Denominational papers;  
Late to learn the value of Missions;  
Internal strife ending in Peace Measures & Comity;  
After celebrating Her Quadroncentennial She began  
to suffer with the terrible organic disease, Unpaid Apportion-  
ments;  
Senile decay and decrepitude set in, and death  
resulted from faulty spiritual and social metabolism ere  
Fundamentalism and Modernism claimed her  
for their own.

A.D. 1516

*Requiescat in Pace*

W. U. H. PINX. ET SCULP."

A.D. 1925

THE MASSACHUSETTS LIQUOR LEAGUE, writing to its constituents, is franker than when it appeals to the general public for support on high grounds of "personal liberty." In a recent letter, one paragraph begins with these declamatory words:

"Your officers are working hard, trying to bring back our business."

Do you want that business brought back?

# Colonial Parishes in Southern Maryland

BY THE REV. DAVID RANSOM COVELL

WITH the extension and perfection of roads, so that distance and isolation are largely eliminated, there is a reawakened interest in things rural, and city man and country man together are making delightful discoveries of the charms of the open and wooded spaces. Not only are travellers again utilizing the taverns by the roadside, but they are entering the country churches also, finding in the latter food for the peace of the soul as they find in the former refreshments for the body.

Trinity Church, of St. Mary's City in Southern Maryland, was once in the heart of a rather populous community; now it is near only three or four families, and yet the far-seeing rector puts notices of his services in the newspapers of Washington, D.C., because inhabitants of the capital actually drop in for services at this lovely church, seventy-five miles away!

Pohick Church, in northern Virginia, was very poorly attended a few years ago; but today the city and the country community fill it, at least for the morning services.

Last summer several clergymen, members of the Board of Social Service, and rectors of Washington churches, visited a number of the country churches of the Diocese and gave short addresses following the service. It was instrumental in spreading the cement of a brotherly love with a true diocesan spirit. These clergy detected what many have seen—a reawakening of the rural church.

An added bit of evidence of this renaissance, and a worthy aid in furthering it, is Percy G. Skirven's book, *The First Parishes of the Province of Maryland*. It is a book giving the source-history of the parishes of Maryland and the District of Columbia, that are termed "colonial," their founding and intimate history. Fifty-one such churches are described and about 370 names of men prominent in the early history of these churches figure in Mr. Skirven's account.

It may be worth while to mention some points of interest about a few of these churches of Southern Maryland that are in the Diocese of Washington.

St. Thomas', Croome, was built about 115 years ago as a chapel-of-ease for the Rev. John Eversfield, then rector of St. Paul's Parish, Prince George's Co., one of the original thirty parishes of the Province of Maryland. Bishop Claggett, the first Bishop consecrated in this country, lived at Croome, where he had an estate, and used St. Thomas' Church as his chapel-of-ease.

This parish now covers one hundred and twenty square miles and has two chapels. The present rector, the Rev. John Rigg, is the twelfth one the parish has had. He holds services in all three of his stations each Sunday, the chief service being the celebration of the Holy Communion.

To supply the need of good books and magazines, Mr. Rigg has formed a parish library, and each Sunday after service the people draw out and return literature. On the second Sunday evening of each month the members of the congregation bring well packed baskets and have a picnic supper right after the service. Then social intercourse and the singing of hymns round out the evening.

In September the Rev. Percy C. Webber will conduct a parochial mission, giving the week of Sept. 16th to the 22d to St. Thomas' Church and the week of Sept. 23d to the 30th to the chapel of the Incarnation, Brandywine.

A new church is being constructed for St. James' chapel, Indian Head, the Rev. Henry Converse Parkman, rector. In 1921 St. James' chapel was separated from St. John's Parish, Prince George's and Charles Counties.

At Indian Head is located the Naval Powder Factory, with a capacity of 125,000 pounds of smokeless powder a day, and a star-shell factory will be started there this year. A considerable number of persons connected with the Navy and Marine Corps are stationed here, and there are many civilian employees. Naval students are sent to Indian Head for observation and study.

Trinity Church, Upper Marlboro, is the third church

structure on the site where the present building was erected in 1844. Bishop Claggett founded and organized the parish in 1810 and was its rector until August 1816, when he died. Bishop Claggett gave the silver communion vessels now in use, and the materials for the building were carried from Broad Creek, Prince George's County, in ox carts, having been brought over the Potomac River by ferry from Alexandria.

The present rector, Francis E. McManus, is working to establish an endowment fund of \$8,000. Half of this amount was raised during the past year. There is a fund of \$1,000 for a church house, and a small amount towards a new pipe organ. During the last few years many memorials have been given the church, a black walnut reredos, clergy stall, a clergy prayer desk, a pulpit lamp, a library desk, and seven lancet windows.

At Collington, is Holy Trinity Church, erected in 1836, on the same site as that occupied by a chapel-of-ease built by the Rev. Jacob Henderson in 1718. In addition to the mother church at Collington, the rector, the Rev. William H. Nes, ministers to chapels at Glendale, St. George's, and Bowie, St. James'. The wide-awake attitude of the parish is evidenced by the existence therein of such societies as a Social Service Club, a branch of the Girls' Friendly, a Sir Galahad Club, and the Guild of the Nazarene.

King George's parish is the mother of all of our churches in the District of Columbia. On March 11, 1694, the capital of the Province of Maryland was moved from St. Mary's City to Annapolis (then called Anne Arundel) and soon thereafter the Church of England was "established" in the Province and the nine counties divided into thirty parishes, of which King George's Parish was one.

Built of bricks from England, St. John's, the old parish church, said to have been erected in 1694, stands near Broad Creek, an inlet from the Potomac River, and is popularly known as "Old Broad Creek Church."

Two of the original pews have been retained, and are marked with silver plates. One of the pews is a memorial to General Washington, who was often rowed across the Potomac to attend services at Broad Creek Church; and the other is a memorial to Col. Wm. H. Lyles and his family.

The chalice is thought to have been the gift of Queen Anne. It stands ten inches high, holds about a quart, and is marked in large letters, "King George's Parish."

The Daughters of the American Revolution have presented a handsome pulpit to the old edifice, and there are several memorial windows in the church. There are many interesting old graves in the cemetery about the church.

There is one chapel, St. Barnabas', which is about one hundred years old. Here the rector, the Rev. Howard Glisan England resides with his family. The memorials in St. Barnabas' include windows, a tablet, an altar, a pulpit, and a baptismal font.

About two miles from New Market, on a hill, and surrounded by oak trees, stands the mother church of All Faith parish, St. Mary's Co. which was established in 1692. The church is a fine brick building of the colonial style, with a vaulted ceiling of light walnut, light cream walls, and eight pillars of ivory white. The church seats 400, and has a memorial altar, pulpit, lectern, and splendid altar hangings.

One of the oldest boys' schools in the country, Charlotte Hall, is located in All Faith Parish. The Rev. Hatch Dent was its first principal and the beautiful stone chapel of the school is a memorial to him. The rector of the parish, the Rev. Franklin Lee Metcalf, has charge of these chapel services.

The chapel-of-ease is located on the rectory grounds at Mechanicsville. The parish house was a saloon several years ago, but is now well equipped for its holier uses and can accommodate 400 persons.

The unique feature of the services of All Faith Parish is that from 75 to 80 per cent of the congregations are men. One of the men recently saw to it that the road from the State road to the parish church was put in good condition.

The rector is the only clergyman in the village of Mechanicsville, and is looked to as the leader in community enterprises. The parish is a true community-house.

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The three parishes that comprise the "Associated Parishes of St. Mary's County" are situated in the cradle of the State. The Rev. C. W. Whitmore is rector, and associated with him is the Rev. Mr. Van Fossen.

Trinity Church, the parish church of St. Mary's Parish, stands on the site of the first settlement of the colony. It is built of the brick taken from the original State House which stood only a few feet from the present church, the cruciform outline of which is marked by stones set up by the Daughters of the American Revolution. In the churchyard is the vault containing the remains of Lionel Copley, the first Royal Governor of the Colony, and his wife. The Society of Colonial Dames has recently erected a beautiful monument over this underground vault.

In the same churchyard stands a monument erected by the State of Maryland to the memory of Leonard Calvert, brother of Lord Baltimore, and first proprietary governor. This monument is in the identical spot once occupied by the historic mulberry tree under which Calvert made his treaty with the Indians who lived in a village on this site.

The parish church of William and Mary Parish is St. George's, Valley Lee. It was the original parish church for the whole county and is built on the site of the first church of our Communion in Maryland. The present building supplanted the original one which was built in 1640 and is the oldest church building in the county and one of the oldest in America. In the churchyard are some noble oak trees which must have been there long before the first church was erected.

The parish church of St. Andrew's Parish is "Old St. Andrew's," seven miles back in the woods from Leonardtown. It is a splendid specimen of colonial church architecture, exquisitely beautiful in line and proportion, well repaying any difficulty encountered in going to view it. Once it was the center of a populous community, but it stands now in majestic loneliness, hidden in an ocean of trees, and approached only by dirt roads that are impassable in certain seasons of the year.

The three chapels of these associated parishes are St. Peter's, the chapel of ease in Leonardtown; St. Thomas' chapel on St. George's Island; and in St. Mary's chapel, The Ridge. The first of these is so inadequate and out of repair that a new building is needed and the second, after having been abandoned for years, is just being repaired for renewed use.

Port Tobacco Parish was one of the original thirty. Christ Church, of this parish, with its many handsome memorials, is one of the most beautiful in the Diocese and has the largest number of communicants of any of the churches of the Diocese outside the city of Washington.

Before 1684, it is said, there is mention of a church at the head of Port Tobacco Creek, most likely built of logs. The next building, a square brick structure, was erected on a new site in the heart of the village of Port Tobacco, whose quaint brick dwelling houses with their enormous chimneys are only picturesque ruins today. Eventually this brick church was torn down and replaced with a square stone church. This stone church was, in course of time, enlarged and remodelled, but in 1904 it was taken down piecemeal and reërected, with the addition of a handsome tower, on its present advantageous location, in the heart of the town of La Plata. A fire in 1906 destroyed all except the walls and the communion service, the latter, over 200 years old, being in use today.

Among the twenty-three rectors of the parish are the present incumbent, William Hirst Heigham, and John Weems, and Lemuel Wilmer. The combined rectorship of the last two covered eighty-two consecutive years, from the close of the Revolution to the close of the Civil War.

The present rector has instituted a monthly parish paper, and his congregation have just presented to him a Ford sedan.

\* \* \*

Durham Parish was organized in 1692 and two years later reported to the Governor and Council that there was a church. During the rectorship of William Macconochie, from whom the present postoffice of McConchie was named, and who served from 1711 to 1742, the present brick building, Christ Church, was erected. An act of Assembly was passed in 1732

authorizing the building of a new church for which a tax of 50,000 pounds of tobacco was ordered to be levied upon the parishioners.

This church was finished in 1734.

It is interesting to note that in October 1779, when the Registrar was instructed to advertise for a rector, he inserted the following advertisement in the Annapolis and Baltimore papers: "Twenty thousand pounds of Crop Tobacco annually will be given as a salary to any clergyman of the Church of England of a fair character, and who can give satisfaction as a preacher for the term of four years, by the vestry of Durham Parish, which hath besides a Glebe that rents for two Hhds. of Tobacco per annum."

In response to this advertisement the Rev. Walter Hanson Harrison offered his services and was accepted. He was of that family which furnished an Aide-de-Camp to General Washington, a Judge of the Supreme Court, and a member of Congress.

In 1826 the Rev. Robert Prout of Washington, D.C., became rector, and it was in his time, 1835, that St. James' chapel, near "The Trap Bridge," was erected for the convenience of the parishioners in "Lower Nanjemoy." Mr. Prout served for over fifty years and was the only one of the thirty rectors of the parish whose body rests in the churchyard of Old Durham. He left to the parish a new communion service and a legacy of \$1,000. A handsome marble monument near to the front entrance of the church marks his grave.

The present rector, the Rev. Seth A. Mills, lives on the glebe at Grayton where is also the parish hall. The hall is a meeting place for many community interests.

St. Peter's parish, of Montgomery Co., includes the small towns of Poolesville, Barnesville, Dickerson, Bealsville, and Dawsonville. The church at Poolesville, St. Peter's, is an attractive brick structure built in the days of slavery with the customary galleries for the colored people. At Barnesville in a grove of fine trees is a chapel named Christ Church.

St. Peter's has lately supplemented its Church school by a school for younger children at eleven o'clock, giving the little tots a chance to attend the Church school and their parents an opportunity to be present at the Church service.

In 1692, St. Mary's Co., then including what is now a part of Charles Co., was divided into two parishes. The southern portion was called William and Mary, and the northern portion, King and Queen Parish. In 1748 that portion of King and Queen Parish, lying in Charles County, and containing the original parish church, situated near Newport, was united to the recently formed Trinity Parish. In 1892, the parish was again divided by setting off the southern portion as All Saints' Parish, the first All Saints' Church having been built in 1750.

In 1735, two acres of ground were secured in Chaptico, near the center of the undivided parish, and a brick church, said to be after a design by Sir Christopher Wren, was completed in 1737. This church is still standing, and appears to have been in continuous use since that date. It was built upon the banks of Chaptico Bay, a branch of the Wicomico River. Chaptico Bay was then navigable, as shown by the fact that, in 1813, the British, in the movement against Washington, landed a force at Chaptico and occupied the church as a stable. The upper part of the bay has since become a marsh.

The church is at present in very good condition, and was, in 1913, enriched by the erection of a tower, in thorough keeping with the architecture of the church. The building has an apsidal chancel, said to be almost unique among colonial churches.

The cemetery has been enclosed with a neat and substantial iron fence, and effort is being made to secure a sufficient endowment properly to care for the cemetery.

In 1817 the church was consecrated by Bishop Kemp under the name of Chaptico Church, and in 1840, this having been overlooked, it was again consecrated by Bishop Whittingham, under the name of Christ Church.

There is splendid spirit among the Churchmen in Southern Maryland, although some feel discouraged and isolated. The Church has been with them since birth, and was with their ancestors for generations. In addition to their well-known hospitality, the people have a loyalty and devotion to the Church that is a source of real strength to any rector. Practically the only religious bodies in the field are the Roman Catholics and ourselves, and there is good spirit shown, without compromise of principle.



# Margaret Ethel MacDonald

BY CLINTON ROGERS WOODRUFF

THIS is a singularly beautiful book about a singularly beautiful and useful life.\* One need have no fear of the future of England so long as it produces women like Margaret Ethel Gladstone MacDonald, so long as it elevates to its highest seat in the government of the land a man who won and held the love of such a woman, and who writes a tribute so touching, so truly uplifting. One leaves the reading of this book with a feeling of profound respect for Great Britain's premier, assured that love of country and love of God will keep him ever desirous of doing what he profoundly believes to be for the good of mankind.

Mrs. MacDonald, who died in 1911, was an unusually noble and lovely character, an international figure whose home was a social center frequented by prominent people of all countries, from Australia to the United States. She was of aristocratic lineage, being derived from the finest strains of scientists, scholars, and religious men that England produces. Many are the gracious personalities that figure in this biography: second to none in lovely qualities was the wife of England's first Labor Premier!

I believe, as his publisher has said:

"... Mr. MacDonald has written a number of books, chiefly on politics. Most of them have their poetic, glowing passages; but finest of all is this biography of his wife. It is an achievement in delicacy. There is nothing we wish to know that is left unsaid; Mrs. MacDonald is drawn in complete detail; MacDonald's own great love for, and devotion to, this sweet woman are apparent in every line, yet never does he overstep the limits of the greatest reticence. He is master of eloquent restraint. He has written a remarkable biography and a moving book."

Few more beautiful chapters have been written in recent years, than the one on "Faith." Mr. MacDonald tells us that the John Hall Gladstone home in Pembroke Square (although he seldom uses the name of his father-in-law, his references to him by description are frequent and reverent) breathed religion, and it gave Mrs. MacDonald an inheritance of spiritual rectitude and sincerity which was duly enriched by her own experiences. "Its traditions, its activities, its connections, were religious," he declares: "non-conformists in all their modes of expression and yet unbound by sectarianism of any kind. It was a religion of prayer and praise, of faith mingled with works, of charity both in thought and in deed, of humility both in heart and in aspect. Her life begins from this source. She is a strenuous little believer, attentive to the forms of faith, and devoted. Her Sundays are spent in quiet reading and in studying the Scriptures, and she attends church regularly. She takes up various schemes of Sunday study from religious magazines, and dutifully records in her diaries how she wrestled with the Scripture questions."

Again, he tells us that, during her earlier years, she wrote sermons, and put into writing criticisms, from the fervid Christian point of view, of books she was reading. It is interesting to note that her comment on Newman's *Apologia pro vita sua* was: "This book was to me almost like a strange tongue; it seemed to have so little in it to which a chord in me responded. I honor the man immensely." On the other hand, Bishop Butler was after her own heart, and, among her papers, is an essay written in 1888 on the Coincidence or Otherwise of Virtue and Happiness in the Spirit of the Master. "Is it true happiness," she asked, "to pass as easily as possible through the world looking out for pleasure, but not for the distinctions between right and wrong?" In such germinating thoughts Mr. MacDonald tells us that one may see the promise of her whole life.

In 1887-'88 faith was specially dear to her. Religion had become a dramatic reality: and certain personal reasons had made her attach herself specially to St. Mary Abbott's, Kensington. There she was baptized on May 29, 1887, but her diary states that she worshipped that morning at Westbourne Park Chapel, where Dr. Clifford preached. "On the Sunday, which was Whitsunday, I went with papa to Dr. Clifford's in the

morning. In the afternoon F. broke up her class a few minutes early, and she and I went off to the parish church. . . . Mr. Glyn read the service so impressively and kindly, and each of us stepped up in turn to be sprinkled and signed with the water. At the close of the service, Mr. Glyn told us two mottoes that he wanted to give us: 'Let your garments be always white' (Ecclesiastes 9:8); and, 'They shall walk with Me in white, for they are worthy' (Revelation 3:4)." Later, there is an interpolated note in the diary: "I forgot to say that, after Mr. Glyn had given us these mottoes, he gave each of us one of the pure white eucharist lilies off the font as a remembrance of the service, and said he would like us to keep them always. I had mine in water in our bedroom for some days, and when it began to fade I pressed it." To this statement her husband adds, "And when she had gone, and I had to look through the pathetic little treasures which she had kept sacred from destruction, I found it, dead, brown, without fragrance, a sorry emblem of the purity that decays. It bloomed in her heart."

"On July 3d," she wrote in her diary in 1888, "F. and I went to Donald Fraser's Presbyterian Church and stayed to Holy Communion; it was my first time; the first time in the Church of England was at Smallthorne Church, September 4th. I keep a list of the times that I attend the Communion Service, as I think it is good to look over it and remember my feelings and thoughts. It will help, I hope, to impress it more upon me and make me careful to see whether I really am progressing and getting to love our Lord more, and feel His love to me and others more each time." For some years she attended once a week regularly and often more frequently. "I now have that list in front of me," her devoted husband says, "It is on the left-hand pages of a notebook; on the right are notes expository of the dogmas of the Christian faith. She could then put her creeds into a few well trimmed sentences."

Her activities took the form of devotion and charity. She attended classes on Scriptural exegesis, and began to teach others herself. "I went to some of Principal Wace's lectures on St. Matthew's Gospel until my servant-girls' class at the Nassau Senior Training Home took up that time. I go to the Home every Thursday afternoon for two hours and give the girls there reading, writing, drawing, or other instruction and amusement." She went out sketching regularly every morning early for some time, and frequently finished with eight o'clock matins at St. Mary Abbott's. On Easter Sunday, 1889, she took her first Sunday school class at Latimer Road Mission; a month later she became a teacher at the boys' Sunday school at St. Mary Abbott's.

As a force and factor in social work, and as a Socialist, she makes a wonderful appeal. The home of Mr. and Mrs. MacDonald became a workshop of social plan and effort. To her the whole of mankind was, her husband-biographer tells us, on a pilgrimage down many different ways, seeking the peace which comes only from perfection. She was interested in them all, and her Socialism was the idea which inspired and guided her. She saw in it not only the economic organization of society, which she deemed to be necessary, but the love of the brethren which was involved in her love of God, the Father. "She knew," he says, "that Socialism is more than an organized movement and a creed; it is a spirit and a tendency. It suffuses all things in this age. Its morality is the command of the heart uttered in persuasive firmness that the injustice done to one is the reproach heaped upon all; its economics is the imperative to which commercialism itself must respond; its politics is the path mapped out by Destiny for a state which uses communal consciousness as a protector of individual life and liberty."

So, he tells us in the stimulating chapter on "Work," wherever she saw useful work to be done, she longed to be doing it. In investigation, on labor committees, in politics, in temperance, in social purity, in trade unionism, she found herself. Painstaking, methodical, practical in the event and duty of the day, she began always at the beginning and did not wander after delights till her work was done. She nevertheless

\*Margaret Ethel MacDonald. By J. Ramsay MacDonald. New York: Thomas Seltzer.

saw the revelations of the future in the task of the present. She came of a line of Doctors of Divinity, and Fellows of the Royal Society, said a proud relative of hers, and her life illustrated the combination. A Blue Book was second in rank of sacredness only to the Gospels. The only people she truly distrusted—not as moral leaders (though she sometimes had her doubts about that), but as stable friends in the work of the world—were the impatient idealists who, “looking not to their feet, were sure to fall,” or “looking only at the moon and finding it getting no nearer after some days’ travel, came to the conclusion that there is no progress and that their fellow pilgrims are only frauds.” The background of her life is rich with the coloring of the ideal, but its foreground is full of the dust of conflict. Through it you seem to hear the whirring of the many wheels grinding out events in the mills of God.

One arises from the reading of this book with a profounder respect for womanhood and religion, with a greater respect for Ramsay MacDonald, the Premier of England, and for the School of Socialism of which he is the exponent.

### THE REBUILDING OF ST. LUKE'S HOSPITAL, TOKYO

TO those who are familiar with the ways of the Orient there was an inner significance to the fact that St. Luke's Hospital and Trinity Cathedral stood together on the same block with Bishop McKim's residence between them. Thus they were linked together by bonds which made each a complement of the other in the cause to which both were consecrated. In the unfolding processes of time it will be clear that the earthquake which engulfed Tokyo on September 1st was the supreme test of all that bore the seal of Christianity in the Far East. Philanthropy there is an essential part of Christianity.

Measured by this final test, St. Luke's came through September 1st with all the glory of her sister agencies in the cause. The Church in America was thrilled by the stories which came from Tokyo of the safeguarding of the hospital patients throughout the earthquake without the loss of a single life. With their hospital first shattered by the earthquake and then levelled to the ground by fire, the heroic staff saw their charges to a final place of safety before giving a thought to their own safety or convenience. Then, when offered a haven in the Methodist school in Aoyama, they promptly turned the institution into an emergency hospital, which rendered gallant service until the ruins of Tsukiji had barely cooled, when they were back once more in the mission compound where they have functioned with constantly increasing efficiency to the present day.

St. Luke's of today is not the St. Luke's of a month ago, even as the St. Luke's of a month ago was not the St. Luke's of the preceding month. From day to day the scene has varied with a constant progression upward. On October 15th, when the staff returned to Tsukiji, there were blackened ruins only to mark the site of the former hospital. Then there arrived, through the generosity of the Government at Washington, an army hospital unit, and over night there blossomed under the magic touch of Dr. Teusler a tent hospital, complete in every detail, in which the staff resumed its work of mercy in the hour when all Tokyo cried for hospital accommodations for its sick and wounded. While the tent hospital functioned with its wards for free as well as for pay patients, its dispensary and its clinic, its day nursery, operating room, and even the nurses' school, gangs of coolies cleared away the rubbish, while throngs of carpenters followed in their wake and set up huge barracks which, within a month, spread throughout all the broad acres of the compound at Tsukiji.

By December 1st the barracks hospital was completed, and there it stands today a series of fifteen one-story structures of creosote-coated timber, the best hospital in Tokyo. With Dr. Teusler as its directing force there are cheerful roomy wards, complete operating rooms, an X-ray outfit not excelled anywhere in the Orient, which was hurried across the Pacific through the generosity of the Philadelphia Emergency Relief, dispensaries and clinics, free wards, an efficiently functioning nurses' school, and every adjunct which modern science has devised for fulfilling the requirements of such an institution. But for all that it is and all that it stands for, St. Luke's Hos-

pital today is but a temporary makeshift awaiting the fulfillment of its promise on the generosity of the Church at home.

If you would know what St. Luke's means to the people of Japan, consider that the Imperial Government, through the Minister of its Home Affairs, has forwarded an urgent appeal to Dr. Teusler for the rebuilding of a greater St. Luke's without delay. In token of this regard in which St. Luke's is held, the Government has already contributed for the uses of the institution five of the fifteen barracks in which the Hospital is housed, has donated the Community Hall about which all the activities of the Tsukiji District center, and has laid upon St. Luke's the burden which has been willingly assumed, of conducting throughout Tokyo thirty free milk stations which the municipality is financing, and which are the first free milk stations that the Orient has ever seen.

St. Luke's is known as the American Hospital. As a monument to the skill and courage in adversity for which the Christian civilization of America stands this barracks hospital is worth while. But meanwhile its prestige suffers and its income is curtailed. Before the earthquake St. Luke's was practically self-supporting. It is prostrate in that respect today. What shall be done about it?

### WITNESSES OF THE RESURRECTION

BY THE RT. REV. JAMES DEWOLF PERRY, D.D.

THERE ARE two chapters in every revelation of God to man. First comes the quest of the fact, the visit to the scene of the event, the search for the evidence which proves it true. Then, as an immediate consequence, there follows the determination to proclaim it. Such were the beginning and the sequel of the Christmas story. The shepherds urging each other on with the words, “Let us go . . . and see this thing which has come to pass,” were no sooner in possession of the truth than on their way to make known abroad what they had heard and seen. So the gospel of the Resurrection drew men to the contemplation of the fact only that they should go forth to herald it. In the half light of the Easter dawn we see groups of disciples and of women hurrying to the empty tomb in obedience to the summons, “Come ye and see”; then in the full light of the truth hastening to tell their brethren.

These are the two directions in which every truth moves to take its place in human experience. The path of inquiry reveals its secrets only to him who will press on to the open road where the world awaits the tidings. There is a human instinct which hastens to share the treasure of each new discovery. Everyone who seeks diligently for the satisfaction of his heart's desire calls to his friends and neighbors to rejoice with him in the thing which he has found. But it is more than a social impulse which prompts him. The light of truth can never become one's own until it has been shed abroad.

Here is the explanation of the transforming power wrought by the knowledge of the Resurrection. It was not born of a prepossession of faith in immortality. On the contrary, they who were to be its witnesses, turned from the first reports of Easter morning, as from idle tales. They fought their way through doubt and through misgiving, convinced at last of the fact which was to turn the tide of human history. The message which they carried forth was not that the soul should survive the grave, but that “this Jesus hath God raised up whereof we all are witnesses.” Christian discipleship meant nothing less than to bear witness to the fact of the Resurrection. There is a difference between the sympathetic student of the gospel who finds a sweet and sacred symbolism in the risen life of Christ, and on the other hand the disciple who, once convinced of the gospel of Easter, becomes a witness to the truth. “This is the victory which overcometh the world, even our faith.”

AS THE TRUTH is with the Bible, so is it with the Creed. It likewise is partial, because it was framed to meet the challenges of the times in which it was framed. To illustrate, we find there reference to one sacrament only. “I believe in one Baptism for the remission of sins.” We believe this article to be true. We also believe other articles to be true which do not appear in the Creed. May we not hope that the time may soon come when with all the company of the faithful upon earth we may be privileged to say, when some ecumenical council has authorized it, “I believe in one Eucharist for the sanctification of life”? And who will say that the one article is not as true now, before such authorization, as the other?—*Rt. Rev. N. S. Thomas, D.D.*

GETTING MARRIED IN CUBA

BY THE VEN. W. W. STEEL,  
ARCHDEACON OF HAVANA.

CUBA is becoming Americanized; or, as the Cubans, would say with indignant emphasis, "North-Americanized." They claim to be the real original *Americanos*, and resent the application of the term *Americanos*, or its limitation, to the people of the great northern Republic of which they stand in great awe, at whose progress and power they are amazed, but for whose people they have but little love. For this latter I fear that many uncultivated and ill-mannered Americans who visit Cuba in the tourist season are to blame. For example: drinking to excess is not a Cuban characteristic. The native Cuban, whatever may be his vices, faults, or shortcomings, rarely indulges in drink to excess. Only on Christmas Eve does he go on a spree, *a la Americana*. At other times to become drunk is a disgrace to him.

But frequent contact, in Cuba or in the north, with certain classes of Americans, especially with the sporting crowds who form so large a portion of the winter population of Havana, has brought great degeneration with it, and the streets of the city are no longer free from drunken Cubans.

It is probable that the recent changes in the marriage laws of Cuba are due, to a very large extent, to this same contact with the great American Republic, where the marriage laws of no two states are the same, and where divorce is easy and re-marriage after divorce quite as easy.

A few years ago it was impossible to obtain a divorce in Cuba, or at least presumably so. The marriage laws were determined and enforced by the then all-powerful Church of Rome. Of course there were means of declaring former marriages null and void (possibly some were), and of obtaining permission to re-marry, after a divorce granted on such terms.

In those days the Church assumed all the responsibility for the legality of the marriage, and the officiating clergy, of whatever religious faith, were required by the civil law to submit to the judges to whom all marriage returns were made for registration, all the certified documents and proofs necessary in that connection. These, together with the marriage certificate *to the judges*, were required to be presented to them within twenty-one days after the celebration of the marriage, under a penalty of a fine of \$100, or imprisonment, or both. Indeed one of the Deans of our Cathedral was so fined for making his return on the twenty-second day after a marriage, and that in spite of every possible influence brought to bear in his favor.

At that time the Cuban State recognized two forms of marriage as legitimate: that by the Church, of course, and that by any properly authorized minister of the Gospel; and that by any Judge of a civil court.

But, with the passing of time, the marriage laws have been turned upside down; under certain easy circumstances divorce is allowed by the State; re-marriage may follow, under certain circumstances; but, by the Cuban State, no religious marriages are now held as legal, and no children born to persons married by the Church alone are deemed legitimate.

The Roman Church, on the other hand, does not recognize the marriage by the State alone, or, for that matter, of any clergy other than her own; and the consequence is that, for all conscientious persons, Cuban or foreigners, two marriages are necessary, that of the State, by a judge, and that of the Church (Roman or other).

Now it came to pass that the Rev. Arthur James Mackie, priest in charge of All Saints' Mission, Guantánamo, and Miss Mabel Helen McConnell, a teacher in our school in the same city in the eastern part of Cuba, began their preparations early in December of last year for holy matrimony. Birth certificates for both had to be obtained from their respective home towns; for Mr. Mackie, also, a certificate that there had been no previous marriage, and consequently no divorce on any grounds; and that he was not a widower, in which latter case properly certified proofs of the decease of the "former partner" would have been necessary.

In the case of the bride elect, as she had been living for two years last past in Cuba, only the birth certificate was required.

All the proofs and certificates having been received in

Guantánamo, it was necessary to return them to the Cuban counsel in the nearest city to the home towns for his endorsement. Then they were returned to Guantánamo, and from there sent to Havana for the *official translation* into Spanish, and finally, after weeks of delay, owing to great distances, the slowness of the mails, and the sluggishness of some officials, the final papers came to hand on the very day appointed for the marriage.

Bishop Hulse went over to Guantánamo to be the officiant. All Saints' Church was decorated with palms and roses; the altar and sanctuary were ready for the great illumination; the autos all ready; the church filling with people; the marriage feast all prepared in the parish house, and the papers still lacking! The hour appointed for the church service was four o'clock of the afternoon of March 2d. All the morning there was anxious waiting; one by one the hours passed, eight o'clock, nine, ten . . . at last the long delayed documents arrived at the very last moment; off to the Judge's office rushed the wedding party for the first ceremony; it was half past three; the papers were presented and inspected, a question was asked of the groom, in Spanish, of course; a brief reply of *Si*, a word or two to the bride, and the service was over, little ceremony, no reverence; the certificate issued, properly signed by the judge, the fee paid, and then off on the wings of the wind after a service of less than three minutes by the judge, for the church, where they arrived just in time, and the flowers were fragrant, and the lights brilliant, the service solemn, the feast delightful, the little bell jangled in the campanile, and all was well.

But the moral is, if you have been thinking of marrying in Cuba, Don't! Go back to the home land.

SAGADA SONGS

CLOUDS

They drift . . . . .  
Mere wisps of whiteness touched  
With faint shell coral  
Across the deep sea of the air.  
Then . . . . . are not . . . . .  
As phantom galleys  
Seeking e'er the West  
Are broken . . . . . into nothingness  
In high adventure!

They drift . . . . .  
Blue-black from out the South  
Dimming the wide expanse of Heav'n,  
Stabbed through with vivid flashes  
As though some angry god  
Hurled spears of liquid light  
Defiantly  
Upon his foes!

They drift . . . . .  
Inexorably . . . . . in heavy folds  
Of ominous doom,  
Casting their purple shadows  
Athwart the earth,  
So might great mountain ranges  
Peak piled on peak  
Break free

And reel across a world disowned!  
They drift . . . . .  
Cold, deathlike forms,  
Filling the mountain passes  
With billowy shrouds of gloom,  
While drip the pines beneath  
In mournful cadences  
As tolls the bell  
The passing of a soul!

A. E. FROST.

PRIMITIVE MAN read in all natural happenings the analogy of his own living agency. It was not that he personified matter, or deified force. Both primitive man and the Catholic religion of the Incarnation have this in common, that to them matter is a medium. Infant man lisps in symbols, and his first religious conception is a sacrament; and it is to this intuitive heritage of simple nature that Catholicism is true.—*The Church Times*.

## LET US LOOK AT OUR PREMISES

BY THE REV. C. M. STURGES

I WONDER if I am mistaken in thinking that there are a few pertinent things still unsaid in the controversy that has been disturbing our theological peace recently. Some of them are so obvious that I have hesitated to mention them lest I should be repeating what has been already presented in better form. I take that risk in the hope that they may help to clear the air for some of God's troubled ones.

First: has anyone properly defined a Miracle? Some have begged the question by assuming that it is something contrary to, or in violation of, natural laws as discovered and formulated by science: but take any other definition you please, and isn't a miracle more than just a wonder, as the word implies? Isn't it something that God does for a special purpose, and in a way which is, or was, indisputably beyond the knowledge and powers of any man living in the age in which it occurred, and therefore a *sign*, to use St. John's word, that God is present and doing a work to which He desired to call attention? And may it not mark too, a crisis in His work of creation?

Many things which are not miracles today would have been miracles had they occurred in the year A. D. 30, because no mere man knew enough, or could know enough then, to bring them about. If, in time, every one of the "mighty works," or "signs," wrought by our Lord were, through the advance of knowledge, to become possible to every man, that would not make them any the less "signs" that He did them as He said once by the "finger of God"; because, at the very least, they required a knowledge that was then superhuman.

Now, second: What is our idea of God and Creation? Is He only the Great First Cause; nothing but the starting force from which all things have evolved, impersonal, unintelligent, and heartless? Or, being both personal and intelligent and, perhaps, not heartless, did God create once for all, simply a system of forces reacting in accordance with a system of fixed laws, as a machine is made, which even its inventor can operate only in a prescribed way?

If our concepts of God and Creation are such as these, then, for us, the dictum of an English historian, long dead, is logical. A miracle is impossible, and no evidence is sufficient to prove the contrary.

But if we conceive of God as a Person "everlasting, and of infinite power, wisdom, and goodness," exercising a continuous creative function, bringing into existence an organism over no part nor element of which has He ever lost control; if He is twice our Father, once by bringing us into being, and again by redeeming us, who will dare to say that a miracle in the sense defined above, is impossible? Certainly with such a conception of God as a premise no one, however learned, would say it; for that would be to claim omniscience.

Then neither scientist nor philosopher (including theologians) can say *a priori* that the Virgin Birth and the Resurrection of our Lord are *not* historically true. Philosophically, given sufficient reason, both are credible. Scientifically, both seem to be out of range. Material science is without jurisdiction. The reality of the unique phenomena of the Virgin Birth and the Resurrection must rest on historical and other evidence.

The reasons why the hand of God should touch and influence the progress of the human race at that time and by such means, appear sufficient. A certain crisis, a point of new departure, in human evolution had been reached. As, after what seems to us a long and infinitely patient guidance of the forces He had created, the animal man had been prepared, God "breathed into his nostrils the breath of life, and man became a living soul," as the poetic author of the second chapter of Genesis puts it, so now, the time for a new process of human redemption having arrived, the Power of the Highest overshadowed a pure and holy virgin of Nazareth, and the Son of God "was made man."

And that man, after a life as marvelous as any "sign" or "mighty work," died upon a cross for us men and for our salvation; and the proof of His power and His *right* to redeem us is in His Resurrection, because, says St. Peter, "it was not possible that He should be holden of" death.

Why then doubt either event? Because they are contrary to the laws of nature? Who says so? I cannot think of any true scientist or logical philosopher who makes such an assertion.

## THE CHURCH SERVICE LEAGUE IDEA

IT SEEMS odd that a thing could be both elusive and irrepresible at the same time, but the idea of the Church Service League undoubtedly has those qualities. It is irrepresible, because, in relation to Church work, it stands in a parish for what everybody believes in and wants, for coördination, for execution, for putting into operation the plans adopted by the governing body of the parish, for undertaking the work, and getting it done. This is all increasingly desirable and necessary as the work of the Church develops and enlarges to meet increasing demands. There is more and more eagerness for coördination and a minimum of waste effort.

On the other hand, the League idea has been decidedly elusive, because there has been confusion to the point of chaos when the idea has been applied, since, with the best will in the world, parishes and dioceses have understood it or adopted it in different ways.

Nationally—and correspondence has revealed an increasing desire from the field for more national leadership—the Church Service League is now a Commission of the Field Department. The whole idea of the League was gone over in detail at a recent meeting of this Commission, attended by representatives of the Woman's Auxiliary, the Church Periodical Club, the Church Mission of Help, the Brotherhood of St. Andrew, and other coöperating Church agencies.

Much of the confusion on the field arose from the fact that the League and the national, diocesan, and parish Councils came into being at about the same time, and the Field got the impression that there should be two Councils in a parish, whereas the best practicable relation is shown to be that of a governing Parish Council under which the League works as an executive arm or commission. Of course, in many parishes the personnel is much the same for both.

In diocesan organization the case is similar. It does not do to have a Diocesan Council and a Church Service League Diocesan Council. These would be "parallel lines which do not meet." Resolutions passed at the meeting of the national Commission urge that the following relationships be assumed in the diocese, and suggest certain activities for the League as a Commission:

"This (the national) Commission recommends that, in those dioceses having the Diocesan Council organization, the diocesan organization of the Church Service League should take the form of a Commission of the Diocesan Field Department (or Ways and Means Committee, or Stewardship Committee however named) with membership, both of men and women, adequately representing the working forces and activities of the diocese, and that the chairman of the Commission be *ex officio* a member of said Field Department.

"This Commission recommends that, in a diocese not having the Diocesan Council organization, the present Diocesan Council or Committee of the Church Service League should (with such changes as will make it representative of the working forces of the diocese, both men and women) preferably be made a Commission of the Diocesan Convention until such time as the diocese may organize a Diocesan Council and assign the Commission on the Church Service League to its Field Department.

"In the judgment of this Commission, a Diocesan Commission on the Church Service League should have the following duties:

"(a) To federate existing general and diocesan organizations of the Church for mutual understanding, coöperation, and coördination of effort; and to offer to the parishes such suggestions for service in the Five Fields as may be approved by the Diocesan Council and its Field Department and in consonance with the official Diocesan Program.

"(b) Where desired, to advise the Parish Councils in the diocese in developing such new opportunities for work to be done as to attract the attention, enlist the sympathy, and receive the response of every member.

"(c) To urge the formation of Parish Councils along the lines suggested in the National Council Bulletin 37, in those congregations not so organized.

"(d) To recommend to the Diocesan Council, through the Diocesan Field Department, such new plans and policies as may bring into the active work of the Kingdom, all the men and women of the diocese.

"(e) To recommend that there be called once each year, in connection with the Diocesan Convention, a convention of the representatives of the lay activities of the diocese, together with members at large."

THE MARK of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

## CATHOLICISM VERSUS MODERNISM

FROM A SERMON TO THE STUDENTS OF ST. STEPHEN'S COLLEGE  
BY THE PRESIDENT, THE REV. BERNARD I. BELL, D.D.

**A** MOST distressing situation has arisen in the Episcopal Church, to which this college belongs, one that is conspicuously reported in the daily papers, one in which acrimony and bitter railing seem to have supplanted scholarship and the pursuit of truth. It seems wise that a statement be made to you who study here of the attitude of the college toward the matter.

In the first place, we belong to no particular group within the Church, we have no partisan affiliations. Like every honest institution of sound learning, we are dedicated to scholarship and to truth. Whenever facts are proven, it is our duty and our joy to accept them, even though they may revolutionize old concepts, old theories, old philosophies. To be obscurantist is to insist on theory despite facts, is to be faithless to the God of Truth.

This honesty has been evident in our teaching here about the Bible. Scholarly study has established beyond doubt that the Scriptures neither are nor were intended to be an infallible authority in matters historic and scientific, or a static and uniform revelation in matters religious; but are, rather, a great national library in which is revealed how man, searching after God, progressively discovered, bit by bit, truth about Him, how God's showing forth of Himself in Jesus Christ is the perfect culmination of a gradual revelation. There is nothing very new in all this. It was definitely established at least a generation ago. Because it has been scientifically established, we have, of course, taught nothing else for years. The present controversy is really about a totally different thing, but to understand it one needs to remember the revolution in Bible thought which happened in the days of our own fathers.

Honest modern criticism has destroyed the foundation of old fashioned Protestantism, which was based on an appeal to the Book as in all respects inerrant, and a sufficient guide to any searcher after spiritual truth, its own interpreter. It is hard to see how any honest scholar can believe that now. Conventional Protestantism has long since been intellectually discredited.

With the exception of a few people like Mr. Bryan, who have insisted upon not facing the fact mentioned, men have gone on to one of two appeals, the first to Catholic tradition, the other to no authority but individual speculation. The present conflict in the Episcopal Church is not between "Fundamentalists" and "Liberals" any more than it is between "High Churchmen" and "Low Churchmen," or between those who love ritual and those who do not. It is a conflict between these two appeals.

The great majority of our Church, including most of its scientifically honest modern scholars, believes that the appeal to Catholic tradition is sane and right, believes in the Faith of Christendom as expressed in the Creed of Nicaea, because that Faith has been proved valid by nearly two thousand years of personal religious experimentation. That the incomprehensible God has extra-naturally revealed Himself in human terms, that Jesus is both God and man, Himself the reconciliation of the Divine will and our errant human wills, they accept not merely because it is recorded in a book, but because it was revealed by Jesus to His Church, which has been trying it out ever since and has found that it has worked toward the making of human worth and the lifting up of human souls. That is what is meant by the appeal to Catholic tradition.

A small minority in the Church, most of them the intellectual children of a former generation, denies the propriety of this appeal, and insists that every man must work out his religion *de novo*, with a large disregard of what the fathers may or may not have found to be true. This group calls itself "Modernists," although it is certainly no more modern than the rest of us, and assumes that the vast majority of our scholars, who do not hold with them at all, are reactionaries and obscurantists. They insist that a man may be a spokesman of the Church even though he rejects the witness of Catholic tradition and denies at least portions of its content; that one may say, "I believe" this or that while denying with the next breath that it is true.

One can but admire any honest man who, if he is convinced that portions of the traditional Faith are disproved, incom-

patible with ascertained facts, says so; but it is not in the interest of scientific scholarship both to deny and to affirm the same thing at the same time. To do this is to deny the validity of truth as an ideal. It is the negative of all for which scholarship stands. If we here were convinced that science had rendered it impossible for us honestly to say the Creed of ancient Christendom, we should be obliged to stop saying it. As a matter of fact, modern scientific discoveries have in no sense invalidated that Creed. Romanes did not think so, nor Pasteur, who died with it on his lips and with a crucifix in his hand. Many of our leading contemporary scientists say the Creed with no mental reservations whatever and try to live upon the basis of the religion therein described.

THE GENESIS OF ST. MARK'S MISSION  
CHAPEL AT NENANA, ALASKA

BY EOLA HELEN CLARK

**L**IFE at a Mission is so often, day after day and month after month, the regular routine with nothing very thrilling or exciting: then suddenly something happens. That is the way in which came one of the greatest blessings that St. Mark's, Nenana, Alask, has had in many a year. Not only did it happen suddenly, but the blessing came out of an apparently serious calamity.

The washing machine would not work! Now think what that means in a family of over thirty people. The only solution was to use the tractor to run the machine, for clean we must be. But drive the tractor into the house? Now we do extraordinary things in a mission, but even that was beyond our imagination and ingenuity. So a suitable log house was built for the "iron horse," as the boys call it, and the faithful old washer. And here was the opportunity: here was where the blessing grew out of calamity.

The old laundry adjoins the one big room of our main building. Why not use it for a chapel? All these many years St. Mark's has struggled along without a real spot for worship, using the school house or, in severe weather, the priest's cabin for services. Can you not picture the barrenness of it all? A chapel! The idea grew. Our one topic of conversation at every meal and in between times was *the Chapel*. Of course, we would have it! The boys sawed lumber, the girls sewed wall lining, the staff found pennies, where least suspected—in their purses—for burlap and floor covering. Several years ago pews had been made, thinking that St. Mark's would soon have a church; now those were brought in and set up. The ceiling was low, so we could have only one step up to form the sanctuary. But we have that bit and, with our lovely birch wood altar which was carved by the boys here, we have a beautiful little spot. It is tiny, oh yes, and at one time we despaired of ever getting the organ in. But we kept our spirits up with wild schemes of suspending it—sort of loft-fashion—but our organist was not enough of an acrobat to suspend, and finally, at the last moment, we found that it would fit in. And so the old laundry, which on Mondays was often the scene of trials and crosses, is now our haven of refuge.

It is easy to tell you of the making of our chapel, but words do not express the difference it has made in our mission. One little spot set apart for worship! Oh, you rich with your churches must find it hard to visualize what it means to have ever been without one. But the joy of it now. The children are so reverent. There is no prettier sight at the mission than to see the girls with their little white caps reverencing the altar as they slip to their places, then the boys following, with their sturdy steps. And the pride which the children take in it has been a revelation even to us. Whenever an Indian visitor appears some one promptly takes him to see the chapel.

The year 1923 could have brought no greater blessing than this.

NONE can give themselves to the service of others except at the bitter cost of much that this world holds dear.

In the case of every true life, there must be death to the attractions and indulgences of the self-life, that the soul, being at leisure from itself, may go forth to seek its supplies from God, to weave them into nourishing food for the lives of those around.—*F. B. Meyer.*

## A SHELFFUL OF NEW BOOKS

BY CLINTON ROGERS WOODRUFF

HERBERT ADAMS GIBBONS has earned the right to discuss world politics, which he does with clarity and colorfulness in his *An Introduction to World Politics* (published by the Century Co.). His personal experiences in the countries he discusses, his war time services and observations, are all used to excellent purpose. His volume is particularly timely, now that the Near East crisis brings to the front all the problems of the war, many of which Dr. Gibbons has discussed in his earlier volumes. This present volume is heartily recommended.

Another striking contribution to international problems is the Hon. Newton W. Rowell's *The British Empire and World Peace*, being his lectures at the University of Toronto (published by the Oxford University Press, American Branch). His theme is world peace through international coöperation, especially as represented in the British Empire. This is another book which those, who are deeply concerned at present day considerations, will find highly helpful. Dr. Rowell is a cultivated Canadian, which adds to the value of the contribution. Not the least interesting is his chapter on The Church and World Peace in the course of which he says "Speaking broadly, the missionary has been not only the exponent but the principal incarnation of the spirit of human brotherhood to the Eastern nations".

Stephen Lauzanne, the distinguished French journalist who became so well known in this country during the war, has written a series of sketches or studies of well known Frenchmen and Americans, which the Appletons have published under the title of *Great Men and Great Days*. As President Butler says, Mr. Lauzanne writes of what he knows and of what he has seen, with simplicity and vividness. Among the men he writes about are Clemenceau, Roosevelt, Wilson, Ambassador Jusserand, Millerand, and Lloyd George. The latter cannot be said to be one of the author's pet admirations.

*The New German Constitution* is the title of a volume published by Alfred A. Knopf, giving a full and enlightening history of the inception and successive steps in the formation and development of the present government of Germany. Professor Rene Brunet is responsible for this part, and Professor Wm. B. Munro and A. N. Holcombe, of Harvard, are responsible for the translation of the full text of the Constitution.

*The New World of Science*, edited by Robert M. Yerkes, is a war book in the sense that it gives, in concise form, authoritative facts set forth in non-technical language about some of the great achievements of American scientists, as a result of the call of the war to service. It is, at the same time, an indication of future achievements of our scientists in behalf of our commerce, the output of our farms, the conditions under which the great majority of us must work, and the increased security of the nation. The chapters are written by experts on the subjects dealt with, which include War-time Photography; The Supply of Nitrogen for the Manufacture of Explosives; the Contribution of Geography; the Contribution of Geology; and The Possibilities of Coöperation in Research. It is published by the Century Co.

Jackson H. Ralston, who is a sane and intelligent radical, has given us much to think about in his *Democracy's International Law* (published by John Byrne & Co., of Washington). He seeks, with much effectiveness, to trace the consistent progress of law from the small unit to the large. In these days, when international questions bulk so large and so persistently claim our attention, this compact little book is worth careful study.

The second volume of Ellis Paxson Oberholtzer's *History of the United States Since the Civil War* is up to the first in interest, accuracy, and style. It covers the critical and interesting years from 1865 to 1872. It is a real pleasure to commend this monumental work from the pen of a classmate and long-time friend, who writes clearly, forcefully, and discriminatingly about issues which are still close enough at hand to arouse the controversial spirit.

Judge William L. Huggins, in *Labor and Democracy* (published by the Macmillan Co.), gives an illuminating history and account of the Kansas Court of Industrial Relations, one of the hopeful experiments in the effort to settle industrial disputes without resort to strike. As is natural and was to be

expected, the author who helped create the court, and who is a member of it, emphasizes the strong points and minimizes, where he does not ignore, the objections.

*Facing Old Age* is a most useful study of old age dependency in this country, and of old age pensions, by Abraham Epstein, sometime director of the Pennsylvania Commission to investigate the subject. It is a *vade mecum* for those who are concerned, and, for that matter, who is not? (Published by Adolph A. Knopf.)

The Macmillan Company has published a new edition of the Rev. Harry F. Ward's *The New Social Order*, which is being issued at a reduced price. Those who read it originally will recall its suggestiveness and helpfulness.

## OTHER NEW BOOKS

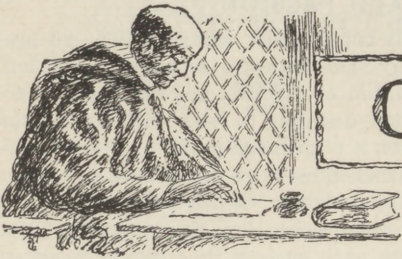
*The Life of Woodrow Wilson*. By Josephus Daniels. Philadelphia: The John C. Winston Co.

To Mr. Daniels, who was his Secretary of the Navy during both of his administrations, Woodrow Wilson was an "epic man" and this book is written wholly from that point of view. Mr. Daniels writes with unbounded and unqualified admiration of his political hero and his official chief. It is his aim to give "an understanding insight into the character and personality of the former President as his Secretary of the Navy knew him—as man, teacher, politician, statesman, father, friend, and President of the Republic. I will seek to show what his life meant to his country and the world, and how he always played for the verdict of history." This is the attitude of his biographer and it is consistently carried out in a most interesting way, for Mr. Daniels possesses a good journalist style, which shows to good advantage in eulogy. It is only fair to say that those who desire a critical or discriminating life, will have to look elsewhere; but those who want a sympathetic panegyric will find it in this volume.

LOUIS F. POST, who was assistant Secretary of Labor from 1913 to 1921 under President Woodrow Wilson, has given in his new volume, *The Deportations Delirium of Nineteen Twenty*, a personal narrative from his official experience of the events preceding the sailing for Finland of the transport *Buford*, the "Ark of the Soviet" as it was popularly called, that carried Emma Goldman and Alexander Berkman from America and, with them, 247 other deportees. Of this number, in the estimation of Mr. Post, under the interpretation of the laws that were invoked against them, 175 should never have been deported. He describes the raids that gathered in the deportees, and also the later and wider campaign that the Department of Justice engineered against the "reds." He declares that the so-called detectives, licensed by hysteria, illegally destroyed property, denied their captives the right to legal counsel and the privilege of cross-examining witnesses, entered forcibly and searched premises with no warrant, made arrests without warrants, or with warrants that were legally worthless, subjected their captives to unlawful detention, in some cases in surroundings so cramped and insanitary that they entailed actual hardship and misery, demanded excessive bail, employed the "third degree" in examinations, provided places of detention so depressing and hopeless that in one instance a captive went mad and dashed out his brains. It is a strong indictment of A. Mitchell Palmer's conduct of the office of the Attorney General by a prominent member of the same administration. Moorfield Storey of the Boston Bar contributes the introduction. (Chicago: Charles H. Kerr & Co.)

THE ROMAN CATHOLICS have done an excellent piece of work in compiling a record of their chaplains in the World War. In an admirably arranged volume entitled *U. S. Catholic Chaplains in the World War*, compiled by Mgr. George J. Waring, who was himself a chaplain, and Vicar General and Chancellor of the Diocese *Castrensis*, under the direction of Archbishop (now Cardinal) Hayes, of New York. That diocese was created by the Pope during the War to have general oversight and administration of the Roman chaplains, and the present volume is an admirable record of the work done. It is published by the Ordinariate Army and Navy Chaplains (New York).

THE CALL for Bishop Hall's *Meditations on the Creed* has been so great as to impel the publishers, the Morehouse Publishing Co., of Milwaukee, to put out a new printing. It is good to know that these meditations are now available.



## 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.

### THE CHURCHES AND CAESAR

To the Editor of *The Living Church*:

IT BEGINS TO APPEAR that the Churches, having despaired of securing their aim by persuasion, now are ready to turn to law. I think the time has come to call serious attention to this and to point out its peril both to the Church and to the State.

To begin with, it must be borne in mind that all the Churches together contain only a minority of the people of the country. The majority acknowledge no Church connection whatever. Moreover, to this minority has always been conceded many peculiar privileges and benefits. Its enormous property has been exempt from the burden of taxation, thus laying an additional burden upon the majority. Its ministers have been relieved from the most dangerous and burdensome duties of the citizen, from bearing arms, for instance, and from serving as jurors. Its right of free assembly without disturbance, and of free speech, has been more carefully safeguarded than that of any other class of citizens. The majority have cheerfully conceded these special advantages, deeming them justified by the moral and social benefits received at the hands of the Churches. They are beginning to question this.

Within the last two generations a remarkable change has taken place in the way in which the Churches are regarded by the multitude. They are still looked at with friendly or at least indifferent eyes, but their influence is steadily declining. They are themselves the foremost to confess and deplore the drift away from them.

From the first the Christian ideal was to win men to goodness by persuasion and example. For three centuries no other method was dreamed of. Then, through "the fatal gift of Constantine," the whole attitude of the Church to the world was changed in a way from which it has not yet recovered. Instead of appealing to the hearts of men, it appealed to Caesar. For thirteen centuries thereafter the Church ruled the world through the State. The Roman Church has never renounced this principle and policy. She avows and maintains this right as absolutely as did Constantine or Ambrose or Gregory. The King would still be forced to go to Canossa if the Church were strong enough.

The Reformation changed things. The Protestant Churches avowed they would neither ask favor of the State nor meddle with its action. The things which were God's and the things which were Caesar's were to be carefully distinguished. Since then the policy of the Roman Church, in Protestant countries, has been to confine her political influence to those things which affect her own organization. She does not invoke the power of the State to regulate the individual lives of her people; she is able to do that herself. It begins to look as though the Protestant Churches were forgetting their own principle.

In a single edition of one of the most widely circulated religious weeklies in the country, I find a call to the Church "to end war"; to enforce the Volstead Law; to enforce the laws for the sanctity of the sabbath; to compel the reading of the Bible in the public schools; to purge school books of the teaching of evolution.

Why not? Are not all these things desirable? May be; may be not. But the striking thing is that in this and similar periodicals there is not a suggestion of reaching the end desired through the methods of Christ. "The Church must end War;" but how? By persuading men and nations to live peacefully and do justly? Not at all. The appeal is to force and nothing else; to bring pressure upon the Senate to enter the League of Nations; to memorialize Congress against rebuilding the Navy; to secure a pledge from every Church member that he would never, under any circumstances, bear arms.

There is no suggestion that men may be persuaded to temperance—the word has for them taken on a quite different meaning—but earnest exhortation to their members to be alert to discover and report every violation of the prohibition law, and to assist in bringing the violator to punishment.

There is no suggestion of the fact that the Lord's Day is a feast voluntarily established and voluntarily observed by Christians, but an appeal to the State to enforce by penalties the sabbatical law of Leviticus; and so of all the rest.

Again, why not? In general, the answer is that if the

Church appeal to the sword it must take the risk of perishing by the sword. But is there any danger of that? The paper in question would probably dismiss the suggestion with contempt. But maybe it forgets some things. In the first place the Protestant Churches contain a small minority of the people of the country. Even within their own membership there are large numbers who disagree with their policy entirely both as to their ends and their methods. When, for example, the Federation of Churches demands of President or Congress that we shall enter the League of Nations or the World Court, it may be doubted whether it is warranted to speak for even a majority of those for whom it claims to speak. Again, there are large numbers of Christian people who believe the Volstead Law to be so fraudulent and foolish as to be null and void *in foro conscientiae*, and they are far more temperate than they who cry to the Church to help enforce it.

But there is a still greater multitude outside the Churches. These are and always have been willing to listen to the Church's message respectfully, and are open to persuasion. But they are resentful and angry when they see a Church asking for Caesar's weapons to compel them to action which they might otherwise be quite willing to take, but to which it had not been able to persuade them. Indeed as to the things mentioned, the Churches have practically abandoned all attempt to persuade. They no longer exhort men to live temperately; they demand that they shall "obey the laws." I have not for a long time heard from any pulpit or read in a religious periodical any charitable discussion of temperance as Christianity conceives of it. The appeal is always to law and economics. The Protestant Churches have failed to persuade, and now hope to compel. They no longer hope to make men temperate by moving the heart and conscience or to secure peace among nations by inspiring them with a love of justice and righteousness. They would make men safe against their appetites by banishing the means of temptation. They would guarantee peace among nations by the terror of some vague super-state, able and ready to beat down any nation which ventured to appeal to arms. They have laid down the weapons of Christ and have appealed to the secular sword.

The independent citizen looks upon all this with indignation and resentment. He says to himself: "Here is a congeries of great and powerful organizations created for a high and noble purpose. We have held them in respect and honor. We have allowed them privileges and exemptions. They have had and still have free opportunity to recruit their membership and to lead them into "that manner of life which was also in Jesus Christ." Now that we see them using the power of their organization to influence and direct the action of the State, we object. And we object whether we agree or not with the object they have in view.

And let no one mistake the numbers of those who feel thus. A rising tide of resentment against the policy of the Protestant Churches is mounting. Men do not say much about it. Their traditional attitude of respect for the Church restrains them, but they become increasingly estranged and less and less willing to enter its membership. They discern in it a vexatious and tyrannical temper and are sure it is not the way of Christ. They recall that St. Paul named the legitimate Christian weapons: "the whole armor of God, the girdle of truth, the breastplate of righteousness, the sandals of peace, and shield of faith, and the sword of the word of God." To this armor men may well surrender. Have the Churches lost the key to the armory?

The Roman Church is wisely holding aloof from the policy I deplore. Our own Church has done so measurably, though not entirely. But the policy, if persisted in, can only bring discredit to the Church and confusion to the State.

Easton, Md., June 28.

S. D. McCONNELL.

### "THE SECRET CANON"

To the Editor of *The Living Church*:

IN THE INTEREST of accuracy the letter under the above caption in your issue of June 21st requires some reply. Whether or not one like the custom of saying the Canon of the Mass in a very low tone of voice, to attempt to stigmatize it as Roman must be due either to ignorance or else to an

effort to stir up prejudice. It is a *Catholic* custom, common to East and West. In fact it is more Eastern than Roman, for, in the East, a much larger part of the Mass is inaudible, and not only inaudible but invisible, behind the great screen. For the further comfort of those minds which find themselves distressed by anything done or held in common with our brethren of the Roman Communion, let it be said that the custom is *primitive*. We do not know how far back it began, it was certainly before the Sixth Century. So, to say certain parts of the Mass in a low tone has the completest of Catholic precedent.

Nor does it seem unnatural. Reverence and quiet would appear to go naturally together. "The Lord is in his holy temple: let all the earth keep silence before him" are the opening words on page one of our Prayer Book. "Mumbling" is never correct and never edifying. But much more distressing are the loud buzzing noises or the pious elocutionary efforts affected by some clergy. And what can be said of either the reverence or the thoughtfulness of one who loudly declaims the Mass before a handful of the faithful to the entire distraction of the priest and congregation at a neighboring altar? One is inclined to agree, in a double sense, with a headline in the current number of *The Witness*, "Dr. Cloud . . . says the Prayer Book is an Invaluable Blessing to the Deaf."

As to a loud repetition of the words of institution being "eloquent for teaching the doctrine of the Real Presence" (an interesting theory propounded by your correspondent) what do history and experience teach us? Our forefathers before 1549, like all Catholics, Eastern and Roman, of today, did not hear the words, unless they were very close to the altar, and they never thought of questioning the Real Presence. Then came Archbishop Cranmer, who denied the Real Presence, and compiled an English Mass which he and most of his successors have repeated "very loud and clear." Has that "reform" resulted in a new and wonderful devotion to the Mass in the Communion which received his invaluable blessing? Orthodoxy regarding the Blessed Sacrament of the altar may have no inherent connection with the volume of sound emitted by the celebrant. But, really, if there is a connection between the two, it would almost seem that they vary inversely with each other.

Church of St. Mary the Virgin,  
New York, June 28, 1924.

H. K. PIERCE.

### THE FIRST PRAYER BOOK

To the Editor of the Living Church:

**A**N ANNIVERSARY OCCURS this year, which seems to have slipped the attention of the Church. It is not too late, now, for its observance. On Whitsunday, 1549, 375 years ago, the first Prayer Book of Edward VI was set forth for use. An event of such importance in the life of the Anglican Communion is worthy of commemoration.

St. John's Church,  
Helena, Ark.

GEORGE L. BARNES.

### "MY SPIRIT REMAINETH AMONG YOU"

HERE is an illustration of the Spirit's marvellous working: a governor becomes a deacon to train for the work of a missionary in the country he was sent out to govern as the King's representative. Sir Nicholas Dodd Beatson Bell, K.C.S.I., K.C.I.E., late Governor of Assam, has been ordained and intends to engage in Church work at Whitby, Yorkshire, for a time, and then to return to India as a missionary. Sir Nicholas was sent to Edinburgh Academy, and later to Balliol, where he obtained the Boden Sanskrit Scholarship, and took a first-class in the Oriental School in 1889. He was appointed a member of the Executive Council of Bengal in 1914, and in April, 1918, gained the headship of a province as Chief Commissioner of Assam. The glittering prize of the Governorship-in-Council was in his grasp, but he held it only for a couple of months until Sir William Marris, one of the intellectual authors of the reforms, was free to take it over. The reason for the refusal was the desire to serve India as a missionary, and he had some experience of this work before coming home to take Holy Orders. His services were accepted by the Oxford Mission to Calcutta, and his novitiate was spent with Father Douglas, M.P., at Bahala, a small Bengal village where Father Douglas has lived for many years, bare-footed in a mud-floored, palm-leaf thatched hut, and has won the great affection of the people. A man who begins his training in such a stern school as the Oxford Mission to Calcutta shows that he means to be a missionary indeed.—*Barbados Magazine*.

THERE ARE few greater illusions than to think that we can voluntarily enter into association with evil, and yet be none the worse for it.—*W. L. Watkinson*.

### THE SELZACH PASSION PLAY

**O**BERAMMERGAU is not the only village which can present a Passion Play. The little Swiss town of Selzach, in the Catholic Canton of Soleure, has developed a remarkable sacred drama that deserves to rank with its famous Bavarian prototype. In 1890 a pilgrimage party to Oberammergau returned home to Selzach filled with emulation and eager to produce a Passion Play in their own village. After five years of earnest and careful preparation, they gave the first representation in 1895 with such success that it was repeated the following year and at irregular intervals until 1913. In the summer of 1923 it was again revived in a revised form, and its twenty scheduled performances on Sundays and holidays attracted crowds of spectators. The town is beautifully situated at the foot of the Jura range in the broad and fertile valley of the Aare. The people, whose chief industries are agriculture and watch-making, have strong dramatic talent, combined with a deep religious temperament. The theater is a plain wooden structure, completely enclosed, electric lighted, well ventilated, and cooled by six large silently swaying punkas. The 1,600 seats are merely rows of benches, a half dozen rows in the center being cushioned and numbered as reserved seats. The stage, while not as large as at Oberammergau, is well planned, and is equipped to produce excellent lighting effects.

The play is given in two parts, from eleven to one o'clock, and from two to half past four, and differs from the older model at Oberammergau in presenting the scenes chronologically and not with the Old Testament type followed by the New Testament fulfilment, greater unity and continuity being thus secured. Each scene has an orchestral and choral accompaniment, and is interpreted in advance by a Prologue. Eleven Old Testament scenes are first presented, from the Creation to Moses, all but one in tableaux. Joseph Sold by His Brethren, however, is given with tense dramatic action and dialogue. Then come eleven New Testament tableaux from the Annunciation (after Fra Angelico's painting) to the Entry into Jerusalem. The realistic action of this latter scene thrills the spectators with the enthusiasm of the thronging multitude, and they leave for a quiet luncheon in a mood of excited expectancy for the events of the Passion to be shown in the second part.

Twenty scenes are included in this section, several of which are in dramatic form, the best being The Plotting of the Sanhedrin and The Trial Before Pilate. In this latter the multitude, incited by the High Priest, actually tries to attack Pilate, and is driven back by the Roman guard. The setting of The Last Supper follows Leonardo da Vinci's picture. "The Crucifixion" is solemn, reverent, and profoundly moving, Van Dyke's great picture being reproduced. The Descent from the Cross recalls Rubens' painting. The Resurrection, with the skillful electric lighting, is remarkably effective.

Throughout the play, the earnestness and sincerity of the actors is always apparent, the smallest part being given with a complete lack of self-consciousness. Of course, no applause is allowed. The High Priest's role has the greatest dramatic opportunities, and is admirably presented. Pilate's part is almost as well done. The Christus is possibly too restrained and impassive, but is dignified, patient, and pathetic. Strange to say, very little is made of the Blessed Virgin, of St. Peter, or of Judas.

Such a moving enactment of the tragedy of the Passion can never be forgotten. With solemn faces and hushed voices, the audience passes out into the bright sunshine, each one feeling in his heart as never before, "Truly, this was the Son of God."

WHEN the blessed Comforter fills the heart of a believer, He feasts the soul with such peace and joy in God as to blot out the remembrance of everything that we called peace and joy before. This may seem strong language, but those who have felt the throb of love and gladness which accompany the abidingfulness of the Holy Spirit, can testify to its correctness.—*Thomas Cook*.

THERE ARE three stages in bearing trial. The one is to bear it patiently, not murmuring. The next is to bear it joyfully, in the spirit of what is known as resignation. And the third is not to wish it otherwise, because it exercises a function in God's providence.—*W. C. E. Newbolt*.



# Church Kalendar



JULY

- 13. Fourth Sunday after Trinity.
- 20. Fifth Sunday after Trinity.
- 25. St. James Apostle.
- 27. Sixth Sunday after Trinity.
- 31. Thursday.

## CALENDAR OF COMING EVENTS

- July 7-14—Summer Conference of Church Workers, Eaglesmere, Pa.
- July 7-16—Utah Summer School, Rowland Hall, Salt Lake City, Utah.
- July 7-17—Michigan Summer Conference for Church Workers, Hillsdale, Mich.
- July 7-18—Conneaut Lake Summer School, Conneaut Lake.
- July 7-18—Louisiana Young People's Conference League, Annual Camp Conference.
- July 8-18—Religious Education Conference for Diocese of Texas, Camp Allen.
- July 9-15—Los Angeles Summer School, Harvard School, Los Angeles, Calif.
- July 14-25—Racine Clergy Conference, Racine, Wis.
- July 19-28—Oregon Summer School for Clergy and Church Workers, Chautauqua Park, Gladstone, Ore.
- July 21-Aug. 1—Prov. Summer School for Colored Church Workers, Lawrenceville, Va.
- July 22—Special Convention Diocese of Florida, for the election of a Bishop.
- July 23-Aug. 5—Mississippi Teacher Training School, All Saint's College, Vicksburg, Miss.
- July 24-Aug. 7—Young People's Department of the Sewanee Training School, Sewanee, Tenn.
- Aug. 7-21—Sewanee Clergy Conference, Sewanee, Tenn.
- Aug. 7-21—Summer Training School for Church Workers, Sewanee, Tenn.
- Aug. 10-24—Evergreen Clergy Conference, Evergreen, Colo.

## APPOINTMENTS ACCEPTED

- DAMROSCH, Rev. FRANK, Jr., rector of St. Luke's, Brockport, N. Y.; to be rector of St. James' Church, Brooklyn, N. Y., from September 1st. During the summer he becomes vicar of the Church of Our Father, Hulls Cove, Me.
- FARRELL, Rev. GABRIEL, Jr., Canon Missioner for Religious Education of the Diocese of Newark; to be rector of the Church of the Messiah, Rhinebeck, N. Y.
- HARPER, Rev. WILLIAM N., M.D., of the Church of the Good Shepherd, Lynchburg, Va.; to be rector of the Church of the Incarnation, Jersey City, N. J.
- HARRIS, Rev. CYRIL, student pastor at Cornell University; to be rector of Holy Trinity Church, Tiverton, R. I.
- LAMBERT, Rev. ROBERT A., rector of Good Shepherd, Milford, Pa.; to become curate at Calvary Church, Pittsburgh.
- MACWHORTER, GARDNER A., curate at St. Chrysostom's, Chicago; to be vicar at Wisconsin Rapids, Wis., Diocese of Fond du Lac.
- SEVERANCE, Rev. G. H., Archdeacon of Spokane; to be rector of St. Stephen's, Wyandotte, Mich., and to assist in establishing new missions in and around Detroit.
- STEELE, Rev. CHARLES DANFORTH, curate at Church of the Redeemer, Chicago.
- VINCENT, Rev. Z. T., chaplain, U. S. A., retired, priest in charge of the Church of the Redeemer, Salmon, Idaho; to a cure in the Diocese of California, with headquarters at Centerville, Calif.
- WEVILL, Rev. DUANE, of St. Michael's Church, New York City; to be rector of St. Thomas' Church, Newark, N. J.

## RESIGNATIONS

- APPLETON, Rev. ARTHUR D.; resigns charge at Minersville, Pa., Diocese of Bethlehem.
- MCMULLIN, Rev. G. WHARTON; resigned rectorship of the Church of the Nativity, Mineola, L. I., N. Y. Address Wyncote, Pa., until September 8th.

## SUMMER ACTIVITIES

- DUNHAM, Rev. C. M., of All Saints' Church, Orange, N. J.; to be in charge of the Church of St. Andrew-by-the-Sea, Saltaire, N. J., for the months of July and August.
- HOPKINS, Rev. J. H., D.D., Grand Isle, Vt., until September 5th.
- HUDGINS, Rev. C. B., at St. John's Church, Los Angeles, Calif., June 29-Aug. 1st. Address The Rectory, Long Beach, Calif.
- WILLARD-JONES, Rev. WM. H., in charge of Church of the Redeemer, Chicago.
- YERKES, Rev. R. K., D.D., in charge of the Church of The Saviour, West Philadelphia.

## CHANGE OF ADDRESS

- MARSDEN, Ven. H. H., Archdeacon of Missouri; from 5337 Devonshire Ave., St. Louis, Mo., to 516 North Benton Ave., St. Charles, Mo.

## NEW ADDRESSES

- ANNABLE, Rev. NEIL E., priest in charge of Holy Trinity Church, Chicago, 4761 Dorchester Avenue.
- MERRILL, Rev. E. T., LL.D., L.H.D., Santa Barbara, Calif.

## DEGREES CONFERRED

- UNIVERSITY OF PENNSYLVANIA—Ph.D., upon the Rev. R. B. W. HUTT, instructor in Psychology in the University of Pennsylvania, and rector of the Church of Our Saviour, Jenkintown, Philadelphia, Pa.

## ORDINATIONS

### DEACONS

- BETHLEHEM—On June 17, 1924, in Trinity Church, West Pittston, Pa., Mr. WILLIS J. PARKER was made a deacon by the Bishop of the Diocese. Mr. Parker is a graduate of Lehigh University and of the General Seminary. For the present he will assist the Archdeacon with the Leonard Hall missions and serve as chaplain to the Presiding Bishop. The sermon was preached by the Rev. Mr. Neikirk, editor of the *Bethlehem Churchman*, who also presented the candidate.
- On June 28, 1924, in Leonard Hall, Bethlehem, Mr. JOSEPH HENRY BENNER, of the Church of the Mediator, Allentown, was made a deacon. The candidate was presented by the Rev. E. H. Carhardt, Jr., of Grace Church, Allentown, and the sermon was preached by the Rev. R. N. Merriman, his rector. Mr. Benner studied for the ministry some years ago, but became an actor on the stage. However, the call persisted and for a number of years he has been studying privately. He was put in charge of St. Paul's Church, Minersville, for the present.

- GEORGIA—In St. Stephen's Church (colored), Savannah, Ga., the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, ordained to the diaconate HERBERT RANDOLPH MOORE, on the Nativity of St. John the Baptist, June 24, 1924. The candidate was presented by the rector, the Rev. J. Stewart Braithwaite, and the Rev. S. B. McGlohn and the Ven. J. Henry Brown assisted in the service. The Bishop preached the sermon. Mr. Moore will minister during the summer at the Church of the Good Shepherd, Thomasville, Ga., and in the fall will resume his studies at the Bishop Payne Divinity School.

- SOUTH DAKOTA—On Thursday, July 3d, at the Church of the Good Samaritan, Parker, S. D., THOMAS E. HALL, formerly of the Congregational ministry, was made deacon by the Rt. Rev. Hugh Latimer Burleson, D.D., Bishop of the District, Dean Woodruff, of Calvary Cathedral, Sioux Falls, presented the candidate, and the Bishop preached the sermon. Mr. Hall has been, since September last, in charge at Parker and Hurley.

- UTAH—On Trinity Sunday, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, ordered to the diaconate Messrs. CHARLES O. BROWN and BOYD PARKER, at St. Mark's Cathedral, Salt Lake City. The Rev. John W. Hyslop presented Mr. Parker and preached the sermon. Dean B. W. Bonell, of Greeley, Colo., presented Mr. Brown and read the Epistle. Morning Prayer was read by the Rev. Harry R. Pool. There were also present in the chancel the Rev. H. E. Henriques and H. J. Johnson. The Rev. Mr. Parker will retain charge of St. Paul's, Plain City, until fall, when he will study at Seabury. The Rev. Mr. Brown will be in charge of Calvary, Idaho Springs, Colo.

- WESTERN MISSOURI—On Sunday, June 29th, St. Peter's Day, in Grace and Holy Trinity Church, Kansas City, Mo., the Rt. Rev. Sidney C. Partridge, D.D., Bishop of the Diocese, ordained to the diaconate DONNON ELLIS STRONG. The rector of the parish, the Rev. Robert Nelson Spencer, presented the candidate; the Bishop preached the sermon; the Rev. E. F. Wilcox assisted as Bishop's chaplain.

The Rev. Mr. Strong will be in charge of Christ Church, Warrensburg, and adjacent missions, for the summer, and in the autumn will return to the General Theological Seminary for further study.

## PRIESTS

- OHIO—In St. Paul's Church, Steubenville, on Sunday, June 29th, the Rev. HERMAN S. SIDENER was advanced to the priesthood by the Rt. Rev. William A. Leonard, D.D., LL.D., Bishop of Ohio. The preacher was the Rev. George Hinkle; Presenter, the Rev. William M. Sidener, father of the candidate. These two priests joined in the laying on of hands.

## DIED

- BIRD—Entered into life eternal, on June 21, 1924, SARAH H. BIRD, mother of Dr. J. T. Joseph and Carrie E. Bird. "The souls of the righteous are in the hands of God."

- KNICKERBOCKER—Mrs. AGNES KNICKERBOCKER, mother of the Rev. A. E. Knickerbocker, rector of St. Paul's Church, Minneapolis, and of Mr. F. H. Knickerbocker, of Los Angeles, entered into rest Sunday, June 15, 1924. The funeral service was held in All Saints' Church, Riverside, Calif., and the interment took place at Red Wing, Minn.

- NELSON—On June 27, 1924, at Salem, Va., JANE STUART NELSON, eldest daughter of the late Geo. R. and Anne Randolph Page Robinson. "There is everlasting peace, Rest, enduring rest, in heaven; There shall sorrows ever cease And crowns of joy be given."

- SMITH—On June 29th, at his home at Philipse Manor, N. Y., the Rev. E. BAYARD SMITH, formerly, for many years, rector of Trinity Church, Watervliet, N. Y. Age 76 years. Requiem and funeral on July 2d.

## MEMORIAL

### John Henry Ilesley

- JOHN HENRY ILESLEY, priest, who, on July 12, 1912, passed on to his greater work and wider field of service.

## MAKE YOUR WANTS KNOWN

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OF  
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## POSITION OFFERED

## MISCELLANEOUS

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**WANTED, ORGANIST, MAN. SALARY** \$50.00 and chance for pupils. Good central southern city. Address C. H. H.-241, care LIVING CHURCH, Milwaukee, Wis.

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**WOMAN CAPABLE OF MANAGING MIL-** itary School Dining Room in all details. State experience, age, previous salary. Mother with son acceptable. Address H-245, care of LIVING CHURCH, Milwaukee, Wis.

**WOMAN TO DO CHURCH EMBROIDERY** on silk vestments for well established firm in New York. References and experience required. Write AZ-E. S. GORHAM, 11 West 45th Street, New York, N. Y.

## POSITION WANTED

## CLERICAL

**A PRIEST DESIRES SUPPLY WORK FOR** September. Use of rectory. New England or New York preferred. Address, SEPTEMBER-243, care of LIVING CHURCH, Milwaukee, Wis.

**HOLIDAY DUTY—YOUNG, UNMARRIED,** city (Central Canada) rector, is open to take charge of parish, last three weeks in August, or last two in August and first in September. Preacher. Highest references. Apply, stating remuneration, TEMPORARY-248, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, UNMARRIED, UNIVERSITY AND** seminary graduate, fourteen years' experience, available September 1st for parish or long-term *locum tenency*. Excellent testimonials from Bishops and vestries. Address G-247, care LIVING CHURCH, Milwaukee, Wis.

**WISCONSIN PRIEST WOULD LIKE SUP-** ply work last two weeks in August and first two weeks in September in or near Chicago or St. Paul. Address F-235, LIVING CHURCH, Milwaukee, Wis.

**YOUNG AND VIGOROUS RECTOR OF PAR-** ish in large mid-west city wishes *locum tenency* for August. Atlantic seaboard preferred. University graduate. Moderate Churchman. Would consider permanent change. Address W-246, care of LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**CHOIR BOY TRAINER-ORGANIST (ENG-** lish Cathedral, four years as assistant), wants post. Twenty-three years' experience as choir-trainer, organist, pianist, recitalist, conductor, lecturer. Address, C. GRAY, 411 MacGregor Avenue, Mount Auburn, Cincinnati, Ohio.

**CHURCHMAN, ELDERLY, SINGLE, DE-** sires position Church School Home, Secretarial Work—graduate piano, voice. Highest references. South preferred. Correspondence solicited. Address ALPHA-249, care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS, CATHOLIC, EXPERIENCED,** desires Parish work to begin not later than September. Reference present rector. Address M-239, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST AND CHOIR-** master desires change of location. Either boy or mixed adult choir. Finest credentials. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED TEACHER, CHURCHMAN,** 33, desires position in boarding school. Wife graduate nurse. Address ROBERT STUCKERT, Chardon, Ohio.

**EXPERIENCED CHOIRMASTER-ORGANIST** desires change. Recitalist, vocal teacher. Sound Churchman, lay reader. Splendid references. Address CARMEN-231, care LIVING CHURCH, Milwaukee, Wis.

**MATURE YOUNG CHURCHWOMAN, AT** present secretary to principal of large public school, desires position in Church Boarding School: secretarial work or teaching in lower grades. Eastern states. Apply W. C. P-250, care of LIVING CHURCH, Milwaukee, Wis.

**PARISH SECRETARY SEEKS POSITION** beginning September 1st. Efficient, reliable, capable. Sound training in parochial routine and correspondence. Parish demanding executive ability preferable. Highest recommendations. Address P-340, care THE LIVING CHURCH, Milwaukee, Wis.

## ALTAR FURNISHINGS

**THE WARHAM GUILD. THE SECRETARY** will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc., (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

## VESTMENTS

**ALBS, AMICES, BIRETTAS, CASSOCKS,** Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set 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.

**ALTAR GUILDS. PURE LINEN FOR** Church uses supplied at wholesale prices. Write for samples, MARY FAWCETT, 115 Franklin St., New York, N. Y.

**CHURCH EMBROIDERIES, ALTAR HANG-** ings, 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.

**THE CATHEDRAL STUDIO AND SISTERS** of the Church (of London, England). All Church Embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15 up. Surplices, exquisite Altar Linens, Church Vestments imported free of duty. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

## PARISH AND CHURCH

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**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.

## UNLEAVENED BREAD AND INCENSE

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

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

**PRIESTS' HOSTS—PEOPLE'S PLAIN AND** stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

**ST. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread Samples and prices on application.

**SISTERS OF THE HOLY NATIVITY** HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.

## RETREATS

**HOLY CROSS, WEST PARK, N. Y. A RE-** treat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning). Conductor, the Rev. FRANK GAVIN, Th.D. Address THE GUESTMASTER.

## CATHOLIC PUBLICATIONS

**THE CATHOLIC CHURCHMAN (FATHER** Liebler and Father Rockwell, publishers), is issued monthly to teach the Christian Religion in its fullness. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

## VACATION CAMP CONFERENCES OF THE BROTHERHOOD OF ST. ANDREW SEASON OF 1924

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Uniform rates: Board and lodging \$15.00. Registration \$2.00—Total \$17.00 for period.

THE BROTHERHOOD OF ST. ANDREW  
202 S. 19th Street, Philadelphia, Pa.

## TO AMERICANS VISITING ENGLAND

**DO NOT FAIL TO VISIT GLASTONBURY,** the First Christian Church in England. Founded by Joseph of Arimathea, A. D. 47. This is Avalon, the Burial Place of King Arthur, and the center of the Sangreal Legends, being the spot where Joseph brought the Holy Blood. A Guest House for all Pilgrims to this Shrine is now open. Address, SECRETARY, Abbots Leigh, Somerset.

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## New York

**HOLY 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.

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October 1st, on Bryn Mawr College Campus,  
house, 14 rooms, open fires, electric lights, all  
conveniences. Reasonable rent to satisfactory  
tenants. Apply to HENRY SAUNDERS, Bryn  
Mawr, Pa.

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New York City**

Amsterdam Ave. and 111th Street  
Sunday Services: 8 and 11 A.M.; 4 P.M.  
Daily Services: Holy Communion 7:30 A.M.  
(Choral except Monday and Saturday)

**Church of the Incarnation, New York**

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00 and 11:00 A.M.

**Christ Church—The Peace Church—  
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Rev. Charles Le V. Brine, M.A., D.C.L., Rector  
Services at the Usual Hours  
All Church Privileges

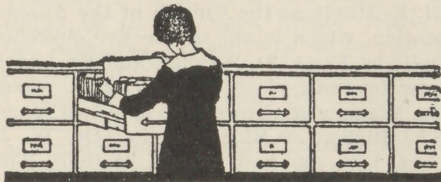
**St. Agnes' Church, Washington, D. C.**

Sunday: 7:00 A.M., Mass for Communions  
46 Q Street, N. W.  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M., Choral Evensong  
Daily Mass at 7:00 A.M. and Thursday at 9:30.  
Friday, Evensong and Intercessions at 8:00.

**Gethsemane Church, Minneapolis**

4th Ave., So., at 9th Street  
REV. DON FRANK FENN, B.D., Rector  
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

**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 appearances 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.*

**BOOKS RECEIVED**

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

**Boni & Liveright.** New York, N. Y.

*Culture and Democracy in the United States.*  
By Horace M. Hallen.

**Cokesbury Press.** Nashville, Tenn.

*Phunology.* A Collection of Tried and Proved Plans for Play, Fellowship, and Profit. For Use in the Home, Church, and Community. Organizations for a Wholesome Program of Recreation. Revised Edition. By E. O. Harbin. Price \$1.50 net.

**Friendly Greeting to Catholics  
from the Bishop of Liverpool**

**Anglo-Catholic Congress Treated to  
a Real Surprise—Former Priest of  
All Saints', Margaret Street, Made  
Bishop**

The Living Church News Bureau }  
London, June 27, 1924 }

THE ANGLICAN-CATHOLIC CONGRESS HELD last week at Liverpool proved a great success, despite many qualms on the part of the organizers. The attendance was very good; the enthusiasm was unabated; and the addresses were illuminative and stimulating. The speakers were not invited to read papers, as is customary at such gatherings, with the result that immediate contact with the audience was at once achieved and was never lost.

The surprise of the Congress was the presence of Dr. David, the Bishop of Liverpool. Few, if any, of the audience knew that he was coming, and when his tall, spare figure appeared, immediately following the chairman to the platform, the meeting was simply too spellbound to give its adequate recognition. And, indeed, the thing seemed unbelievable. For forty-four years, unconcealed suspicion, unconcealed fear, and strained toleration, coupled with a quite personal affection for individuals—none for the cause—was the utmost that Anglo-Catholics had ever received or had dared even to expect from their diocesan leaders. That the Bishop of Liverpool should actually come among them as a friend, who could appreciate even where he could not agree, was a new and very welcome experience.

And not only that—the Bishop gave them a most cordial welcome to Liverpool, and made an excellent speech. He pointed to the peculiarly bitter heritage of party strife in Liverpool in the past. The English temper and habit of mind, he said, shrank from the Roman systems of theology and of government as alien things, and would, he was convinced, in the end reject them. He begged Anglo-Catholics to seek every opportunity of manifesting that a dividing line between the Anglican and Roman systems was clearly and firmly drawn. "In your ritual developments," he said, "do help us to a real English Use, and let no modern Italianisms creep into it." Loud applause greeted this appeal, and the Bishop's subsequent declaration of his confidence in the local leaders of the Anglo-Catholic movement received equal appreciation. There is no doubt that the speech made a great impression, and it will certainly bear fruit.

**ANOTHER CONGRESS AT LEEDS**

An Anglo-Catholic Congress was also held at Leeds this week, just after the Liverpool gathering. The Congress, which was attended by some seven hundred members, began with High Mass at All Souls' Church, the preacher being Fr. Napier Whittingham, of St. Silas', Kenish Town, London. The afternoon and evening meetings were held in the Town Hall, with Canon Macleod, of Wakefield Cathedral, as chairman.

Speaking at the afternoon meeting, Fr. Whittingham said: "There is a ring-fence about the Episcopal Bench, and until recently it might be said, 'No Catholics need apply.' Last year the fence was broken down for the time by the appointment of Fr. Frere to the Bishopric of Truro. You will never get the right men

appointed so long as the Crown usurps the power of the Church and appoints the bishops, who should be appointed by the Church itself. It may be you will not get that freedom without the separation of the Church from the State, and the loss of endowments; but we have lost so much, that surely a little more would not matter, so long as we had our freedom."

**CONSECRATION OF BISHOP OF COLOMBO**

On the Feast of the Nativity of St. John Baptist, in the presence of a large congregation, the Rev. M. R. Carpenter-Garnier was consecrated Bishop of Colombo in St. Paul's Cathedral. The ceremony was extraordinarily dignified and impressive. The Archbishop of Canterbury was the celebrant, the Epistle being read by the Bishop of Winchester and the Gospel by the Bishop of London. Among the other bishops present were the Bishops of Wiltshire, Washington, and Crediton, Bishop Gore, Bishop Montgomery, and Bishop Coplestone (lately of Colombo). It was noteworthy that, almost for the first time, the Holy Communion was celebrated in St. Paul's Cathedral without any general communicants.

As you are probably aware, Fr. Carpenter-Garnier was for twelve years an assistant priest at All Saints', Margaret Street, and the famous church was well represented in the congregation at St. Paul's—in fact it was almost in the nature of a domestic gathering. The All Saints' *Parish Paper* for June has the following details: "The Archbishop who confirmed Fr. Carpenter-Garnier at Winchester will consecrate him Bishop. He is to be presented by the Bishop of London, who ordained him, and by the Bishop of Crediton, who is his godfather; his predecessor in the see of Colombo, Bishop Coplestone, will be among his co-consecrators; and he has nominated his former vicar (Prebendary Mackay) to preach the sermon."

GEORGE PARSONS.

**RECTORSHIP OF ST. JAMES'  
BROOKLYN**

ILLNESS has compelled the Rev. Edgar M. Thompson to resign the rectorship of St. James' Church, Brooklyn, though he will continue to serve as associate rector, and for rector the choice has fallen upon the Rev. Frank Damrosch, Jr., rector of St. Luke's Church, Brockport, N. Y. Fr. Damrosch has accepted, and the new arrangement will begin September 1st.

Fr. Thompson's rectorship at St. James' Church began some twelve years ago when the church, which had been distinctively "low," and was burdened with a huge debt, had almost no congregation. During that period the parish has reached the dignity of a full Catholic worship, its debt has been cut in half, and there are now some three hundred communicants and a well instructed congregation.

The Rev. Frank Damrosch, Jr., the newly elected rector, is a son of the distinguished musician, Frank Damrosch. He was graduated at Yale University and at the Berkeley Divinity School; was ordained deacon in 1913 by Bishop Brewster, and priest in 1914 by Bishop Burch; and was rector of Trinity Church, Bristol, R. I., for several years, and from there went to his present parish, St. Luke's, Brockport, N. Y.

# A Great Thanksgiving Service in St. Paul's Cathedral, London

Anniversary English Church Union  
—Tikhon Gaining Support—  
C.E.M.S. Conference

The Living Church News Bureau }  
London, June 21, 1924 }

ON WEDNESDAY AFTERNOON, IN ST. Paul's Cathedral, a service of Empire Thanksgiving was attended by a vast congregation, representing the peoples of the Motherland and the Dominions. The Lord Mayor of London attended in state, but otherwise it was entirely non-official and non-ceremonial in character—a popular service in which every seat in the spacious nave was free to the public.

The service opened with the hymn, *Blessed City, Heavenly Salem*, sung by the choir as they walked in procession down the center aisle, accompanied by a number of trumpeters, and followed by the clergy, amongst whom were Dean Inge, Canon Newbolt, and Canon Alexander. Last of all, attended by his marshal and the bearers of the regalia, came the Lord Mayor. Supporting the choristers was not only the organ, but a fine orchestra of stringed instrumentalists, trumpeters, and drummers. Following the hymn, All people that on earth do dwell, there came a number of prayers, in which were remembered the fallen, the bereaved, and the absent. The Scottish pipers' lament, *The Flowers of the Forest*, was succeeded in turn by an anthem dedicated "to the memory of the brave." This was Dr. Alan Gray's setting of Christina Rossetti's lines, "What are these that glow from afar?" Dean Inge then read the lesson, and, after prayers for peace and for the unity in the bonds of brotherhood of the people of the Empire, there was sung, to Goss's grand tune, *Praise, my soul, the King of Heaven*.

The *Te Deum* was rendered to a festive setting by the Cathedral organist, Dr. Macpherson, and then, after the blessing, the rolling of the drums prefaced the singing by the choir and congregation, possibly numbering five thousand voices, of the National Anthem, which brought the inspiring service to a fitting conclusion.

#### ANNIVERSARY ENGLISH CHURCH UNION

The sixty-fifth anniversary meetings of the English Church Union will be held in the Church House, Westminster, on Tuesday next, in the afternoon and evening. The Earl of Shaftesbury will be the chairman on both occasions. Canon Sparrow-Simpson and Mr. H. W. Hill will be the speakers in the afternoon, and Fr. Corniber of Newcastle, Fr. Browning of Leeds, and Mr. Sidney Dark, editor of the *Church Times*, will speak in the evening.

The following resolution will be moved at both meetings:

"The Union, celebrating its sixty-fifth anniversary, ninety-one years since the beginning of the Oxford Movement, fifty years after the passing of the Public Worship Regulation Act, records its devout thankfulness to the Great Head of the Church for the blessing which has rested upon its work, despite penal laws, persecution, and imprisonments. The Union further expresses its profound sense of the momentous nature of the task to which it is dedicated—namely, that of maintaining the position of the

Church of England as an integral part of the whole Catholic Church of Christ, and its consequent determination to spare no efforts in the cause of Catholic Truth."

#### TIKHON GAINING SUPPORT

Writing from Riga on June 12th, the *Times* correspondent says that although the most important section of the so-called "Living Church" under the Archbishop Krasnitsky, has submitted to the authority of the Patriarch Tikhon and seeks to rejoin the Church of Russia, the self-styled "Holy Synod" remains implacable. The head of this body, the Metropolitan Eudokim, has replied to Mgr. Krasnitsky's reconciliation with a violent denunciation of him and of "the ex-Patriarch Tikhon, whom Convocation unfrocked a year ago."

This "Synod" a few months ago announced its intention to join with the various Orthodox Patriarchs in summoning a General Convocation in 1925, which was to be preceded by a Congress of the Russian Orthodox Church this summer. This preliminary Congress, in which only the "Synod's" anti-Tikhonist adherents are represented, opened last Tuesday in Moscow under the patronage of the Soviet Government. Its agenda includes a consideration of Mgr. Tikhon's position and the necessity of having or not having a Patriarch at all. The Soviet Press treats this "Congress" as the supreme organ of the Church, but in reality the "Synod's" following and authority are infinitesimal. The masses have long known that the "Synod" is merely a sub-department of the OGPU (the Secret Police), and in spite of the numerous divisions in the Church it is estimated that nine-tenths of the clergy support the Patriarch Tikhon, mostly openly, but some only covertly. Since Mgr. Krasnitsky's submission to the Patriarch, it is doubtful whether Mgr. Eudokim's group will succeed in assembling its Convocation, notwithstanding the government's support.

The same correspondent, in a later message, says that the congress at Moscow of the "Red Synod" has pronounced reconciliation with the Patriarch Tikhon to be impossible, and has declared the Patriarch Tikhon to be "a reactionary adventurer who does not belong to the Russian Orthodox Church, but is merely head of the so-called Tikhon sect."

#### C.E.M.S. CONFERENCE

The annual Conference of the Church of England Men's Society took place this week at Bradford, in Yorkshire. On Monday evening the Archdeacon of Bradford presided over a mass meeting for young men, when the principal speaker was the new chairman of the Society, the Bishop of Swansea and Brecon. The first session of the Conference was held in Eastbrook Hall on Tuesday afternoon, when the Lord Mayor of Bradford and the Bishop of Bradford offered an official welcome. The preacher at the service which followed at the Cathedral was the Bishop of Swansea and Brecon. On Wednesday the Conference was resumed, and in the evening the Bishop of Bradford presided at the annual meeting in St. George's Hall. The speakers on this occasion were the Archbishop of York, Mr. Bridgeman, M.P., and the Bishop of Swansea and Brecon.

The C.E.M.S. has been, and is, the target of many criticisms. A few years ago it was denounced because it was too large, and contained too many "nominal adherents." Taking these criticisms to heart, as is now well-known, the Society in 1920 revised its "Rule of Life," terminated the old existence, and started afresh, thereby losing something like 70,000 members. The last annual report, for 1923, records that the C.E.M.S. is now the greatest gathering of male adult communicants that is assembled annually in the Anglican Communion. In England and Wales there are 1,600 branches, with a membership of nearly forty thousand. Then there are the Army branches, and the branches overseas, in India, Ceylon, Australia, South Africa, New Zealand, etc. Work among the Navy and in the Air Force is also contemplated in the near future.

A great loss was sustained last year by the Society in the death of its Chairman, the late Bishop of Chelmsford, Dr. Watts-Ditchfield. But the Bishop of Swansea seems to be amply proving his wise leadership, and the future looks very promising.

#### A DIFFICULTY SOLVED

The recent difficulty in connection with the appointment of a new vicar to St. Paul's, Brighton, in succession to the Rev. J. E. Halliwell, has been happily solved. The Rev. W. H. Carey, vicar of the Church of the Annunciation, Brighton, has been offered the living by the Bishop of Chichester (to whom the presentation lapsed), and has signified his acceptance. Fr. Carey succeeded, in 1910, the Rev. H. F. Hinde at the Church of the Annunciation, which is one of the five churches built by Fr. A. D. Wagner, and Fr. Carey now becomes vicar of the church where Fr. Wagner ministered for fifty-two years. The Bishop of Bloemfontein (Dr. W. J. Carey) is the new vicar's brother. The appointment has given much satisfaction to the congregation at St. Paul's. Needless to add, in view of recent "happenings," Fr. Carey is a bachelor!

#### TO RESTORE WHALLEY ABBEY

In a former letter, some weeks ago, I referred to a scheme for the adaptation of the remains of Whalley Abbey, in Lancashire, as a diocesan retreat house. The diocesan surveyor, I now learn, has carried through careful preliminary investigations, and has reported upon the suitability of the buildings for this purpose. Mr. Theodore Fyfe, the head of the School of Architecture at Cambridge, who is equally well known in connection with the Society for the Preservation of Ancient Monuments, has drawn up a well-devised plan of restoration, in which the whole of the existing buildings, known as the Abbot's lodgings and the Priory, would be brought into use, the beautiful but ruined Elizabethan long gallery restored and converted into an upper story chapel of great dignity, and a new block with three floors in the early Seventeenth Century style would be erected, providing accommodation for fifty retreatants. The whole scheme is an attractive one, and the committee is hoping to reach some definite decision about it before the end of this month.

#### MEMORIAL TO DR. WACE

Sir William Joynson-Hicks, M.P., Sir T. W. H. Inskip, M.P., and Bishop Knox, the principal honorary officers of the National Church League, in conjunction with influential friends, have decided to enlarge the scope of the memorial to the late Dean of Canterbury, Dr. Wace, and

appeal for £20,000 instead of the original £10,000. This decision has been taken in response to the widely expressed wish for a more comprehensive permanent memorial to Dr. Wace in recognition of his great and memorable services both to Church and State.

At the proposed Dean Wace House, which is freehold property situated near Temple Bar, London, the committee will

possess an opportunity for establishing a central rendezvous for Evangelical Churchmen, with conference room, library, information bureau, publication department, and central offices for organization. As funds permit, the committee will also assist the Evangelical candidates in training for ordination; and undertake the publication of propagandist literature.

GEORGE PARSONS.

## The French Church and the Occupied German Territory

The Living Church European Bureau }  
London, June 21, 1924 }

IT IS IMPOSSIBLE TO STUDY FRANCE AND French religion without studying the question of the Rhineland. I was anxious to find out what was the attitude of the Catholics in the French Army to the population of the occupied territory in Germany, who are mainly Catholic, it must be remembered. The Roman Church is an international Church, and, therefore, how do its members behave when they are on opposing sides in war, or when one side, having conquered the other in battle, proceeds to occupy its territory? There is a German diocesan bishop of Mainz, and there is also a French bishop living in Mainz, though he calls himself Bishop of Clisma and rules a diocese which extends from Essen to Tangiers. I thought the best thing to do would be to call upon Bishop Rémond, the Bishop of Clisma, who is, in reality, the Chaplain General to the French forces. I could not have been more fortunate, for he was able to give me a great deal of information concerning the relationship between French and German Catholics.

Let me first dispel a few illusions. All black troops have left the Rhineland, and if there are any said to be still remaining, it is probably in the imagination of the very stupid professors who write propaganda in Berlin. (One might also ask, why should not they be there? The French look upon them as Frenchmen and fellow citizens and many of them are Christians.) Again, I went into occupied Germany expecting to find the place in a ferment, to be harried from pillar to post by French officials and locked up for writing the truth. Instead my passport was not once examined on German soil, the country districts were as free from French troops as Oberammergau might be, and I scarcely saw a policeman. In a motor tour in the Palatinate with a German business man, the country was as quiet and prosperous as the countryside round Washington. I went into a factory and saw a number of printing machines being manufactured for export to England upon which a number of newspapers will be rolled off including, I regret to say, my own paper, *The Church Times*. The working men were working hard for about ten dollars a week, which did not seem a great deal considering that the cost of living in Germany has risen well up to the world level.

Mgr. Rémond is undoubtedly an excellent man for his very difficult task. His chief business is to look after the spiritual needs of the *poilus*, who naturally, even though Catholic, would not feel at home worshipping in the civilian German Catholic churches; and still more obviously, they would not be able as a rule to confess to German priests. Therefore

army chaplains (*aumoniers militaires*) are necessary (these, though suppressed by the anti-religious laws of 1905, were replaced during the war). The French army consists of the garrisons in France, the colonial army, chiefly in North Africa, and the occupying force in Germany. Mgr. Rémond occupies himself with the latter, delegating the two former to vicars general. But, besides his task of superintending the religious needs of the soldiers, he must inevitably come into contact with the German bishops and clergy. I am glad to be able to state on the authority of the Bishop himself that the relations are extremely cordial. As he expressed himself to me, "I try to inculcate the principle among my chaplains that they are good Catholics first and good Frenchmen afterwards." The Bishop goes out of his way to be pleasant to the Germans. In ordinary acts of courtesy he shows that he wishes to be conciliatory. He would never enter a see-town without calling on the Bishop. He would always invite some of the local German clergy to his chaplains' dinners. (Sometimes, he added,

they refused to come!) Often the French chaplain would be billeted on the German presbytery. He is empowered to commandeer churches under the Treaty of Versailles, but, in practice, he chooses some insignificant town church to hold services (he would never take a cathedral) and all ornaments and decorations he pays for. Sometimes indeed the German clergy might tack onto the bill, and it must be remembered that French money does not go very far in the Rhineland now that the mark is stabilized. In fact, the French Army of Occupation is having a rather bad time, and it is seldom that one ever sees a French officer or soldier in a restaurant. They cannot afford to dine outside the Officers' Clubs and Soldiers' Rests, where francs are accepted in payment. Bishop Rémond, at the time when the mark was falling and the German clergy were really badly off, assisted them financially in a truly Christian spirit, giving them *Honoraires de Messe* and founding a Society of St. Vincent de Paul to aid them. Now, he told me, he had diverted the money to the relief of some of the French Non-Commissioned officers and their families in the Rhineland who were in a very parlous case. The German priest now gets a gold-mark stipend from the state, which makes his French brother very envious.

Even in the worst part of the Ruhr crisis the French clergy did their duty to the inhabitants as far as they could. It is a matter of speculation as to the number of Germans condemned to death by French military courts and whose lives were spared through the Bishop's intercession. The Bishop is a modest man and this was communicated to me by one of the chaplains. It will stand to his eternal honor and to the honor of the Church in France.

C. H. PALMER.

## "Most Popular Course" at Wellesley Conference

### Fellowship of Uncongenial Minds Proves Attractive—Activities of Boston City Mission

The Living Church News Bureau }  
Boston, July 1, 1924 }

A FELLOWSHIP OF UNCONGENIAL MINDS" proved the most popular course given at the Conference for Church Work which closed last Thursday after a ten days' session at Wellesley College.

This course was given by the Rev. Beverly D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond, Va. It was frankly a new experiment at Wellesley, given primarily for the clergy. It turned out to be an open forum where clergymen holding theological opinions radically at odds could meet and open their minds at will. As the course came to an end, Dr. Tucker was the recipient of an ovation. Every school of theological thought was represented at the meeting, and their representatives joined unanimously in appreciation of Dr. Tucker's generous ability in finding unity in such radical differences.

At the closing session of the conference, Miss Marian DeC. Ward, secretary, gave her official report of the splendid work of the past ten days. She reported that there had been an attendance of 467 persons, in addition to many visitors on special days. The Rev. Prescott Evarts, rector of

Christ Church, Cambridge, spoke for the attending clergy, and Miss R. F. Osgood, of Mexico City, represented the missionaries. The young men were represented by Kenneth White, of North Adams, Mass., and the young women by Miss Janette Lewis. Miss A. L. Eyster, of Philadelphia, told of the advance made this year in the summer school of Church music, held in connection with the Conference.

A picturesque event was the presentation in Houghton Chapel of the annual pageant. This year it was given in celebration of the tenth anniversary of the summer school for Church music. It was an Easter Pageant, *Dawning*, produced under the direction of Miss Joy Higgins, of the Community Service, Inc., of Boston, and chairman of the commission of religious pageantry and drama in the Diocese of Massachusetts.

#### BOSTON CITY MISSION

Today all the many activities of the Episcopal City Mission are in full running order. Crowds of children were at the playrooms secured in strategic parts of the city. This year some changes are noted. As hitherto, rooms were arranged at Emmanuel House on Newcomb St., the Robert Gould Shaw House on Hammond St., the Lincoln House on Emerald St., as well as in the parish houses of the Church of the Redeemer, South Boston, St.

Mary's, East Boston, St. Francis of Assisi, Boston, and St. Andrew's, Orient Heights. In addition, new centers were opened in connection with the new church of St. Cyprian's, Tremont and Walpole St., and St. John's Church, Charlestown, taking the place of the center at Sailors' Haven.

At Oak Island, Revere, near Mother's Rest, which is already carrying on its good work for tired mothers, there will be a group of girls from eight parishes in the diocese to enjoy the camps maintained by the mission each summer. Each group has a special leader. The nearness of

these camps to Revere Beach makes them a delightful place. The privilege of being a camper is greatly coveted. In some parishes this is the prize for good work in the Church school during the past year.

#### OPEN-AIR SERVICES

St. John's Church, Roxbury Crossing, is holding successful open-air services in the churchyard during the summer months. The services begin each Sunday evening at 7:30. Fr. Fitts and Fr. Everett have had a most successful year's work at St. John's.

RALPH M. HARPER.

## From Cabaret to Chapel

### Transformation of "The Bucket of Blood" in Chicago—Two Hundred Vacation Bible Schools

The Living Church News Bureau  
Chicago, July 5, 1924

THE CHURCH OF THE RESURRECTION which was opened last Monday, June 30th, for the colored people on the West Side, is housed in a building which until four months ago was a notorious "black and tan" cabaret, known for a time as "The Bucket of Blood." Lately it has been designated "The Madhouse." This once notorious wine hall and dance house has been converted into a chapel. The Rev. David E. Gibson, of the Cathedral Shelter, who is priest in charge, says: "The walls which so short a time ago echoed to the strident tones of the prevailing jazz, now echo to the sounds of praise and prayer offered to Christ our Saviour. In the very place where men have shed blood in the mad pursuit of pleasure the Holy Sacrifice is offered at the Altar agleam with candles. For the bitterness of disillusion is substituted the brooding peace of the Holy Spirit. The old bar room has given place to the administration office and workroom; and the kitchen has become a commodious and convenient sacristy."

The Rev. Albert E. Selcer is assisting Fr. Gibson in the new work. Besides the ordinary parochial services and activities there are a free employment office, and various branches of social service and welfare work. Bishop Summer, so long associated with the work at the old Cathedral, was the celebrant at the Solemn Celebration of the Eucharist at the opening. He was assisted by Fr. Gibson as deacon, and the Rev. Irvine Goddard as subdeacon. The Suffragan Bishop was the preacher and formally opened the chapel. Many of the clergy, the Sisters, and the Deaconesses of the diocese, were present at this service.

#### VACATION BIBLE SCHOOLS

More than two hundred daily vacation Bible schools in churches opened at the end of June in Chicago. This is the largest strictly volunteer weekday school in Chicago, and will be attended this summer by not fewer than 30,000 children of the ages between four and fourteen. Everywhere the daily vacation Bible school program which calls for five weeks, five days a week, with three hours a day intensive religious instruction, is being seized upon by the churches as a religious opportunity which they cannot afford to neglect. As Chicago has been in the lead for the past few years in number of schools and efficiency of work

done, she expects to maintain her position this summer. The training conference for teachers held at the Central "Y" Auditorium June 13th to the 14th and 21st to the 23d registered an aggregate attendance of approximately 800 teachers and workers. Many of our own churches and parish houses are active centers of these schools.

#### GENERAL NEWS NOTES

The third annual conference of Churchmen, held at Sycamore, Ill., June 21st to 23d, had the largest attendance yet recorded, indicating a growing interest in this venture. The conference, which was addressed by the Rev. H. W. Prince, rector of the Church of the Holy Spirit, Lake Forest, was under the auspices of the Local Assembly of the Brotherhood of St. Andrew.

Contracts have been awarded for the building of the new parish house at St. Christopher's, Oak Park, which, it is expected, will be finished by October 1st. Plans have been submitted for the new parish house at the Church of the Redeemer, Chicago.

Mr. Russell Flagg, layreader, organist, teacher, at St. Lawrence's, Libertyville, entered the Order of the Holy Cross as an aspirant on July 2d. Mr. Flagg has done excellent service for the Church in his native town, where he has been attached to St. Lawrence's from the outset. His brother, the late Howard Flagg, was also active in the work there, and at Antioch, Ill. Mr. Russell Flagg is a teacher by profession, and is the third young man from St. Lawrence's to study for the ministry of the Church in its life of fifteen years. St. Lawrence's was founded by the late Bishop Toll when Archdeacon of the Diocese of Chicago.

H. B. GWYN.

#### SUMMER NOTES FROM NEW YORK

LAST SUNDAY THE BISHOP OF ATLANTA, the Rt. Rev. Henry Judah Mikell, D.D., began his series of summer sermons at the Cathedral of St. John the Divine. He will be preacher both morning and afternoon on the first three Sundays in July. At Calvary Church, the retiring rector, Dr. Sedgwick, preached for the last time.

The Rev. Arthur P. S. Hyde, rector of St. Peter's Church, Peekskill, was instituted by the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council of the Church, acting for the Bishop of the Diocese, who was prevented by illness from acting as institutor. After Morning Prayer, said early with the Church school, the Institution office was held, followed by a choral celebration of the Holy

Eucharist. At Choral Evensong former members of St. Peter's choir gathered to join with the present choir and the congregation in celebrating the fiftieth anniversary of the organization of St. Peter's choir.

During July, the preacher at Trinity Church will be the Rev. William B. Kincaid, priest-in-charge. During August, the Rev. S. A. B. Mercer, D.D., Dean of Divinity at Trinity College, Toronto, will be the preacher. During August, the Bishop of East Carolina, the Rt. Rev. Thomas C. Darst, D.D., will preach.

Morning and afternoon services will be discontinued at the Church of the Ascension until autumn, when the matter of the election of a successor to Dr. Grant will be dealt with. At the Chapel of the Comforter, Horatio Street, the congregation meets at the church on Sunday mornings and repairs to a beach near the city, where services are held. Those of the congregation who cannot leave the city, find ample opportunity of worship in other churches of our Communion in the neighborhood.

A rather difficult piece of work is being successfully accomplished by the Rev. Thomas A. Sparks, who as rector of St. Clement's Church and of the congregation of St. Cornelius' Church not only has pastoral oversight of the combined congregations named, which now compose St. Clement's Parish, but is also gathering into worship and fellowship at St. Clement's (West 46th Street and Ninth Avenue) the members of St. Chrysostom's Chapel who still live on the west side. After serving for some years as Archdeacon of Salina, under Bishop Griswold, Fr. Sparks was appointed rector of St. Clement's Parish, whose church building in West Third Street, south of Washington Square, had been condemned by the city and demolished. A combination was arranged with the congregation of St. Cornelius' Church, in West 46th Street, by which the two congregations worship in the same church, under the pastoral care of the rector of St. Clement's, as one parochial unit. In spite of marked differences in traditions, the two congregations work and worship together in harmony.

THOMAS J. WILLIAMS.

#### WINDOW IN PENNSYLVANIA CHURCH

THERE HAS JUST BEEN installed in St. James' Church, Bristol, Pa., a handsome stained glass window of such unique beauty that its designer, Nicola D'Ascenzo, calls it the best he has produced in his studios for a long time. The window is in the Thirteenth Century medallion style, which has become well-known in America during the present revival of Gothic art. The scenes are: in the central panel, beginning at the bottom, the Institution of the Holy Eucharist; in the middle, the Resurrection; and in the upper medallion, the Ascension. On the left is a figure of Abraham holding a knife, typifying Sacrifice, and in the smaller picture below is Abraham's test, the sacrifice of Isaac. On the upper right is Elijah the Prophet, below which is the portrayal of Elijah being fed by the ravens. The two lower figures in the side panels represent St. James and St. John, with their respective symbols, the fish and the ship symbolizing the early life of St. James, and the eagle symbolizing St. John and standing for inspiration.

The rector of the parish is the Rev. H. S. Paynter.

**NORTH DAKOTA CONVOCATION**

AN OUTSTANDING FEATURE of the annual convocation of the Missionary District of North Dakota, held at St. George's Church, Bismarck, June 15th to the 17th, was the special spiritual message brought to the gathering by the Rev. Douglas Matthews of Billings, Montana, with special emphasis on Spiritual Healing. Another speaker from outside the District was Mrs. G. H. Prince of Minneapolis, member of the National Executive Board of the Woman's Auxiliary. There was a good attendance of delegates, seven of them being from the Indian congregations.

Bishop Tyler, in his annual address, revealed a very healthy growth in the work in the District, and made a strong plea for greater effort in all departments during the coming year, making several recommendations to Convocation for consideration. Following along the lines of these recommendations, resolutions were adopted on the whole question of adult classes in Bible study and Church history; the Family Altar; conducting parochial missions in each parish and mission in the fall; regret at the resignation of the district treasurer, Mr. C. D. Lord, who for many, many years has rendered faithful and valued services to the Church; that the Episcopal Church in North Dakota place itself on record as supporting the spirit and letter of the 18th Amendment to the Constitution, calling upon the people loyally to respect constitutional government; urging the people of the Church in North Dakota to back all movements and efforts looking toward the abolishment of war; that the Episcopal Church in the District of North Dakota commends the plan of President Coolidge for the participation of the United States in the World Court.

Delegates elected to the Provincial Synod at Omaha this fall were: the Rev. George H. Swift, the Rev. C. W. Baxter, Ven. A. E. H. Martyr; alternates: the Rev. N. E. Elsworth, the Rev. Jos. E. Ryerson, the Very Rev. H. Cowley-Carroll.

The second gathering of the Girls' Friendly forces in North Dakota, held in conjunction with the Convocation, marked an important step in the life of the work of the Church in the district. The steady but normal growth of the Society in North Dakota made possible the forming of a district organization with the following officers of the Council, appointed by Bishop Tyler and confirmed by the delegates: honorary president, Mrs. J. P. Tyler, Fargo; president, Mrs. C. C. Gowran, Grand Forks; vice president, Mrs. J. E. Featherstone, Valley City; sec'y-treasurer, Mrs. Homer R. Harrington, Fargo; heads of departments: Candidates, Mrs. W. H. Temple, McClusky; Commendation, Miss Edith Currie, Park River; Literature Miss Eva B. Ely, Rugby; Missions, Miss Lucy Gibbs, Fargo; Social Service, Mrs. C. D. Blakeslee, Fargo.

Really remarkable exhibits of the work done by the girls during the year were made, covering three long tables in one room of the parish house, while the walls were covered with wonderful charts showing work in the Five Fields. Screens draped with quilts and worthy of special mention included the model of the ruins of the old day nursery and the new nursery, at Kyoto, Japan, and, in a sand table, a model of Christ School, Arden, North Carolina, for both of which causes the whole G.F.S. is working. Fine and interesting reports were made from all



AT THE DALLAS SUMMER SCHOOL

the twenty branches and nineteen candidates' classes. A "Demonstration Girls' Friendly Society Meeting" led by two little girls, seven and eight years old, of the Candidates' Class of McClusky Branch, held the audience thrilled and spell-bound with their charming self-possession and efficiency, as they conducted the meeting along parliamentary lines in a way not to be excelled by any grown-ups, and demonstrating what this Society could mean in the lives of seventeen little girls in an isolated prairie town, under the leadership of an efficient, consecrated associate.

Miss May Case Marsh, National Extension Secretary, who has done the good work of establishing the Society so firmly in the district, was present and presided at the meetings.

On Sunday, June 8th, Whitsunday, Bishop Tyler dedicated two Memorial windows in the sanctuary of Gethsemane-Cathedral, Fargo. The windows which are in an excellent antique style represent the Annunciation and the Resurrection, and are on either side of the central "Christus Consolator," a memorial given by Mr. and Mrs. R. C. Akeley for their son. The windows are in memory of Mr. Edmund Freeman, a young man who sang in the choir of the Cathedral, and was closely interested in the work of the parish; and of Mrs. W. H. Barnett, who for many years was one of the most beloved workers in the Cathedral parish. The work of the Girls' Friendly Society was commenced under her care, and continued her chief interest until her death. The Bishop preached the sermon and emphasized the lives of service and devotion which the windows so beautifully memorialize.

In connection with his rural Church school work, the Rev. C. W. Baxter, of All Saints' Church, Valley City, organized a rural Church school at the school house at Grand Prairie, N. D., and will also conduct services in the school house there. There are six confirmed persons residing in the vicinity. New Church schools have been started at Belcourt and Kenmare as the result of the work of the Home Department. Services are held fortnightly in Enderlin and there are now thirty baptized members and fifteen confirmed members residing there that have been found by the Rural Dean. Bishop Tyler preached the Baccalaureate sermon at the State Teachers' College at Valley City on the Sunday after Ascension. All Saints', Valley City observed the forty-second anniversary of the Consecration of the church on May 28th.

**THOSE "NARROW-MINDED" BISHOPS**

THE BISHOP OF QUINCY records in his diocesan paper that he recently declined "to marry a man who had a living wife. He thought me awfully narrow-minded. He used my telephone to get a local minister to officiate."

**SUMMER CONFERENCE IN DALLAS**

THE SUMMER CONFERENCE of the Diocese of Dallas which closed on June 14th was an unqualified success. There were over one hundred in attendance with sixty in residence. The sessions were held at St. Mary's College and the students were most enthusiastic in their work under the capable faculty. The Rev. B. L. Smith was the dean, and under his efficient management, the classes and exhibits moved on scheduled time. The instruction offered was on the Prayer Book, under Bishop Moore; Missions, with Mrs. Taber; Church school work, by Miss Mabel Cooper; Social Service, with the Rev. C. E. Snowden, and assistants; Church Music, by Mr. Carl Wiesemann; and Young People's Work, by the Rev. E. N. Schmuck, rector of St. Mark's Denver, in the place of Dean Chalmers, who was called away.

The social features of the Conference made the week a real vacation for those who attended.

**ANNIVERSARY, SISTERS OF ST. JOHN BAPTIST**

THE LAST WEEK in June brought the fiftieth anniversary of the American organization of the Community of the Sisters of St. John Baptist. The American Community is affiliated with the mother house at Clewer, England, which was established in 1851. The mother house in this country is in the Diocese of Newark, at Ralston, N. J. where are the convent and the schools of the community, while work goes on in New York City, at Mamaroneck, N. Y., in St. Helen's School, Portland, Oregon, and in other places. A considerable number of friends came together on St. John Baptist Day and on June 26th at Ralston. Representatives of several other Communities were present, and many friends and young women who had been in the schools came back for the notable anniversary. On the 26th at the morning service, the sermon was preached by the Rev. J. H. C. Johnson, S.S.J.E., of Boston, and in the afternoon, at a brief service, an address was made by the Rt. Rev. E. S. Lines, D.D., Bishop of Newark. The day was a beautiful one for an out of door gathering and it would be hard to find more beautiful country than that in which the convent and schools are placed.

The preparatory school of the Sisterhood stands apart from the convent, within which the girls of St. Anna's School live, while St. Marguerite's School for the younger children is in a separate building. In these schools nearly one hundred girls, many of them from broken up homes, are taught and trained, and happier groups of girls will nowhere be found. The Rev. James F. Aitkins is now warden and chaplain of the Sisterhood, and the Bishop of Newark is the visitor.

The visitors had the privilege of looking at the beautiful needle work of the

Sisters, as displayed in the vestments and other ecclesiastical embroideries that were on exhibition. A black velvet cope embroidered with angelic figures in blue circles, representing the seven sacraments, done in the Thirteenth Century manner, particularly attracted attention.

#### ACOLYTES' FESTIVAL AT CHIPPEWA FALLS, WIS

AN IMPORTANT STEP in the development of Northern Wisconsin Churchmanship was made in an acolytes' festival for the parishes of that section held at Christ Church, Chippewa Falls, June 26th and 27th. Ten priests, representing twenty congregations within the Convocation of La Crosse, in the Diocese of Milwaukee, together with three from the Diocese of Fond du Lac, brought some thirty-six boys and young men, representing the acolytes' guilds of their parishes. A banquet was held on the first evening, at which addresses were given by Mr. E. F. Mellenger, president of the Men's Club of



AT THE ACOLYTES' FESTIVAL, CHIPPEWA FALLS, WIS.

Christ Church, Chippewa Falls, and by Bishop Webb, who spoke of the need of Church education, reminding his hearers of the two schools in the diocese, Kemper Hall and Racine. Solemn Evensong followed with a procession of choristers, acolytes, and clergy, and with processional crosses, lights, and banners in their appropriate places. The Rev. Albert H. Head, rector at Chippewa Falls, was the officiant and, vested in cope, was assisted by servers, light-bearers, thurifer, and boat boy. The Bishop, vested in cope and mitre and preceded by his chaplain, entered the chancel. The Bishop preached from the sixth chapter of Isaiah on the beauty and need of worship in our service of God.

The second day began with a choral Eucharist, at which the Rev. R. D. Vinter, rector of Christ Church, La Crosse, and Dean of the Convocation, was celebrant. The guests were entertained at breakfast, after which Mr. E. F. Baker returned thanks to the visitors on behalf of the hosts, and Mr. E. F. Baker and the Rev. Frank E. Wilson, D.D., were speakers, on behalf of the visitors. Games followed, together with an informal conference of the clergy.

Acolytes' guilds represented were from Eau Claire, Menomonie, Shell Lake, Spooner, Owen, Hudson, Superior, Ashland, and La Crosse.

#### ST. PAUL'S, NEWARK

THE FORTIETH ANNIVERSARY of the opening of St. Paul's Church, Newark, for divine service, was held on St. Peter's Day, June 29th, and it was the great privilege of the parish to have as the preacher, the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, who was brought to the rectory as a little child. His father, the Rev. William Roberts, was rector of the parish from 1882 to 1889. The parish had been founded in 1853. Under the Rev. Mr. Roberts, the church, after serious financial troubles, was finished and opened for use. A brother of the preacher is the Very Rev. Paul Roberts, Dean of St. Michael's Cathedral, Boise, Idaho, and a sister is principal of St. Margaret's School, at Boise. The Rt. Rev. E. S. Lines, D.D., Bishop of the Diocese, was present, and spoke briefly, making a plea especially for the building up of the endowment fund. The Rev. Frederick A. Coleman is now rector of St. Paul's.

nion early celebration of the Holy Communion each morning in St. Paul's, which practically all of the delegates attended. Mr. Reese conducted services of preparation on the evening preceding. On the second day of the conference, the Rt. Rev. T. C. Darst, D.D., Bishop of the Diocese, made an inspirational address to the young people. The recreational features of the conference added greatly to the pleasure of the delegates.

#### RELIGIOUS EDUCATION IN GEORGIA

THREE CHURCH SCHOOLS in the diocese held commencement exercises in June: St. Paul's Church, Augusta; St. John's Church and Christ Church, Savannah, when certificates were awarded, and promotions made for the fall session. The two Savannah schools, with St. Paul's Church, additional, will continue to hold a Sunday session during the summer, though attendance will not be compulsory. An inter-parochial Birthday Thank-Offering service was held in Christ Church on Whitsunday for the four parish schools.

The superintendent of Christ Church school, Mrs. T. P. Waring, who has served in this capacity for five years, and who has advanced the curriculum of this school in line with the suggestions and plans of the National Department of Religious Education, has been promoted to the office of "superintendent of religious education in the parish," and, in addition to having supervision of the parish school, will also organize and supervise the educational work of the parochial mission of the House of Prayer located in the southwestern part of the city. The plans for the fall call for a complete organization of activities which will give the mission a program of social service to include work for members of the parish. The rector, the Rev. David Cady Wright, is taking an active part in supervising the plans.

#### BISHOP TALBOT IN ENGLAND

BISHOP TALBOT sailed on July 5th on the *Carmania*, a Cunarder, accompanied by his daughter, who is now his secretary. He has been invited to take part in the consecration of the Cathedral in Liverpool, and also has invitations to visit the Bishop of London and the Archbishop of Canterbury. The Presiding Bishop and Miss Talbot will also make a short visit to France, but will spend most of the summer in England, expecting to return the first week in October.

#### EAGLE'S NEST FARM

ABOUT FIFTY members of the clergy were present at the summer conference at Eagle's Nest Farm, the summer retreat of the Diocese of Newark, in the last week of June. Bishop Stearly, Bishop Tucker, the Rev. Dr. Hatch, and diocesan clergymen were among the lecturers. July and August are filled with appointments of various groups of young people, the Brotherhood Conference, the G.F.S., choirs, etc. Plans for the building, at Eagle's Nest Farm, of the Holiday House of the Girls' Friendly Society are being made, as are also plans for the collection of the needed money. This farm, of 180 acres, came to the Diocese through the generosity of Mrs. Sarah E. Albertson and Miss Ellen M. Cummins, and is beautifully situated on the hills rising above the Delaware River, about eight miles below the Delaware Water Gap.

#### YOUNG PEOPLE'S CONFERENCE

A DIOCESAN CONFERENCE for young people, the first held in the Diocese of East Carolina, which met with St. Paul's Greenville on June 24th, 25th, and 26th., was a great success from every standpoint. An effort was made to have 300 young people attend, and the number present was only slightly under that figure. The Rev. Gordon M. Reese, canon of the Cathedral in St. Louis, was the conference leader, and was assisted by Mrs. H. G. Walker, diocesan secretary for young people's work, and other leaders in East Carolina. The conferences and mass meetings were held in the Greenville high school class rooms and auditoriums, and the devotional services in St. Paul's Church. The need for some parochial organizations through which the young people can advance the cause of the Church and express their own desire for service was stressed. Sample programs of the Young People's Service League were given. As a result of the conferences and discussion, it was decided to perfect a diocesan organization. A committee of the young people was appointed and it was decided to petition the Executive Council of the diocese to employ a whole time secretary to promote this work.

The devotional services of the conference were a splendid feature. There was



**TWO ANNIVERSARIES IN  
DIOCESE OF BETHLEHEM**

FROM JUNE 15th to 19th, St. James' Church, Pittston, Pa., celebrated its seventy-fifth anniversary. Dr. George C. Foley of the Philadelphia Divinity School started the celebration by preaching at both Morning and Evening Prayer on Sunday. Dr. Foley was one of the rectors more than fifty years ago. He was delighted to find that a few of his former parishioners were yet alive and active in the church.

The Convocation of Scranton met in St. James' during the week. This brought practically all the clergy of the Convocation to the celebration. Both the bishops attended and made addresses, as did also the archdeacon, who built the present church in 1904.

Preparatory to the glad occasion the church was renovated, a new organ was installed, a beautiful reredos erected, and other improvements made. The Rev. S. E. Neikirk, rector, deserves and received many and hearty congratulations.

On June 19, 1924, was celebrated the one-hundredth anniversary of the consecration of St. Matthew's Church, Stevensville. This event brought a large concourse of people from the surrounding country, some coming from Wilkes-Barre and Scranton more than sixty miles away. The early records show that Bishop White visited this church several times. Jackson Kemper for a time was the missionary in this region before he was made a bishop.

Since the death of the Rev. George Hopkins, in 1902, the services were very intermittent, and finally the church was closed. In 1921 the archdeacon visited the place and held a Mission. This revived the hopes of the few faithful communicants remaining, and since that time services had been held by the Rev. Ralph Weatherly, rector of St. Paul's Church, Montrose. He renders very acceptable service as a labor of love.

Bishop Talbot preached two inspiring sermons and confirmed a class of four. In the afternoon short addresses were made by the Rev. Messrs. Wetherhold of Philadelphia, McKinley of White Haven, Frear of State College, Weir of Sayre, and the archdeacon. Letters of regret that they could not attend were read from the Rev. Messrs. Hinks of Susquehanna, Pa.; Wagner of the Diocese of New Jersey; Brinckenhoff of Central New York; Archdeacon Radcliffe of Erie; Archdeacon Coxé of Bethlehem. Those who spoke and those who sent letters were in charge of the church for a time.

**HOME FOR RECTOR EMERITUS**

THE VESTRY of St. John's Church, Jacksonville, Fla., has purchased, in the beautiful Riverside section of the city, a home for the Rev. Van Winder Shields, D.D., who has become rector emeritus of the parish. Dr. Shields has been rector of the parish for more than thirty-five years. Under his leadership it has grown to be one of the great parishes of the South. Besides its large church building, seating about 1,100, it owns a community house across the street from the church, and a \$125,000 parish-house is nearing completion. Dr. Shields is one of the most beloved of rectors, and an outstanding citizen of the city. He is president of the Standing Committee, deputy to the General Convention, presiding officer of the Diocesan Council, active in service, and a respected Churchman, with a record of accomplishment rarely equalled.

**FIFTIETH ANNIVERSARY**

THE REV. CHARLES H. MARSHALL, rector emeritus of St. Barnabas' Church, Denver, celebrated on St. John Baptist's day the fiftieth anniversary of his ordination to the priesthood. On the morning of the feast he celebrated the Holy Eucharist in St. Barnabas' Church, served by three men who had served him at the altar when they were young boys. Later there was a breakfast in the parish house, attended by a number of his old friends, the vestry, the present rector, the Rev. Charles H. Brady, and Bishop Ingley. Purses were presented to him by the Woman's Guild and the Altar Guild. At this breakfast, and also in the pulpit the previous Sunday, he spoke of his experiences, of the early days of the Church in the West, and of the great personalities that had come into his life.

The Rev. Charles Hughes Marshall was born seventy-five years ago in Richmond, Mo. He came to Denver as a boy of eleven, after a twenty-eight day journey over the plains, guarded by soldiers; arriving in July, 1861, to find Denver a small town of some 800 inhabitants. He attended St. John's Sunday school, and is today, as



REV. CHAS. H. MARSHALL

far as he knows, the only living member of that first school. When fifteen years old, he was confirmed in St. Paul's Church, Central City, by Bishop Randall, and became the Bishop's first candidate for Holy Orders. The journey east to begin his theological studies was enlivened by an Indian attack, the travelers being rescued by a detachment of United States cavalry. On St. John Baptist's day, 1874, after several years of study under Dr. de Koven, he was ordained priest. He became rector of Trinity church, Denver (now St. Andrew's), in 1880, and continued in that office for fifteen years. In 1896 he began a ministry of twenty-five years at St. Barnabas' Church, and retired to become rector emeritus four years ago.

**EAST CAROLINA TO ALASKA**

A SPECIAL SERVICE was held in the Church of the Good Shepherd, Wilmington, June 22d in honor of Miss Florence Huband, a young woman of that parish who has accepted an appointment by the National Council of the Church as one of its general missionaries to the Indians at St. John's in-the-Wilderness, Allakaket, Alaska. During the service the clerk of the vestry read a set of resolutions prepared by that body. The assistant superintendent of the Church school presented Miss Huband with a purse of money. Miss Huband has been a leader and worker in the Church of the Good Shepherd for several years.

**TWO NEWARK CORNER-STONES**

ON SUNDAY AFTERNOON, June 15th, the corner-stone of the new St. Mark's Church, Newark, the Rev. Louis W. Pitt, rector, was placed by the Rt. Rev. E. S. Lines, D.D., the Bishop of the Diocese. The progress of this church, during the past fifteen years, has been very remarkable. Under the Rev. Albert W. H. Thompson, whose death was a great loss to the Church, excellent progress had been made, and the Rev. Mr. Pitt took up the work with great vigor and a very hearty response from his people. The existing church soon proved too small for the congregation and, after much consideration, it was determined to transform the old church into the transepts of a new one, and build towards the east, so as to double the capacity of the church and make further enlargement possible if growth required.

A large congregation of parishioners and friends came together on the occasion of the laying of the corner-stone. The Bishop made an address. With a carefully prepared financial policy, there is good hope that the new church will be in use soon and free of debt.

On the eve of St. Peter's Day, June 28th, the corner-stone of the new Church of the Incarnation, at Ampere, East Orange, N. J., was laid by Bishop Lines, marking a notable point in the progress of a very important work which was begun in 1911. The Rev. Carolus R. Webb has served the Church there for ten years and under him very noteworthy progress has been made. At first the congregation erected a temporary church building, which will now become a parish house; then came the purchase of a large piece of ground, upon which the new church now stands, with a rectory beside it. The construction of the church, which is to cost about \$30,000, is now well advanced. A company of interested people have worked hard at this project always venturing quite beyond their means, and then catching up, encouraged by calls from the Bishop's Church Extension Fund.

Ten members of the clergy were present and they, together with the Bishop, the rector, the architect, and the contractor, spoke, and the history of the parish was read. Miss Cornelia M. Greenley gave the original land, and the church was given the name of her former parish in New York City.

**ADVANCE STEP IN DIOCESE OF  
BETHLEHEM**

THE BISHOP and Council, on the recommendation of the Department of Religious Education, have voted to put an educational secretary in the field who should spend his or her whole time in visiting and helping the Church schools of the diocese. Miss Zattan Gordon, one of the members of the faculty, made such a favorable impression upon those charged with the duty of selecting the proper person, that she was offered the appointment and has accepted it.

**WORLD CONFERENCE ON FAITH  
AND ORDER**

OWING to the death of Mr. Robert H. Gardiner, the address of the general committee for the World Conference is changed from Gardiner, Maine, to The Secretariat, Box 226, Boston. The address of the commission of the Episcopal Church is 12 South Water St., Providence, R. I.

### OLDEST CHURCH IN NORTH CAROLINA

A TABLET commemorating the history of the ancient town of Bath, North Carolina's most ancient municipality, was unveiled on June 18th. The tablet was the gift of the Colonial Dames, and the program was in their charge. Preceding the unveiling and the special addresses of the occasion there was a special service in St. Thomas' Church. The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, was the preacher. Other clergy in the chancel included the Rev. Messrs. R. B. Drane, Stephen Gardner, and J. W. Bynum. St. Thomas' Church, which is in a splendid state of preservation, and in which the worship has been continuous since its erection, was built in 1734. It is the oldest church in North Carolina.

### A HALF CENTURY WITH THE DAKOTAHS

IF YOU CALL THEM SIOUX, you call them "enemies," whether you know it or not. If you call them, as they name themselves, Dakotahs, you distinguish them as a "federation of friends." Friends they are, not alone among themselves, but to their white neighbors, largely because one white man, a missionary of the Church in South Dakota, has been their loyal and devoted friend for a period of half a century.

On May 9, 1874, a youthful Englishman stepped down from the old stage coach at the frontier post known as Yankton and received his first impression of the Indian, plus a considerable number of thrills incident to those rather tempestuous days in Dakota Territory. He was Edward Ashley, and he had come to serve under the great missionary, Bishop Hare. In September of that year he was sent to the Crow Creek Reservation, and from that day down the Dakotahs have known him as friend and leader, while the white man has known him as mediator and guide in the relations which have followed contact between the races.

The fiftieth anniversary of the coming of Edward Ashley to Dakota was celebrated this year, on the opening day of the annual convocation of the District of South Dakota, delegates and friends from both white and Indian fields joining with the masonic bodies of the state in doing honor to him who is now the Venerable Edward Ashley, D.D., LL.D., Archdeacon of Niobrara, having general supervision of all the vast Indian work in the district, which embraces two-thirds of the eighteen thousand natives in the state. The convocation assembled in Aberdeen, the home city of the Archdeacon, and the large auditorium of the masonic temple was filled during the meeting in his honor. There was a fine program, principally eulogy and praise of Dr. Ashley, but in addition there was the presentation of a handsome sum of money by Church and masonic friends, while the white clergy of the district gave a beautiful gold Niobrara cross. This was the white man's offering, for the Indians had overwhelmed their friend with honors and gifts at their annual convocation in August of last year.

Dr. Ashley is an expert in Indian language and customs. He probably knows more about the Dakotahs than any other living man. He has seen them, known them, guided them, and stood like a rock between them and the white man, the friend of both, during times which have made history. He it was who converted

such famous chieftains as Sitting Bull, Spotted Rabbit, and Gaul to Christianity, and among his intimates have been such noted characters as Rain-in-the-Face, Big Foot, White Horse, Red Cloud, and Hump, each worthy of a volume in any Indian library.

At the age of seventy, Dr. Ashley pursues his course with no evidence of either slowing down or easing up. The nine great Indian missions are scattered over the wide distances of the state, yet in all seasons and under all conditions the Archdeacon goes forth to lead and to advise his people. He is a marvel of physical vitality and no call is unanswered, no duty left undone.

### THE OFFICIAL GALAHAD CAMP CROWDED

CAMP O-AT-KA, on the shores of Sebago Lake, Maine, the official Galahad camp, opened its eighteenth season with an enrollment considerably in excess of that of any other year. The capacity of the camp, which normally is ninety-eight boys, was overtaxed. Overflow accommodations had to be provided when, on Saturday, June 28th, 117 sat down to the first meal in the commons which comfortably seats 100. There are representatives in camp from Canada and from five different dioceses in our own country. Some twenty-five different parishes are represented. The camp's unusual location gives a rare opportunity to its members to enjoy the life out-of-doors, on the shores of the beautiful Sebago Lake and in the vicinity of the White Mountains.

The usual camp diversions are indulged in from seven in the morning until nine at night, when, in the open, after the Galahad song has been sung and prayers said, taps are sounded and the boys turn in for the night. An outstanding factor of the camp is the woodland chapel, built as a memorial to a former counselor. Here the boys assemble twice on Sunday, for Communion early in the morning and for morning prayer and sermon later. No place of worship has an appeal for the boys greater than this, set, as it is, in the midst of trees, and open at both ends and on both sides. Through the eastern end one looks into the tree tops and through the trees at the shimmering waters of the lake.

The aim of the camp is to develop character in the life of Church boys, to deepen in them a loyalty to the Church, to familiarize them with the Order of Sir Galahad as an instrument for effective work with boys, and to build them into a strong unit ready for participation in the tasks of the Church as the years go on. The camp is under the direction of the Rev. Ernest J. Dennen of the Diocese of Massachusetts.

### UTAH SUMMER CONFERENCE

THE FOURTH ANNUAL summer conference for Religious Education was held at Rowland Hall, Salt Lake, from July 7th to 11th. The Rev. Hoyt E. Henriques, Secretary of the Utah Board of Religious Education, was in charge. Beside the regular topics, several informal discussion groups were held. Leaders in the conference included the Rt. Rev. Arthur W. Moulton, D.D., on The Spiritual Life; the Rev. B. T. Rogers, D.D., on The Church; the Rev. R. W. Andrews, of Tokyo, on Missions; the Rev. H. E. Henriques, on The Christian Year; and Mr. Edward Sargent, of New York, on Religious Education.

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**WELLESLEY CONFERENCE  
A SUCCESS**

THE GREAT EVENT of the Conference for Church Work, meeting at Wellesley College, June 23-July 3, was the observance of its twentieth anniversary. And the most important news note about this observance was the announcement that two permanent conference centers had been offered.

For the past five or six years the Conference for Church Work has been meeting at Wellesley College. Previous to this for many years it met at the Episcopal Theological School, Cambridge. Richfield Springs, New York, was once a meeting place. For several years a committee under the leadership of Bishop Perry has been looking for a permanent meeting place. It was definitely stated in the beginning that no "drive" would be made for funds, the committee merely setting forth the ideals and uses of such a conference center in the hope that some interested individual or group would wish to cooperate.

The thought of the committee is that the Conference should become more of a national institution, supplementing rather than competing with the provincial and diocesan conferences, emphasizing graduate and national points of view. It is understood that the two sites offered are in the state of New York. Bishop Perry's committee will probably be able to report in September.

On Thursday afternoon there was a conference on conferences. Delegates representing fifteen summer conferences of the Church in many sections of the country were present. Later there was a tea in Claffin Hall for the guests of the conference, at which Bishop Perry read a telegram of greeting from the conference meeting at Racine, Wisconsin. Among the special guests in connection with the celebration of the twentieth anniversary were Dean and Mrs. Colladay, of Hartford, Conn., the Rev. and Mrs. Leighton Williams, of Marlboro, and Father Huntington, of the Order of the Holy Cross. On the evening celebration of the anniversary, Bishop Parker presided, and spoke on the growth and history of the conference. Other speakers were Mrs. Victor Smith, who talked on the founders of the conference, and Father Huntington, who spoke on the ideals for a permanent conference center.

The attendance this summer has been splendid. Over four hundred delegates from nearly fifty dioceses have registered. Dean Washburn, of the Episcopal Theological School, has, by his scholarly addresses on "Great Characters in Church History," profoundly interested the whole conference. Some one remarked after hearing Dean Washburn that the common topic of conversation of those leaving the lecture hall was not how well the Dean spoke, but what a marvellous man was that many-sided saint, Loyola!

The summer school for Church Music, held in connection with the conference, has received most generous appreciation.

**ANGLO-CATHOLIC  
ANNIVERSARY**

ADDITIONAL churches in which the anniversary of July 16th will be observed are St. Uriel's, Seagirt, N. J., Grace Church, White Plains, N. Y., St. Ignatius', Antioch, Ill., and Trinity Church, Atchison, Kan.

**CHURCH LOSS AT LORAIN, OHIO**

A MORE COMPLETE survey of the church property at Lorain, Ohio, shows the damage to amount to less than the amount stated in THE LIVING CHURCH last week, though still very considerable. The roof of the church building was completely blown off, two large windows are a total loss, and the furnishings of the church were very badly damaged. On the other hand, the trusses supporting the roof, and the stone walls, seem to be absolutely intact. Of the rectory building, the roof and the windows on one side of the house are entirely gone. The loss on the church property will amount to about \$10,000.

In a part of the edition for last week the loss to the congregation was stated at \$20,000, which was the statement first received by telegraph. Later a correction was received to the effect that the figure should have been \$200,000, and it so appeared in the latter part of the edition.

Even sadder is the fact that one adult and two children of the congregation were killed and about a dozen others injured. It is impossible to state in any exact amount the losses sustained by members of the parish, some having suffered very greatly, others in a smaller way. Probably sixty per cent of the members of the congregation are directly affected.

The Bishop and Council of the Diocese has proved its efficiency by meeting at once in order to determine what attitude to assume toward this loss. It has been decided that the diocese will withhold from its Nation-wide offerings a sufficient amount to repair the loss and thus obviate any special appeal to parishes and individuals in the diocese or to the Church at large.

**INAUGURATING STUDENT WORK**

A COMMITTEE from the Board of Missions of the Diocese of Florida consisting of the Rev. Messrs. C. A. Ashby, W. T. Cavell, and Mr. George Waller Thames, Jr., met with the Rev. R. B. Templeton, D.D., rector of Trinity Church, Gainesville, Fla., and outlined the work at the University which is located at Gainesville, for the next session. A dormitory there will be converted into a club house, with a student in charge. It will be known as The Episcopal Club, and the building as Weed Hall, in memory of the late Bishop Weed. A committee consisting of a representative of the Church at Gainesville, of Mr. George Waller Thames, Jr., representing the Board of Missions, of a member to be elected by the Church students at the University, and of one from the Diocese of Southern Florida, to be selected by Bishop Mann, together with the Bishop of the Diocese, was appointed to arrange for the operation of the club house.

**ORDER OF SIR GALAHAD**

THE REV. ERNEST J. DENNEN, supreme director of the Order of Sir Galahad, announces that an effort is now being made to engage a field secretary to visit the various dioceses and promote the growth and general welfare of the Order. Such a move would require an annual budget of approximately \$8,000. Of this amount, \$3,000 has already been pledged for 1924 by individual subscriptions. The Order of Sir Galahad now has 196 courts in over 30 dioceses, and new charters are constantly being issued.

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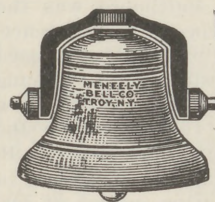
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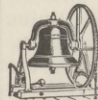
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## PENINSULA SUMMER SCHOOL

THE PENINSULA Summer School for Church Workers held its sessions at Ocean City, Md., from June 23d to the 29th. The headquarters of the school were at the Hastings Hotel, the classes being held in the State School building, while the services were held in St. Paul's-by-the-Sea, all three buildings being close to one another. There was a total enrollment of 152. The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, and the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, were present during the period of the school, Bishop Davenport acting as chaplain, and Bishop Cook taking charge of the Bible Study hour for young people. Classes were held for five successive mornings, in four periods, with three or four classes in each period. All classes were exceptionally well attended. On Tuesday morning, there was a corporate communion.

The school was very happy, not only in its large and enthusiastic attendance, including representatives from many dioceses, as well as the Eastern Shore, but also in the strength of the faculty which represented the best mind and spirit of the Church. For the Clergy, the Rev. Francis M. Taitt, D.D., of Chester, Pa., gave a course of practical, inspiring lectures on pastoral theology, and Prof. T. B. Symons of College Park, Md., gave a practical study of the Church's Rural Problem. Under the auspices of the Woman's Auxiliary, Mrs. A. H. Van Harlingen, of Bryn Mawr, Pa., conducted a discussion on the work of the Auxiliary, and the Rev. Franklin J. Clark, Secretary of the National Council, held a lively discussion group on Mission Study, covering the assigned subject for next year—China. For Teachers, "half-credit" courses, in accordance with the National Accredited Teachers' Association, were given by the Rev. Frederick E. Seymour, of Philadelphia, whose subject was The Principles of Teaching; Miss Cora Schumacher, of Baltimore, Child Psychology; Miss Margaret Sutherland, of Baltimore.—Primary and Kindergarten Work; and the Rev. T. J. Lacey, D.D., of Brooklyn, on the Life of Christ. The Rev. Christopher P. Sparling, of Baltimore was the leader of the young people's conference, in which the Y.P.S.L. was fully discussed by an intensely interested group of young people. Miss Kathryn Merritt of New York City conducted the classes on the Girls' Friendly Society. The Rev. R. B. Matthews, of Newark, Del, delivered a brilliant and illuminating course of lectures on some great movements in Church history, and the Rev. Z. B. T. Phillips, D.D., of Philadelphia, presented the work of the World Conference on Faith and Order in a most convincing way, outlining the breadth of the principle and the fundamental importance of the ideals underlying Christian Unity. Evening Prayer was said at five o'clock each afternoon, when Howard A. Kelly, M.D., of Baltimore, spoke on The Bible.

Lectures were given on Tuesday evening by Paul Emerson Titsworth, Ph.D., of Washington College, Chestertown, Md., who spoke on Rambles through Spain, and on Wednesday by Mr. C. W. W. Schantz of Smyrna, Del., whose topic was Science Remaking the World. Confirmation was administered on Friday evening by the Bishop of Easton, and the Rev. Dr. Burk gave an inspirational address on The Literary Character and Influence of the Bible.

Thursday evening was "stunt night."

when a beach party furnished great entertainment.

The committee in charge of the school, of which the Rev. Thomas Getz Hill, of Smyrna, Del., is president, has made tentative plans for next year's session, and many of the members of the faculty have been engaged. Plans are being discussed looking for the addition of a course on Church Music, and to the establishment of a School for Rural Workers in conjunction with the Peninsula Summer School.

A unique feature and a great attraction of the school at Ocean City is the splendid opportunity for a variety of recreation furnished by nature. It is the only summer school in the East which offers sea-bathing and surf-fishing, besides boating and fishing on the bay.

## ALBANY CATHEDRAL SUMMER SCHOOL

THE NINETEENTH annual session of the Albany Cathedral Summer School was held in Albany, N. Y., June 23d to the 28th. The lectures and conferences were in the study hall of St. Agnes' School, the dormitory of which was used as a residence for the members of the school. Bishop Oldham was chaplain and conducted a conference on The Spiritual Life of the Clergy in the Cathedral choir. The Rev. Julius A. Schaad delivered four lectures on The Preaching of Missions and Conferences. A similar course was given by the Rev. Ralph B. Pomeroy, of the General Theological Seminary, on The Development of Christian Organization, and by the Rev. Frederick Lynch, D.D., of the Church Peace Union, on The Growth of International Good Will. A conference on Missions was conducted by the Rev. Edmund L. Souder, of China, and one on Law Enforcement by Major John A. Warner, superintendent of the New York State Police. Dr. Horace J. Howk, of the Metropolitan Life Insurance Sanatorium at Mt. McGregor, conducted a conference illustrated by pictures on Conclusions from the Intelligence Tests of the United States Forces. Mr. Edward F. Parker, of Bridgeport, Conn., conducted a course in Social Problems. Mr. Elmer A. Tidmarsh, organist of the Cathedral, gave an organ recital on two evenings following Evensong. Fifty-nine clergymen were registered, representing various dioceses and missionary districts.

## PAGEANT ON CATHEDRAL PORCH, BOSTON

THE SIZE OF THE CROWD which witnessed the pageant on the Boston Cathedral Porch on Sunday evening, after the evening service, was estimated by the police to have been over ten thousand. The idea in the minds of the committee in charge was to give the people on Boston Common a new and beautiful outdoor service, in no sense a show. The members of the committee have been interested and encouraged by the comments which have come to them. One spectator wrote: "It was a great experiment. The result was so good that the committee in charge and the people who devised and carried it out are to be congratulated. Most striking of all was the lighting, a feature which was so beautiful that it suggests many new possibilities for the future; the costuming was very effective; the chanting of the Beatitudes truly dramatic and extraordinarily suggestive. When all is said and done, the pageant repre-

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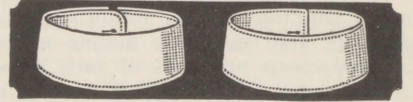
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sents a bold undertaking, well conceived and admirably executed. No one who watched the dignified and colorful figures on the wonderfully lighted steps and stood among the vast and reverent throng of spectators, is likely ever to forget this unique experience. One must hope that the Cathedral porch will be used again for the service, which obviously made a strong appeal to the crowd."

**HOBART COMMENCEMENT**

THE NINETY-NINTH commencement of Hobart College, marking the termination of one of the most prosperous years in the history of the institution, was celebrated on Monday, June 16th. Degrees were conferred upon seventeen members of the senior class, and honorary degrees were given to five distinguished representatives of the Church, of Education, and of the Press.

The honorary degrees were conferred as follows: LL.D., upon the Rt. Rev. Frank William Sterrett, D.D., Bishop Coadjutor of Bethlehem; LL.D., upon Benjamin Ficklin Finney, Vice-Chancellor of the University of the South; D.D., upon the Rev. Roelif Hasbrouck Brooks, Archdeacon of Albany; Litt.D., upon Howard Rollin Patch, Professor of English at Smith College; and L.H.D., upon Herbert Bayard Swope, Executive Editor of the *New York World*. Dr. Swope, as the commencement speaker, delivered a brilliant address on Journalism, an Instrument of Civilization.

Announcement was made during the week that Hobart had received, by the will of the late Beverly Chew, of Geneva, a graduate of the College in the class of 1869, a gift of \$50,000 for the endowment of a professorship of English Literature. It was announced also that Dean William Pitt Durfee was about to begin his first vacation since his appointment to the faculty in 1884. Leave of absence for the coming year was recently voted to the Dean by the Board of Trustees.

**CHAPEL IN SHANGHAI**

IT IS GOOD to note progress in the building of a chapel for St. Mary's Hall, Shanghai. Miss Caroline Fullerton writes, in the *Harrisburg Churchman*. "We have felt that our chapel must be the one building on the compound that shall attract the attention of the visitor, and all the fittings ought to be as nearly perfect as we can have. But we feared that we should not be able to put before our students this tangible evidence that we placed religion before education.

"Now the desire is coming true. The tower of the chapel is the highest in the group, and when one approaches the city it will be the first thing seen. From the railroad it will be most conspicuous. The girls will remember their school from the view of the church. And that is as it should be.

"I have spoken as though the chapel were already here. It is not, but the plans are almost ready for the contractors, and we hope to use it on next Christmas. We are using the gymnasium now for all our services. The girls take much more interest in the services now that they feel that it is their duty to care for the building and the altar."

The nave of the chapel is to be a memorial to Mrs. John D. Letcher, given by her husband. The chancel is provided by the Woman's Auxiliary of the Diocese of New York, as a memorial to Mrs. Charles T. Olmsted.

**MISSIONARY SOCIETY IN BRAZIL**

WHAT BISHOP KINSOLVING of Brazil considers the most significant step taken by the Church in Brazil in the twenty-five years of its history was the formation, during the past year, of the Missionary Society of the Brazilian Episcopal Church. It is to focus all missionary effort on the neglected Indians of Brazil's hinterland, and by following up their resolutions with gifts of \$1,000, from congregations made up of quite poor people, the members of the annual Council proved themselves, as the Bishop says, not mere "resolutionary sons of revolutionary sires." A modest beginning of work is to be made by one of the recently ordained deacons, in a village to the north.

"I fear," writes the Bishop, "the cold lines of my report will scarcely convey the enthusiasm that thrills all my staff at this writing. The high privilege this young Church feels at the thought of mission work among the Indians when our ecclesiastical organization was completed just twenty-five years ago. . . The staff finds everywhere that doors of opportunity are, if I recall aright Milton's phrase, 'swinging wide, on golden hinges turning.'"

**NURSES GRADUATED IN DENVER**

ST. LUKE'S HOSPITAL, Denver, recently graduated a class of twenty-one nurses, the largest class in its history. Two years ago extensive additions were made to St. Luke's, at a cost of \$250,000, and it holds now a very high position among hospitals, being regarded as second to none in the West. The nurses, in a body, attended a special service at St. John's Cathedral, when the baccalaureate sermon was preached by the Rt. Rev. Fred Ingley, D.D. The graduation exercises took place in the Morey Junior High School, when the speakers included Bishop Ingley and Mr. James H. Pershing of the National Council.

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ARTHUR CLEVELAND CLARKE.  
*Children and the Bible*, J. G. H. BARRY.  
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**BETHLEHEM SUMMER SCHOOL**

THE SCHOOL was held from June 23d to the 28th at Bishopthorpe Manor. The enrollment was a few over one hundred. Those who have attended most of the summer schools in the diocese, declare that this was the best. A splendid spirit prevailed throughout the sessions; the faculty was excellent; the evening entertainments added much to the vision and enjoyment. The Rev. P. Lindel Tsen, of China, spoke most interestingly and enthusiastically about the Church in China; Bishop Carson gave a most gripping description of his work in Haiti; Mr. W. H. Danner, the American Secretary of the Mission to Lepers, gave an illustrated lecture on leper work in all the world. This was truly a revelation to the school. Friday night was "stunt night," put on by the members of the G.F.S. and the E.Y.P.S. Everybody voted to have a school next year.

**SERVICE BY THE LIGHT OF AUTOMOBILE HEADLIGHTS**

A UNIQUE SERVICE was recently held at the rural Church of St. John, Preëmption, Ill., in the Diocese of Quincy. A severe storm had put the lights completely out of commission. So, at the evening service, the members of the congregation who had arrived in cars formed their automobiles into a semi-circle around the church door, from which the rector, the Rev. T. M. Baxter, conducted the service by the light of the illumination furnished by the headlights of the automobiles.

ONE OF THE COURSES of Daily Bible Readings, issued through the Department of Religious Education, is in the hands of a prisoner in a federal institution in Georgia, and he is bringing them to the notice of other prisoners, copies being given to those who promise to use them.

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**APPENDICITIS IN ALASKA**

BISHOP ROWE fears that appendicitis is becoming a habit among missionaries in central Alaska. In February the Rev. Henry H. Chapman of Fairbanks sent a wireless to say that Rev. Robert G. Tatum, in charge of the Tanana Valley Mission, was desperately ill with appendicitis. He had an operation, and at one time his life was despaired of. He has, however, slowly recovered. But before Mr. Tatum was well, Bishop Rowe received a wireless from him that Mr. Chapman was to submit to an operation on April 1st. As no further word has been received with regard to Mr. Chapman's condition, it is reasonable to assume that the operation was a success and that the patient is recovering.

**A HEAVY WINTER ON THE YUKON**

DR. GRAFTON BURKE writes from the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, that the work of the winter has been heavier than in any previous year he has spent in Alaska. The hospital has been filled ever since last September, and on several occasions it has been necessary to put additional cots in the already crowded ward. "No sooner would a bed be empty than a case would come in from some outlying country. The hospital keeps me there nearly all day long, and I am tired when I get home just before supper. I get little or no time for writing, and it has been that way ever since I got back. Really it is very hard, indeed, to write by snatches. But I am hoping soon to get back to normal."

**SON—NOT FATHER**

HARVARD UNIVERSITY recently conferred the degree of Ph.D., upon the Rev. Percy T. Fenn, Jr., and in a recent issue of THE LIVING CHURCH it was credited by error to his father, the Rev. Percy T. Fenn, D.D. The son, rather than the father, received the distinguished honor.

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#### DEATH OF REV. E. BAYARD SMITH

THE DEATH of the Rev. E. Bayard Smith, who was for many years rector of Trinity Church, Watervliet, N. Y., in the Diocese of Albany, and who has been retired in recent years, occurred at his home in Philipse Manor, North Tarrytown, N. Y., on June 29th. He was seventy-six years of age.

#### DEATH OF REV. CYRUS MENDENHALL

THE REV. CYRUS MENDENHALL, a retired priest of the Diocese of Western Michigan, died in St. Luke's Hospital, Detroit, on June 28th at the age of 74 years, and was buried on July 1st from St. John's Church, Ionia. Bishop McCormick officiated at the burial service, assisted by the Rev. Thomas L. Parker, rector of the parish. Mr. Mendenhall was ordained priest by the late Bishop Gillespie, and had a remarkable record of 27 years of service as chaplain of the Michigan State Reformatory at Ionia. For several years he also acted as assistant minister at St. John's, Ionia. He is survived by two sons, Messrs. Cyrus W. and Arthur R. Mendenhall.

#### GIFTS

ON ASCENSION DAY, at St. Thomas' Church, Isle of Hope, Chatham Co., Ga., the vicar, the Rev. F. North-Tummon, dedicated a Communion service given by the children and grandchildren of Major Charles S. Hardee and the late Mrs. Martha Gaulladet Hardee, his wife, to commemorate their twenty-five years of work in the Episcopal Church at the Isle of Hope, Major Hardee, who is over 90 years of age was present, as well as members of his family.

#### NEWS IN BRIEF

COLORADO—At St. Luke's Church, Westcliffe, a guild hall has just been completed and was dedicated by Bishop Ingley on June 26th, when he also ordained to the diaconate Mr. Malcolm Twiss, who is in charge of the work.

NEWARK—The thirtieth anniversary of St. Mark's Church, Paterson, was observed on June 15th. A determined effort will be made this year to diminish or to remove the burdensome debt caused by the erection of the new church after the great fire in Paterson in 1902.—The Rev. Gabriel Farrell, Jr., after five years of very useful service as Canon Missioner for Religious Education in the Diocese of Newark, has resigned to accept a call to the rectorship of the Church of the Messiah, Rhinebeck, N. Y. He will be greatly missed in the Diocese, where he has done much to stir up an interest in the Church schools, and to foster the Young People's Fellowship.

WESTERN MISSOURI—The Guards of the Sanctuary of St. Mary's Church, Kansas City, an organization of young men and boys of the parish, were able to attract thirty-two young men to a meeting on the evening of the Feast of Corpus Christi, although the weather was oppressively hot. The work of the Guards is of such a kind as to appeal to the young men of a Catholic parish, and so many inquiries have come in, that the authorities hope soon to organize branches in other parishes throughout the United States.

WESTERN NORTH CAROLINA—The Congregation of St. Mark's, Gastonia, has lately bought a valuable new lot with rectory upon it for the purpose of relocating the Church property. The rector, the Rev. J. W. C. Johnson, has moved into the rectory. The property has been bought at a cost of \$23,000 without involving the present valuable holdings of the parish, and the necessary amount has been subscribed in full. This is an outlook for a stronger development of the Church's life in this center of the cotton milling industry of the South.—A Summer School for religious education will be held at Valle Crucis, August 23d to the 29th. Miss Mabel Lee Cooper will direct the classes in teacher training. Other members of the faculty are to be announced. The attendance will be largely from the Carolina Dioceses.

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By the Rev. JOHN A. MAYNARD, Ph.D., D.D., Pd.D., Associate Professor of Semitic Languages and the History of Religion, Bryn Mawr College; Fellow of the Society of Oriental Research and Assistant Editor of its Journal; Associate Editor of the Anglican Theological Review; Member of the Oriental Institute of the University of Chicago.

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