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No. 13

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IN DARKEST WISCONSIN

Editorial

CONFERENCE OF RURAL CLERGY

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	395
In Darkest Wisconsin—The Magyar Reformed Church— —Answers to Correspondents.	
ACKNOWLEDGMENTS	397
A REMINISCENCE. By H. R. S.	397
DAILY BIBLE STUDIES	398
BLUE MONDAY MUSINGS. By Presbyter Ignotus	399
DEATH OF BISHOP BLISS	400
CONFERENCE OF RURAL CLERGY	401
A BACCALAUREATE HYMN (Poetry). By Beatrice Daw Brown	402
MAGYARS ORDAINED TO THE PRIESTHOOD	403
THE REAL WORK OF THE REV. ROBERT B. H. BELL. By Elizabeth E. Barker	404
MOTHER (Poetry). By Abby Stuart Marsh	404
THE WIDOW'S RETREAT. By Alice Gregg	405
"IF THE SALT HAVE LOST HIS SAVOUR—" By the Rev. Carrol Lund Bates	406
ARCHDEACON DRANE'S ALASKAN RUNABOUT	406
DEAD KINGDOMS (Poetry). By Thomas Curtis Clark	406
CORRESPONDENCE	407
"Modernism" and the Social Gospel (Rev. Albert E. Bentley)—To be Heard or Not to be Heard? (Arthur W. Carr).	
LITERARY	408
ENGLISH HOUSE OF CLERGY ENDORSES RESERVATION (London Letter)	411
THE BISHOP OF GLOUCESTER TO PREACH AT CANADIAN SYNOD (Canadian Letter)	412
DR. SULLIVAN BEGINS HIS SUMMER CATHEDRAL PREACHING (Boston Letter)	413
TRINITY'S YEAR BOOK REVIEWS LIFE OF THE GREAT PARISH (New York Letter)	413
WASHINGTON SUNDAY SCHOOLS CONTINUE IN OPERATION DURING THE SUMMER (Washington Letter)	414

PRAYER is always answered. It is answered either directly in the giving to us of what we ask, or in ourselves, in enabling us to accept the will of God and rejoice. We shall never seek this refuge in vain. We shall always find comfort there, and peace, and always God's angel will meet us to strengthen us.—*Miller.*

THE DOCTRINE of God's providence is the key to all real piety, this belief that the Holy Spirit of God directs every event of our lives, that these wheels which we call events, environments, and hereditaries are all part of God's great thought for us.—*S. M. Zwemer.*

The Living Church

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VOL. LXXI

MILWAUKEE, WISCONSIN, JULY 26, 1924

No. 13



EDITORIALS AND COMMENTS



In Darkest Wisconsin

OUR good friends of *The Churchman* have discovered Wisconsin!

That this erratic state has heretofore been way off beyond the farthest borders of the editorial mind might easily be gathered from a signed article in last week's issue by its genial editor, the Rev. Guy Emery Shipler, did one not know that Mr. Shipler's revered predecessor, the Rev. William Austin Smith, D.D., was a denizen of this wilderness for some eight years (1902-1910), the while he was rector of St. Paul's Church in the frontier village of Milwaukee. During those pioneer days, even *The Churchman* could scarcely visualize the deprivations of its future editor's life among the wigwams, from whose ill-smelling portals the squaws would emerge, with or without paposes on their back, to wend their way through the forest trail to St. Paul's Church on a Sunday morning, while the brave was off shooting some distant lynx with a primitive club and ball; his simple mind wholly untarnished by those weighty intellectual processes which, in the course of time, were to transmute demure girls' friendly maidens into ecclesiastical dancing girls, and dignified temples of spiritual learning into gargoyles, in those blessed places where people think that other people think they think.

In those primeval days, when dignity and ultra-conservatism and propriety were still coursing, like perspiration, down from *The Churchman's* august brow into its ample whiskers, that frontier village was giving ideas to men who tried to think. Within a stone's throw of each other lived the future editors of *The Churchman* and the *American Church Monthly*, while off on the fringe of the civilization that these created, modestly resided the editor, then and now, of THE LIVING CHURCH. How much of the future destiny of the American Church was involved in that close proximity of three men who were learning to beat swords into linotype metal, nobody knows. This we do know. Those three men were close friends. They knew each other intimately. They coöperated, without the slightest friction, in every form of ecclesiastical and social work.

They were absolutely without a touch of partisanship in their relations one with the other. Each had a rather marked individuality, and no two of them were in exact agreement on things ecclesiastical. In a diocese which was popularly called "Catholic," and in which a large preponderance of votes in any diocesan council could easily be rolled up for any "Catholic" proposition, Dr. Smith, practically the only priest in the diocese who thought of himself as a Broad Churchman, was elected by substantially unanimous votes to serve on the standing committee of the diocese in seven of the eight years of his residence therein, and during the last three years was its president. So also had his predecessor been for many years president of the standing committee, and so is his successor today. That is the sort of "breadth" that prevails only in a diocese in which Catholic Churchmen are in the majority. It is a sort of "breadth" that is not practised

in "Broad" dioceses ("I speak as a fool," as St. Paul would say, in using these terms). For fifty years past, that courtesy to a minority leader—electing him to the most conspicuous place, under the bishop, in the diocese—has almost invariably been accorded by the successive councils of the Diocese of Milwaukee.

Nor has such unpartisanship been confined to one side. Dr. Smith, like his successor today, participated in every diocesan activity in the most cordial manner. We are perfectly confident that he would willingly have cut off his right arm rather than travel about the country organizing discontent and fomenting partisanship within parishes or dioceses. Mr. Shipler's participation in a meeting of laymen in Oshkosh—which he frankly states in this article—at which was organized a "Protestant Episcopal Laymen's Club of the Diocese of Fond du Lac," whose declared objects are "to promote the Protestant character of the Episcopal Church in the Diocese of Fond du Lac and to preserve the rights of the laity as provided by the Constitution, General Canons, and traditions of the Protestant Episcopal Church," is simply unthinkable of the William Austin Smith at least of 1902-1910. Mr. Shipler is entirely justified in framing his own policies and the policies of *The Churchman* for himself; but when, in the same issue of our valued contemporary, the editorial pages introduce Mr. Shipler as permanent editor, in language implying that Dr. Smith's mantle has been cast upon his shoulders, we indignantly resent it. Unless Dr. Smith changed radically in his latter years, which we do not believe, he can no more be visualized as assuming responsibility for the present policy of *The Churchman* than he could for the *New York American*. Hearst types of journalism did not appeal to him—fifteen years ago. Quoting private conversations in writing for publication was not his forte.

BUT IT IS THE Diocese of Fond du Lac—not of Milwaukee—that is the subject of Mr. Shipler's paper. It is entitled, *A Pilgrimage to Fond du Lac*. "Fond du Lac," he says, "had always meant to me the most perfect expression of the Anglo-Catholic movement in the United States—or before these latter days of such fashionable terminology, the apex of high churchmanship. . . . There had been built up in my mind a picture of a diocese with a powerful and magic gift of instantaneously transforming any migratory low or broad or liberal churchman who was foolish enough or ignorant enough to cross its borders. . . . I had for many years wished to go to the Diocese of Fond du Lac: I wanted to have the experience of being for a time in a diocese that was one hundred per cent plus Anglo-Catholic."

If this present editor ever indicates such absurdly unintelligent ideas of the Diocese of Eastern Equatorial Africa or of that of Labuan and Sarawak, he hopes some good friend will whisper in his ear that he might better write about the problems of somewhere else. To think that the editor of our

only weekly Church paper printed in our metropolitan city is not only that provincial in his understanding of the conditions and the problems of any part of the American Church but isn't ashamed to say so, is disheartening enough. The patronizing air with which he observes that "Laymen in the Middle West have amusing conceptions, for example, of" reminds one of the common saying that New York gets her reputation for provincialism from people who have lately come to New York; for Mr. Shipler has had excellent opportunities heretofore to know the Middle West and to have his amusement at the peculiarities of its aborigines rubbed off. But with so magnificent a forgetterie as to his preëxistence, one does not wonder that *The Churchman* has no sympathy with the statesmanship of the National Council in its earnest efforts to build up a real national consciousness in the Church. Forty years ago, nobody expected a New York editor to write intelligently about the problems of the Middle West. Those were the days when, the General Convention being about to sit in Chicago, a most distinguished bishop carried all the way with him from an eastern city a basket of grapes, fearing that he would be deprived of his favorite fruit in venturing so far out of civilization, while a most estimable clerical deputy did not bring his wife, fearing that she could not be made comfortable in that far-off region. Incidentally, he telegraphed for her to join him after he got there. Only a few years ago this editor was asked by one of the most prominent clergymen in New England—a life-long educator—in what state the Diocese of Lexington was situated, he observing that he never could remember the geography of "those places." But these people inherited their provincialism and the Hudson river was frankly the western boundary of their horizon. Mr. Shipler has had better opportunities; and today people expect even a New York editor to have some real intelligence about the Middle West.

Happily, however, after a day or two in the Diocese of Fond du Lac, Mr. Shipler's views have been completely changed. He knows the diocese intimately now; he has been there. He is like the English traveller who gives out his impressions of America after spending a few days between New York and Niagara Falls, and his views on the failure of prohibition after attending a few banquets—in New York. Mr. Shipler's after-taking view is that "counting laymen, it comes pretty close to the truth to say that Fond du Lac is a low church diocese." His "illusion concerning its hundred per cent high churchmanship, suffered an immediate and perfect collapse on [his] arrival at Oshkosh." And he gravely informs his friends back home that "in spite of our vaudeville friends, there really is such a town—very pretty and hospitable to a degree."

Of course the real truth is that there are as many different kinds of people in the Diocese of Fond du Lac as there are in that of New York. If one goes to Fond du Lac and associates chiefly with Protestants, he will naturally assume that there are no other sorts of people there. And if he goes there and associates strictly with Catholics, it is as easy to gain the opposite opinion. Similarly if one goes to India he can write of it as containing all missionaries or all tigers; it is simply a matter of perspective, and it is difficult for any one—except an editor—to get a perfect perspective in a few days or even a week.

If there is anybody else in New York, or anywhere else, who thinks of the Diocese of Fond du Lac in those exalted terms that were fixed in Mr. Shipler's mind before he saw it, let us disillusion him immediately, without putting him to the hardships of making the trip. There are high Churchmen and low Churchmen and broad Churchmen, there are good Churchmen and bad Churchmen, there are intelligent Churchmen and unintelligent Churchmen, there are people who read *THE LIVING CHURCH* and those who do not, all gathered together in the Diocese of Fond du Lac. Until Mr. Shipler went there, most of them were trying to live together in peace, to work together in unity, to bear with each other as Christian gentlemen; to think less of the things about which Churchmen differ, and more about the vast problems of irreligion and immorality with which Wisconsin, like the rest of the country, is confronted. If Mr. Shipler had been able to attend Fond du Lac gatherings of clergy or of representative laymen, he would have found that the things these were thinking about were such as what to do about thousands and thou-

sands of Bohemians in Wisconsin that are no longer satisfied with being foreigners in state or in Church, and that we might weld into splendid Americans and Churchmen in a single generation—if we of Wisconsin were big enough men and statesman-like enough to do it. He would have found a good deal of humility among them, as many of them recognized that in fact we are *not* doing this, and do not know how to.

He would have found that the reason the Diocese of Fond du Lac *seems* different from the rest of the Church is that for fifty years—ever since sainted John Henry Hobart Brown was its bishop—there has been an honest attempt to make the Church so *unenglish*—if we may use the term—that it could be found congenial to those masses of foreign birth who honestly want to be *American*, in religion as in affiliation, but who do not intend to become *English* in their religion in order to do so.

If he looked further into the constitution and canons of the Diocese of Fond du Lac, Mr. Shipler would have discovered that that diocese carries lay representation in its convention to an extreme almost unreached elsewhere in the Church. By its system of "proportionate representation" on a numerical basis, with a small unit for election of a delegate, the lay representatives in the convention can so far outvote the clergy that these are scarcely more than a little minority in a gathering of laymen. If there are peculiarities in the diocesan canons, these conventions created them and can alter them. If the diocesan representatives in General Convention have generally been of one ecclesiastical type, it is because these conventions elected them. If the succession of bishops—men of distinction far beyond the average of the American episcopate—has consisted of men of a certain special series of gifts, it is because these conventions, in which clergy and laity must concur in order to elect, have chosen that kind of men. If, indeed, from the Atlantic to the Pacific, there is a diocese in which lay preponderance in legislation is carried to an absurd extreme, it is the Diocese of Fond du Lac.

Of course there are problems in particular parishes of the diocese. Clerical salaries have long been exceedingly low. The result is the inevitable difficulty of retaining strong priests when they have come there. Good Bishop Grafton, in his unwillingness to see wrong in anyone, was a frequent refuge for Roman priests in trouble and received many of these into the Anglican obedience; he was undoubtedly "bitten" in several of them. Thirty years ago it was probably true that "ritual" was overdone in small places. As for Ripon, the parish in which the Holy Cross order is trying to make something out of difficult material, it has been a divided and contentious parish for years, and the present rector is not the first to receive almost malevolent hostility from parts of the congregation. Whether the present arrangement between the parish and a religious order is a wise one or not, we frankly do not know, and are a little skeptical. A generation ago the Society of St. John the Evangelist learned, after experiments in two cities, that if the society was successfully to maintain parish work, it must start with nothing and build up a new parish of its own. Perhaps the other orders may come to the same conclusion. That is a matter upon which opinions may differ; but the opinions need not divide between pro-Catholic and anti-Catholic. And most of us are rather interested in having it tried out. Be that as it may, and without pretending to have intimate information as to the troubles in Ripon, there are turbulent parishes in all parts of the country, and *THE LIVING CHURCH* has invariably refused to permit its columns to be used for the exploitation of local rows. Up to two or three years ago that seemed, happily, to be the policy of *The Churchman* as well. Heresy hunting of *any* sort was no more agreeable to Dr. Smith than to the editor of *THE LIVING CHURCH*.

If *The Churchman* intends to be the arbiter of the troubles of the Church in all its localities, and believes that the establishment of clubs "to promote the Protestant character of the Church" is the solution of problems whose complexity perplexes the wisest brains of the Church, we can suggest some of these problems, not appropriate for discussion in *THE LIVING CHURCH*, whose immediate application may be nearer home. Some might be of the following character:

• If a trust created by persons no longer living, for the promotion of evangelical knowledge, should be used in the

promotion of a cause that would not be termed "evangelical" by those who created the trust, what ought to be done about it?

If a theological seminary, organized and partially endowed to teach the doctrine, discipline, and worship of the Protestant Episcopal Church, should, through its faculty, fail or refuse to defend some part of that doctrine and defy that discipline, what ought to be done about it?

If the law of the Church vests the control of special services in the bishop of a diocese, and a priest deliberately violates the direction of his bishop in connection with such a service, what should be done about it?

If the said law should be reversed, and discretion as to such services should be vested in the rector rather than in the bishop, would *The Churchman* consider the glorious cause of "breadth" and liberty at stake if the bishop were told to keep his hands off?

If a priest engages himself to marry contrary to the explicit law of the Church, ought he to be considered in good standing in the ministry of the Church?

If a controversy arises in the Church, in which one or more advocates promote their cause by applying epithets to their opponents which these indignantly repudiate as not applicable to them, ought a Church paper to allow itself to be a party to the cause?

These, happily, are questions that ought not to admit of partisan answers. They are appropriate rather to the realm of morals and good conduct than to ecclesiastical differences. Organizing Protestant clubs, unhappily, will not answer them. Moreover, long journeys into the unknown hinterland beyond the Hudson, in which dwell monsters of hideous mien, do not become necessary factors in the discussion. Our genial editorial friend will not find it necessary to travel far from home in order to investigate.

To set brother against brother in the Church, to fan the flames of partisanship, to exploit local troubles or local mistakes, is not our policy. It seems to us not to promote the glory of God nor the well being of His Church. This we say very frankly. *The Churchman* is entirely justified in thinking otherwise and in pursuing an opposite policy.

But when, in doing so, it uses the honored name of William Austin Smith as a justification, *THE LIVING CHURCH* makes its solemn protest. Dr. Smith was not that kind of man.

WE very cordially express our greetings to the Magyar Reformed Church in America, which, with the ordination of four of its ministers to the priesthood, now comes into full communion with the American Church. That conditions as to titles to property, and perhaps local prejudices as well, seem to make it necessary to maintain a separate organization for these churches, must not make our fraternal relations any the less hearty. In the complex conditions of American religious and social life, we cannot be guided wholly by precedent; we must be strong enough in our faith to create precedents of our own, looking ever to the ultimate complete unity of the whole Church.

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Among Magyars, on a scale vastly greater than this group of parishes and priests, there ought to be relations of intercommunion established. With the National Church of Czecho-Slovakia this American Church is in full communion, its bishop having been fraternally received by our House of Bishops at the last General Convention. The Czecho-Slovaks in this country ought to be brought into like communion. The whole body of Bohemian uniats in America is infused with a desire to be *American*. We earnestly hope that every sort of sympathetic attitude toward them will be maintained by ourselves. It may not be possible today to suggest what relationship should be offered; it is certainly possible today to be so sympathetic that a basis for the closest form of relationship can be found tomorrow, if the opportunity shall arise.

And there is no racial factor in America that seems more hopeful for friendly relations and intercommunion than the great Czech people.

LEARN to commend thy daily acts to God! So shall the dry, every-day duties of common life be steps to heaven, and lift thy heart thither.—*Edward B. Pusey.*

ANSWERS TO CORRESPONDENTS

L.—(1) When one speaks of a practice in the Church as "Western, not Roman," presumably he means that it does not denote a teaching that is peculiar to Rome.—(2) Interpolation of sections from any other rite are unobjectionable if made simply as a part of one's private devotions, whether for priest or people, but may not ordinarily be made a part of the public service.—(3) It is generally felt that the use of a small portion of the words of administration to each communicant is sufficient, though a wise practice, quite general, is to use the entire portion at least once to a faithful.—(4) It is difficult to say whether, in mediæval centuries, all priests in a given diocese conformed strictly to a single use.—(5) The question of whether our bishops are clothed with too little power in discipline is one of local practice, to be determined according to the judgment of the national Church. There have been great variations in other lands and centuries before this.—(6, 7) That variations from the doctrine of the Church are tolerated among us is beyond question; but it is within the lawful discretion of a national Church to determine the degree of compulsion that shall be applied to those who question some portion of the faith, and the Anglican Church in each country is within its rights in reducing such compulsion to a minimum if that policy seems wiser to it.

ACKNOWLEDGMENTS

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A REMINISCENCE

BY H.R.S.

I HAVE been rereading one of Phillips Brooks' sermons, the one on the Symmetry of Life, in which, you remember, he says that the three dimensions, length, breadth, and height, symbolize the energy, love, and faith of the individual soul—energy in self-expression, love for others, and faith in God. And it carried me back to my youth, when I used to listen to Phillips Brooks in Trinity Church, Boston, coming into the city from the suburbs, at first from curiosity to hear a celebrity, and soon from eager desire to learn the Truth. For I had been scuffling around in that slough of despond called "free religion" (i.e., Unitarianism reduced to its lowest terms) seeking in vain for something solid to stand on. And at last in Phillips Brooks' preaching I began to find a foothold. I can see him now! so big and genial, in his black gown, for he did not then wear the white surplice, with head uplifted and his left hand pressed to his heart, pouring forth his soul into the waiting souls of this breathless audience. This was the beginning of my "conversion," the first step towards my conviction of the truth so well expressed in the words: "Let but the Deity of Jesus Christ be granted and everything is explained."

I have nothing to say against the *ethics* of Unitarianism. (Sometimes I think unbelievers are *too* good, and for prosperous people, Unitarianism may serve for a while.) But as a *religion*! Well, have you ever been on the top of a very high mountain, way above timber-line, and tried to find a foothold there? I was on Pike's Peak once and, when I descended from the train and my foot out upon the ground, the ground wasn't there! So with the other foot! There was a sort of indistinct something below me, but *no foothold*. My feet weren't anywhere! Nothing to stand upon! Such is "free religion." There is no foothold except upon the solid rock of Jesus Christ, the incarnate Son of God.

At the close of the sermon spoken of above, Phillips Brooks enlarges upon the third of the three dimensions: height, faith in God; and emphasizes its value by the graphic phrase: "Keep your upper windows opened."

Let us do it!

THAT WHICH we do for ourselves is forgotten; that which we do for Christ is immortal.—*T. DeWitt Talmage.*

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

July 27: Sixth Sunday after Trinity

READ Romans 6:3-12.

Facts to be noted:

1. We are buried with Christ in His death.
2. We are raised again in His Resurrection.

"The 'likeness,' or moral counterpart of Christ's death, is to be, like Him, dead unto sin. And if we are not called to be physically crucified, we are called to be its moral counterpart. We must become morally 'of one growth' with Christ's death. Only so can we share in the life of His Resurrection. This is represented by the ceremony of our baptism. It was impressed upon us by all its outward symbolism that, to become a Christian, we must die to the old life" (Bishop Gore). Christianity does not promise us merely that by intense moral effort we can approximate to the example of Christ; it speaks of a union with Christ so actual and vital that we can share His life, and so identify ourselves with His character. Hence Christianity approaches the question of the moral life through religion. It presents us with the Person of Christ, and assures us of the union and fellowship which is possible with Him. If this union is effected, Christ communicates to us both the desire for the life of holiness, and the power to live such a life. When we are found "in Christ," to use St. Paul's great phrase, we find His power working in ourselves.

July 28

Read II Kings 2:12-end.

Facts to be noted:

1. Elisha receives a portion of Elijah's spirit.
2. He begins a ministry of healing.

It has been pointed out that the same contrast exists between Elijah and Elisha as between John the Baptist and Jesus Christ. Elijah and John were severe figures; both were ascetic in their manner of life, both spent much time in solitude. They were men created for conflict, and, like such men, were, perhaps, deficient in gentleness. "Elisha was, in many respects, the opposite of his illustrious master; in disposition he was apparently gentler, more tender, and more sympathetic" (Geikie). We know that to be true of Jesus, as contrasted with the Baptist. Elijah's ministry was largely a ministry of rebuke. He lived in days which called for stern and uncompromising action. In Elisha's time conditions, though they were not wholly different, had yet improved, and, though we find Elisha now and then exhibiting the sternness of his master, yet his ministry was more gracious. While Elijah was always in conflict with kings, Elisha was their counsellor and friend. Elijah criticized society from without, Elisha entered into it, and sought to transform it from within.

July 29

Read II Kings 4:8-38.

Facts to be noted:

1. Elisha came into close contact with men.
2. He was known as a prophet of healing.

The stories which cluster around the name of a great man reveal his character and the esteem in which his contemporaries held him. The narratives of the life and work of Elisha were doubtless written long after his death, but they embody traditions which rightly reflect the nature of his ministry. Elisha was a prophet of healing; his great powers were used for the recovery of men's physical and spiritual health. The charming story of the prophet in the home at Shunem shows the kindly and genial side of his character. Like Jesus after him, he was often found taking part in the society about him. He was often found in people's houses, where he was a welcome guest, and where he was ready to repay kindness and hospitality with a gratitude which took the form of service to those who were in trouble. Of the two prophets, Elijah captured the imagination of the New Testament writers more than Elisha, and yet, leaving aside the passionate devotion for the holiness of God in which Elijah was most like Christ, Elisha's ministry is more typical of the manifold service of our Lord.

July 30

Read II Kings 5:1-15.

Facts to be noted:

1. Elisha cures a leper.

2. Healing is a result of faith.

It is certainly not by accident that healing is associated with religious faith. We ought not to be surprised that faith has healing powers; to doubt it argues that we have a wrong conception of what God is. God is Spirit. He is life, energy, goodness, truth, and beauty, and the source of all of these as they are manifested in their various forms and ways in the world. God's will is that His creatures should share His attributes. His purpose and plan is that we should live life in all its wholeness. He desires for us life, not death, strength and health, not weakness or sickness. He is about us as life upon which we can draw, and there is no strength or life but His. Faith is the act by which we put ourselves in touch with God. It is more than belief in Him. True faith is surrender of ourselves to Him. In faith we open our lives to God, and ask that He will fill them with His life and power. If God is life and power, He must, as He comes into our lives, refresh our energies and give us new resources, not only moral and spiritual, but physical also. We must believe that He gives to the man of strong faith new capacities for influencing and strengthening the lives of his fellow men.

July 31

Read II Kings 5:15-end.

Facts to be noted:

1. Elisha refuses Naaman's gifts.
2. He serves God without covetousness.

It was possibly the example of a degenerate priesthood before the eyes of the prophet which made him refuse with such finality the gifts of Naaman. These were offered to him in a spirit of gratitude and generous appreciation of his great services. Courtesy almost dictated their acceptance, yet they were refused both for Elisha himself and for his servant. From Naaman, the prophet took only what he could use to relieve the needs of others. The great prophets of the Old Testament are constantly deploring the covetousness which marred the character and work of the professional religious leaders of their times. "The priests serve for hire, and the prophets prophesy for reward," is their complaint. Elisha had learned a great lesson, that the service of God is its own great reward, and that the value of that service to others is in proportion to the sincerity and genuineness of the man who offers it. We remember our Lord's warning to those who would follow Him: "Beware of covetousness."

August 1

Read II Kings 6:8-24.

Facts to be noted:

1. Elisha betrays the Syrians into the hands of the King of Israel.
2. Afterwards he urges the king to treat them with clemency.

During the time of Elisha's prophetic ministry Israel was harassed by the armies of Syria. Failing in his operations against Israel the king of Syria sent to the prophet to persuade him, either by bribes or by threats, to espouse his cause and to betray Israel. But Elisha was not one of the vacillating, mercenary prophets who could be won from his loyalty either to his land or his God. In the face of obvious personal danger he put his whole trust in the guidance of God, and succeeded in so shaping the plans of the army of Syria as to place them in the power of Israel. With a magnanimity which was not characteristic of his day, Elisha forced the king of Israel to treat his prisoners with consideration, and eventually to send them back to Syria. Elisha perceived that where God had acted with mercy and consideration to His people, He would look for like mercy in their own dealings.

August 2

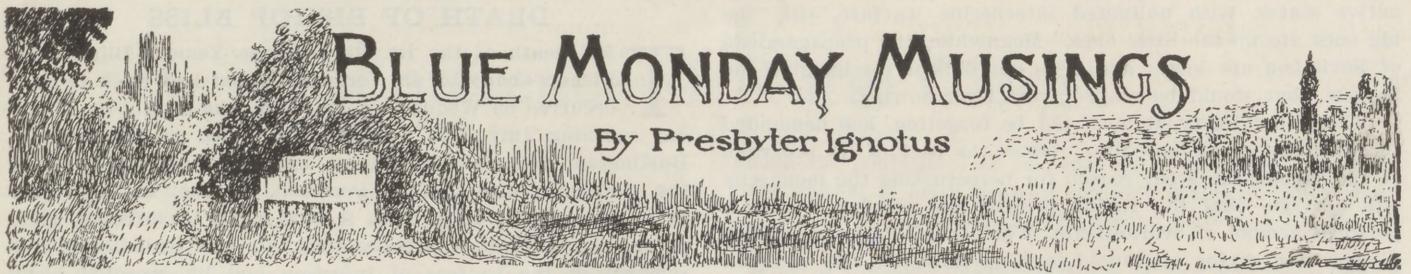
Read II Kings 13:14-21.

Facts to be noted:

1. Elisha on his death-bed encourages the king against Syria.
2. He is angry at the king's half-heartedness.

The curious story of Elisha's command to Jeroboam, which was delivered from his death-bed, and the symbolism of the arrows, give us an insight into the character of the prophet. Elisha had absolute confidence in God, and, when he believed that God had spoken, he was capable of acting with decision and thoroughness. Man cannot be half-hearted in following

(Continued on page 400)



BLUE MONDAY MUSINGS

By Presbyter Ignotus

ONCE more I am sitting, serenely content, above the placid waters of the Annapolis Basin "down East" in Nova Scotia. Unfailing and gracious hospitality has again opened the way to this place of rest and peace; and I find it scarcely changed. The garden has grown marvelously, the trees are larger; a few more motor cars speed along the highway, half-a-mile to the east; but here at Harbor View I could imagine that some marvel had bidden time stand still. This might be in 1917 instead of 1924.

And yet few will remember what was written then about it. Some have sought for fuller information and profited by it, to their comfort. Picture, then, a promontory, wooded on its crest, running out towards Digby Gut. At its eastern end the inn is placed, with a cluster of cottages round it. Then a rustic road leads on through the forest, passing cabins set in the green wood, each with ample space for privacy, and reaching its climax in the summer "palace" of a beloved Canadian bishop, at the very tip. A marvellous garden filled with old-fashioned flowers, and blossoming shrubs, marks our abode. From the northern veranda one looks over the wide expanse of the Basin, where the Annapolis River opens out before flowing into the Bay of Fundy. The North Mountain stretches its green length along the opposite shore, with Bear Island in the foreground. The bell of little St. Anne's calls us to church, on Sundays and holy days—a varied company, New Yorkers, Philadelphians, Baltimoreans, Bostonians, Montrealers, St. John folk, and a few villagers of the region. When the wind is right, we hear the bells of Digby across the water; and, if a fog sets in, the hoarse notes of the fog-horn at Point Prim reach us, sure sign of lifting weather. Otherwise, the stillness is almost unbroken; and the looker-on sees only the changes of the tide, and the passing of the Bear River packet, with now and then a three masted schooner from Annapolis Royal, sixteen miles up-stream. Across the meadows little voices flute merrily by the beach; the place is a perfect paradise of children. No wonder the summer colony returns year after year, seeking peace and ensuing it.

YET, serenely quiet as it is, the Basin has known many troubled times since it first opened out to European voyagers, three years before Jamestown, Virginia, was colonized; and the shades of De Monts, Champlain, Pontreicourt, Pontgravé, and Lescarbot still hover about it. Vauban planned the fortification which guarded Port Royal at its beginning; Micmac and Malicete Indians gathered round its walls, sometimes in peace, sometimes yelling their war-whoops. And when Port Royal passed under the British flag in 1710, and Subercase, the French Governor, handed over the keys to General Nicholson, it did not mean cessation of anxiety. Annapolis Royal was the port whence eleven hundred Acadians, suffering the punishment for having followed the pernicious counsels of Abbe Le Loutre, were transported to foreign parts. Mgr. Grace, the venerable Roman priest of Annapolis, informs me that the baptismal records of the French congregation of that period are now preserved in Louisiana, among the descendants of those exiles. Strange ordering, that shows us in these times clergy and religious driven out of France by a French government, and finding hospitality along St. Mary's Bay, here:—this very province!

NOVA SCOTIA has the reputation of being hospitable. Here, the Waldeck and the Hessian Lines commemorate grants of land made to the mercenary soldiers of our Revolution, and still held by families with German names. And all along the Annapolis Valley are reminders of the Loyalists who settled in the provinces once the fortune of war had decided that a new order should begin among the Thirteen Colonies. We are learning to treat those refugees for conscience' sake with

more of justice that used to be shown them. In my own family there were four brothers living on the Hudson, of whom three were officers in the American Army, and one a captain of irregular troops under the King's flag. When the war was over, he turned his back on the fair country that had been the home of his forbears for a century and a half, and founded the Canadian branch of the family. I used, as a child, to hear him referred to as a renegade Tory; now, we think of him as sacrificing much for his convictions, and worthy of all respect because of his courage. Perhaps the World War helped in that work of readjustment. It was a descendant of that Canadian New Yorker who was the first airman to give his life for the good cause under the Canadian ensign.

THERE IS something pathetic about the personal items in the village newspapers printed here. Column after column, they are filled with names of persons who have gone to the United States, or have returned for a little visit to their former homes. A famous Canadian was discussing that problem the other day, and said: "Some evil fate seems to prevent us from keeping our young people here where they were born. Our industries are blighted, our professions offer no inducement, our population is irresistibly attracted over the border." Someone has said that the real capital of Nova Scotia is West Somerville, Massachusetts. And those who go usually hasten to be naturalized, and make good American citizens. I have wondered whether part of the reason is not dissatisfaction with the "colonial" status. Even though Canada counts herself a nation now, in the British Commonwealth of Nations, still there is a difference, nowhere felt more keenly than by the "colonists" themselves. One would have thought the Great War would have corrected false ideas on that subject, but half-an-hour's conversation with the ordinary Englishman will show an unchanged and exasperating attitude. There was a dear old Canadian Bishop, Irish-born and bred, who used to tell a story illustrating that. At the Lambeth Conference, Mrs. Creighton, wife of the Bishop of London, was receiving the visitors with manners nicely fitted to each group. His Lordship of Canada, receiving a casual greeting from her, and resenting it, took up his place in front of her, as the line of prelates advanced: "Here's an American, Mrs. Creighton: Ye can afford him a handshake. And here's a *real* Bishop: courtesy to him. But this is only a poor devil of a colonial; two fingers will do for him, while ye're looking over his shoulder!" Of course, not all English folk are as dense, or as snobbish as that; but there are still too many whose attitude towards all their fellows, born under the Union Jack but far from the British Isles, is such as an Athenian might have taken towards a Boeotian. (That frame of mind is not unknown among ourselves: witness the tale of the old Virginia lady who counselled her grandson never to ask another man where he was born, "because, if he was born in Virginia, he'll tell you so himself; and if he was born anywhere else, he will be embarrassed!")

WE WERE DISCUSSING the destiny of the British Empire the other night. One thing seemed a matter of general consent: that India was practically lost to Britain, and could only be regained by a new conquest, something extremely unlikely to happen. The present policy of humble conciliation, when dealing with a country peopled by so many quarreling races, castes, religions, has evidently been misunderstood by those who were to be conciliated. Every concession has been taken as a fresh proof of weakness; and the large reduction of the Indian army confirms that impression. There is no possibility of a homogeneous democracy in India; nor could a native oligarchy be conceived of, which should be generally acceptable. "Home Rule" would mean a return to government by

native states, with unlimited internecine warfare, till "the big ones ate up the little ones." Meanwhile, the propagandists of Sovietism are busy; and it is not difficult to imagine the harvest that would be reaped from their sowing.

The Labor Party, it must not be forgotten, has demanded the abolition of all hereditary offices, as part of its program. If India goes, the great reason for perpetuating the monarchy will also go—that the Indian princes and peoples require a formal symbol of overlordship. What then? Perhaps the fulfillment of a saying attributed to King Edward: "My son will succeed me; but I doubt if his son succeeds him."

GLOOMY FOREBODINGS, these, to one who likes not meddling with those that are given to change. Let us turn to other subjects.

THINKING OF the ancient history of this province, with its struggle between French and English, lasting six generations, I am reminded of a recent visit to Fort St. Frederic and Fort Ticonderoga. We motored over to Lake Champlain, at Chimney Point, and ferried across to Crown Point, where the old fortress stands in ruins under the shadow of Bulwagga Mountain. The state has made it a reservation, with an old and voluble caretaker in charge; and work is going on, excavating, clearing, exposing old walls. ("Restoration" is strictly prohibited.) Nearby stands the light-house erected in 1909, as a memorial of the three hundredth anniversary of Samuel Champlain's discovery of the lake. When we think of the millions on millions expended here, all to no purpose, it is startling. Within the earthworks there stand old barracks, unroofed but still preserving much of their original form. But for generations the farmers on both sides of the lake quarried stone already dressed from the outer walls, so there is not so much left of them.

PERHAPS SIXTEEN MILES up the lake, past the sleepy village of Crown Point and the busy little town of Ticonderoga, we came to "old Fort Ti," guarding the very top of the lake, where the outlet of Lake George enters into it. This is now owned by Mr. S. P. Pell, a descendant of the Pell who was killed in an attack upon the fort, and whose body lies buried at the foot of the hill in a grave encircled by a neat white paling. I remember when, owned by a less decorous proprietor, the walls of the fort itself bore the huge advertisement, "Use Rising Sun Stove Polish." But now all is preserved admirably and reverently. The port by which Ethan Allen gained admission is duly marked; and within the walls one of the barracks, completely restored, houses a marvellous collection of manuscripts, books, autographs, uniforms, portraits, etc., connected with the struggle for possession of Ticonderoga, together with many relics dug up on the spot. One uncanny trophy shows several leathery disks, with bits of hair attached. They are scalps taken by Indians, and recovered later, no doubt.

Compared even with European antiquities, three centuries is a trifle; measured against Egypt, it is barely day before yesterday. But everything is relative; and these survivals of old times go back to what is for us as remote as Caesar's invasion of Britain, at least.

THE BELL, faintly heard, is ringing to call us from the cabin to supper. I must go.

DAILY BIBLE STUDIES

[Continued from page 398]

where God points the way. Elisha, doubtless, saw little of his own faith or resoluteness in Jeroboam who had just ascended the throne of Israel, and he did all in his power to stiffen him for his conflict with the inveterate enemy of Israel, Syria. Jeroboam responded to the test with characteristic indecision and weakness. He had none of the prophet's strength which was grounded in an absolute confidence in God. Faith is the strengthening power. Men like Elijah and Elisha were indomitable because they were preëminently men of faith.

TO BE of any value to us, religion must be lived. It does not pay to wrangle about religion, or merely to talk about it, or gaze at it: we must have it; that is, have Christ.—James B. Malcolm.

DEATH OF BISHOP BLISS

THE death of the Rt. Rev. George Yemens Bliss, D.D., Bishop Coadjutor of Vermont, stated last week to have occurred on Wednesday, July 9th, was in fact on Thursday morning July 10th. Bishop Bliss died at his home in Burlington, after a long illness extending practically since the General Convention at Portland, Oregon, in September 1922. Anaemia set in, caused, it is thought, by infection from dental abscesses. It was hoped that this was remedied by the removal of the sources of infection and by repeated blood transfusions administered in St. Bartholomew's Hospital, New York, where he spent several weeks in the spring of last year. A wet and cold summer in England did not help, and a lesion of the spinal cord, likewise the result of poisoning, made the case more serious and finally hopeless. He suffered of late great pain from nervous disorder and extreme weakness, which were, to a certain extent, and temporarily, relieved by fresh transfusions of blood.

Bishop Hall was recalled before the closing day of the Provincial Summer School at Concord, when it was evident that the end was near, and ministered to his colleague at the last.

Bishop Bliss served in one or other House of the General Convention for seven sessions, and in 1919 and 1922 proved an efficient secretary to the Committee on Amendments to the Constitution in the House of Bishops.

He was born in Shelburne, Vt., March 12, 1864, and was graduated at the University of Vermont in 1889 and at the General Seminary in 1892. He was ordered deacon in 1892 by Bishop Bissell and priest in 1893 by Bishop Neely. His entire ministry prior to his consecration to the episcopate was spent in St. Paul's Church, Burlington, first as curate from 1892 to 1899 under the rectorship of his uncle, the Rev. J. Isham Bliss, D.D., and afterward, on the death of Dr. Bliss, as rector. He was elected Bishop Coadjutor January 20th, 1915. He leaves a widow, a son, and two daughters, all grown up.

May he rest in peace, and be prepared for service in perfected life!

It is a strange dispensation that Bishop Hall should have been deprived by death of two successive Coadjutors, elected to relieve him of duties to which he was no longer equal after his serious break-down in 1911.

THE REVELATION OF THE TRINITY

THE METHOD of the revelation of the Trinity is an illustration of growth in religious thought. The knowledge about God becomes richer and fuller as age succeeds age. In the childhood of our religion, which is found in Israel's history, the ideas of God's Fatherhood were both necessary and fruitful. Religion was in its swaddling-bands. The nurture, the chastisement, the education, indeed, all the influence which comes from the right kind of a parent were the elements that were most needed to increase the capacity of the human mind and heart for Divine Truth. And so the ever-recurring song of the Old Testament is God's care as the Great Father of His people.

It was not until this idea of the one God, even a Father, had become inextricably a part of the fiber of the old dispensation that in the youth and adolescence of religious life there was given the knowledge of God in His Son, the Comrade Christ. So, you see, there is nothing hasty or disordered in the way in which the complete understanding of God has been brought to our spiritual perception.

Now we are in the full manhood of the Christian religion and God in His Spirit speaks through our inner consciousness to tell us those things of faith which come in the maturer and riper years of experience.

On Trinity Sunday we realize that the God of Abraham is one with the same Divine Manhood of the Gospels and in no whit is separate from the Indwelling Guest of every loyal disciple's heart. We may be proud that our religion has kept pace with the growth of the race and did not cease to function after it had given to the world the first truth of God as the Father. We may say that the unfolding of God the Father was the blade; that God in Christ, reconciling the world unto Himself, was the ear; and that God in His Spirit is expecting us to bring forth the full corn in the ear.—The Rev. Edmund Randolph Laine, Jr.

WITHOUT the self-control of the body influence and usefulness end.—John Timothy Stone.

Conference of Rural Clergy

Madison, Wis., July 11.

THE second annual Rural Church Conference of the Episcopal Church, which began here on June 30th and closed today, will almost certainly be followed by results of far-reaching importance. Its members constitute a group in the general conference on rural work for ministers which is under the auspices of the University of Wisconsin. More men than last year are attending; in fact, ours is by



THE EPISCOPALIAN GROUP AT THE RURAL CHURCH CONFERENCE AT MADISON, WIS., IN 1924.

far the largest delegation of clergy at the school, which is open to the members of all religious denominations. The truth is, the Church is afraid that the conference will grow so rapidly that no University will be able to take care of us. Danger of this sort is to the rural worker altogether unexpected. A little over a year ago he was convinced that the Church knew nothing about rural work and cared only enough about it to reserve it for those considered unprepared or unfit for urban service. To his way of thinking, the master minds controlling ecclesiastical policy looked upon the open country as a sort of Siberia to which to banish all undesirable clergy.

This sudden change is having about the same effect upon the rural pastors, that a government edict from Washington cancelling all farm mortgages would have upon the farmers of the wheat belt. It has put heart into the men here to such an extent that they verily believe that when they return to their fields they will have to double their plants in order to meet the new demands of their work.

It is, in fact, quite impossible to describe the enthusiasm of this Conference for the vocation of rural service. On the one hand, it is very close to elation; on the other, it is the calm product of instruction by some of the ablest teachers of agricultural subjects in America. And with this enthusiasm goes the reassuring thought that it is all practical. Some of their fellows, men they are living with night and day, have told them of thrilling spiritual adventures in the foot-hills of California, on the wide prairies of South Dakota and Kansas, among the mountains of Appalachia, and along the shores of the Chesapeake Bay. This great convention has no doubt that it can carry the gospel of Jesus Christ into the nation's great open spaces.

The problem immediately ahead of this conference is how to spread the flame, how to set the communicants of our urban-minded Church on fire with zeal for the new-found task of extending the kingdom of God beyond the city limits.

It is not unlikely that young men preparing for the ministry will, from now on, find in rural service just the form of high emprise they seek. The great difficulties in the way stimulate courage. The extreme necessity of farming folk, already the chief concern of statesmen, arouses sympathy. The possibilities of a soul-satisfying life in the country grip the imagination. The current of population, social engineers tell us, is soon to flow back from the city to the open spaces.

Mr. S. J. Brown, an undergraduate of the Cambridge Seminary, located in the most congested part of the country, at-

tended the conference at the expense of his fellow students. They wanted to learn more of the new gospel of God's Wide-Out-Of-Doors, and so they sent young Brown to sit in and listen for them.

One of the most useful members of the conference was a clergyman now in his eightieth year, the Rev. S. S. Hepburn, of Betterton, Maryland. He lives on and conducts his own farm in the midst of his parish. Here, at the school, he drew out with shrewd questions and observations, the great agricultural experts in the class room and among the members of his own group, many years his junior. He was continually dropping helpful remarks charged with the flavor and charm of country life both as a planter and a pastor.

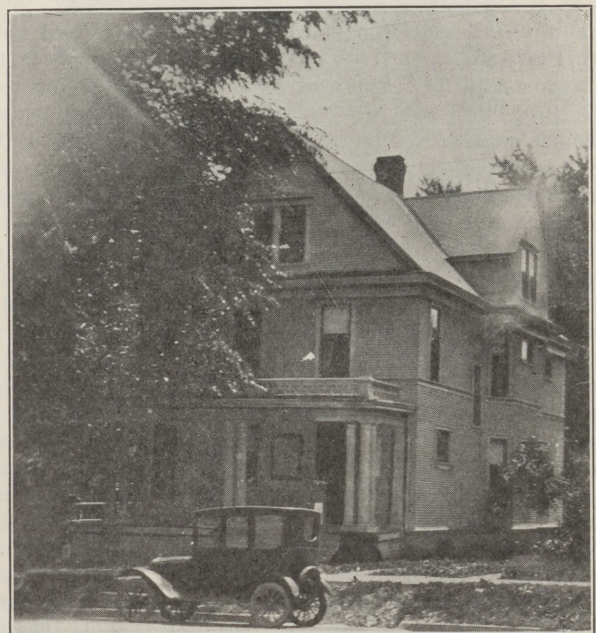
Mr. Hepburn may be called the father of the new rural church in our communion. At the Portland Convention, he introduced a resolution in which he called attention to the supreme importance of rural work, showed how it had been all but forgotten, and asked for help. The originality and unexpectedness of the idea caught the fancy of the Convention. Without question it was adopted, and many loyal Churchmen congratulated Mr. Hepburn upon the notable ecclesiastical achievement of re-discovering the open country. An appropriation was made to provide for an annual national convention of rural workers, of which this one now closing at Madison with notable contributions to the cause is the second.

Night before last, at a gathering of all the denominational groups now at the school, Mr. Hepburn, when the regular speakers had finished their assigned topics, asked for the privilege of the floor. What he then had to say—upon sudden impulse—better tells the story of what has happened to the Church since the Great Rediscovery, than anything that any one else has said at this conference or the one preceding it. Here is something of the spirit of it:

"Brethren, many years ago, in fact, as far back as 1867, I entered the rural ministry to make it my life work. All these years I have been working among the farmers of the countryside, alone and forgotten by the Church. No outside help came to me. The difficulties, the trials, and the bitter disappointments of the neglected ministry I faced without sympathy, encouragement, or counsel. Of course I dearly loved rural work and the farming folk, and that love, together with the amusing experiences of the day's work, carried me through.

"Brethren, I can scarcely tell you what my feelings are tonight, and I speak to you companions in the great lonely cause I fought for all my life. The Church I deeply love has finally come to our rescue. It is aroused and will, I believe, put all its heart into this service of rural life. My dreams have come true."

Everybody was deeply stirred by the old pioneer's words, and upon a motion of the Rev. E. Tetreau, one of the most



ST. FRANCIS' CLUB HOUSE, WHERE THE EPISCOPALIAN GROUP CONFERENCES WERE HELD

active and successful Methodist clergy in the rural field, the whole gathering arose for a chautauqua salute.

The Rev. Charles N. Lathrop, secretary of the Social Service Department, visited the conference on Sunday, July 6th. In his sermon at Grace Church, he gave the conference the heart of the great problem confronting the Church. He said that there are three needs; first, men with a vocation for rural service; second, fields in which they can express their personalities through notable achievement; and third, a decent livelihood.

These three thoughts were constantly brought up in the class room and conference during the ten days' session. For many, perhaps most, of the men who came to the conference, the meaning of the pilgrimage was altogether hazy. They gathered with an intense love of their work but with little sense of its technique and a wide wonder about the sort of instruction to be given them. This is all very different now. They have so much technique in their notebooks and perhaps in their heads that they fear they can't apply one-half of it in a life time. Glance through this schedule and find out why:

The first class began at eight o'clock in the morning. At that rustic hour, Professor Roy J. Colbert lectured on *Sociology of Community Life*. No lecturer at the University gave his hearers anything more entertaining or useful. He puts country life and the countryman on an operating table and shows you what is the matter. Best of all, he can usually suggest the practical remedy.

At nine o'clock, Ralph S. Adams showed the ministers how to survey their fields for the purpose of social and religious organization. This subject is a new one, and knowledge of it is needed before any important and lasting religious work can be done in the country.

At ten o'clock, Professors Hibbard and Macklin revealed the mysteries of marketing. They also explained how the farmer got into the present plight. They say that he is prone to try all kinds of patent medicines in the hope of a speedy cure of his ills. What they prescribed is a longer and more effective course of treatment. It is greatly to the advantage of clergymen who have influence with agricultural workers to learn sound principles of the economics of farming. Through knowledge of this kind, the farmers should be better protected against the demagogue and the loose thinker.

At eleven o'clock the groups met in conference. The Episcopalian group gathered at St. Francis' club house. There some of the most important work of the school was done. Nearly every day some man who has performed some constructive work in rural service had an opportunity to explain what he has done. In this way, inspiration for better service and more intelligent methods was aroused throughout the group.

At twelve-thirty, dinner was served at the Y. M. C. A.

At two-fifteen, the entire school gathered at Music Hall to be instructed in community and religious music by Professor E. B. Gordon, and in religious drama by the Rev. William P. McDermott.

At three-thirty, the ministers relaxed and played games which Professor Fred Schlatter taught them, and which they will hand on to their youthful communicants at home.

At three-thirty, a considerable part of the group studied auto mechanics under Professor F. W. Duffee. He showed them how to repair their own automobiles without great expense. As every clergyman needs to save all he can in this expensive department of his operations, the course was very popular.

In addition to all this, there were seminars, movies, concerts, receptions, picnics, and exhibitions of various sorts.

In the opinion of the members, one of the greatest achievements of the conference was the organization of the rural Church workers. This body, which is made up of all the clergy of the Church who came to Madison, will undertake to arouse the Church to the necessity of rural work. They will attempt to enlist in the fellowship every worker serving in rural communities. Dr. J. L. Prevost, Glen Loch, Pennsylvania, was elected president, and the Rev. Oscar Meyer, of Oxford, New York, secretary and treasurer. The executive committee is composed of the Rev. H. J. Edwards of Redding Ridge, Conn., first province; the Rev. E. S. Ford, Sparta, N. J., second province; the Rev. William McClelland of East New Market, Md., third province; the Rev. Val. H. Sessions, Bolton, Miss., fourth province; the Rev. William J. Vincent, LaPeer, Mich., fifth province; the Ven. E. W. Couper, Minne-

apolis, sixth province; the Ven. H. H. Marsden, St. Louis, seventh province; and the Ven. M. M. Goldie, Cove, Oregon, eighth province.

Our group was quartered for the most part at the University Club. Getting up early and staying up late at night gave them all a vast amount of learning and recreation, but a scant amount of sleep. They will return to their fields with the need of a few extra hours of rest, but with a determination to put on a program of rural work that will revolutionize their dioceses. If the Bishops don't stop them, they will carry the gospel of the open country into the very heart of the chief cities in their several states.

FINDINGS

The following findings were reached by the Conference: Your Committee on Findings, acting upon the spirit and letter of the proceedings of this Conference, submits as worthy of special emphasis the following:

1. That, since we are indebted to agricultural scientists, sociologists, and economists for revealing the distressing conditions of the rural districts and the amazing opportunities for service there, it be regarded as one of our chief duties to disseminate their findings throughout the Church to enlist its whole-hearted coöperation in solving the rural problem.

2. That the rural workers throughout the Church accept every opportunity to recruit men for the rural ministry. This may be done by presenting the importance and the romance of the calling before business men, schools, and young people's societies.

3. That the rural mission, wherever possible, be linked with a city parish as a means to a better understanding of rural needs and a more intelligent support of domestic work.

4. That the subject of rural Church work be regularly presented in a special department of all the national Church papers under the editorial leadership of the chief of the Publicity Department of the National Council. To that end it is necessary that rural Church workers send to the Department, stories of all interesting activities in their fields.

5. That every diocese be urged to adopt a diocesan program, suggestions for which are contained in the resolutions and findings adopted at this Conference.

6. That every rural parish and mission adopt a parochial program, suggestions for which will be found in the proceedings of this Conference.

7. That the seminaries be requested to place special emphasis upon rural work.

8. That the program of special interest to the young people be worked out so that they may be induced to remain in rural communities for service and leadership.

9. That the problem of material for the rural Church school is still unsolved and requires continued study by experts. We invite the continued attention of the Department of Religious Education to this subject.

10. That inasmuch as the National Council is willing to purchase for its lending library any books desired by rural workers for the study of their profession, it is important that the widest possible use be made of this service.

11. That the life together made possible by the present dormitory system be continued at succeeding conferences, particularly because of the inspiration of fellowship resulting from such intimacy of kindred spirits.

A BACCALAUREATE HYMN

Spirit of God, who ever hast Thy dwelling
From the beginning, in the heart of man,
May we but know Thy presence there compelling
Our lives' fulfilment of Thee in Thy plan.

So may the greatness of the work before us
Be met with power inward and divine;
And be a daily vision to restore us
Strength for the labor that, through us, is Thine.

So may our life be as a glad oblation
Offered in service of Thy people's good;
And may we know its highest consummation
Striving for world wide love and brotherhood.

BEATRICE DAW BROWN.

MAGYARS ORDAINED TO PRIESTHOOD

AN ordination of unusual interest and significance took place in Trinity Church, Princeton, N. J., on July 11th, when Bishop Matthews advanced to the priesthood three ministers of the Magyar Reformed Church in America. This crowns three years of effort and conferences, and completes the affiliation between the Magyar Reformed Church in America and our own.

After vexations delays, the many problems were solved, the Constitution and canons of the Hungarian body were reduced to canonical terminology and approved by the bishops within whose jurisdiction these churches will lie; by the President of our own National Council; and by the parish councils, or vestries, of the several Hungarian churches.

In May the Magyar Convocation met formally and ratified this action, and, in accordance with the requirements of our Canon 11, asked for additional ordination for certain of their ministers. Meanwhile Dean Adam Schodlè, of New Brunswick, the Rev. Joseph, Nagy, of South River, living in the Diocese of New Jersey, and the Rev. Solomon Kovatchy, of Phoenixville, in the Diocese of Pennsylvania, were confirmed; their educational qualifications were accepted by the examining chaplains of the two dioceses; and they were recommended to ordination by the standing committees, each of the proper jurisdiction, according to the forms approved under the canons and following the recommendations of the committee of the House of Bishops appointed for the purpose. This committee consisted of Bishops Hall, Gailor, Anderson, Brent, and Tucker, of Southern Virginia.

Dean Schodlè and Mr. Nagy, who is the secretary of the Magyar Convocation, were ordained to the diaconate on Thursday, July 10th, at Trinity Church. Mr. Kovatchy had been ordained by Bishop Garland earlier. At the ordination to the diaconate on the 10th, the sermon was preached by the Rev. W. Northey Jones, rector of St. Peter's Church, Perth Amboy, through whose interest the first steps were taken in 1921, in the movement that thus was brought to fruition. He spoke of the ministerial commission under the figure of "sealed orders" received from our Lord at ordinations. Dean Schodlè was presented by the Rev. Canon Lewis, and the Rev. Mr. Nagy by the Rev. E. J. Perot, rector of St. Paul's, Salem, one of the examining chaplains. Prior to their ordination, both at this time to the diaconate and the next day to the priesthood, the candidates promised conformity to "the Doctrine, Discipline, and Worship of the Magyar Reformed Church in America in affiliation and communion with the Protestant Episcopal Church in the United States of America."

At the ordination to the priesthood on Friday, Bishop Matthews was again the Bishop ordaining, acting for Bishop Garland in the case of Mr. Kovatchy. The candidates were presented by Canon Lewis, who also preached the sermon, pointing out how at this time the gift once theirs and lost long since in the days of the Reformation had been restored, and that through them the old ways were to be restored. In addition to the clergy of the diocese present, Bishop Carson, of Haiti, joined in the laying on of hands, and, as each of the deacons was advanced, he too took part in this act.

In addition to these three men now in priests' orders, the Magyar Reformed Church has a fourth, the Rev. Mr. Szabo, of Franklin Furnace, in the Diocese of Newark, who was ordained by Bishop Lines as a priest under our regular canons, a year or so ago. There are certain others, especially in the territorial jurisdiction of the Diocese of New York, who are looking forward to a similar ordination.

This Hungarian affiliation is the outcome of the desire on the part of a group of their ministers, missionaries from the Reformed Church of Hungary before the war, to secure full orders, and to set up in this way in this country a Church independent of the home Church. There have been many difficulties, not the least the stiff opposition on the part of certain factors in this country, and the problems which have arisen out of the financial questions and the matter of property rights. In addition to these there has been the very real difficulty in arriving at a common understanding between them and us, due to differences of language and thought processes. The long patience of Bishop Matthews, and the persistent effort of the Rev. Thomas Burgess, of the Foreign-born Division at headquarters in New York, coupled with a real, sincere desire on the part of the Hungarian group to secure this affiliation, have been at last rewarded.

It should be kept quite clearly in mind, when thinking of this affiliation, that the group so in communion with us is known as the *Magyar Reformed Church in America*, and not the Reformed Hungarian nor the Hungarian Reformed. There remains a section of the old Classis of the Hungarian Church Mission in America which has associated itself with the German Reformed Church and is not included in this affiliation, and there are still a few congregations who are independent and watching and waiting to see what this new relationship means.

For us it is the first constructive step in bringing together the divided members of the Christian flock, not by absorption into the Protestant Episcopal Church, but by restoring to them what they lack of orders and sacraments. And as in 1787 the English Church was careful to protect the Faith and Sacraments before she gave us our episcopate, so there has been care here that the Sacraments and the priesthood thus given should be understood and kept as the Church has received the same.

APOSTOLIC AND CATHOLIC

I EARNESTLY DEPRECATE the giving up of Sunday evening service, unless it be surrendered at the parish church for distinct missionary work and service in outlying districts. The letting-go, likewise, of weekday services, even on Friday nights, is, I am sure, a mistake. Clubs and Guilds, however useful, are no substitute for worship, nor Social Service Work for spiritual exercises, which should give it inspiration and strength. The steady use of the Psalter, with the orderly reading of the Old Testament as well as New Testament lessons in Morning and Evening Prayer cannot be foregone without loss.

The Holy Eucharist, the Breaking of the Bread, is of course the great service of the Christian Church; but it is not a missionary service for the unbeliever, or the unbaptized, or the careless. The multiplication of Eucharists without a corresponding and sustaining devotion of other kinds is dangerous. Nor can I think a priest is justified in regularly celebrating more than once on a Sunday for practically the same set of people. There are dangerous fashions with regard to worship, as with regard to belief and teaching, against which a sober loyalty to our Prayer Book standards will be a safeguard.

Let us not be afraid of sneers at old-fashioned religion. The old is better. "Apostolic"—having roots in the past—is as much a note of the Church as "Catholic"—with wide reaching branches. Whatever else is taught in Sunday or Church school, let all learn, and that intelligently, the Catechism, with its explanation of the rule of faith, of conduct, of prayer, and of the sacraments—the four great elements of the Christian religion.—*Rt. Rev. A. C. A. Hall, D.D.*



ENTRANCE TO THE ARMENIAN CATHEDRAL OF ST. JAMES THE JUST,

Jerusalem, with the Patriarch, teachers, and some seminary students on the steps.

The Real Work of the Rev. Robert B. H. Bell

BY ELIZABETH E. BARKER

THE sensational reports of the work of the Rev. Robert B. H. Bell had so impressed us that we too went to see what manner of man he was. Like the newspaper reporters we saw many rise from the altar rail cured, but we found also a spiritual work more remarkable than the healing.

Mr. Bell is, first and last, a priest of the Catholic Church. He teaches nothing contrary to her doctrine; what is more, he preaches all her doctrine. He has simply taken the old story and made it so alive by his way of telling it and by his buoyant personality, that one is surprised that it could so fascinating. When he tells us that the Sacraments are the means by which God comes to us, the only way by which we can receive life and strength in our daily life, we are startled as at a new and reasonable idea. When Mr. Bell says that the gospel story was not written to record a past history but to help us today, to tell us here and now how to meet our problems, how to live, how to pray, we know that he is right. When he says that our Lord's commandments are to be followed, every one, and that, true to His promise, we shall have the powers which He promised to His Church, we are as convinced by his earnestness and by his simple manner, which really does reflect the love whereof he speaks, as by the miracles which take place. We hear the old story preached with new power, and we see the gospel narrative a living reality. When Mr. Bell talks of our Lord's intention that we be healthy in mind, body, and soul, we find only the familiar Church teaching told with new power and incomparable persuasion.

Mr. Bell's doctrine of health is just common sense. He tells us that if we disobey the laws of God which are found quite as much in the elementary laws of hygiene as in the Decalogue, we will be sick. Our Lord told us to love one another, and we have filled our lives with hate. So long as we will not forgive those who have wronged us, we shall be not only in utter spiritual darkness, but ill in mind and body. The gospel of health includes healing of the sick but it also teaches positive healthy mindedness and sensible living which makes and maintains health.

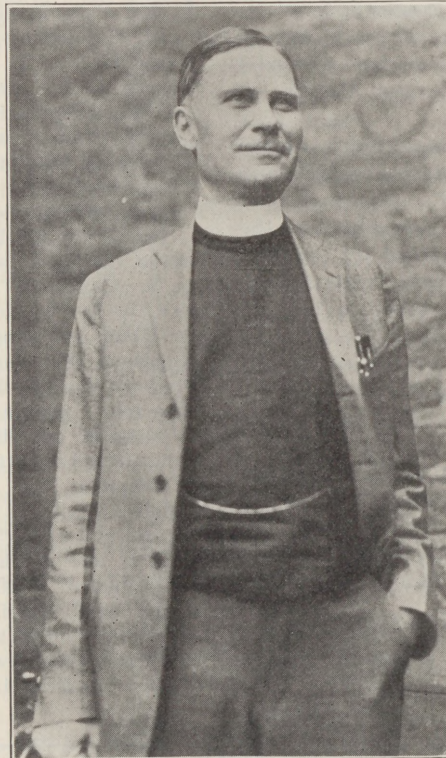
Our Lord made no rigid demarcation between body, mind, and spirit, such as we are pleased to do. His salvation is of the whole man; it is as a unit that He saves us. He wants our minds to be free, full of love, of faith, and of trust in Him. Our bodies are to be healed when ill, but they are to be kept well by obedience to nature's laws. He gives us the sacraments to nourish us and His gospel to guide us. Until we are ready to accept all that He says, we shall never be happy or well. We have taken the Bible and read His direct commandments only to decide for ourselves which we would follow and which neglect. Our Lord said, "Whatsoever I have commanded you, do." He gave us no authority to choose for ourselves what we like to do and to ignore the rest. Until we are willing to take our Lord at His word and follow Him in love, as little children, we shall never find the salvation which He came to bring us.

As a priest of the Church, Mr. Bell does not feel that he has any right to decide in how far he will follow his Lord. Our Lord has told His Church to administer His sacraments and to carry out all His commandments. Mr. Bell, without theological flourishes, but in a language understood by all classes of men, is honestly trying to do the things which a Catholic priest is expected to do. To give God's people all the sacraments whereby He comes to them, to teach them the

Word and to admonish them to godly lives; to preach the "Gospel of Love" and to lay his hands upon the sick as Christ has directed, these things Mr. Bell is doing. But he is doing them as a priest of the Church, as a loyal Catholic, and in this he is unique. As an instrument of healing diseased minds and bodies, through God, he is a great man. But his emphasis on actual healing of disease has been exaggerated by the reports. The missions themselves are a calm presentation of the whole doctrine of the Church of which healing is a part. That the curing of the body should seem most interesting to a spectacular, movie-minded age is not difficult to understand. But as Church people, let us remember that this is only a small part of the whole, and that setting straight disordered minds and healing the soul through penance is a work for which we should be deeply thankful.

As an example of a sane, well balanced leader of the Church, Mr. Bell is filling a place which we as Church people should appreciate. He is pointing the way to our heritage of a reasonable, working religion; a religion which embraces all peoples, ministers to all their needs, and does not overemphasize any of its functions. He represents a clergy who are really so interested in the things of God that they have no time for controversy; who believe that orthodox Christianity is the world's greatest need.

The Rev. Robert Bloomer Hare Bell is rector of St. Thomas' Church, Denver, Colo. He is in Canadian orders and was graduated at Trinity College, Toronto, with the degree of B.A. in 1895, taking afterward that of M.A. in 1901. He was ordained deacon in 1898 and priest in 1899 by the Bishop of Toronto and served his diaconate at Beeton, Ont. From 1899 until 1902 he was rector of Grace Church, Toronto, and afterward, until entering upon his present work in Denver, rector of St. Paul's Church, Des Moines, Ia. Mr. Bell finds time to give Preaching Missions in various places, in connection with which the exercise of the ministry of healing has attracted wide attention.



REV. ROBERT B. H. BELL

MOTHER

Mother! the only human tie

That bound our Lord to other men.

Mother! when on the cross He hung,

Mother and Friend He thought of then.

Mother! the name means sacrifice,

Untiring care, and boundless love.

Mother! how august, great, and pure,

Linked with the name of God above.

The infant at the mother's knee!

Does earth hold aught more pure and fair,

Or words more fit for angels' song

Than those the infant lips in prayer?

Did Jesus, at His mother's knee,

Learn of the wondrous Hebrew law?

He could not be like other boys,

Content with only what He saw.

God as He is, His humble birth

Has ever blessed the mother heart.

Mother of God! Lord Jesus Christ,

Thou'st blessed for aye the mother's part.

ABBY STUART MARSH.

The Widows' Retreat

BY ALICE GREGG

IN THE very heart of the city it conceals itself. It conceals itself so completely, so entirely, that no matter how clever you are you would never suspect its existence. You live in Anking for years. You go shopping and buy silks and furs, or grass cloth and fans—depending upon the season—or, regardless of the season, you go to the Commercial Press, and the Post Office, which are situated as you know, if you know Anking at all, on the very most important street; but you never suspect as you walk around this most important block with its medicine shops, its clock stores, silver stores, silk stores, fur stores, curio shops, general stores, savings bank, its grand hotel, and what not, that in the heart of this block there is concealed a separate village where some five hundred persons exist.

One day you get to a certain name on the register of Church members and you say to the parish worker: "We have never called on Mrs. Wang."

"So we haven't," she agrees, and tells you that the lady in question lives in the Widows' Home, and off you go to call. You haven't gone far when she says, "Here we are."

Then you notice for the first time three characters cut over an entrance. The three characters are translated, "The Dwelling of the Pure and Chaste." A long stone walk leads back between the other walls of the stores on either side, back to a typical Chinese entrance. Here there are several gentlemen in evidence, drinking tea. We bow and they bow, and we say we have come to call, and they say that we are welcome, and point still farther backwards. We follow the pointing fingers and bow ourselves out, and then find ourselves facing a grumpy-faced old gateman. Yes, we may go in, but in half an hour the rice will be ready and then the gates will be closed for one hour, so unless we wish to spend the morning, we had best hurry.

We do. Hastening through the gate, we find ourselves in a regular village. Street after street—no, surely you can't call such narrow things streets—well, alley after alley with some tens of families to an alley, do we traverse. It is the rainy season and we slip over the muddy stones, and catch at tables to steady ourselves. Yes, I said tables. Outside of each door stands the usual square table that seats eight persons, piled high with the family chinaware and with such culinary articles as there was no room for underneath the table. Under some tables the family live stock vies with the family cooking utensils for space. An old hen and her brood in a basket-coop take up almost half the room.

But not all persons are sufficiently considerate to coop their poultry. Chickens, ducks, children, and dogs impede your progress. We ask the woman upon whom we are calling how many children there are and she looks vaguely around and answers that they are "not few." We ourselves had noticed that! Upon being pressed she admits that there are two hundred widows and that most of them have three or four children, some more, some less. She herself has three boys, all of whom go to the Cathedral School.

"And you all four live in this one small room?"

They do. To each widow so fortunate as to get in is allotted one room and the space just outside her front door—but why do I say front door? There is only one. Into this she brings her own furniture, for the "Dwelling of the Pure and Chaste" is not an institution for paupers. Only a shelter, rice, and about two coppers a day are provided. Furniture, clothes, and all food except rice, are provided by the individual. Her monthly stipend helps out, but she must have some additional income. Our friend is a clergyman's widow and has a pension, and I suppose that many another is pensioned by the clan to which she belongs, or has a bit of property that yields about twenty dollars a year in rent. None of them have sufficient means to get along without the help of a roof over their heads, daily rice—and such rice as it is!—and their small stipend. Most of them have some employment. Some were doing cross-stitch, some were making the little round plasters

that are stuck on the head when it hurts, one old dame was making the red cord that we buy at Christmas time for doing up parcels. We asked her how much she could make in a day. "About two feet," she said. And how much was she paid? "Oh, two cash a foot," she replied. She made about fifty coppers a month. One wonders what it went for.

The makers of the *kao-yoh*, or headache plasters, were slightly better off. They could earn several coppers a day; and so could the stocking makers.

On and on we went, through never-ending alleys and dark passageways, up slippery steps, everywhere to find the same rows of tables outside of doors, and people, people everywhere! A little hand slipped into mine, and I looked down to see one of our small pupils. Very proud she was to know the foreign visitor, and she waxed important as she led us around.

Presently the rice begins to make its appearance and we make hasty adieus and run for the gate. Twice every day when the heaping tubs of coarse brown rice are brought in, the gate is closed for an hour. This is to prevent its being carried out and sold. Once safely outside the gate we go to visit the kitchen. The cooks are men—perhaps that is why the kitchen is outside. (No man, not even the governor himself, may enter the gate where dwell two hundred of the "pure and chaste." This I learned when I vainly tried to take Mr. Franck through so that he might include in his book an account of how charities are conducted in our province.) It takes about \$20 a day, we learned, to provide the coarsest, or coarse, rice to the two hundred children.

From the kitchen we went on to the school. Quite a nice school it is, too. It only provides for about a hundred children. The other children of school age either go out to the various schools in the city, or work at making socks, *kay-yoh*, etc. The teachers have fairly comfortable quarters adjoining the school. All is clean and orderly. No trash litters the small drill ground. We praise the school to the polite teachers, and bow ourselves back into the narrow passageway that leads through the kitchen and on into the entrance hall where our friends who welcomed us are now enjoying cigarettes. We peep through the gate as we pass and everyone visible is busy manipulating the chopsticks. The gateman unbends sufficiently to smile at us, and offers to take us to see what lies on the other side of the entrance hall. We gladly accept his invitation, and we go to see the place where all mass meetings are held. One end is filled with tier on tier of tablets, such as you see in any ancestral temple. Those are tablets belonging to the widows who have died, we are told. We ask why they are not placed in their own ancestral temple but receive no satisfactory answer.

At the other end of the hall are piles of coffins. Now, no coffin could turn the sharp corners of the alleys through which we have been walking. We decided that the corpse must be brought out and placed in the coffin out here.

Pressing a few coppers into the hand of the gateman, we turn away, and walk back down the narrow passageway that leads to Post Office Street. It is with the feeling that we have been visiting outside of Anking that we step back into the familiar scene. And I always have just that feeling whenever I have been there since. For I have been there many times since. The more I go, the more I realize that only one pen could do the scene justice, and that, unfortunately, was the pen that belonged to the author of *Old Curiosity Shop*—and he is dead.—*Anking News Letter*.

IT IS NOT wholesome to be always thinking of sin. It is delightful and inspiring to dwell in that place where there is the glorious consciousness of God's perfect acceptance, and "He has sworn that He will not be wroth with us, neither rebuke us."—*A. B. Simpson*.

DO NOT DARE to leave God's cause without such help as you can give!—*F. B. Meyer*.

"IF THE SALT HAVE LOST HIS SAVOUR—"

BY THE REV. CARROL LUND BATES.

SALT is good. It has a necessary place in our dietary. But it is most evident that its usefulness is conditioned upon its saltiness. Saltless salt is not salt. If its saltiness is gone it is of no use thereafter. Salt must have saltiness, or it gives no zest to what we eat.

Our age is confronted with a vast responsibility. The salt of the earth is threatened. It is not that the foe would destroy Christianity; but it is, distinctly, that the foe would take away from Christianity that which has made it and which now makes it the salt of the earth.

As the saltiness of salt gives zest to what we eat, so there has always been, and there is, a zest, peculiar to itself and unshared by any other faiths, to the Christian Faith. It is not hard to determine what this zest is.

What the zest of Christianity was, and is, is very apparent as we turn to the Nativity stories of the New Testament. It was just as incredible then as it is now. But, at its very beginning, the Faith was given the zest that human life needed in a degree that it needed nothing else. The Faith began with the Salt that man required. The initial zest of the Faith came at the Faith's inception. It is obvious enough, no matter with what modern doubt we read the record, Bethlehem meant to these evangelists who wrote about it this world's reception of a supermundane Guest.

This fact constituted at once the peculiar saltiness of the salt. The Guest made Christianity the Faith that had *saltiness*, whereas all other faiths were without savour.

Into the sodden, drab, material life of Rome, Christianity came and at once it filled, with the peculiar zest that it has ever been capable of creating, the group of those who believed and who received this Faith concerning the Guest.

To read the New Testament is beyond question to read of those whose lives were zestful because of the Salt's peculiar savour. The zest is observable everywhere, in Gospels, in the Acts, in the Epistles. The zest is there because in every writer there is the realization of the new savour. It has come and it has made each man's life of them zestful; and they tell the story because they know that its reception will make all men's lives zestful. As food is without flavor till salt has been added, so all life about them has been flat and drab; but, because the Faith tells of the Guest, these writers know that it will give savour to the lives that have been savourless. You may believe in the saltiness of the original salt or not, but you cannot withhold your assent to what is as obvious as starlight: these believed it, and all their labor, all their adventure in struggle, in suffering, in martyrdom, was, that they might convey to the world-wide the zest they themselves enjoyed. The Guest was their message, and the Guest was offered as the secret of a new and well-savoured life for men.

By the confession of everyone without exception, today human life is in peculiar danger of going flat. Where shall we get salt, or zest for life? is the unspoken question of everybody. Jazz-wearied young people have the question hidden and unanswered within themselves. Men plodding to business, and getting tired with the monotony of this plodding, ask themselves the same. Statesmen, looking at the aspect of the nation's, or of the world's affairs, note that saltiness is lacking, and wonder where a savour can be found to redeem the dreary tastelessness of the mass.

Meanwhile, is it not incredible that, whereas there is but one Salt—Christianity—and but one savour in Christianity, that has made and that makes this salt *the Salt*—is it not incredible that, utterly without reason, there should arise, within the very pale of Christianity, some, whose avowed purpose is to take from Christianity its message about the Guest, and so to take the savour from the Salt!

Life is going to be tasteless; international life is going to be reduced to the bloody level of the Indian head-hunter; business life is going to be a heavy task of money-getting, and then the grave; science is going to mean a weary search amid a lumber-pile of atoms and electrons, *if we have no Salt*. And the requisite Salt is our Faith. But yet again, if our Faith be depleted, Christianity is to be made christianity. Our Faith is to have its Zest removed. It is no more to be the message of the Guest once present, yes, now here! Camouflage with words as they may, we are to be left with a saltless gospel. The Faith has been the one Salt, there is no

other. Now if this Salt is made Saltless, what will the world do or what will we do without the Salt? Christ foresaw these days. "Salt is good," He said, and, "My Faith will be the Salt of the earth." But, "If the salt have lost his savour, wherewith shall it be salted?"

True, indeed, but we may allay our fears.

Churchmanship has had and will always have one meaning. Churchmen know what the savour of the Salt is. It is the *sine qua non* of the Churchman's Faith that Christianity posits a Guest. The Guest came: the Guest remains. The Guest gives Himself upon the Altar. For the sake of the need of the world, let us keep the Saltiness of the Salt!

ARCHDEACON DRANE'S ALASKAN RUNABOUT

ARCHDEACON Drane, of Alaska, returned to Fort Yukon late in September, after a long summer journey by water, that carried him to St. John's in the Wilderness on the north, Anvik on the west, Circle City on the east, and to Nenana and Fairbanks on the south. Part of the journey was made on the *Pelican II* with mission supplies for next year, and part on the Archdeacon's runabout motor boat.

In addition to carrying supplies up the Koyukuk River to St. John's he spent some time at Tanana repairing the church in the white town.

At St. John's he built a new school house to replace the worn-out building, that has stood the test of fifteen Arctic winters. The cost was about \$600, and the Archdeacon is wondering where it is coming from. Koyukuk Indians and Kobuk Eskimos donated all the necessary logs.

A new floor was laid in the mission residence there. It was a tedious piece of work as the entire interior had to be ripped out, decayed beams, flooring, and sill removed, and new material put in. At the end of two weeks, however, with an expenditure of only \$165 the Archdeacon had the satisfaction of knowing that the residence was practically as good as new, and that there would be no further danger of Deaconess Thayer and Miss Hill breaking through the floor as they walk about, as has been the case several times during the past year.

"Do not put my summer activity," Archdeacon Drane writes, "altogether in terms of travel and carpentry. Along the way I held services; I baptized twenty-two persons, and married twenty-seven couples, buried three persons, and administered the Blessed Sacrament some ten times. Everywhere I go I am well received, and where I can manage to hold Sunday services they are as a rule very well attended. One weekday service at Circle City, eighty miles above Fort Yukon, brought out practically the whole population."

In addition to these and other duties he was able through the use of his boat to save a man's life by rushing him from Tanana to Nenana, 200 miles, against a current that averages close to five miles an hour. The journey was made in a non-stop run of thirty hours.

DEAD KINGDOMS

What worth are empires and the pride of kings,
The spell of courts and conquest's tinsel'd fame?
What can avail the glory of a name
Far echoed, borne aloft on magic wings?
Where is proud Caesar now? His legions lie
Fast frozen to the tombs of things forgot;
And Caesar, when his bones were left to rot,
Began his spirit march to infamy:
He slew his thousands in a gory flood,
And countless millions curse his lordly might;
He taught the world to war, and deep midnight
Impends for Caesar and his men of blood.
He built a kingdom, came to great renown,
But Time and Love have torn his kingdom down

THOMAS CURTIS CLARK.

EVERY good is obtained at great cost. Life goes on because parents give themselves for their children; because the best are worn out in helping the worst.—*Orient Leaves*.



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.

"MODERNISM" AND THE SOCIAL GOSPEL

To the Editor of *The Living Church*:

THERE IS MUCH in your editorial, A Real Modernism, in the issue of July 12th, that is praiseworthy and commendable. There is certainly "a most remarkable failure to discriminate between changes in interpretation of such facts as are enumerated in the creeds and *denial* of the facts themselves." It is the very idea of a Catholic Church that she allows within her body of truth great difference of opinion and interpretation. There is but one limit to these differences—treason to the Faith or to herself. But we would ask, what is the faith and the truth? Surely it is the *application* of the mind and words of Jesus in every department of human life. A Catholic Church, by her very constitution, is an arena for discussion, of controversy, and, if you please, *action*. There must be always in such a Church a full, free, and intense intellectual life. It is not that varieties of opinion are merely tolerated as long as they are not spoken. It is that their utterance is *demand*ed and encouraged. The Church has a right to hear the truth; to ask for its expression, to demand its rigorous defence as a vital part of her moral and intellectual property.

I take it that the ministers of the Lord God Almighty are the executors of the will of Jesus Christ. He taught a social Gospel, Divine love was the keynote of everything He said and did.

He had nothing to do with "interpretation of truth"; He was the Truth. The infidelity really dangerous today, and more hurtful than controversy, peril, or sword, is not the infidelity that we find *outside* the Christian Church, but the infidelity we find *within* it—the infidelity of prating about the Fatherhood of God, while denying the sun crowned fact of the brotherhood of man. Fundamental democracy and fundamental Christianity are the same thing approached from different sides, but many of "the brethren" deny the one and scorn the other.

Is real democracy possible where one man, reaping where he has not sown, gathers for himself alone, millions of dollars, while another, work as he may, cannot keep body and soul together? This is not always the problem of inefficiency, but that of justice and opportunity. Nothing new or modern in this—no, and *nothing righteous*. When the vast business of a country is in the soiled hands of an aristocracy of covetous "ownerships," many of whom are in full membership with the Church, democracy is impossible, and Christ is crucified in the house of His friends.

There is a growing sense of the injustice of man's piling up millions of dollars out of the labor, yes, the blood of his fellow-men. For this organized wrong, the support of so-called philanthropists in the Church and the building of libraries and Cathedrals can never atone. The Church, no less than the industrial world, needs a new application of Christ's law of justice and service. If many of us have no possible pity for the wage-slave, have we no enlightened compassion for the rising generation? Overwork for women and children is the physical basis for crime, intemperance, and vice. Child labor in America, the parent of physical and intellectual death for thousands of the race, is a shame and an outrage of such vast proportions that the whole Church should forget her "modernism" and other isms, and rise in the power of her might, and stamp out this infamy in the name of Him who came to save the weak and perishing.

Poets sing of the "fair green earth," when in truth it is red and gory, stained every hour of the day and night with innocent victims. We talk of the music of the spheres, when in reality the tune that is wrenched from earth's bosom is in a minor key. Do we overstate the case when we affirm fearlessly that conditions prevail in this country, not only among the laboring classes, so-called, but in social and political life, which are a blot on our boasted civilization, and which the Church *must right*, or cease forever to be a factor in the onward march of humanity? Wherever a widow or orphan shivers and starves in the midst of plenty, wherever little children are made the victims of bestial lust, the penalty must be paid. The government, the community, and the Church

cannot sow indifference and neglect, and reap blessing and salvation.

Are there no prophets in Israel? Shall we continue to throw innocent, helpless children into factories to grind them up, body and soul, into dividends and dollars? Shall we pray "for all sorts and conditions of men" and dare deny them a common industrial and spiritual salvation? Judgment must, and WILL, begin at the House of God.

The weakness of the Church is not her controversial spirit but her stupid conservatism. We are fearful when we should be on fire in the use of courageous truth. The Church should be as vitally interested in men as in measures and dogma. Let us forget for a time our Modernism and Fundamentalism, and fix our minds upon the compassionate spirit that was in Christ. This Church of ours, the Church which professes to be in some quarters the organized conscience of the land; the Church which must sound the depth, the length, and the breadth of Christ's love of applied justice, must beat an ignominious and cowardly retreat unless she is prepared to follow Christ, who, please remember, lost His life while indulging in the luxury of unbridled but honest speech. We have a complex problem before us. Let us meet it in the spirit of Him who said, "He that findeth his life shall lose it; but he that loseth his life for My sake shall find it."

New York City, July 14. ALBERT EDWARD BENTLEY,
Organizer Bronx Churchman's League.

TO BE HEARD OR NOT TO BE HEARD?

To the Editor of *The Living Church*:

IN THIS WEEK'S issue, regarding reciting certain parts of the Prayer of Consecration inaudibly, the Rev. H. K. Pierce may, possibly, have made a defense satisfactory to himself, and to such clergy as make a practice of "mass-mumbling."

His arguments, however, are extremely weak. The probability of "disturbing" priests at "neighboring altars," would seem to be somewhat remote; except, perchance, at the Church of St. Mary the Virgin.

There are "neighboring altars" at the Cathedral of St. John the Divine; would the clergy there be "disturbed" by audible recitation? I think not.

At the Church of the Transfiguration? Hardly.

At St. Ignatius? No. At Old Trinity? By no means.

As a matter of fact, the great majority of the faithful laity of our branch of the Church Catholic desire to hear distinctly the words of the entire service, and not such parts only as the priest may determine.

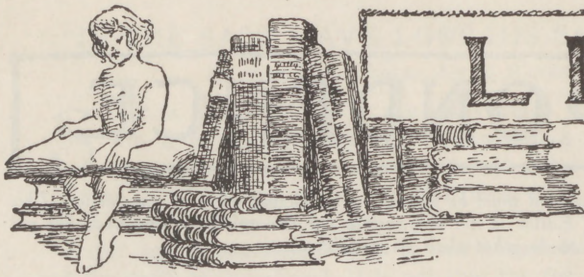
Whether or not it be the custom of the Roman or of the Greek Church has nothing to do with the case; and a little less of the anxiety—exhibited by certain of our clergy—to be in strict conformity to the Roman use, might serve a good purpose.

While holding the "Catholic view," I have small patience with the sort of argument put forward by the Rev. H. K. Pierce, nor for any inference that "the Church" consists of the clergy alone, and that the laity are to be content with what certain Italian-minded clergy choose to give them.

331 W. 83d St., New York, July 15. ARTHUR W. CARE.

IF BY BELIEVING I get a new life, and a hope, a peace, a joy, and a rest to my soul that I never had before; if I get self-control, and find that I have a power to resist evil and to do good, I have pretty good proof that I am on the right road to the "city which hath foundations, whose builder and maker is God."—D. L. Moody.

WHEN GOD asks us questions, may we be able to hide ourselves in Christ! His cross is the answer to the questions of the law. His righteousness is the answer to the impeachment of outraged virtue. His sacrifice is the answer to sin. His priesthood is the reply to Satan.—Joseph Parker.



LITERARY

EDUCATION

The Child: His Nature and His Needs. Edited by M. V. O'Shea, Professor of Education, University of Wisconsin. Valparaiso, Ind: The Childrens Foundation.

This large quarto volume of 516 pages is put out by The Childrens Foundation that was founded by Lewis E. Myers, of Valparaiso, and consists of twenty-one articles on Child Nature by eminent students and educationalists. These articles endeavor to give, in accordance with the objects of the Childrens Foundation, a view of the present state of the knowledge of Child Nature, especially as applied to primary education.

The work is, generally, well and thoroughly done. It is of value to the professional teacher, and should be of great interest to the general reader who is at all concerned in child welfare. While it does not concern the Church school directly—and, in fact, one of its most notable omissions is of the purely religious element—the book should be read by those whose main interest is in religious work with children.

The Childrens Foundation, and its founder, Mr. Myers, are highly to be commended for issuing this volume, and for the promise of more to come; and the students of Child Nature should be grateful to them.

In *Education for Moral Growth*, by Dr. Henry Neuman, we have a thoughtful discussion from the ethical culture viewpoint of training the young in practical idealism. If there is any way of teaching morals apart from revealed religion, this would seem to be a reasonable course. The author believes that religion and character bear a close and important relation to each other and his general attitude is neither harsh nor forbidding, but to him Jesus was "a Jew, in whom love for His fellow beings is unusually strong and fine." There is something "markedly tender in His feeling for those who have been hurt by life's uglier visitations." None the less, the chapter on Religious Education is worth pondering. Part I, dealing with the Ethical Implications of Democracy, is particularly suggestive. This is an Appleton book.

C. R. W.

CHURCH SCHOOL TEACHERS should be able to make use of *Lessons on the Lord's Service*, by E. B. Eastwood (London: The Society of SS. Peter and Paul), as collateral illustrations in teaching the upper grammar grades about the Mass.

THE PSALTER

Psalmi e textu originali critice emendato translati in linguam latinam. . . etc. By (the Rev.) Charles Maria Van Sante. Proost, Tournholt (Belgium).

"Our translation," writes the author (*Praefatio* page 7), "follows for the most part the Massoretic text, but I have thought it well to depart from it when weighty reasons, based on the readings of ancient versions, the context, or symmetry . . . urged a non-correspondence with the original, which has been conjecturally restored with as great probability as possible." It is unfortunate that the author has not been able to expand his views of the metrical and symmetrical character of Hebrew verse, and that his larger work (alluded to on page 8) has not yet been made available in print. On pages 8 and 9 he transliterates the text of the first five Psalms, as an illustrative vehicle of his theory. He has based the text of the Psalms (pages 13-161, translation with metrical scheme prefixed to each Psalm) on Kittel's Hebrew text, as he notes on page 10. As instances of his conclusions may be mentioned his interpretation of *m. nasseah* as "song with instrumental accompaniment" (page 11), and the critical notes, pages 162-183, where he follows with discrimination the usual course of critical emendation of the Psalm text. His purpose is indicated in the Preface: "May God grant that this translation of the Psalter, however inadequate and poor it may be, may promote in some degree the intelligent understanding of the Psalms, and be, in even a small measure, of benefit to the Holy Roman Church, which I embrace with reverence and devotion, as the pillar and sole ground of the truth" (page 12).

FICTION

Roles. By Elizabeth Alexander. Boston: Little, Brown & Co. \$2.

Gwynne Sheldon, who is tired of life in a small city, goes to New York with the idea of becoming an actress. There she meets her exact double, a woman whom fate, rather than ability or inclination, has forced on the stage. The two exchange roles. The actress goes back to impersonate Gwynne in her home, and Gwynne becomes a success on the stage. The story is highly improbable, audacious, diverting, and—naughty in its attitude toward divorce.

Ann and Her Mother. By O. Douglas. New York: George H. Doran Co. \$1.75 net.

For some reason this book lacks the interest of a genuine biography, although it is built along biographical lines. The author uses the device of having the heroine construct her mother's memoirs, and yet, while there are a number of good lines and some humor, it proved rather dry reading.

Millions in Motors. By William West Winter. New York: Chelsea House. \$2.00 net.

This is another book of industrial America, telling of the rise of an inventor and manufacturer of automobiles, of his war experiences, through which he went in the ranks, and of his ultimate success. The book gives a clean and gratifying picture of a man who made money, and who kept to his high ideals through it all.

The Unbidden Guest. By Silvio Villa. New York: The Macmillan Co. \$2.00.

This is decidedly an unusual book, at least to Anglo-Saxon readers. Lacking the reserve of the northern temperament, it fairly glows with the more ardent spirit of the Italian—the Italian of the Piedmont, it is true, but yet glowing and vital. The book has all the charm of a biography, as, in fact, the author says it is, and it is interesting enough to read twice.

FOR Y. P. S. L. MEETINGS

Phunology: A Collection of Tried and Proved Plans for Play, Fellowship, and Profit. Revised Edition. By E. G. Harbin. Nashville, Tenn.: the Cokesbury Press. \$1.50.

The Young People's Movement finds it necessary to give an outlet to the energies of its young folks, at the meetings, camps, and other gatherings, through the medium of games, or of what are called social features. There is no doubt that it frequently taxes the ingenuity of the committee in charge of entertainment to find enough suitable "stunts," and this book has been prepared to meet such a condition.

The book is full of all sorts of suggestions and plans for entertainment, parties, social gathering games, picnics, and for any kind of occasion. It begins by listing entertainments by the months of the year, and then takes up special occasions, and adds still other games and plays, so that the possessor ought never to be at a loss for something for the "bunch." Added to all this is a bibliography indicating the source of still more amusements, if they are needed.

Everything is full of clean fun and life, and is very commendable indeed.

OFFICIAL PAMPHLETS

AMONG recent publications of departments of the National Council, *My Father's Business* is a pamphlet of more than a hundred pages issued as a 1924 supplement to *The Program Presented*. It is "designed primarily for weekly group meeting work on the Church's Program in the four or six weeks preceding the Annual Every Member Canvass in the autumn," and is excellent also for home reading. It is a discussion of some of the problems which confront the Church throughout the world. Our parishes will be stronger wherever the book is carefully used.

The Foreign-Born Americans Division has issued a practical little treatise, *How to Reach the Foreign-Born*, which may especially be commended to the parochial men's clubs of the Church as presenting opportunities that are particularly within their sphere. We are confident that it will prove of much value.

Both these publications may be obtained from The Book Store, Church Missions House, 281 Fourth Avenue, New York City, the former at 25 cents, the latter free of charge.

Church Kalendar



JULY

- 27. Sixth Sunday after Trinity.
- 31. Thursday.

AUGUST

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

CALENDAR OF COMING EVENTS

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 Saints' 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

CREAMER, Rev. FRANCIS B.; to be rector in charge of St. John's Church, Huntington, Pa., with address at 406 Mifflin St.

DICKINSON, Rev. JOHN H., rector of St. Barnabas Church, Reading, Pa.; to be rector of St. Peter's Church, Hazleton, Pa., in October.

DIETRICH, Rev. WILLIAM JOHN, Jr., curate of the Church of the Good Shepherd, Brooklyn, L. I.; to be chaplain of St. Paul's School, Garden City, L. I.

FENNER, Rev. GOODRICH R., rector of St. Philip's Church, Uvalde, Texas; to be rector of Christ Church, Oak Cliff, Dallas, Texas, in succession to the Rev. John Wallis Ohl, rector emeritus. Address, after August 24th, 534 West Tenth Street.

HAIGHT, Rev. JOHN SYLVANUS, vicar of St. Thomas' Chapel, New York City; to be rector of St. George's Church, Hempstead L. I., September 1st.

SCHNORRENBURG, Rev. RUDOLPH H., of the Church of the Holy Communion, New York City; to be curate at the Church of St. John the Evangelist, Newport, R. I.

SELINGER, Rev. HUGO P. J., Ph.D., rector of St. Paul's Church, Put-in-Bay, Ohio; to be rector of the parish of Our Saviour, North Platte, Nebr., and to be in residence in the early fall.

SUMMER ACTIVITIES

DUNCAN, Rev. CHARLES H.; in charge of the Church of St. Matthew and St. Timothy, New York City, during July, August, and a part of September, with address at 164 West 74th St.

GLASS, Ven. JAMES G., Archdeacon of South Florida; in residence at St. Bernard's Church, Bernardville, N. J., from July 26th to September 15th, during the absence abroad of the rector, the Rev. Thos. A. Conover.

GWYN, Rev. H. B.; in charge of Grace Church, Vineyard Haven, Mass., until mid-August.

HAUGHTON-BURKE, Rev. THOMAS A., chaplain of the Queens City Prison; to be in charge of the Church of the Redeemer, Astoria, L. I., during August.

MERYWEATHER, Rev. THOMAS A., of St. Paul's Church, Klamath Falls, Ore.; at Trinity Church, San Jose, Calif., the latter part of August.

ROBINSON, Rev. CHARLES WELLINGTON, D.D., rector of Christ Church, Bronxville, N. Y.; at Jamestown, R. I., from July 15th to October 1st.

SKENE, Rev. JOHN D.; in charge of St. James' Church, Danbury, Conn., during August, and of Christ Church, Greenwich, Conn., during September.

WEBB, Rev. CHARLES HENRY, director of the Church Charity Foundation of the Diocese of Long Island; to be in Europe for six weeks.

WILLIAMS, Rev. THOMAS J., of St. Luke's Chapel, New York City; to be at St. James' Rectory, Long Branch, N. J., during August.

NEW ADDRESS

DAMROSCH, Rev. FRANK, Jr., rector of St. James' Church, Brooklyn, L. I.; at 339 Lafayette Ave., after September 1st.

MERYWEATHER, Rev. THOMAS A.; 630 N. Eleventh St., Klamath Falls, Oregon.

RESIGNATION ACCEPTED

GLASIER, Rev. ARTHUR J., rector of Trinity Church, Bethlehem, Pa., and chaplain of the Bethlehem Preparatory School, to take effect September 1st. Future address, Plainfield, N. J.

ORDINATIONS

PRIESTS

CONNECTICUT—On June 30, 1924, at St. Thomas' Church, Bethel, Conn., the Rt. Rev. C. B. Brewster, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. LIONEL E. W. MITCHELL. The candidate was presented by the Rev. Donald W. Greene, and the sermon was preached by the Rev. John D. Skene.

The Rev. Fr. Mitchell will continue to serve St. Andrew's Parish, Norwalk, where he has been in charge for the past year.

SOUTH FLORIDA—The Rev. WARREN CARFIELD CABLE was ordained priest by the Rt. Rev. Cameran Mann, D.D., Bishop of the Diocese, on June 9th, in all Saints' Church, Lakeland, Fla. The Rev. C. E. Pattillo presented the candidate, and the sermon was preached by the Rev. W. B. Curtis. The Rev. G. I. Hiller, and the Rev. J. H. Davet, assisted.

The Rev. Mr. Cable was appointed by Bishop Mann to the charge of two growing missions, St. Peter's, at Plant City, and St. Mary's, at Dade City, his residence being at the latter point.

DIED

CONNELL—On Saturday, July 5, 1924, at the residence of her son, James Connell, senior warden of St. Alban's Parish, Sussex, Wis., there passed to her reward, AMELIA CONNELL, widow of Richard Connell, and a daughter of Thomas and Betty Weaver, of Sussex.

The funeral service was at the parish, and was taken by the Rev. Dr. A. A. Mueller, rector of the parish, of which Mrs. Connell was a devoted member. Dr. Mueller was assisted by the Rev. Doane Upjohn, rector of Christ Church, Delavan, Wis. The interment was in the parish cemetery.

May she rest in peace.

GARRETT—Died, at his home in Seattle, Wash., July 8, 1924, after a short illness, in the forty-third year of his age, ROBERT MAX GARRETT, Ph.D., Associate Professor of English in the University of Washington, and a true and loyal son of the Church.

The funeral office with Requiem was said in St. Mark's Church by the rector, the Rev. J. D. McLaughlan, D.D., on July 10th, with a number of the city clergy in the chancel. His mother survives him.

"In the Communion of the Catholic Church."

MEMORIAL

Mrs. Cyrus S. Bates

The death of Mrs. LAVERNA S. BATES, in Los Angeles, Calif., on Friday, July 4th, was a great grief to the women of the Episcopal Church of the Diocese of Ohio.

Mrs. Bates was the widow of the late Rev. Cyrus S. Bates, for several years the rector of St. Paul's Church, Cleveland, Ohio. There are many who remember Dr. Bates as a faithful pastor and a preacher of unusual ability and vigor.

Mrs. Bates held several positions in the Woman's Auxiliary of the Diocese. During the last thirty years she has been the treasurer, and although residing in California, she kept the position at the request of Bishop and Mrs. Leonard.

No officer was more beloved than Mrs. Bates. With her knowledge of the machinery of the Church's work, accurate and efficient, she managed the financial part of the Auxiliary in an unusual way.

Mrs. Bates for years had been an invalid

and, as a result of a severe fall, had been confined to a wheeled chair. Writing to an officer of the Auxiliary a year or so ago, she said "I have my work; through this I keep in touch with those I know and love in Ohio, and I feel, what is the greatest comfort to me, that I am of use in the missionary work of the Church, the work I love best in the world." Her letters, in reply to the many she received, were an inspiration and joy. A letter from Mrs. Bates, it was said, spurred one on to do better, and more consecrated, work.

She has joined the "Choir invisible," and, while her death is a personal grief to those with whom she worked, there is rejoicing for her.

The last services were held in Cleveland, among her old friends.

E. J. B.

The Board of officers of the Diocese of Ohio wish to express, through this memorial, their deep appreciation of the unselfish labors of Mrs. Cyrus S. Bates, as their treasurer during these thirty years, and their personal sorrow in her death.

MAKE YOUR WANTS KNOWN

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OF

THE LIVING CHURCH

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

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

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

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

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

POSITION OFFERED

CLERICAL

WANTED: A PRIEST FOR SUPPLY DUTY from August 14th to September 4th. Address THE DEAN, ST. PAUL'S CATHEDRAL, Fond du Lac, Wis.

MISCELLANEOUS

WANTED: ORGANIST AND CHOIR DIRECTOR for St. John's Episcopal Church, Keokuk, Iowa. Young man, Churchman preferred. Now installing new organ. Address Jos J. Ayres, Chmn., Keokuk, Iowa.

WANTED: ORGANIST AND CHOIRMASTER for Christ Church, Savannah, Ga. Choir of men and women. Send references and amount of salary required, to the rector, Rev. D. C. Wright.

FROM OCTOBER 1ST, YOUNG MAN AS secretary to Eastern Rector. Able to take dictation in shorthand, operate typewriter, and preferably one who can run an auto. Salary six hundred dollars, room and board. Address, SECRETARY-256, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED

CLERICAL

A CLERGYMAN DESIRES PARISH OR ORGANIZED MISSION in the North. Ten years in present charge. Correspondence solicited. CLERICUS-244, care 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.

I WILL BE GLAD TO SUPPLY SERVICES for any parish, either all the month of August, or any of the Sundays of that month. Address, REV. CHAS. S. CHAMPLIN, 64 Oswego Street, Baldwinville, N. Y.

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.

MISCELLANEOUS

A CHURCHWOMAN MIDDLE-AGED DE-sires position as house mother of private home or small institution. Address Box 278, Wake Forest, N. C.

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. G.-255 LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER DESIRES PO-sition as companion to elderly lady. Secretarial work if desired. Reference permitted to Rt. Rev. A. C. A. Hall, Burlington, Vermont. Address N. M., Box 14, Short Hills, N. J.

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

DEACONESS, GRADUATE MUSIC; NURSE, five years' experience social field, desires position. Address R-254, care of 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.

POSITION WANTED AS MATRON, HOUSE-mother, or teacher, in Church institution. Experience. References furnished. Address R-253, care of THE LIVING CHURCH, Milwaukee, Wis.

REFINED AND CULTURED WOMAN would like position as chaperon and companion to young girl or elderly lady, would travel. Best of references. Address H-257, care of LIVING CHURCH, Milwaukee, Wis.

WANTED: POSITION AS TEACHER OF Mathematics in boys' school for the coming year, by University of Illinois graduate with slight tutoring experience. Address FRANK H. HUTCHINS, 805 S. Busey Ave., Urbana, Ill.

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

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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.

PIPE ORGAN FOR SALE. HUTCHINGS type, electric, three manual, 25 stops, 19 couplers, 11 combination pistons, detached console, motor, blower complete. Church is getting larger organ. For bargain address GEORGE W. WILSON, 215 Market Street, Newark, N. J.

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), announcing its issues to be doubled in size beginning with September, advances now its subscription price to one dollar a year. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

TO AMERICANS VISITING ENGLAND

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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 coun-

try, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

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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.*]

H. F. Bell. 22 East 17th St., New York, N. Y.

An Introduction to Theology. By Hermon F. Bell. Price \$2.00 postpaid.

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

Christian Citizenship. The Story and the Meaning of C. O. P. E. C. By Rev. Edward Shillito. With a Preface by the Rt. Rev. The Bishop of Manchester. Price \$1.25 net.

George H. Doran Co. 244 Madison Avenue, New York City.

The Christ of the Children. A Life of Jesus for Young People. By J. G. Stevenson, author of *The Children's Paul*. Illustrated. Price \$1.60 net.

The Children's Paul. A Life of St. Paul for Young People. By J. G. Stevenson, author of *The Christ of the Children*. Illustrated. Price \$1.60 net.

Charles Scribner's Sons. Fifth Avenue at 48th St., New York City.

A Critical and Exegetical Commentary on the Pastoral Epistles (I & II Timothy and Titus). By the Rev. Walter Lock, D.D., Lady Margaret Professor of Divinity in the University of Oxford and Canon of Christ Church. Price \$3.00.

A Critical and Exegetical Commentary on the Epistle to the Hebrews. By James Moffatt, D.D., D.Litt., Hon. M.A. (Oxon.) Price \$3.50.

Oxford University Press. American Branch, 35 West 32nd St., New York City.

Citizenship. By W. H. Hadow.

MEMORIAL TO BISHOP GRAY

DESIRING TO HAVE a suitable memorial to the Rt. Rev. William Crane Gray, D.D., first Bishop of what is now the Diocese of South Florida, in the new Cathedral soon to be erected in Orlando, Fla., a fund for this purpose has been started. St. Mary's Chapter of the Daughters of the King in the Cathedral parish being put in charge thereof.

It is hoped that such memorial will represent the loving thought of many friends of this beloved Bishop, both within and without the Diocese, where for twenty-one years he gave himself unstintedly in devoted and consecrated service for Christ.

The special committee appointed from the Daughters of the King consists of Miss Corinne Robinson, Deaconess Parkhill, and Mrs. L. C. Massey, all of Orlando.

No decision has been made as to the form of this memorial, but it is hoped that a fund of over \$600 will be given to provide a memorial which shall attest in some degree the love in which Bishop Gray was held, and the gratitude felt for the help and blessing shed throughout his life of beautiful service.

English House of Clergy

Endorses Reservation

The Supply of Candidates—International Sunday School Convention—Fire at Sheffield Cathedral

The Living Church News Bureau }
London, July 4, 1924 }

THE HOUSE OF CLERGY OF THE CHURCH Assembly, sitting in separate session this week, resumed its discussion of the important question of Reservation of the Blessed Sacrament. The principle of reservation was accepted *in toto* by a majority of 176 to 91. The form in which this alteration of the Prayer Book was sanctioned was that proposed by Dr. Darwell Stone, who, in reply to a question, categorically affirmed that the object of his amendment (to the Revised Prayer Book, Permissive Use, Measure of 1923) was to provide "not for reservation for the sick only, or for exceptional cases, but also for forms of Adoration, for the holding of special services in the way of adoration, and to encourage people to say their prayers before the reserved Sacrament." "Adoration," said Dr. Darwell Stone, "was the right word, and the attitude of the soul that it described was the right attitude."

A new rubric was eventually passed, the upshot of which will be to leave the sanction, regulation, or prohibition of extra-liturgical devotions of a congregational nature in the hands of the bishops. And there, most of us will agree, it should be left.

Meanwhile the House of Laity rests expectant, to see what the clergy propose about the Order of Holy Communion and Reservation. And, presumably, their lordships the bishops wait upon both the Houses of Clergy and Laity.

The full session of the Church Assembly will open next Monday, July 7th, and will continue until Friday. There is, as usual, a very full agenda. Among the matters to be discussed will be measures for the division of the dioceses of Manchester and Southwell.

There is not much likelihood of the recommendations of the Church Property Commission in respect of Bishops' stipends being carried out in the two new bishoprics, even if the measure is carried.

The Commission suggested that Bishops' incomes should be divided into two portions, one a personal stipend, and the other an amount payable for expenses of the office.

This principle was adopted in the measure for the creation of three dioceses out of the present see of Winchester, but not in the two measures under which the sees of Manchester and Southwell are to be divided. The two other dioceses to be divided shortly are Peterborough and Shrewsbury.

THE SUPPLY OF CANDIDATES

The interim report of the Archbishop's Committee on the Supply of Candidates for Holy Orders has already been circulated to members of the Assembly in view of the debate on this subject which forms part of the agenda for next week. The report of the Committee (of which the Bishop of Chichester is chairman), is as follows:

"The number of men ordained to English dioceses during the past nine years (1915-1923) compared with the previous

nine years (1906-1914) shows a decrease of 2,710. It is true that the last three years show a steady increase, rising from 346 in 1921 to 463 in 1923, but this is almost entirely due to the facilities afforded for training under the Service Candidates' Scheme, and the figure for 1923 is 70 less than the lowest point reached during the nine years before the war. It does not appear from the careful inquiries that have been made about the number of men now in training that the figures for the next five years will show any considerable advance, and there is, therefore, no sign that the shortage of 2,710 due to the war is in process of being made up. It must be borne in mind that, even if this could be attained, it would only bring the figures up to pre-war standards, and does not allow for the increase and constant shifting of the population, or for the more rapid wastage in the ranks of the clergy due to earlier retirement and other causes. Still less is provision being made for the ever-fresh openings in the mission field.

"In addition to the decrease in numbers there has also been a diminution in the proportion of graduate candidates, the average for the past nine years being 15 per cent less than that for the previous nine years. Naturally, too, the deficiency of younger men in the ranks of the ministry is specially striking, and it is calculated that the average age of the clergy on the active list is no less than fifty-two, and that less than 12 per cent are under thirty-six years of age."

The report proceeds: "It is clear that the problem of the shortage of candidates for holy orders is a complex one; there is no simple solution to it. It involves the consideration of many questions which affect the life of the Church as a whole—such as the religion of the home, the intellectual outlook, the general attitude towards organized religion, and the special bearing of these on young men. But the committee desires to emphasize at once that whatever the other hindrances may be, the financial difficulty is urgent and undoubted. So far as this relates to the underpayment of the clergy, which acts as a deterrent, certainly to parents if not to would-be candidates, the committee reserves what it has to say for its final report, though it is quite clear that the question of adequate stipends for the clergy, provision for their old age, and an organized system of help in the education of their children, must come before the committee for consideration, and must form part of the Church's policy for the future."

INTERNATIONAL SUNDAY SCHOOL CONVENTION

Some hundreds of American delegates to the International Sunday School Convention attended the service held last Sunday afternoon at St. Paul's Cathedral, and occupied reserved seats under the Dome.

Canon Alexander, who preached the sermon, said that it was a privilege to welcome from that historic pulpit so large a body of men and women from across the seas engaged in a task of such vital importance. One of the greatest questions of the times was the question whether organized Christianity throughout the world was still capable of touching the imagination of thoughtful people, and especially of the young. To infect the young with a real Christian enthusiasm, based on an intelligent love and study of the Bible, was indeed a noble work. It was reported that in the last ten years the Church in this country had lost three million communicants, of whom 300,000

belonged to the Diocese of London, and that in the same time the Sunday schools had lost 900,000 of their pupils. The explanation of these remarkable figures was commonly said to be the decline in the spiritual influences of home life and the general failure to strike the spiritual imagination of the young.

But what he asked them especially to notice was that such facts as these, however explained, belonged to the sphere of organized and institutional religion; and it was precisely on this sphere that the mind of the Church had been largely concentrated in recent years. Was it not time for a shifting of emphasis, a change of outlook? Was it not becoming increasingly plain that what men wanted to know about Christian people was not so much whether they belonged to a particular section of ecclesiastical opinion as whether their religion was a living one? Religious institutions were going to be judged, even more strictly than in the past, by their vital influence on the life of nations, of society, of the individual. It might be that life was widening now, and that the deepening (of which there did seem to be a need) would come later on.

FIRE AT SHEFFIELD CATHEDRAL

Considerable excitement was caused in Sheffield last Monday night, when a passer-by noticed smoke issuing from the roof of the Cathedral. The fire-brigade was quickly on the scene, but the men had a stiff task in front of them owing to the dense smoke, which filled the whole of the building. There is a great deal of wood-work in the Cathedral, and it was feared that the flames would spread rapidly. Many chemical extinguishers and a line of hose were employed, but they had to be used through narrow windows, rendering the work extremely difficult. When the firemen tried to get inside they received continual electric shocks, as the switches controlling the organ motor had been left on.

After about a quarter of an hour's work it was thought that the flames were under control, but there was a further burst of fire, and more windows were smashed in order to give access to the seat of the trouble. Shortly afterwards an entrance was effected, and the chief of the brigade managed to get to the switches and cut off the electricity supply. Fortunately the damage is not extensive. The motor room was gutted, the adjoining vestry suffered considerably, and the organ was damaged; but all the records and registers are uninjured.

PILGRIMAGE TO GLASTONBURY

Last Saturday a pilgrimage was made to Glastonbury Abbey, in Somerset, by Anglo-Catholics of Bristol and Bath. The pilgrims assembled in St. John's Church, which was crowded to the doors, and many had to remain outside. An address was given by Fr. Arnold Pinchard, the Secretary of the English Church Union, and then some two thousand pilgrims marched to the ancient Abbey, headed by choir, servers, and priests in copes. Crosses and banners were carried, and incense was freely used. The whole route was lined with spectators, whose demeanor was most reverent. In the Abbey, the office of the Guild of Servants of the Sanctuary was solemnly chanted, and the Rev. L. Lewis, vicar of Glastonbury, gave an address. The procession then returned to St. John's Church, where the proceedings were brought to a close by the singing of the *Te Deum*.

ANOTHER HOLY LAND PILGRIMAGE

Another pilgrimage to the Holy Land is being arranged for August, which is intended for those who wish to do the journey as economically as possible, and are perhaps prevented by educational or other work from going at any other time of the year. The intention is to leave England on August 8th, going by sea the whole way, spending about ten days at St. George's Hostel at Jerusalem, except for one night at Nazareth, and returning about September 10th.

All the other holy sites will be visited, such as Bethlehem, the Jordan Valley, and the Lake of Galilee. Bishop MacInnes, in Jerusalem, has offered the pilgrims a cordial welcome, and the Committee of the Anglo-Catholic Pilgrimage will help in every way. Priests will be able to say Mass at the Chapel of Abraham in the Holy Sepulchre Church, as well as at St. George's Cathedral. Fr. Symonds, of the Community of the Resurrection, will accompany the Pilgrimage as chaplain.

GEORGE PARSONS.

The Bishop of Gloucester to Preach at Canadian Synod

Awakening of a New Spirit—A Secularized Clergy—International Social Conference

The Living Church News Bureau }
Toronto, July 15, 1924 }

THE GENERAL SYNOD HAS BEEN FORTUNATE in securing as preacher at the Synod Service to be held at St. Paul's Cathedral, London, Ont., on September 24th, one of the best known English Bishops, the Rt. Rev. A. C. Headlam, D.D., Bishop of Gloucester.

Bishop Headlam has also been invited to speak at the formal opening of the new convocation hall of the University of Western Ontario on Sunday, September 28th. He will also take part in the opening of the new university buildings.

AWAKENING OF A NEW SPIRIT

In the course of his charge to the Synod of Edmonton, the Bishop, Dr. Gray, said:

"It is with a heart full of wonder and apprehension that I have I have watched the gradual awakening of a new spirit in these later days. There is a return of desire for spiritual things, a hunger for something that has not been found in the purely material conception of living. It is with wonder and with thankfulness that I note the increasing desire of the heart reaching out, if haply it may find communion with the unseen. It is with apprehension, lest we clergy should fail to make the most of our opportunity to realize the open door that awaits us. God forbid that I should depreciate or cast aside traditions of the past; they are the stepping-stones which generation after generation has used to better things; but I am fearful lest loyalty to interpretation of a past age should prove to be a hindrance to our progress, and we should fail therefore to render to our day and generation the service they have a right to expect. We must today go back to fundamentals, to the fundamental fact of our faith—we must be sure that we proclaim Jesus Christ to be the Son of God, not by the expression of pious opinions, or by the passing of pious resolutions, but by the direction of our endeavors and of our deliberations, to the witness of the fact, which can only be when our belief is a really vital one."

A SECULARIZED CLERGY

At the Synod of Ottawa, the Bishop, Dr. Roper, declared that "unless stipends are brought up to a minimum of \$1,500 a year, a secularized clergy would be the only alternative, with men giving only part time to the work of the Church." A committee, he said, aided, during the year, several parishes whose rectors were receiving salaries below \$1,400 to bring them up to the minimum, but this was only a temporary measure. Bishop Roper

felt keenly on the subject and declared that, until salaries were raised to a more adequate minimum, he preferred to keep on paying rent to the diocese for his house, though the Synod generously urged to be allowed to relieve him of this. He begged the Synod not to do this at present, as the maintenance and increasing of stipends of the clergy were of more importance.

INTERNATIONAL SOCIAL CONFERENCE

The international Conference of Anglican Social Service workers held at Haver-gal College, Toronto, under the joint auspices of the Department of Christian Social Service of the American Church, and the Council for Social Service of the Church of England in Canada proved an outstanding success. The program, full particulars of which have already been given, was most interesting and helpful. Some 110 delegates from the American Church were in residence at Haver-gal College, 116 Canadians registered as members, and many others attended many of the sessions and group conferences.

This was the first conference of an international character held in Canada under the auspices of any of the Boards of our General Synod. Apart altogether from the benefits derived from the participation in joint discussion on many of the social problems in which both nations and Churches are alike interested, such a gathering is surely most interesting and valuable in knitting firmer the ties of friendship between the Canadian and American nations. Canada occupies a unique position in its ability to interpret Great Britain to the United States, and the United States to the British Empire. In the United States no other single group is more enthusiastically friendly to Great Britain than the members of the Episcopal Church, and the development of intercourse and conference between that Church and the Church of England in Canada cannot but be exceedingly helpful.

The Council for Social Service took full advantage of the presence of so many clergy of the American Church over Sunday in Toronto, and no less than thirty-eight sermons on Christian Social Service were kindly preached by the visitors in the Anglican Churches of Toronto, every rector who sent in a request being supplied with the services of a visitor for at least one service.

DEATH OF VETERAN PRIEST

The Rev. Canon Richard Sykes Forneri passed away in Peterborough, Ont., following a short illness. He resided with his daughter, Mrs. Christopher Robinson, of that city. Canon Forneri was eighty-six years of age, and was born in Bel-

fast, Ireland. He was a son of the late Dr. James Forneri, LL.D., sometime Professor of Moderns at the University of Toronto. He served for no less than fifty-two years in the active work of the ministry.

A service was held in St. John's Church, Peterborough, after which the body was taken to Kingston, where it was placed in the Cathedral and a watch-night service held. On Thursday morning a funeral service was held in the Cathedral, and the body was taken to Adolphustown, where another service was held and the remains committed to their final resting place. The service at Adolphustown was held in the church which Canon Forneri built to commemorate the one hundredth anniversary of the landing of the United Empire Loyalists.

MEMORIAL ARCH UNVEILED

The unveiling of the memorial arch erected by the Royal Military College Club, Kingston, Ont., at the entrance to the college grounds took place before an assemblage of thousands. The annual service in old St. George's Cathedral, established by the United Empire Loyalists in 1784, began the day's proceedings. Canon Plumtre, of St. James' Cathedral, Toronto, was the special preacher, and the band of the Royal Canadian Horse Artillery was brought back to Kingston from Petawawa Camp for the ceremonies. The memorial arch is a most imposing structure and cost \$65,000. It was erected for the purpose of rendering enduring tribute to the memory of the members of the college, who in the World War gave their lives in the cause of freedom and the triumph of right, and, at the same time, to commemorate the sacrifice of the fallen in previous wars since the foundation of the college.

The face of the arch carries the names of battles in which Canada had an important share, while the interior bears bronze plates inscribed with the names of 156 former cadets who gave their lives for their country. The arch is probably unique in that, besides perpetuating the names of those who fell in action, it is a record of the wonderful Canadian traditions, bronze plaques showing the chief events in the history of Canada from the time of Jacques Cartier and Champlain to the Great War.

MISSION VAN WORK

For the last two years a Sunday school mission van has been itinerating throughout the Diocese of Calgary, and has visited the outlying parts and scattered settlers. The work has hitherto been under the direction of Miss Eva Hasell, secretary of the Western Canada Caravan Fund in England. This year, the diocese has been fortunate in securing the services of the Rev. A. N. Barclay and Mrs. Barclay, of Hamilton, who volunteered to work with the van during the next four months. At the present time Mr. and Mrs. Barclay are working in the Mormon country in the neighborhood of Coultts and Cardston. Their splendid work is being greatly appreciated by all with whom they come in contact, as not only is an impetus given to Sunday school work, but also the Holy Sacraments are being administered to many, who, through the terrible shortage of clergy, have been deprived of these ministrations of the Church, or, in many cases, have received them at very infrequent intervals.

A NEW INDIAN SCHOOL

Construction of a new residence school for Indian children of the Anglican Mis-

sion at Onion Lake, Sask., will begin in the near future, according to Dr. T. B. R. Westgate, field secretary of the Missionary Society of the Church of England in Canada, and secretary of the Indian and Eskimo Commission, who has just returned to Winnipeg from a visit to the school, when he selected the site for the new building on the shores of Long Lake. The proposed residence will accommodate from eighty to a hundred boys and girls, and will take the place of the present buildings, which are old, and house only forty children.

CHURCH ARMY HOSTEL

The Church Army Hostel of the Church of England in Canada was opened officially at 122 Smith Street, Winnipeg, Man. From this center the Army work in Western Canada will be directed. Captain Thomas Smith is in charge of the immigration hostel and is accompanied by Mrs. Smith. The building has been open and in use since the early part of March. The hostel was declared officially open by the Ven. Archdeacon McElheran, who presided.

B. S. A. LEADERSHIP CAMP

The Brotherhood of St. Andrew in Canada, under the able leadership of its general secretary, H. A. Mowatt, took an important step this July when it held its first leadership camp at Rotary Camp, Clear Lake, above Peterborough. It has held a number of boys' camps, but has now definitely launched on permanent plans for one or more leadership camps each year.

The camp site is beautifully situated just where the islands of Stoney Lake commence. It is in the midst of a splendid country for hikes, gives access to a chain of lakes which provide wonderful opportunities for overnight canoe trips.

In addition to games and aquatic sports of all kinds, lectures on Missions were given by Canon Gould, General Secretary of the M. S. C. C.; on Social Service by Canon Vernon, General Secretary of the Council for Social Service; and the Rev. E. L. Wasson on Psychology in its bearing on Christian education.

MISCELLANEOUS NEWS ITEMS

An honorary D.D. has been conferred by St. John's College, Winnipeg, on Archdeacon Howcroft, administrator of the southern portion of the Diocese of Edmonton.

There passed away at Toronto on July 3d in his sixty-first year, Mr. Archibald D. Langmuir, one of the leading financial men and most respected citizens of Toronto. Mr. Langmuir, despite his exceedingly busy executive work, found time to interest himself in many religious activities. He was for many years a member of Holy Trinity Church, Toronto, and took an active part in its administrative affairs, having for two or three years filled the office of rector's warden. He was also appointed last year the Honorary Treasurer of the Chapter of St. Alban's Cathedral.

Field Marshal Earl Haig arrived at St. John's, Newfoundland, from England, on the SS. *Corona*. He was given a most enthusiastic reception on landing. Later he attended service at the Cathedral. On July 1st Lord Haig unveiled the Newfoundland War Memorial.

The Rt. Rev. Dr. Farthing, Bishop of Montreal, formally opened and dedicated the new wing of the General Hospital at Woodstock, Ont., which has been erected

at a cost of \$120,000. Dr. Farthing is a former rector of the new St. Paul's Church, Woodstock, and he was also the first Secretary-Treasurer of the Woodstock Hospital Trust when it was organized in 1895, and, for this reason, he was asked to conduct the opening and dedicatory ceremonies.

A Retreat for Clergymen will be held at Bishop's College, Lennoxville, from September 8th to the 11th. The Bishop has been fortunate in securing the Rev. Cyril Bickersteth, of the Community of the Resurrection, Mirfield, Yorkshire, to conduct the Retreat.

The Rev. Dr. Rigby delivered the annual sermon to this year's graduating class and the alumnae of St. Hilda's College, in Trinity College Chapel, Toronto, Ont., speaking from the subject of The Stewardship of Talents. There was a large attendance of members of St. Hilda's alumnae who had remained over the week-end at the college.

His Excellency the Governor-General, Baron Byng of Vimy, presided at the closing exercises at Ashbury College, Ottawa, Ont., which included the unveiling of a memorial tablet to ex-students who were killed in the war, and the opening of the new memorial wing. The closing marked the conclusion of the thirty-third year in the history of the school.

At the closing of Havergal College, Toronto, the President of the Board of Directors, Dr. N. W. Hoyles, announced that Miss M. Wood had been appointed Principal of the College in succession to the late Miss Knox, and Miss J. Dykes, Vice-Principal.

The Church of the Ascension, Paisley, Ont., has just held its diamond jubilee. The sermons morning and evening were delivered by the Rev. Professor Frank Anderson, D.D., of Huron College, London.

PRINCETON SUMMER SCHOOL

THE 300 PERSONS attending the Princeton Summer School, that had its closing session on the 11th of July, were all agreed that the meeting this year was one of the most successful in the history of the conferences. There was an enthusiasm on parting that looked forward to an even more successful gathering for the next year.

The attendance was very evenly balanced between seniors and juniors and was, as Bishop Ferris expressed it, "a true cross-section of a parish." This gave an opportunity for the practical working out of the various questions, difficulties, and problems that arise in every-day parochial life. It was also found that the seniors and the juniors alike felt the decided need of each other at the one conference, agreeing that to separate the conference into two schools would defeat its purpose to train leaders in every phase of the work of the Church.

It was felt that the greatest inspiration came from the daily celebrations of the Holy Communion in Trinity Church. The daily courses of lectures were appreciated by those attending, and all felt that they well gave the desired information. Among the most appreciated features were the sunset service addresses that were given by Bishop Ferris, and the pageant *Esther*, which showed how much can be done by the amateur with a little professional training.

Fifteen diplomas were awarded on the closing night, showing that three years' work had been done by their recipients.

Dr. Sullivan Begins His Summer Cathedral Preaching

Sir Galahad Work—Church School Promotion—St. Olaf's Day

The Living Church News Bureau }
Boston, July 15, 1924 }

THE REV. EDWARD T. SULLIVAN, D.D., rector Trinity Church, Newton Center, began his services yesterday as the summer preacher at the Cathedral. No other clergyman in New England is able to appeal to such a uniformly large congregation of our Communion as Dr. Sullivan. For nearly fifteen years he has been the annual summer preacher at the Cathedral, averaging over two sermons each Sunday. Seldom is one able to find standing room at the Cathedral when Dr. Sullivan begins to preach.

His subject for the morning was on Keeping the Affections in Repair. In the evening his sermon was on The Brimming Life. Dr. Sullivan's preaching has a deep evangelical note of earnestness, but not the slightest suggestion of the theatrical. His many years as managing editor of the diocesan monthly and as publicity expert for many good causes, such as the Wellesley College building fund, cause the sermon sentences, which with a droning voice he often reads, to be listened to with the most intense interest. And his real note of understanding sympathy with the foibles and yearnings of his fellows causes him to be the father confessor to more than one man in need.

SIR GALAHAD WORK

A Massachusetts rector has published the following letter telling of the real connection which the Sir Galahad Club is making between the boy and the Church:

"I think you ought to be congratulated on the results of your efforts to hold and interest the boys and young men as shown in last Sunday's (March 16th) attendance. Having occasion to be in the rear of the church, I checked them up and found that more than twenty-five per cent of the morning congregation consisted of boys and young men between the ages of about sixteen and twenty-one. This is due in part to the Sir Galahad Club and the atmosphere of the church, which is particularly hospitable to young men."

CHURCH SCHOOL PROMOTION

The Rev. Charles Tabor Hall, rector of St. John's Church, Arlington, has courageously tackled the problem of honest promotion from grade to grade in the Church school. In presenting this solution to his people, Mr. Hall said:

"Some of the teachers have asked the rector what they shall do about those pupils who have done unsatisfactory work, or who, through long periods of absence, have missed a large part of the course. The rector has answered: Keep them back, do not pass them on to the next grade. This year we have used report cards. Teachers have kept closer track of their pupil's work. Parents have known whether their children were doing satisfactory work or not. The pupils themselves have known how they were progressing. The obvious and only fair thing to do now is to deal with each pupil on the basis of the rank attained. Those pupils who have made the effort, and have done creditable work, will go ahead, as they deserve to do. Others must be held back, as they deserve to be. There is no other course possible, under any fair marking system. In the end, this should

make Church school attendance and work the serious thing it should be, both in the eyes of pupils and of parents. And can anyone give a reason why religious education should not be regarded seriously, and as of at least equal importance with that received in the day schools? This the rector knows through having children of his own in the Church school. We are asking for neither an undue amount of the pupil's time nor effort. Any normal child can meet every requirement, and still have every opportunity to meet the other calls made upon him. But we must expect each pupil to give some real time and effort to his Church school work, if he wishes to progress. Anything else makes of our school the joke Church schools are too often thought to be."

ST. OLAF'S DAY

In commemoration of the Feast of St. Olaf, king and martyr, patron of Norway, a special service will be held at the Cathedral on Sunday afternoon, July 27th, at three o'clock. St. Olaf's Day ritual, according to "High Mass Liturgy" will be used. The address appropriate to the day will be given by the Rev. Albert

Gilbertson, Ph.D. The entire service will be rendered in English, with the exception of the Norwegian anthem and special Norwegian selections by the Norwegian Glee Club, under the direction of A. Sutterud, director. The service will be open to the public.

GENERAL NEWS NOTES

The Rev. William H. van Allen, D.D., rector of the Church of the Advent, will be one of the principal speakers at the annual summer meeting of the Martha's Vineyard Baptist Association, August 2d to the 10th. On August 3d he will speak in the morning on The Same, Yesterday, Today, and Forever, and, in the evening, on The Comforts which Refresh Our Souls. On August 4th Dr. van Allen will give a lecture which promises to be of unusual interest, Patriotism, Politics, and Our National Position.

It cannot but be gratifying to Churchmen of all dioceses to note the unabated influence of Massachusetts' greatest bishop, Phillips Brooks. Hardly a week passes by in Boston that some public reference is not made to his life. I noted in the daily press that yesterday the Rev. Adelbert L. Hudson, pastor of the First Parish Church, Unitarian, preached on The Influence of Phillips Brooks.

RALPH M. HARPER.

Trinity's Year Book Reviews Life of the Great Parish

Vigorous Religious Life—Changes in the Parish—Statistics

The Living Church News Bureau }
New York, July 20, 1924 }

THE ISSUE, EACH YEAR ABOUT THIS time, of the *Year Book of the Parish of Trinity Church*, is always received with great interest throughout the Church and even attracts considerable attention in the secular world. The *New York Times*, which gives perhaps less space to religious news than any other of the larger New York dailies, has a detailed review of the book. While to many persons, the financial report of the parish is the item of most absorbing interest, readers of THE LIVING CHURCH will find other features of the *Year-Book* of more compelling interest.

In his annual statement, the rector, the Rev. Caleb R. Stetson, D.D., calls attention to the period of general unsettlement in every department of life through which we have passed, and goes on to say:

"It is becoming evident that this period of unsettlement is nearing an end, and that the inevitable reaction is beginning. It is certain that there is today a very keen and widespread interest in religion. Never in the lifetime of most of us has so much attention been given by the public press to religious matters and to theological discussion. This in itself is significant. Though it is possible that much harm has been done, and that many have been estranged from any Church affiliation by the theological controversies which have marked the past two or three years, on the other hand, the great mass of Church people have been led to examine for themselves the grounds for their belief, and, as a consequence, have been stirred to a deeper loyalty to the Christian Faith and to a more serious devotion to the Church. The differences between Christian and non-Christian are growing in importance, as they are more

clearly known. We no longer consider definite religious faith a matter of slight consequence, for it is at last seen that sound and true faith makes for right conduct. It may be that there is a widening gulf between those who are indifferent and agnostic, and the Church. But, on the other hand, those who have learned to love God and are loyal to our Blessed Lord are finding a bond of fellowship in Him and are drawing closer together."

VIGOROUS RELIGIOUS LIFE

In Trinity Parish there is evidence of new and vigorous religious life. This is borne out by large confirmation classes, and increased attendance at the services for business people held on weekdays in Trinity Church and St. Paul's Chapel. It is especially interesting to note that there are twelve members of the parish studying for Holy Orders.

There is reference to certain special services held in Trinity Church, particularly the memorial services for President Harding and ex-President Wilson, and the service for the dedication of the new organs in Trinity Church. These organs are regarded by many people as the finest Church organs in the United States.

CHANGES IN THE PARISH

Dr. Stetson reviews at some length the changes at St. Cornelius' Chapel, Governors Island, necessitated by the retirement of Chaplain, the Rev. Edmund Banks Smith, D.D. In 1868, Governors Island was dropped from the list of army posts for which chaplains were commissioned, and since that time Trinity Parish has maintained a chapel on Governors Island, and supported a chaplain there. Under this new arrangement, the relation of Trinity Parish to the spiritual welfare of the officers and men is as close as it has been in the past.

There is also a statement of the reasons for the demolition of St. Chrysos-

tom's Chapel at 39th Street and Seventh Avenue. An exhaustive survey of the whole neighborhood was made, and it was definitely established that the location of the Chapel was not favorable for any work which it was fitted to undertake, as it was surrounded by lofts, business buildings, and theaters.

STATISTICS

The offerings in the several congregations of the parish for benevolences and Church Extension amounted to \$150,501.65—and this does not include gifts and contributions made through the many societies and organizations of the parish. The appropriations by the vestry for benevolences outside the parish amounted to \$87,907.83—making a total, of contributions for missionary, charitable, and educational purposes, of \$238,409.48.

The total number of communicants reported in the parish is 9,205; Sunday school children and teachers, 2,600. There have been 314 baptisms, 318 confirmed, and 448 marriages.

Justice Thomas C. T. Crain, and George Q. Palmer have been elected vestrymen, succeeding David B. Ogden, a vestryman for twenty-eight years, who died October 14th, and Henry Cotheal Swords, a vestryman for twenty-four years, who died February 6th. There is a new vacancy in the vestry, due to the death a few weeks ago of Ambrose S. Murray, Jr.

AT ST. CLEMENT'S

Reference was made in a recent letter to the successful work of the Rev. Thomas A. Sparks in welding together three congregations into the united parish of St. Clement's. It is gratifying to note that the success of his work will result in the addition of a curate to the staff of the parish in the near future, and the beginning, this summer, of much needed and extensive improvements in the building which has for years served as church, parish-house, and rectory of the parish of St. Cornelius; in West 46th Street.

VESPER SERVICES AT COLUMBIA

At Columbia University, a series of Vesper Services for summer students was initiated on the afternoon of July 13th, in St. Paul's Chapel of the University, at 4 P. M. The Rev. Raymond C. Knox, chaplain of the University, was the preacher. Speakers for the following Sundays are announced as follows: July 20th, the Rev. Hugh Black, of the Union Theological Seminary; July 23d, the Rev. J. L. Craig, of Glasgow, Scotland; August 3d, the Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine; August 10th, the Rev. Dr. Shailer Mathews, of the University of Chicago.

A series of twenty minute talks on How to Know the Bible will be delivered by Chaplain Knox throughout the summer term at the eight o'clock morning chapel services. His topics are: How the Bible Came to Be, July 16th; How is the Bible Inspired? July 23d; The Bible and Science, July 30th; The Miracles of the Bible, August 5th; The Bible and the World's Need, August 14th.

A BEQUEST

In spite of the general impression among persons outside the Church that "High Church" denotes social prestige and financial affluence, while "Low Church" is associated in the popular mind with lowliness of social rank and evangelical poverty, it is not often that

one reads of large bequests made by Catholic parishes; almost as rarely, of bequests of any amount at all. Therefore, we chronicle with satisfaction the news that the late Andrew Murray Young, whose death was noted recently in THE LIVING CHURCH, left \$5,000 to the Church of St. Ignatius, West End Avenue. This Church, by the way, is to be congratulated on the prospective payment, in the near future, of the small amount of indebtedness still remaining on it. Most of the debt has been paid off during the rectorship of the present incumbent, the Rev. William Pitt McCune, Ph.D.

BOY SCOUT CHAPLAINS

At the Boy Scouts' Camp, at Interstate Park, where several thousand Boy Scouts are assembled for the summer months, the Roman Catholic scouts have their own chaplain, while boys of our Communion, who are in camp, have to depend for Church ministrations on the chance of one of our clergy taking turn

as chaplain to "Protestant" boys. On two consecutive Sundays just passed, July 6th and 13th, such was the case, when the chaplains were the Rev. James H. Gorham, O.H.C., and the Rev. R. S. Wood, rector of St. Mary's, Tuxedo Park, respectively. A large number of Church boys attended the Eucharists celebrated by our priests, and the reception of Fr. Gorham's ministrations, particularly his address to the boys at the official Scout service, was so enthusiastic as to suggest the desirability of a priest of our Communion being appointed to minister to Church boys during the months that they are in camp.

ADMINISTER SACRAMENTS

Last Friday and Saturday, July 11th and 12th, members of the Order of the Holy Cross, assisted by clergy of nearby parishes, administered the sacraments of Baptism, Penance, and the Holy Communion to several hundred inmates of Letchworth Village, the state institution for defectives. THOMAS J. WILLIAMS.

Washington Sunday Schools Continue in Operation during the Summer

Anniversary of Epiphany Church—Other City Churches—The Older Country Parishes

The Living Church News Bureau }
Washington, July 19, 1924 }

THIS SUMMER IS NOTABLE IN WASHINGTON because several of the Sunday schools, which usually close their doors in July and August, are remaining open all summer. No parish of the Church has found it possible to establish a daily vacation Bible school, but several of them are giving special courses of instruction to the children.

The summer season is generally a time of decreased activity in the Church affairs. Most of the rectors of the larger churches are seeking vacations abroad or in New England. In the smaller churches the number of services is reduced and, in most of them, the rector secures several weeks away from his work. With the exception of the Girls' Friendly Society, guilds and organizations have ceased work until fall.

In the country parishes, where the summer is the period of greatest activity in every line, attendance at Church and at Sunday school is at its maximum. But even in the country the organizations are less active than at any other season except mid-winter. In the Diocese of Washington, Church activity is largely dependent on the condition of the roads; parishes situated on the state highway are able to maintain organized activities throughout the year, while parishes not reached by motor roads can get together their people only when weather conditions permit.

ANNIVERSARY OF EPIPHANY CHURCH

There is no season closed to the celebration of anniversaries. As a matter of fact Washington events usually happen in the spring and fall, and, therefore, anniversaries are most frequent at those seasons. But eighty-one years ago, when the corner-stone of Epiphany Church was laid, the ceremony took place in August and eighty years ago, in July, the first service was held in the new church. The

eightieth anniversary was appropriately celebrated this month, and the occasion was made particularly memorable by the arrival and first sermon of the newly elected rector, the Rev. Z. B. T. Phillips, D.D., who is the ninth incumbent in the eighty years of Epiphany's parish life.

OTHER CITY CHURCHES

St. Alban's Church, Washington, celebrated its seventieth anniversary late in June by starting work on the memorial tower which is to connect the guild hall with the church building. Earlier in the month Ascension Church commemorated the fiftieth anniversary of the laying of the corner-stone of the present edifice.

THE OLDER COUNTRY PARISHES

Historically speaking, Washington is comparatively a new city, and churches, that can celebrate fiftieth anniversaries, are known as "old." When we come to the parishes of the diocese lying in the counties of Maryland, anniversaries take on a greater significance. The Church was established in Maryland in 1692. In the first years that followed, frame or log chapels were erected in many places. Replacing the log structures with permanent brick buildings was very general during the first half of the Eighteenth Century. It was at this time that "Queen Anne's Bounty" provided silver communion services for these old churches. The 220th anniversary of the establishment of Queen Anne Parish in Prince George's County was recently celebrated, the Rev. George F. Dudley, D.D., President of the Standing Committee of the Diocese, making the address. The historical connection of the church with the growth and development of the country is of such importance in maintaining the present strong position of the Church in Maryland, that these parish anniversaries are matters of real importance to the communities in which they are held.

A SOUTH DAKOTA baby, recently christened, wore a baptismal robe which had been made for his great-grandmother. He was the twenty-seventh of her descendants to wear it.

LAY ACTIVITY IN PENNSYLVANIA

THE LAYMEN'S ASSOCIATION of the Wyoming Valley, in the Diocese of Bethlehem, at their last meeting determined upon a campaign of Church extension in their territory. In the last twenty-five years only one new mission was started in this section, which includes Wilkes-Barre, the two Pittstons, Kingston, Plymouth, Nanticoke, and Alden, while the population has more than doubled. Three committees were appointed: one to make a survey of the unoccupied towns, and to find whether there is need for a Sunday school as a beginning of Church work; one to get the men to open and to conduct the schools wherever the committee may recommend that one be started; and one to secure financial aid necessary to start and equip the work in the different places. Only Sunday schools will be started now, later it is hoped that missions will develop.

Under the auspices of the Laymen's League for Increased Lay Activity, the lay readers of Reading are supplying a number of parishes and missions in Reading and vicinity during the summer months, going as far as St. Thomas' Church, Morgantown. Usually a different man is sent every Sunday. The congregations enjoy the services of these men. They say it is much better than to close the church or the mission while the rector is on his vacation.

GREEK BISHOP UNFROCKED

THE FOLLOWING statement is published by request from the Greek Archbishop Alexander in New York:

"Because the Greek Bishop Basil, of Chaldia, formerly Metropolitan of Methymna, came to America against the orders of the Ecumenical Patriarchate, intruding in the province of another Bishop, namely, in the jurisdiction of the Greek Archdiocese of North and South America, which has its lawful head, the Most Rev. Archbishop Alexander; because the said Bishop Basil did not heed the warning of the Patriarchate to leave America and to return to Greece; because he is the author of several anti-canonical acts, chiefly by ordaining unlawfully priests, and creating trouble and factions in the Greek Orthodox Church in America; because he unlawfully proclaimed himself 'Metropolitan of America and Canada,' he was summoned to appear before the Holy Synod of the Ecumenical Patriarchate and explain his anti-canonical attitude. He having paid no attention to the summons, the Holy Synod tried him in default and decided as follows:

"The Holy Synod, in default of the accused, judges and decides:

"Declares unanimously that the Metropolitan of Chaldia, Basil, formerly Metropolitan of Methymna, is guilty of the said anti-canonical acts and finds that he must be punished;

"Imposes upon him the penalty of deposition and degradation from the office of the Bishop, and, in general, from every clerical capacity, unfrocks him, and, hereafter, places him in the ranks of laymen;

"Orders that this present decision be communicated to the deposed through the Greek Archdiocese of North and South America, and that it be published in a Greek and in an American newspaper in America;

"Concedes him the right to make use before it of the lawful judiciary means."

"Done, adjudged, decided, and announced, in the Patriarchate of Constantinople, this 17th day of May, 1924.

"GREGORIUS, Patriarch of Constantinople.
"KALLINIKOS, Metropolitan of Kyzikos.
"BASIL, Metropolitan of Nicaea.
"JOAKIM, Metropolitan of Chalcedon.
"CONSTANTINE, Metropolitan of Derkon.
"AGATHANGELOS, Metropolitan of Prinkipo Isles.
"AMBROSE, Metropolitan of Neocesarea.
"BENJAMIN, Metropolitan of Philippopolis.
"PHOTOS, Metropolitan of Philadelphia.
"NICODEMUS, Metropolitan of Verna.
"EUGENE, Metropolitan of Silyvria.
"CYRIL, Metropolitan of Rodopolis.
"THOMAS, Metropolitan of Aneon.
"The First Secretary of the Patriarchate,
"Deacon, DOROTHEOS GEORGLADES."

TENNESSEE PARISH HOUSE

THE FOUNDATION stone of the parish house of St. Peter's Parish, Columbia, Tenn., the Rev. H. K. Douglass, rector, was laid July 10th by the rector.

On July 2, 1831, Bishop Meade of Virginia laid the same stone in the foundation of the first St. Peter's Church; since the building of the present church in 1860 the original stone was used for a very different purpose; but now, with its



THE CORNER-STONE OF ST. PETER'S PARISH HOUSE, COLUMBIA, TENN.

restoration, it bears witness to the continuity of the Church in one of the oldest parishes in Tennessee. The dates 1831 and 1924 and four symbols, the cross, the anchor, the crossed keys, and the crown, are carved in it.

During the ninety-three years the parish was served by two clergymen who were first bishops of their dioceses, Polk, of Louisiana, and Otey, of Tennessee; and the Rev. George Beckett, D.D., was rector for twenty-two years during his presidency of the Columbia Institute.

The building now under construction will correspond with the original church in architecture and materials, but will be thoroughly modern in its floor plan, providing individual rooms for the Church school classes, a choir room, a large guild room, a kitchen, and an auditorium seating over two hundred.

A NEW MAGAZINE

THE FIRST NUMBER of a magazine of twenty-four pages entitled *The Messenger Quarterly* is dated for July. It is intended both as a complete periodical and also for localization as a parish magazine. Its purpose, as stated in its first editorial, is "to create" a family Church paper in the best sense of the word, one which will be popular in style and which will set forth, in its fullness, the winsomeness of the Catholic Faith. The magazine is published quarterly by The Parish Messenger Press, Sterling, Colorado, at \$1.00 a year.

RELIGION AT THE UNIVERSITY

A SERIOUS SUGGESTION that a chair of religion be established at the University of Delaware and presumably at other American Universities, is made in a recent report to the Board of Trustees of that institution by Dr. Walter Hullihen, President of the University. Dr. Hullihen is a son of the late Rev. Dr. Walter Q. Hullihen of Staunton, Virginia. In his report he discusses the question of the relation between religion and knowledge, declaring that "the responsibility of teaching religion to the youth of America rests more heavily upon the schools and colleges because the home is failing to do its part. It is failing in a large measure because the parents do not have the required knowledge." As to the feasibility of the establishment of such a chair either through the contributions of the churches or of individuals or by an endowment granted in some other way, he makes no recommendation, but asks that the subject be considered and discussed. He feels that we have largely failed to make our education, in the true sense of the word, "practical." We have divorced considerations respecting moral character from what is deemed utilitarian or practical. Yet from the point of view of the individual and of society, character, with personal happiness, with intelligent and devoted parenthood, and with efficient citizenship, are of primary importance.

Dr. Hullihen raises the question whether this false emphasis in our modern system of education does not go far to explain the reason why so many thoughtful men are bewailing the fact that crime and corruption are rampant, and that thousands of homes are wrecked by selfishness, and that democracy is a partial failure, and human civilization tottering. If so, a fundamental change in emphasis is required. "Studies and disciplines that mould character and shape moral ideals and determine conduct must be given a central rather than a secondary place. Able teachers must be trained and given every encouragement to interpret the religious and moral heritages of the race, so that they may become guiding forces in the life of youth. The rising tide of public opinion, that is demanding popular instruction in religion, must sweep away all traditional barriers and give youth its spiritual birthright."

He traces the steps by which education became impractical "and the emphasis in education became materialistic." Deprived of the inspiration of sane religious instruction, education became increasingly utilitarian. The rich contributions of science, which at first were largely physical, and the quick mastery of the vast natural resources of America, fostered these materialistic tendencies. The air was saturated with materialism. Following the example of their elders, students naturally elected the courses that promised material success. In college and university circles, religion and ethics were largely neglected or despised.

"It was not until the close of the last century that the consequence of this wrong emphasis in education began to be generally recognized."

Afterwards the tide turned and today the trend of thought is away from that materialism and many efforts are being made in different ways to meet the newly discovered necessity for teaching religion.

Dr. Hullihen suggests the establishment of independent schools of religion which will in time be made regular departments of the state colleges or universities. The

aim of such a school of religion would be "to provide instruction for what may be called the plain undergraduates. They are the students who will go forth to become engineers, physicians, clergymen, lawyers, and business men. Upon them will largely devolve the responsibility of rebuilding our present civilization. Today these students are neither religious nor irreligious, but simply non-religious."

THE ITALIAN CONFERENCE OF 1924

A CONFERENCE of the Italian clergy of the American Church was held under the auspices of the Foreign-Born Americans' Division, Department of Missions, National Council, at Eagle's Nest Farm, the Newark Diocesan Camp, at Delaware, N. J., from June 17th to the 20th. The peaceful beauty of the surroundings, and the intimate nature of the gathering, gave opportunity for fine fellowship and much very real mutual help and spiritual benefit. The Holy Eucharist was celebrated each morning at the little Church of St. James in the nearby village. Daily Morning and Evening Prayer and noonday intercessions were said. The Rev. Thomas Burgess, Secretary of the Foreign-Born Americans' Division was chairman of the Conference, and the Rev. Theodore Andrews, of Passaic, N. J., acted as secretary. The Rev. Canon Leslie, who is in charge of the Foreign-Born Work in the Diocese of Newark, was host and camp master.

The Conference opened with a Quiet Day, conducted by Archdeacon Elliot White, who is in charge of Foreign-Born Work in the Diocese of Pennsylvania.

The first business session was devoted to the general topic of publications for use among Italians. The Rev. F. C. Capozzi presented the topic. Some felt the need of a scholarly yet popular work on the Church in Italian. All agreed on the need of short tracts in Italian. Deep interest was shown in a publication, *La Sentinella*, which has been issued during the past two months by a few of the Italian clergy, with portions in English as well as Italian. Translations of the most suitable tracts could be published in this magazine and reprinted separately if found acceptable. All present were united in the feeling that a common bond between Italians of the Church would be created by the development of this magazine.

The Rev. Oreste Salcini spoke of the useful pamphlets being circulated by the Metropolitan Life Insurance Company and other agencies on health and civic topics, especially helpful to new arrivals in this country and those seeking citizenship.

The second session was of great importance, as the actual types of work now being done among Italians were under consideration and criticism.

The Rev. Oreste Salcini and the Rev. Nicolo Accomando spoke on The Separate Italian Mission, and the Rev. Thomas Burgess spoke on The Separate Mission of a Large Parish. Diocesan Combination Work, where the Diocese helps in furnishing an Italian general missionary and Italian workers to enable parishes to meet the problems of a changing population, was treated by the Rev. Sisto J. Noce and the Rev. Joseph Anastasi, who have been doing such work in the dioceses of Erie and Newark respectively. This type of work, while comparatively new, holds large possibilities, and has been

successful where the English-speaking congregation can be converted to a sense of fellowship and of responsibility. The Rev. Kenneth R. Forbes, of Boston, sent a very helpful paper on Work in an Ordinary Parish Without an Italian Priest. In the discussion, it was brought out that an American priest can well reach and hold the children of Italian parents; but in order to gain those parents' confidence, he should know Italian backgrounds, and preferably be an Italian himself. The importance of having a woman worker of the right sort, where there is no Italian priest, was stressed.

The Rev. Paolo Vasquez presented the problem of How to Put Italians into Touch with American Life. He showed how the Church can do this far better than the unsympathetic (Irish or other) "boss." The need of "contact men" in American parishes, according to the method described in the current National Council Bulletin No. 45, *How to Reach the Foreign-Born*, was pointed out.

The Rev. Theodore Andrews read a paper on Independent Catholic Movements among Italians. Whole parishes have broken with Rome, notably in the Diocese of Newark; one of these has sought affiliation with our Church. The consensus of opinion was that this might prove a big movement but that it was full of difficulties.

At the third session, the Training of Italian Clergy was discussed, beginning with a very helpful paper sent to the Conference by the Rev. Melville K. Bailey. In the discussion the difficulty of supporting Italian candidates was pointed out, and the vexing question was brought up of how to deal with applicants for our ministry from the Roman and the Protestant bodies. It was felt that both types ought to be tested out; whereas, at the present time, a Roman priest can be admitted very easily—almost too easily. The idea of a hostel for these candidates from both sides was mentioned.

The Rev. Louis Lops read a deeply spiritual paper on The Value and Qualifications of Women Workers. He emphasized the unrest among young women and girls of Italian parentage and the need of interpreting these girls to their old-fashioned Italian mothers. All said that women workers were greatly needed; but they must have the Church point of view and not be simply social service workers. Also suitable Italian girls should be found and trained. It was considered ideal, if some Sisterhood could be persuaded to specialize on work among Italians.

The Rev. Joseph A. Racioppi presented a paper on Italian Parish Societies, emphasizing the need of societies for young men with an American leader.

At the final session, the following resolutions were adopted in addition to resolutions of sympathy to those who were absent because of bereavement and illness in their families:

"RESOLVED: That the Italian Conference be held from year to year, meeting preferably in the different parishes and missions where Italian work is carried on;

"RESOLVED: That the seminaries and Deaconess training schools be urged to undertake special courses for the training of students for work among the foreign-born, especially Italians, including a study of the racial and ecclesiastical backgrounds, language, and literature.

"RESOLVED: That this Conference approve of the magazine, *La Sentinella*, now being published by the Italian Priests'

Fellowship, and respectfully ask the National Council and the Bishops having Italian work under their jurisdiction to share with them its financial support;

"RESOLVED: That the Foreign-Born Americans' Division be requested to publish tracts for the use of Italians, which shall be translations of existing tracts in English;

"RESOLVED: That the National Council be asked to provide financial assistance for the collegiate and theological education of young men of Italian race in preparation for Church work among their own people;

"RESOLVED: That every Italian Roman priest and Protestant minister, desiring to be received or ordained into the ministry of this Church, be given his year of probation with an Italian priest;

"RESOLVED: That the Woman's Auxiliary be made acquainted with the great need of women workers among Italians, and that it is urged that this need be considered in making appropriations from the United Offering;

"RESOLVED: That it is the opinion of this Conference that work among Italians can be done in an ordinary American parish along the lines suggested by the Rev. Kenneth R. Forbes' paper and the results of our discussion thereon;

"RESOLVED: That we desire to state to the Church that we are continuing the practice, universal among our Italian missions, of the use of the English language in at least half our services, and that our purpose is not the establishment of Italian, but American parishes."

The Conference adjourned at 11:30 A. M. Friday, with a closing thanksgiving and intercessions. It is planned to print the proceedings and prepared papers, so they may be available for all doing or interested in Italian work.

There was a fine spirit of fellowship and forbearance among the clergy present, and all felt that this Conference marked a real step forward in the unifying and strengthening of the work of the Church among Italians.

RACINE COLLEGE COMMENCEMENT

THE FIRST commencement exercises, since the Racine College School was reopened, were held on the 22d and 23d of June. The presentation of diplomas took place in St. John's Collegiate Church, when the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, delivered diplomas to three graduates, the first in many years. They were Stephen Marshall Cushman, John William Owen, and Lawrence D. Feiges.

Bishop Webb addressed the students, taking the old slogan of Dr. James DeKoven, which he recommended to the boys for their motto, "Work Hard, Play Hard, and Pray Hard." After the service in the chapel, the congregation and students went in a body to the southeast corner of the chapel, where an appropriate service was said for the placing of the class stone.

The Old Boys present at the commencement were greatly interested in the development of the reopened school. In consequence an Old Boys' Association was formed, with Mr. Howard St. George, of Milwaukee, as president and Mr. Robert Cushman, of Racine, as secretary and treasurer. Many of the Old Boys were not notified of the revival of the school because the school's lists are not complete, and the school authorities desire to hear from friends and alumni, and with the hope they will aid in getting the school's mailing lists up to date.

A NEW FIELD SECRETARY

THE DIOCESE OF ALABAMA is giving to the general Church one of its very best leaders in the development of the Church's Program in this Diocese in the person of the Rev. Middleton S. Barnwell, rector of the Church of the Advent, Birmingham, who has resigned his parish in order to accept an appointment from the National Council as Field Secretary.

The Rev. Mr. Barnwell adopted enthusiastically the methods of the National Council in his parish, with the result, last year, that the Church of the Advent pledged and paid \$8,262 for the Church's Program, and for this year it has pledged \$9,553.75. These financial returns resulted from thorough organization of the parish according to the group system, and from using every means provided by the National Council and the Diocese for informing the congregation. It was accompanied by the usual phenomenon of largely increased giving for parish purposes, including, last year, the erection of a \$50,000 addition to the parish house thoroughly equipped for modern Church school work.

The Diocese of Alabama has made extensive use of the Mr. Barnwell's eloquence and earnestness in carrying the Church's Program into other congregations, and will greatly miss his able assistance this coming fall. It rejoices to learn, however, that his successor, the Rev. Charles Clingman, rector of Trinity Church, Houston, Tex., possesses the same winning enthusiasm for the Church's Program, and has done, in Texas, work similar to that of Mr. Barnwell in Alabama. The Diocese is looking forward to Mr. Clingman's coming as being full of promise for a successful continuance of the splendid work of the Church of the Advent and throughout the Diocese.

Mr. Barnwell takes up his work as Field Secretary, September 1st, and Mr. Clingman takes charge of the Church of the Advent, Birmingham, October 1st.

COLORADO FEDERATION OF PRIESTS

A FEDERATION OF CATHOLIC PRIESTS has been organized in the Diocese of Colorado, beginning its existence with about fifteen members, the Rev. Robert Y. Davis, of Meeker, being president, and the Rev. Arthur Austin, of Denver, secretary. The rule calls for Mass on all Sundays and Holy Days, the use of the traditional ceremonial, fasting celebration and communion, and the practice of confession. Father Hughson is to conduct a retreat for the members at Evergreen in September.

"A priest's life," says an open letter issued by the association, "is necessarily a lonely life. He must share the loneliness of his Master: 'I have trodden the wine press alone.' None but another priest can understand our characteristic perplexities and difficulties. Here is our calling and election. But we recognize the cry of men about us—we want to live, we want joy—as the cry of our own hearts. Here is our privilege; we have the answer to that cry. It is religion which men need and want, be the need and want never so inarticulate, but it must be the religion of Christ and nothing else.

"Nothing would so prove to the world the reality of our religion as the re-living the creed again by each priest in his own community. It would mean that the light of the Gospel was shining again and brightly, even in Main Street. Every parish would be a city set on a hill; and it would be sought after because it had happy and holy people in it. We priests

would be kindling fires upon hearts where all had been dead.

"But to make it possible for this to happen, priests will have to have unshaken convictions of those dogmatic truths most commonly questioned, or denied, or unrealized in our day: 1, that Jesus, who is Almighty God, was truly born in time of Mary the ever blessed Mother of God, that God appeared in our nature among men, 2, that He was truly crucified in passion of intensest reality under Pontius Pilate to be the propitiation for sins, and not for ours only but also for the sins of the whole world, 3, that He rose again from the dead on the third day in the same body that was born of Mary and that had suffered death upon the cross, 4, that He ascended in that same body 'far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.'

"Believing these things we would show forth faith in our lives, by walking in newness of life through Him; by putting to death daily in ourselves all that is displeasing to God; by rising again to our inheritance in the life of supernature; by having our conversation in heaven. All this is clearly what being priests and having parishes really ought to involve.

"Association among priests for purposes of devotion will be the best cure in these days of denials of the faith and blasphemies of truth, the best way of counteracting faithlessness. Other groups have set a model for us. We wish merely to follow that lead. And prayer is needed in the midst of so much controversy."

GOVERNMENT GIFT TO ST. LUKE'S HOSPITAL

THE DEPARTMENT OF MISSIONS has received word from Bishop McKim in Tokyo that the City Government has made St. Luke's Hospital a gift of 150,000 yen. The value of the Japanese yen is a little less than half a dollar.

WAR TABLET DEDICATED

ON THE AFTERNOON of Alumni Day, June 14th, the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, dedicated a tablet in memory of Lieut. Edwin Austin Abbey, II, son of the late William Burling Abbey, in the library of Houston Hall of the University of Pennsylvania, Philadelphia, Pa. Lieut. Abbey was a member of the class of 1912 of the University, as his father was a member of the class of 1876. He was also an officer of the 4th Canadian Mounted Rifles, and was killed in action at Vimy Ridge, April 10, 1917.

After an introduction by the Vice Provost of the University, Bishop Garland said prayers of dedication and of remembrance, and the Rev. Fr. Ward, of St. Elisabeth's Church, Lieut. Abbey's rector, read a passage from II Esdras 2.

The Color Guard of the University came to the salute when Miss M. E. Arnold, a niece, drew the American flag away from the tablet, unveiling it.

After the singing of *America the Beautiful*, the Dean of the Wharton Scientific School made an address, recalling Lieut. Abbey's outstanding characteristics of modesty, faithfulness, and devotion to the ideals of Christian manhood, which had endeared him to faculty and students alike. The ceremony, which was witnessed by a large number of friends and classmates, was concluded by a benediction pronounced by the Bishop, and the singing of *Hail Pennsylvania*.

The tablet, a beautiful bronze bas-relief portrait, with appropriate decora-

tions and inscription, is the work of Mr. Ulric H. Ellerhusen, of New York, and was executed by Mr. Ellerhusen as a tribute to the writer of the *Letters of an American Soldier*, a collection of letters written to his parents from the front by Lieut. Abbey.

A MEMORIAL ALTAR

THE PEOPLE of St. Peter's Church, Peekskill, N. Y., the Rev. Arthur P. S. Hyde, rector, have raised a fund of \$3,200 with which to provide a suitable memorial to the late Rev. William Fisher Lewis, who was rector of the parish for the fifty years between 1873 and 1923. Action has been taken by the rector and vestry to place a memorial altar and reredos in the church, from the designs of Mr. Hobart Upjohn, whose father designed the present church, which was built in 1891.

The rector and vestry, in consultation with the architect, deem certain structural changes necessary in the church, so as to give more room, especially in the choir and sanctuary. They have issued an appeal to the congregation to this effect.

GIVES SANCTUS BELL

RECENTLY at an early mass at St. Paul's Church, Marinette, Wis., a sanctus bell was blessed and used for the first time. The bell is the gift of one of the altar boys who has been working after school hours and on Saturdays for the past four months to earn enough to pay for the bell out of his own money. The bell is a brass gong nine inches in diameter; and, while adding much to the dignity of the services by its full, deep tone, is a constant reminder of the willing spirit of sacrifice of the young acolyte.

A CONNECTICUT PARISH HOUSE

WHEN THE Rev. William O. Roome, Jr., late of the Church of the Holy Apostles, Philadelphia, became rector of Trinity Church, Seymour, Conn., May 1st, he found that the parish house for which his predecessor, the Rev. W. A. Woodford, who had died the previous September, had worked so hard, and which was greatly desired by the vestry and congregation, was not in a fair way of becoming realized. There was a fund of \$27,500 and a legacy of \$7,700 in the building fund, but this amount was not considered sufficient, and fears were expressed that construction was not immediately in sight.

The Rev. Mr. Roome, however, persuaded the vestry to accept a set of plans, and to call for bids. This procedure electrified the parish. The bids disclosed the need of \$10,000 additional. Mr. Roome took occasion to point out the importance of the situation, and the vestry undertook a canvass of the parish. A citizen of Seymour, not a member of Trinity Church, but very fond of the late rector, promised \$5,000 if a like amount were raised: and the result of the canvass clinched the promise.

On July 20th the ground for the new building, which is to be known as the Woodford Memorial Building, was broken by the rector, and the erection of the structure is to proceed immediately. It is to have all of the conveniences found in the modern parish house, and is to conform to the architecture of the nearby church building.

ARTISTIC GIFTS

DURING THE PAST few weeks, St. Andrew's Church, Denver, Colo., has received a number of gifts, all, as usual, the work of parishioners. Mrs. Edgar Blackman has made a cope from material given by Mrs. W. W. Grant, Jr., pale-green brocade, worked with gold thread, and edged with cloth-of-gold. It was used for the first time on Trinity Sunday, when St. Patrick's *Breastplate* was sung in procession.

Miss Viola Roney has made a set of vesting prayers for the priests' sacristy, the lettering and illuminating copied from a Thirteenth Century missal, and treated with transparent wax in such a way as to give the appearance of antique parchment. She also constructed and colored the frame in which it is set. It is a wonderful example of artistic workmanship, and might almost pass for a museum-piece.

She has also made hangings and canopy for the Lady-altar, of deep blue silk.

A young artist, Kenneth Little, has made a large banner of batik work, fifty-four inches long and forty inches wide, representing St. Andrew, vested in a cope.

GRACE CHURCH CHIMES TO BE IMPROVED

THE CHIMES of Grace Church, New York City, whose melody daily has floated across the city, have been removed to the foundry of the Meneely Bell Company at Troy, N. Y., where they will be thoroughly modernized and several new bells added. The old bells are memorials, as will be the new ones, and they will be suitably inscribed. Most of the new bells have already been subscribed for, and it is thought that all will be soon. It is expected by the rector, the Rev. Dr. W. Russell Bowie, to have the new chimes installed before Christmas, and that in musical efficiency it will equal or excel any set of bells in existence.

CHILD LABOR IN WUCHANG

WORK AMONG the women and children makes a very strong appeal in connection with St. Andrew's Church, Wuchang, China. The church is in a crowded mill district. Some of the children, mere tots, actually stand for thirteen hours at night before the machines, with nothing to eat but the cold rice they may have carried to the mills, which they eat while they stand at work.

One day in ten the mill workers have a holiday. Some of them come to call at St. Andrew's, bringing their friends. For the night workers, who have one evening free in every ten, the mission has formed a class for instruction and recreation. Thousands of tired women and girls pour out of the mills each morning at six, and the missionaries hear the sound of the tramping of their little bound feet.

The opportunity is especially great for a day nursery where the mill women can leave their babies. The mission has a new parish house nearing completion, and a church is to follow within a year. This helps, of course, but schools are an essential part of the work, and, as the funds were insufficient for school buildings, the parish house must provide space for them, which, at once, limits the other work that can be done. With school rooms provided and the space in the parish house released, room could be found for a day nursery which would not only salvage babies, but draw their mothers into the circle of the Church's influence.

There was once a Navajo Indian who noticed that he could see the stars and wondered whether they could see his lantern. The missionaries, trying to squeeze a few pitiful babies and factory victims into a corner and do the impossible without room or workers, can see the evils of our western civilization sweeping ahead of national and international control. They must sometimes vainly wish that the great forces of public opinion, industrial progress, and Christian internationalism could see the babies and the hopeless worn-out women.

TO COMPLETE PARISH HOUSE

A CAMPAIGN to raise \$15,000 to complete the parish building of St. Barnabas' Church, Germantown, Philadelphia, was inaugurated recently by the rector, the Rev. E. Sydnor Thomas, who stated that only the basement of the gymnasium had so far been erected, costing, with modern equipment, nearly \$25,000. It is now intended to build the second floor, and to complete the building, by means of the income from the campaign.

This proposed second floor will be a memorial to the late Rev. Samuel Upjohn, D.D., for forty years rector of St. Luke's Church, Germantown, who was always deeply interested in the growth and development of St. Barnabas', since its inception about twenty years ago. Dr. Upjohn might well be called the father of St. Barnabas' Mission, for it was he who saw the possibility of establishing a church for colored people in Germantown. Through his persistent efforts, the late Bishop Mackay-Smith devoted \$2,000 from missionary funds towards the purchasing price of the church building.

The plans for the second floor include the main auditorium, with a seating capacity of 300, a stage, dressing rooms, a balcony, and a room for the priest-in-charge.

GOOD WISHES TO A ROMAN CHURCH

CALVARY CHURCH, Pittsburgh, has generously extended its good wishes to those who are building a new Roman Catholic church directly opposite the former. According to the Pittsburgh *Sun*, the members of the committee of the Sacred Heart congregation, inspecting the progress of their new edifice, observed the following in large letters on the bulletin board of Calvary Church:

"CALVARY CHURCH
EXTENDS GREETINGS AND
GOOD WISHES TO OUR NEW
NEIGHBORS. THE SACRED
HEART CHURCH."

COMMUNION VESSELS PROVIDED

BISHOP McKIM has notified the National Council that the great need of the Tokyo churches for communion vessels has been entirely cared for, through the generosity of many friends.

BISHOP FISKE OUT OF DANGER

ADVICES RECEIVED at the headquarters of the Diocese of Central New York, at Utica, indicate that the Rt. Rev. Charles Fiske, D.D., Bishop of the Diocese, who has been seriously ill in a Baltimore hospital, after an operation, is now out of danger. Pneumonia set in after the operation, which took place in May, and for a time his friends were very uneasy about his condition.

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VIRGINIA CHURCH PROGRESS

ON SUNDAY, July 6th, a service of formal opening of the new building of the Church of the Good Shepherd, Brooke-wood, Augusta Co., Va., marked a forward step in the progress of the Church in the Diocese of Southwestern Virginia.

For some time there had been a Sunday school conducted by one of the other religious bodies in the public school building at Brooke-wood, but, owing to the small attendance, it was practically abandoned. Mrs. Joseph S. Cochran, a Church woman, decided, however, to continue religious instruction, and gathered an increasing number of persons, both children and adults, together for instruction. Gradually a desire for an organized congregation began to make itself felt, and on Thanksgiving eve of last year, the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia, told the townspeople the story of the Church, of its faith, customs, etc. This was followed by the determination to erect a building, which was finished not long ago. The Rev John J. Gravatt, Jr., rector of Trinity Church, Staunton, began ministering to the forming congregation, in which he was assisted by the Rev. Theodore H. Evans, in charge of St. John's Church, Waynesboro, and other clergymen.

It is interesting to note that up to the time that Mrs. Cochran began her activities, none of the people of the community, with the exception of two or three families were Churchmen. Since the organization of the mission, eighteen months ago, thirty-five persons have been baptized, and seventeen have received confirmation.

The plans for the Church, which seats 150 people, and which is very Churchly in appearance and arrangements, were given to Bishop Jett by Messrs. Thos. J. Collins & Bro., Architects, of Staunton.

VIRGINIA SOCIAL SERVICE WORK

IN THE COUNTRY near Wytheville, Va., is a group of missions where activities of an especially interesting nature are being carried on. The three churches are, St. Andrew's, at Ivanhoe, St. Barnabas', in the "Piney" neighborhood, a few miles from Ivanhoe, and a mission at Bylesby. While the three points are generally spoken of together as "The Wythe County Missions," Bylesby is just across the county line, being the only mission of the Church in Carroll County.

Mrs. William Wilkins is in charge of the work at Ivanhoe and "Piney." At Ivanhoe she conducts two sewing classes, one for beginners and the other for the larger girls. There is also Sunday school every Sunday afternoon.

At "Piney" is a large and convenient community house where classes in cooking, sewing, basket making, and rug and carpet weaving are doing excellent work. Mrs. Wilkins also cooperates with the County Red Cross Nurse, who conducts, at the community house, a most valuable class in nursing and the care of the sick, and with Dr. W. T. Graham, of Richmond, who has done a wonderful work in the holding of orthopedic clinics for the children in Wythe County.

Of especial interest in connection with these missions is the great financial help Mrs. Wilkins is receiving from friends in the North. The Woman's Auxiliary in the Diocese of Michigan some time ago proposed to establish, in honor of Mrs. Anne Shipman Stevens, of Detroit, for nearly

twenty years President of the Auxiliary, a scholarship to be assigned for the benefit of a student from this neighborhood. As the most effective way of using the funds, Mrs. Wilkins obtained permission to contribute the money to the making possible of an extension of the term of the local public school from six months to nine months, thus making it an "accredited" school.

Thus it is seen that this mission work of the Church is a valuable factor in the promotion of the welfare of the community.

At Bylesby the chief activities are confined to the Sunday School, which is conducted by local people every Sunday morning in a hall owned by the Appalachian Power Company. A leader in this work is Mrs. Bernard C. Ward. Here is also a branch of the Woman's Auxiliary, which meets monthly.

These missions are under the general supervision of the Rev. Devall L. Gwathmey, rector of St. John's Church, Wytheville.

ARMY CONTACTS

CHAPLAIN THOMAS E. SWAN, Corps Area Chaplain, is visiting all Army camps in New York, New Jersey, and Delaware, in order to make contact with the civilian clergy adjacent to these stations.

These visits are made pursuant to directions from the Chief of Chaplains, as also to orders contained in the new Army Regulations pertaining to Chaplains.

THE WARM SPRINGS CHURCH

CHRIST CHURCH, Warm Springs, Va., is a "seasonal" church, being open only during the summer in each year, usually beginning with the first Sunday in July. There is no clergyman regularly in charge, but services are conducted by various visiting clergymen who come at different times during the season.

For a number of years the late Dr. Jas. G. Minnigerode, of Louisville, Kentucky, has taken the church for one month in each season; being greatly beloved by the people. This summer there was no minister available for the first Sunday in July. On the second Sunday, the Rev. E. H. Ward, D.D., of St. Luke's Church, Hot Springs, Va., preached in the afternoon. For the last two Sundays in July the clergyman will be the Rev. W. D. Smith, D.D., rector of St. Mark's Church, Richmond, Va.

During the month of August the Rev. Edwin R. Carter, D.D., rector of Grace Church, Petersburg, Va., will take charge.

AN OPEN AIR MISSION

BEGINNING Sunday night, July 13th, and continuing until Friday night, July 18th, an open air Mission was conducted on the lawn of the Chapel of Hope, Charlotte, N. C., by the Rev. I. Harding Hughes, rector of Holy Trinity Church Greensboro, N. C. As a preparation to the Mission, prayer services were conducted throughout the community by the Rev. L. R. Anschutz, who is in charge of the Chapel of Hope. As a result of such preparation the Mission was well attended, many requests for prayers were made, and many questions were answered. The Chapel of Hope congregation feels that the work of the Chapel and the whole community will be abundantly blessed by the good work and splendid sermons preached by Mr. Hughes.

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WEEKDAY RELIGIOUS INSTRUCTION IN MILWAUKEE

ACCORDING TO A RECENT resolution of the Milwaukee School Board, Milwaukee school children, whose parents so desire, will be given one hour a week from school time in which to take, outside of school, religious or other instruction not included in the school course of study.

The hour will be given at 2:30 p. m., pupils of one grade being excused each day. Only the first six grades are affected. Religious instruction is not mentioned in the resolution, and pupils, whose parents ask for it, will be given the time off for any study they desire outside of the school curriculum. Church leaders advocated the resolution, urging that the children need ethical and religious instruction.

The primary purpose of the resolution is for religious instruction, but it no doubt will permit other studies to be taken. If restricted to religious instruction it would be unlawful.

AT CHASE HOUSE, CHICAGO

MR. AUSTIN PARDUE, a member of St. Peter's Parish, Chicago, and a postulant for Holy Orders, is in charge of the work among boys, for Chase House, this summer. Mr. Pardue is a member of the senior class of the General Theological Seminary, and expects to be ordained to the diaconate during the coming year. In the past year he has been appointed national secretary of the Young People's Movement in connection with the Board of Religious Education. He has recently compiled a text book, which has been accepted by the Board, and which will be used by it in its work.

MISSION SCHOOL BENEFACTION

THE TEACHERS' HOME at St. John's-in-the-Mountains, Endicott, in Franklin County, has been moved to a much more attractive location on the grounds and has been added to and improved in other ways. Through the generosity of Mrs. Alice E. Smith of Chicago, and a friend of hers in Ohio, a well has been bored and a pump installed at a cost of several hundred dollars, and other means provided for the comfort of the workers, Miss Ora Harrison and Miss Lydia A. Newland, and such assistants as they may have from time to time.

Mrs. Smith became attracted to St. John's about two years ago, through correspondence. She has since visited the mission several times and has, in a number of practical ways, evidenced her great interest in the work among the people in this part of the Virginia mountains.

MILWAUKEE CHURCH DAMAGED

DURING A severe electrical storm on the night of June 23d, the spire of St. Stephen's Church, Milwaukee, was struck by lightning and considerably damaged. The shingles on the north and south sides were ripped off and the woodwork in general was badly splintered.

A PRIZE for unusual service goes to the boys of the St. Andrew's Brotherhood chapter in Whitemarsh, Pa. They are going to supply a year's outfit for a girl in a southern mountain school. She has brown hair and blue eyes, the missionary tells them, and they intend the outfit to be becoming as well as useful.

DEATH OF

THE REV. E. F. H. J. MASSE

AFTER A LONG ILLNESS, the Rev. Edgar Francis Hubert Joseph Masse, rector of St. Ambrose's Church, Groton, N. Y., died in Utica, N. Y., July 15th, in his sixty-fourth year.

Father Masse was born near London, England, in 1861, and took the degree of B.A. from Worcester College, Oxford. His theological training was at the Theological College at Ely. He came to the United States and was ordained to the diaconate in 1889 and to the priesthood in 1890 by Bishop Quintard. He was at first assistant at Holy Trinity Church, Paris, France, after which he went to the Church of the Holy Cross, Chicago, and to Christ Church, Eau Claire, Wis. In 1896 he became rector of the Church of Our Saviour, Boston, and, in 1900, rector of St. Luke's Church, Utica, N. Y. For a while he was chaplain of St. Mary's Convent, Peekskill, after which he served at St. Paul's Church, Tivoli, N. Y., and at Christ Church, New Haven, Conn. For four years he was stationed at the Convent of the Holy Nativity in Fond du Lac, Wis., and was rector of St. Michael's Church, North Fond du Lac. He went to St. Ambrose's Church, Groton, in 1921.

The funeral, with a requiem Mass, was said Thursday, July 17th, at St. George's Church, Utica, the interment being at Forest Hill Cemetery.

THE FOLLOWING are notes from a Montana missionary's letter: Our "parish" consists of some 1,500 square miles of prairie with its amazing tangle of benches, canyons, creeks, and rivers. The appreciation of the exquisite beauties of nature is one of the joys of the isolated missionary priest as he goes about his work . . . This field consists of a number of towns along the railway, some inland towns, and isolated Church people many miles from anywhere . . . Nine towns where we have communicants numbering from two to forty. At Poplar, where we have just lost seven of the twenty-four communicants, we hold service twice a month in the Presbyterian church. The guild is working energetically to build a small chapel . . . In Scobey, a flourishing mission has just completed a beautiful little chapel. We did not hold bazaars, card parties, or any such means of raising funds . . . Our annual report shows a most satisfactory financial year—better than any previous one, in spite of poor crops.

WRITES A LAYMAN whose parish is having difficulty in finding a rector: "There does not seem to be another Hudson Stuck in the supply ocean. He saw his work before he saw his salary."

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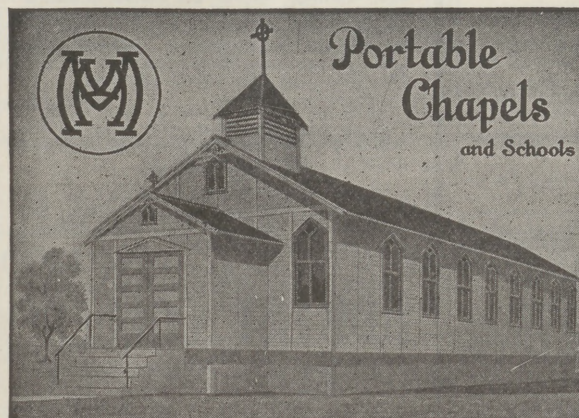
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NEWS IN BRIEF

ALABAMA—Trinity Church, Mobile, has recently received a handsome brass Litany desk from James H. Caldwell, senior warden of St. John's Church, Troy, N. Y., which was given in memory of an only son, John C. Caldwell.

COLORADO—Church services are being held each Sunday during July and August at the mountain home of the Denver Motor Club, in Starbuck. The preachers at these services include Bishop Johnson, Bishop Ingley, Dean Dagwell, and a number of Denver clergy.—The Rev. Father Hughson, Order of the Holy

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Cross, recently underwent an operation in St. Luke's Hospital, Denver, and is now convalescent.—There was recently unveiled in St. John's Cathedral, Denver, a stained-glass window, the work of Connick of Boston, given in memory of the late Judge Owen E. LeFevre, of Denver, by his wife and their daughter, Mrs. Harry E. Bellamy. It represents the annunciation of the Resurrection by the angel to the women, the figures, executed without any attempt at perspective or pictorial effects; being seen against a decorative background of conventionalized flowers, the principal motive being the columbine. It is one of the finest windows in the Cathedral.

CONNECTICUT—The new St. James' Church, Winsted, erected at a cost of \$125,000 was dedicated recently by Bishop Acheson. Addresses were made by Bishop Acheson, Archdeacon Humphrey, and the rector, the Rev. R. VanK. Harris.—By the will of the late Elizabeth Day Ferguson, of Stamford, the following bequests were made for Church purposes: St. John's Church House, Stamford, \$25,000; Trustees for Donations and Bequests of the Diocese of Connecticut, \$10,000; Domestic and Foreign Missionary Society of the Protestant Episcopal Church, \$5,000; St. Andrew's Church, Stamford, \$2,500; Missionary District of Asheville, \$1,000.

HARRISBURG—The Rev. Charles E. Niles, of Sharon Springs, N. Y., has accepted appointment by Bishop Darlington as vicar of Kulpmont and the adjunct missions at Cole Run and Natalie, beginning his work on July 1st. The Rev. Mr. Niles is a son of the late Rev. Charles Martin Niles, D.D., who, for a number of years before his death, was rector of

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FOR CALENDAR APPLY TO THE BURSAR

the Church of the Ascension, Atlantic City, N. J.—After a little over two years' ministry in Mansfield, Tioga, Lawrenceville, and Mount Pleasant, the Rev. Andrew Harper, has resigned to take up work in another diocese. His leaving occasions much regret, for his unflinching courtesy, and deep spiritual devotion won respect and affection among those with whom he was brought into contact.—The Rev. Carleton DeCastro Beal, recently ordained deacon, is to be in charge of All Saints' Church, Williamsport, until October 1st, when he will return to the Philadelphia Divinity School to finish his studies.—St. Gerald's Church, Harrisburg, lately known as Hillside Mission, has received a gift of two adjoining lots on Herr Street, 20 by 120 feet each. The exterior of the church has been re-sheathed and shingled with asbestos shingles, and arrangements are being made for the painting of the woodwork, and the protection of the grounds with a fence or hedge.—The Rev. Gilbert Darlington, a son of the Bishop of Harrisburg, and treasurer of the American Bible Society, has just returned after a six weeks' absence in England, Germany, and France, on business for the Society.—The Rev. Howard G. England, chaplain of the State Sanatorium for the Treatment of Tuberculosis, Mont Alto, Pa., conducted a Mission, lasting a week, at St. Basil's Church, Dewart, Pa.—Bishop Darlington visited the Mont Alto Sanatorium recently, and administered confirmation to eight candidates, six in the chapel, and two in the infirmary, presented by the chaplain, the Rev. Howard G. England. All but one came from other religious bodies.—Two English stained glass windows were unveiled and dedicated in St. John's Church, Lancaster, recently, by the rector, the Rev. Henry Lowndes Drew. The windows were presented to the church by the family of the late George W. Tomlinson, in his memory.

LONG ISLAND—The rector of the Church of the Holy Apostles, Brooklyn, the Rev. J. Wesley Twelves, recently blessed a fine cruet, a thank offering from Mrs. Frederick W. Bender, and a private communion service, the gift of Mrs. James G. Bates, in memory of her parents, James R. and Eleanor Smith.—In memory of her daughter, Mrs. Edwin Beers, president of the Women's Board of the Church Charity Foundation, has given a piano to the girls' cottage at Sayville, L. I.—The Rev. Walter DeForest Johnson, rector of Christ Church, Clinton St., Brooklyn, has left St. John's Hospital, markedly improved in health.

MASSACHUSETTS—The Rev. Francis L. Beal, rector of St. James' Church, West Somerville, has resumed work as chaplain of the local jail and house of correction which he began and carried on for some eight years when previously rector of the parish several years ago. This is a work for which the rector has special qualification.

MILWAUKEE—A simple but beautiful altar has been placed in the north transept of Christ Church, LaCrosse, for use on weekdays and the early Sunday celebrations. This chapel is proving to be a great convenience, and is also a decided improvement in the appearance of the church.—A vacation school, with an enrollment of sixteen, has been established at Emmanuel Church, Lancaster. The school meets Tuesdays and Thursdays at 9 A.M.

SOUTHERN OHIO—The Rev. Harry Middleton Hyatt, who is resident in Oxford, Eng., and Mrs. Hyatt, have recently come from Europe. After a visit to relatives in Cincinnati, Ohio, and Quincy, Ill., and a camping trip in the Maine woods, they will return to England. While in the United States, the Rev. Mr. Hyatt's address will be The National City Bank, New York City.

CHASE HOUSE, of the Diocese of Chicago, is within five minutes' walk of one of the bad slum districts. The director of boys' work for Chase House has converted two street gangs into clubs, the Chase House Wild Giants and the Chase House Tigers, respectively. The latter is composed of Italians, Greeks, and Jews. Only twenty-eight per cent of Chicago's population is native-born of native parentage.

AN AMERICAN Admiral, hitherto of the Yangtse Patrol Force, retiring from the Asiatic Fleet, writes to the Bishop of Anking: "One thing I shall take home with me, the firm conviction that only Christianity and education will change the mentality of the Chinese. That I shall preach."

GIRLS AND WOMEN in North Carolina have been invited by the diocesan Auxiliary to write short papers on the United Thank Offering. The best ones from each parish are to be sent to the diocesan Thank Offering treasurer, and the best one of all is to be read at the diocesan Auxiliary meeting in the spring.

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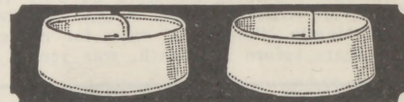
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