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VOL. LXXI

MILWAUKEE, WISCONSIN, AUGUST 16, 1924

No. 16

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“RESERVATION” IN ENGLISH LEGISLATION
An Editorial and a News Article

THE CONSECRATION OF LIVERPOOL CATHEDRAL
(Illustrated) By George Parsons

THE WORLD COURT AS A GOING CONCERN
By Clinton Rogers Woodruff

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SOMEONE has observed that when wonder is excited, and the sense of beauty gratified, there is instant recreation, and a stimulus that lifts one out of life's ordinary routine. This marks the function of a garden where, but for its presence, the commonplace might predominate. There is no spot like a garden for cultivating the kindly social virtues. Its perfectness puts people on their best behavior. Its nice refinement secures the mood for politeness. Its heightened beauty produces the disposition that delights in what is beautiful in form and color. Its queenly graciousness of mien inspires the reluctant loyalty of even the stoniest mind.—*J. D. Sedding.*

The Living Church

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EDITORIALS AND COMMENTS



“Reservation” in English Legislation

ON ANOTHER page we are reprinting from the (London) *Guardian* the account of the deliberations on the subject of Reservation in the House of Clergy of the English Church Assembly. The value of the discussion is not so much in its conclusions as in the indication of the trend of thought in the Church. The *Church Times* well says that the proposed rubric authorizing reservation for the purpose of communion “and for this purpose only” “has a long way to go before it finally obtains admission into the statute books of Church and Realm. It has to secure the concurrence of the Lay House, the sanction of the Convocations sitting as Convocations, and of the Bishops of England meeting separately. Then, if it is embodied in the final draft of the alternative Prayer Book, this has to secure the approval of the Church Assembly as a whole; and even after that it has to run the gauntlet of the Ecclesiastical Committee and of the two Houses of Parliament.” If we assume that it be finally adopted, it still does not become a part of the Book of Common Prayer, for the legislation now being formulated is to become a “part of an optional alternative Prayer Book, which, as the measure stands at present, need not be taken or left as a whole by any given parish, but from which each parish may select such paragraphs as it desires. And it is to be presumed that those priests and people who might be dissatisfied with the conditions which the new rubric attaches to Reservation would, from the strictly legal point of view, be at liberty to refrain from placing themselves under the particular paragraph of the revised Prayer Book containing this rubric.”

However, this House of Clergy is, of all the English ecclesiastical bodies, probably the most representative of the thought of the Church. Its tentative action may or may not presage final adoption of the measure, whether in this form or in any other, but it undoubtedly indicates that the overwhelming majority in the English Church stands for a resumption, in some form, of provision for communicating the sick from the reserved sacrament.

This vote—158 to 55 on the measure in the form finally adopted—is the more remarkable, in that the speakers on behalf of what they termed “Liberal Evangelicals” declared that though they did not oppose the principle of reserving the sacrament for the express purpose of communicating the sick, they felt that the frankness of Dr. Darwell Stone and other Catholic Churchmen in affirming that they desired also the devotional use of the reserved sacrament compelled them to vote against the entire measure. How completely these have lost the ascendancy in the English Church is therefore shown by the vote that resulted.

Of course conditions in the Church of England differ radically from those in our American Church. Here the Church is self governing; in England it is not. Here the bishops are chosen by representative bodies of the Church; there they are chosen by the prime ministers of the day, none of whom, in recent years, have been Churchmen. Here the Church’s own representative body is engaged in revision of the Book

of Common Prayer, which is wholly under its control; there the Church, divided among nine separate legislative and advisory bodies,* is trying to formulate an humble petition to Parliament to set forth an alternative Prayer Book. That most of us will be dead before the nine ecclesiastical bodies have agreed upon any alternative book would seem almost to go without saying; and that most of the next generation would be dead before Parliament sanctioned such a book seems scarcely less probable. The present debates in the House of Clergy, and the votes that result from such debates, seem therefore of academic rather than of practical value; but that they afford real evidence of what the Church of England would do if it could burst the bonds that tie it to the State, is beyond question. From that point of view it is made clear that the Church desires to make provision for reservation “for the Communion of the sick and others who could not be present at the celebration in church and for this purpose only.”

WE ARE CHIEFLY interested in this result of the English deliberations because the subject is likely to come before our next General Convention for legislation. Believing, as we do, that the practice of Reservation is thoroughly lawful at the present time, we have heretofore felt that provision for it in the Book of Common Prayer would be useful but was scarcely a burning necessity, and we were not interested in pressing it until a reasonable degree of unanimity should be worked out in preliminary discussion. A committee of bishops having reported to their House in 1922 that the practice is unlawful but should be legalized—and having then done nothing toward obtaining that legalization—almost necessarily brings the subject before the next General Convention.

And at the outset we can easily perceive a repetition of the incident in the English House of Clergy. We shall all be trying honestly to frame provision for properly communicating the sick from the reserved sacrament, when some good Protestant stalwart will call out a question to the speaker on the platform, “Do you desire to have Adoration in connection with the Reserved Sacrament?” and the answer will be frankly given, “We do.”

The question is a curious one. Wherever our Lord is present, there He will be, and ought to be, adored. But who is there that desires otherwise? That any sort of Churchman should object to adoring Jesus Christ passes comprehension. Of course if He is not present in the sacrament, there is no reason for reserving It, and no particular necessity for communicating the sick. But that the Church, from its “lowest” to its “highest” strata, believes in adoration of our Lord present in the sacrament, is clear from the fact that everywhere we *kneel* to receive the sacred gifts. The posture is prescribed by rubric in both the American and the English Prayer Books and is universally observed among us. But

*Three houses of the Church Assembly and three each of the two Provinces.

herein we differ from practically all Protestant Christians, at least of English-speaking lands, who, like their Puritan ancestors, *sit* when they receive what they understand to be a mere memorial meal. The question of Eucharistic Adoration was undoubtedly an open one in the English Church in the Seventeenth Century, but with the universal acquiescence in the requirement to kneel for the reception of the sacred gifts, the question was settled. Any Churchman who questions it now is simply three hundred years behind the times. And that there can be any greater reason for kneeling in the presence of the sacrament while the celebration is in progress than when it is reserved, is, of course, impossible. Adoration means simply the bowing of the *soul* in love and reverence. If the body bows but not the soul, there is no adoration; but that the body should refuse to join with the soul that the adoration may be outward as well as inward, is unthinkable.

Yet it is putting the cart before the horse to say that we desire Reservation "for the purpose of adoration." Adoration is an inevitable and a proper accompaniment of Reservation, but not its purpose. The last clause of the proposed English rubric would be valueless for the very purpose that seems to underlie it, and it is subject further to the objection that nobody could prove a "purpose" nor say positively what purpose might underlie any specific act of reservation. Our rubrics should deal with acts and not with purposes.

Undoubtedly, however, the reverent and regular reservation of the sacrament publicly in the church will draw people into the church for private prayer. Is that objectionable? Or has the experience of churches without that Presence been that their people will frequent the sacred edifice for private prayer when there are no services? We grant that our devout evangelical clergy would like them to. We frequently see the invitation on bulletin boards to the passer-by to enter and pray. Does anybody know such a church in which, except at rare intervals, this is done? But if the invitation of the bulletin board has no effect, and the invitation of the Sacred Presence has, which is better justified? And even if, in the opinion of some devout evangelical, the praying worshipper is wholly mistaken in supposing that our Lord is locally present in the tabernacle, does anyone suppose the prayer is thereby lost? Cannot it find its way to the heart of Almighty God by another route if it be true that the first route is closed? Are we required to route our prayers, before they can reach the throne of God, as a postal clerk routes the mail?

We are not interested in the question as to tabernacle or aumbry or hanging pyx as the place for the reserved sacrament. As a matter of fact the ancient aumbries were boxes in the wall rather for the sake of keeping the church plate and books than for the sacrament, and the hanging pyx was suspended before the high altar. No doubt the tabernacle is modern. If any one prefers to suspend a pyx containing the sacrament before the altar rather than use a stationary tabernacle over the gradine, it is entirely satisfactory to every Catholic Churchman. But reservation in the corner of a cupboard drawer, or any other sort that is not wholly reverent, is not satisfactory. Neither is any form of reservation that seems to be secret, or kept from the knowledge of the congregation. We hate everything that would seem to bring in reservation surreptitiously or as a thing to be kept from the people. Let us at least be open and above board.

So let us be perfectly frank. If there be those who think to separate the Reserved Sacrament from a perfectly open and avowed place where people know it is kept and is always ready for use, and where they are perfectly welcome to kneel down and say their prayers, such people must realize that in fact it will not work out that way. Catholic Churchmen will not play with this matter. Wherever our Lord is present He will be adored by those who perceive His presence, and the prohibition of forty rubrics would not prevent that adoration in a single Catholic church whose priest or people had religion enough to be a tiny factor in their lives.

So let nobody suppose that a weak, impossible, brand-new Twentieth Century form of reserving but never having the reserved sacrament ready for emergencies, will be accepted in the Church, nor that back-door arrangements to keep the people ignorant of the time and place or to prevent them from saying their prayers whenever and wherever they please, will work. Reservation implies everything that we have set forth in the foregoing paragraphs. It may be recognized or not in

the Book of Common Prayer as General Convention may determine, but in that way it exists very widely and will continue to exist; and it is a hopeless dream to suppose that something else could be substituted for it by any sort of rubric.

WE GRANT that another question will be asked: Do you desire also that there be public use of the reserved sacrament for offices not now sanctioned by any of the Anglican Churches; services of Adoration, Exposition, Benediction, and the like?

We reply that this question is entirely separable from the first. Reservation, public and with every opportunity for private prayer, does not require or involve the use of such offices.

These services are very modern. Among Latin people they have become widely prevalent and are found to be popular devotions. They are subject to certain intellectual, if not spiritual, dangers, and yet they seem to promote a true devotion to our Lord. They have been introduced into some of our churches, and they seem to help some of our people. Probably there are others of our people who are not helped by them. To some, the use of the sacrament in that manner is distinctly distasteful. The question of introducing those services is one on which there are two opinions. Catholic Churchmen themselves are not agreed. In any event these are undoubtedly "special services" within the meaning of our rubrics, and as such they are subject to the control of the ordinary. If any bishop formally ordered such services discontinued we should feel that a priest was bound to obey.

But should they be formally prohibited, whether by legislation or by episcopal mandate?

Our judgment is that where there is doubt on such a point, the official answer should be given in the interest of comprehensiveness. The Church ought to forbid no *act of devotion* unless its harmfulness was so patent as to counter-balance the apparent good that it seemed to do to some. Nobody is asking for formal sanction of such services. Nobody wishes them to be imposed upon those who do not want them. Very few would ask, we hope, that they be formally forbidden. Between not sanctioning and forbidding, the Church ought to allow the widest opportunity for experimentation in special services and acts of devotion. These special offices will die out among us if it shall appear ultimately that they are unsuited to any appreciable number of our people. They will survive and grow if they prove helpful to those who try them. And the fact that they are undoubtedly modern and of Latin derivation is not of the slightest consequence one way or the other. Our office of Morning Prayer was as great an innovation when it was first set forth, and was as completely of Latin derivation, as is the extremest office of Benediction today.

If the time has come when the American Church desires to give positive sanction to the practice of Reservation, we shall hope that it may be with the fullest understanding both of what is implied by the practice and is inseparable from it, and of what is wholly separable and still of debatable value. At least let us have no rubrics that imply a prohibition that they do not express, or that seek to limit the devotions of Christian people.

ANSWERS TO CORRESPONDENTS

H. L. C.—The orders of the "Liberal Catholic Church" are hopelessly uncertain and not recognized by the Lambeth Conference.

ACKNOWLEDGEMENTS

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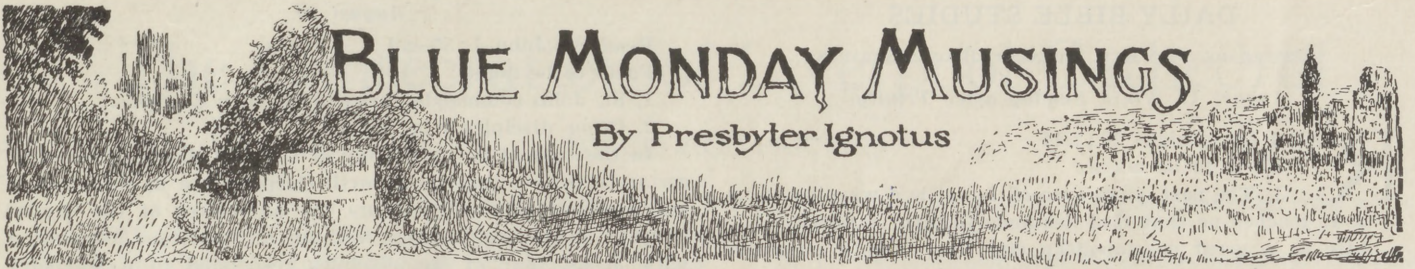
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BLUE MONDAY MUSINGS

By Presbyter Ignotus

I NOTICED a curious phrase the other day in an article about lawlessness. The writer mentioned the Volstead Act in special as being so outrageous a violation of the liberty of the individual that many sensible people regarded it (like some other laws) as not binding *in foro conscientiae*. That sort of thing has been said rather commonly; indeed, it seems to be echoed from one to another like other phrases whose value does not consist in their reasoned wisdom but in their frequent repetition. It brings up two questions: one general, and one particular.

To treat of the particular first, I cannot refrain from asking if the gentleman has ever read the Volstead Act. I fear not. If he had, he would discover that it contains *nothing whatever* except the various specifications which are necessary to carry the Eighteenth Amendment into effect. One may lament the passage of Nation-wide Prohibition, and strive to repeal the Amendment which carried it. But surely no sensible man supposes that it was passed to be a dead letter. It was obviously right and necessary that, being passed, steps should be taken to provide for its enforcement. That is what the Volstead Act does. Every requirement is involved in the general law, which prohibits the manufacture, importation, and sale of alcoholic beverages. As to the provision defining what is regarded as an intoxicating beverage, I believe it is clear that that percentage had already been established by the Supreme Court, and was simply taken over into the new act. By no possible logic can the Eighteenth Amendment as it stands, be made to exclude beer and wine from its operation; and the Volstead Act goes no further than the Amendment does. Anti-prohibitionists rail at it rather than at the Amendment, because they know that it is hopeless to fight the one, while the other, being merely an act of Congress, may be repealed. If it should be, however, another act would have to be passed, making the same provisions, albeit in other terms. Now, at Cleveland and at New York the National Conventions give no encouragement whatever to the friends of alcoholic drink, and we may safely take it for granted that Prohibition is firmly and finally established as our national policy. In which case, why row about the Volstead Act?

BUT THE SECOND QUESTION is wider-reaching and more important. Are we to understand from the reverend gentleman that the effectiveness of a law, so far as the individual conscience is concerned, rests upon its commending itself to the individual conscience?? That is apparently what he means, though he uses a tag of Latin. If so, it is evident that this position is inconsistent with a democratic form of government; and it should be so understood. The will of a majority (in this case of a three-fourths majority) constitutes a law for the American people, with certain constitutional safeguards, and with a clearly defined method for ascertaining that will and recording it. The minority is bound to accept that decision so long as it remains law, or else incur the reproach of law-breaking and (what will trouble some people more) of bad sportsmanship. Take the law establishing customs duties on imported goods: I am a convinced free-trader; am I therefore free to say that this law is not binding on me *in foro conscientiae*, and that, therefore, I may violate it if I can, without reproach? It may be urged that the Volstead Act "interferes with personal habits"; so I ask whether a habitual smoker of opium or hashish may defy the Government for the sake of his accustomed delight?

OF COURSE the factors of an unlimited right of revision in private persons will instance, *e. g.* the ancient laws of pagan Rome against illicit religions, and will ask us if Christians were bound to obey them. To put booze on a level with religious freedom is rather an effort! But I will answer the question frankly; the Christians of that day chose to obey

God rather than man; but they took the consequence of their disobedience to Caesar manfully.

The "hi-jackers" have put the "boot-leggers" into a trying corner. A man engaged in an unlawful act cannot claim the protection of the law while so engaged. Other criminals have found that out, and are making havoc altogether of smuggled ship-loads or truck-loads of liquor, even at the cost of life itself, while the smugglers submit to robbery with violence if self-defense fails. The business of smuggling aliens appears to work in very well with that of smuggling drink, though with the same perils.

WHEN ONE is on holiday, he rejoices in that others before him have known how to appreciate beauties he is enjoying. This little poem by E. W. Barnard, in the *New York Times*, strikes a chord that will find many a response, I am sure. If we were to judge by the motor cars one sees in New England, the whole country has chosen it for playground; and yet I suppose the same phenomenon is to be noted everywhere now-a-days. In the Yellowstone Park, for example, there are cars from Boston and New York, and rusty old flivvers from the back of beyond. And down east in Nova Scotia, where my summer wanderings have taken me on an oft-repeated journey (never too frequent, however) there are automobiles from half the states as well as from all the provinces. Do you remember that poem of Vachel Lindsay's on the Old Santa Fe Trail, with its sonorous rehearsal of names, Indian or otherwise, ending

"The United States goes by"?

NEW ENGLAND LANES

I've roamed Yosemite's bright vale
With Spring my blithe companion,
I've trembled with ecstatic awe
Beside the wondrous Canyon;
Upon the Ocklawaha's tide
I've glimpsed a silver vision,
And learned among Acadian pines
The meaning of elysian;
But whitherward my feet may turn
My heart behind me still remains,
Locked in their loveliness, to praise
New England lanes! New England lanes!

I know a lane at Annisquam
That carries seaward like an arrow;
At Padanaram there are lanes
In August roseate with yarrow;
At Sconset there are winding lanes
That blaze with hollyhocks and asters,
Their steeple-bush and pimperl
Defeat the deffest of deft masters;
Soft to the tread; and to the ear
Full sweet their songsters' dulcet strains;
Oh, blest the rover that has known
New England lanes! New England lanes!

The ways of ancient Arcady
Have echoed with my rapture,
And Como's mirror ever could
My smiles of gladness capture;
In Dai Nippon have I acclaimed
Wistaria and cherry,
And I have danced upon the turf
Of Derry Down and Kerry;
I've seen the lilacs bloom at Kew
And gathered may in Surrey;
I've scaled the peaks immortalized
By Baedeker and Murray;
But when the old-world lures have dimmed
There is a charm that never wanes,
It is the charm that glorifies
New England lanes! New England lanes!

The splendors of the Berkshire hills
Pale never with the seasons' changing;
The downs of Ann, the dunes of Cod
Are good, indeed, for Summer ranging.
The rivers of Connecticut,
And Little Rhody's silver beaches;
The limpid lakes of green Vermont,
New Hampshire's flumes and cloud-capt reaches,
These ever rival, each its way,
The forest-garden that is Maine's;
But give me for my happy share
New England lanes! New England lanes!

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

August 17. Ninth Sunday after Trinity.

READ I Corinthians 10:1-14.

Facts to be noted:

1. The past experience of Israel is a warning to us.
2. It teaches us that God demands faithful service.

Life in a great cosmopolitan city like Corinth presented constant dangers and problems to the Christian community. Even in the pagan world the city was notorious for its luxury and vice, and, on every side, the Christians would be exposed to insidious temptations. Many of the members of the Church had only recently been brought into the Church, and it was inevitable that they should still feel the lure of much that they had given up. While they might not be willing to desert the new way for the old, they would, in some cases, question whether the demands that the Christian life made upon them were not too severe. They would feel that they might resume many of their past associations without compromising themselves. Their assured faith would give them immunity from harm. St. Paul writes to point out the danger. Israel of old had been always attempting a compromise between God and the world, and the experiment had always failed; the world had proved too strong. We must not, says the Apostle, in overconfidence in our own powers, take undue risks; we have no right to expect God to guarantee His protection in situations into which we ought never to have entered.

August 18.

Read St. John 1:1-19.

Facts to be noted:

1. Christ is the eternal Son of God.
2. He has existed from all eternity.

The Gospel according to St. John begins with the truth that Jesus Christ is the eternal Son of God. He is the incarnate Word. The original which is here translated "word" means more than the English term implied. The Greek *logos* has the sense both of reason and of the spoken word. St. John is, then, stating something of the essential nature of Christ, and the purpose of His incarnate life. Christ is the reason of God. He is the very thought of God, and therefore inseparable from God's Being, and eternal as God Himself. We can no more divide Christ from God than we can divorce our thoughts from our personal life. But our thought is hidden from our fellows till it is expressed in the spoken word. Men know us only when we speak. So God's true nature is hidden till it is revealed in Christ. It is the purpose of Christ as the Word to reveal openly the character of God which men heretofore have imperfectly known.

August 19.

Read St. John 1:19-35.

Facts to be noted:

1. John the Baptist witnesses to Christ.
2. He declares Him to be the Son of God.

That the Baptist should have recognized in Jesus the Messiah is not wholly surprising when we remember that the Old Testament had foretold the coming of the Messiah, and that contemporary society, as evidenced by extra-Biblical writings, was in almost a fervor of expectation of His advent. But it is another matter that St. John should, as the Fourth Gospel states, have recognized Jesus' greater character. It has been suggested that the account here reflects more faithfully the belief of the early Church than the mind of the Baptist, and it has been pointed out that the other Gospels do not witness to such extraordinary insight on St. John's part. But it is possible that St. John the Baptist's spiritual insight may have enabled Him to estimate Jesus' character more truly than even Jesus' less trained disciples at the beginning of His ministry. Examples of unusual discernment, such as this, are not unknown. St. John brought to his task of preparation for the Messiah such moral and spiritual earnestness as may well have enabled him to anticipate, under the guidance of God, a conclusion which others would be slower to grasp. In any case we ought to accept with reserve the hasty conclusion that the Baptist saw in Jesus only a Messiah who fitted in with one or the other of the current forms of Messianic expectation.

August 20.

Read St. John 1:35-end.

Facts to be noted:

1. St. John commends Jesus to his own disciples.
2. Other disciples join Jesus.

In the case of the gathering of the first disciples we must certainly believe that the Fourth Gospel gives us information which consciously supplements the narratives of the earlier Gospels. These suggest that, without any previous association with Jesus, four of the disciples responded to a summary bidding and left all to follow Him. The Fourth Gospel knows of a previous association which makes their action natural and intelligible. He further knows of the circumstances under which still other disciples were drawn to Jesus of which the earlier Evangelists knew nothing, or failed to make mention. It has been for some time past the fashion to discredit the historical trustworthiness of St. John's Gospel, and, certainly, it must be admitted, that its account is greatly influenced by the later reflection and maturer faith of the Church; but, at the same time, it is obvious that the Gospel has the serious historical purpose of supplementing and explaining the earlier Evangelists' accounts.

August 21.

Read St. John 2:1-12.

Facts to be noted:

1. Jesus attends a wedding feast at Cana.
2. He performs His first miracle.

The Fourth Gospel shows that there was a probably quite extended ministry of Jesus prior to the Galilean ministry, with which the other Gospels begin, and that some of the later disciples were associated with Him for a considerable time before their formal call. The present passage gives us an insight into a ministry of a kind which we are apt to overlook. We think of Jesus' life as being filled with conflict, of being largely a succession of great, heroic moments. There is another side to His life less commented upon, possibly, because it was at first more normal. Jesus was often in the homes of men where He was a welcome and gracious guest; He lent a genial presence to commonplace occasions. Men liked to have Him near because He was companionable and sympathetic to their interests. We need to remember this. The home and its associations make up the great part of life, and most of what is best in life. It is good to think that the life of the home has been sanctified by our Lord's constant presence in it.

August 22.

Read St. John 2:12-end.

Facts to be noted:

1. Jesus reverences the Temple.
2. He is angered by irreverence.

It has been often urged that Jesus placed no value upon formal worship, and the associations which cluster about it. For this there is no evidence in the words or life of our Lord. On the contrary He regarded the Temple with the utmost reverence. We find Him here ablaze with indignation at the commercialism which profaned it in the traffic of sacrificial animals. Jesus constantly criticized the insincerity and hypocrisy of the priestly class, but He seems never to have denounced the Temple system. He spoke of the Temple as His Father's House, and He was often found in it. What Jesus demanded was that worship, wherever offered, should be sincere, and that it should spring from a genuine reverence for the character of God. Reverence is a fundamental virtue. It is the outward expression of our inner sense of the beauty, truth and righteousness of God.

August 23.

Read St. John 3:1-22.

Facts to be noted:

1. God sent His Son to save the world.
2. He who believes in Christ has salvation.

What is salvation? The word means to be whole. Jesus more than once spoke of salvation as being whole. A man's life is destroyed when by sin or misuse of any faculty the well-being of body, mind, or soul is hindered. A man loses his life by ill treating his body; he fails equally to attain his proper life if he allows his soul to become warped or neglected. When any part of life is undeveloped, or developed

(Continued on page 502)

The Consecration of Liverpool Cathedral

BY GEORGE PARSONS

LONDON, JULY 25, 1924.

IN THE presence of the King and Queen, the Archbishops of Canterbury and York, and many ecclesiastical and civic dignitaries, the Bishop of Liverpool, Dr. David, last Saturday afternoon, July 19th, consecrated the Cathedral Church of Christ in Liverpool. A notable absentee, owing to failing health, was Bishop Chavasse, to whom was due the revival of the project for the erection of the Cathedral, which had been started during the episcopate of his predecessor, the Rt. Rev. J. C. Ryle, D.D., the first Bishop of Liverpool.

The consecration of the Cathedral was timed for three o'clock, but the hour before that was full of interest for the large congregation which was assembled in what now forms the west end and north and south transepts of the existing church, but which will, in time, become the eastern portion of the great central space that is a distinctive feature of this remarkable work. The new cathedral is obviously going to be perfectly adapted for big ceremonials and large congregations.

At two o'clock a long procession of the clergy of the Diocese began to pass from the west end right up to the choir. A little later, the Bishop of Liverpool, wearing no robes but his purple cassock, and attended by four clergymen, came in, as the Office bade, to assure himself that all was in order. Kneeling, he said the Lord's Prayer; and then, facing first the north transept and next the south, delivered twice a short exhortation to the people to prepare themselves for the solemn ceremony. Then he retired, to be vested by his chaplains for the consecration.

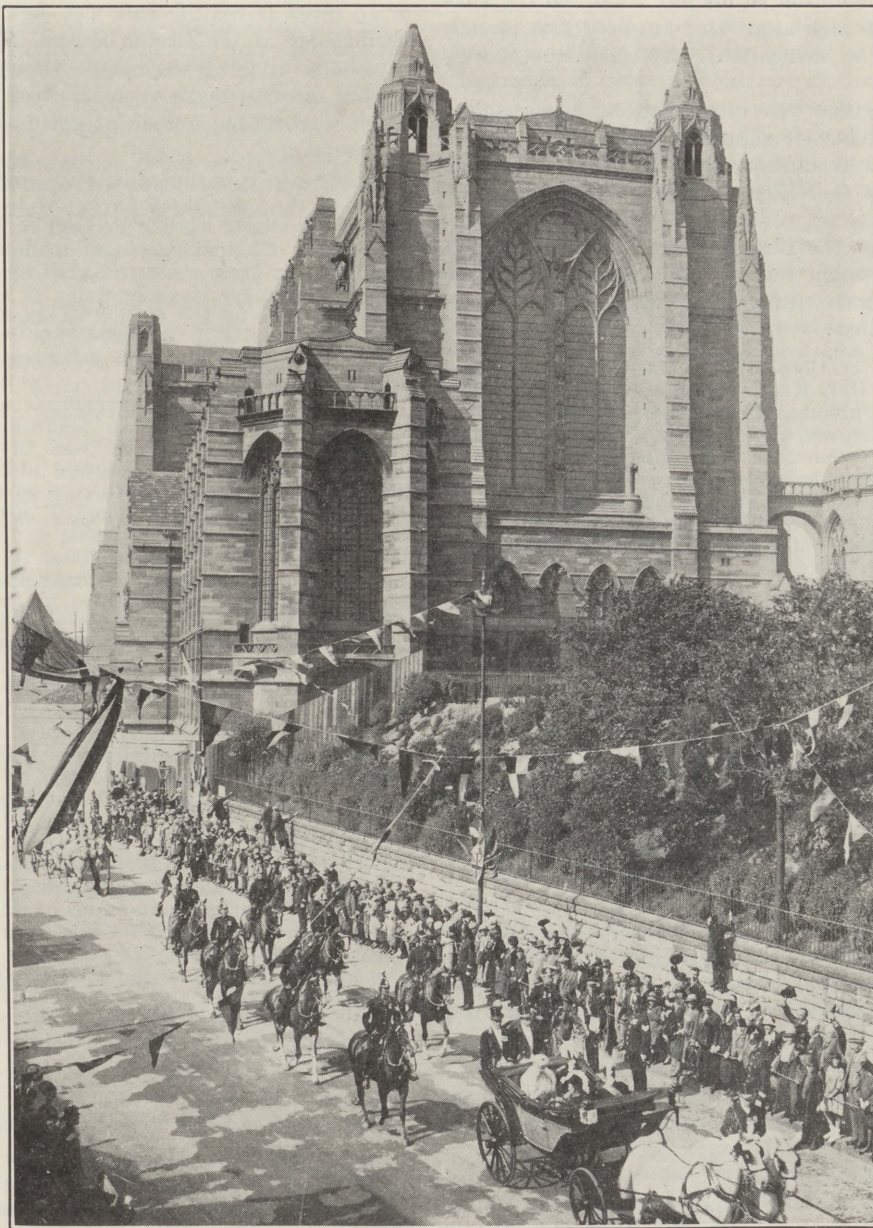
The special choir, made up of boys and men from the principal churches of the Province of York, then entered; the while certain penitential psalms were read as a preparation for what was to follow. When they had ceased, three loud knocks were heard upon the closed west door. The Bishop was making his first demand for admission; and, since the time was not yet come for the door to be opened, the Office prescribed that he, with the choir of Liverpool Cathedral, his marshal, the precentors, the canons, and other officers, should go round the outside of the church, singing the Litany, and stopping at a spot outside the north wall, where the Bishop should mark one

of the stones with the mark of consecration—the cross within the symbol of eternity.

In the first procession came the curates and rectors of Cathedral churches of both provinces, preceded at a short interval by the Greek Archimandrite of Liverpool, a conspicuous figure in his golden vestment. Next came the procession of Deans, fifteen from the Province of Canterbury and three from the Province of York. Then the Bishops; the Suffragans; Bishop Talbot, lately retired from the See of Winchester; the diocesan Bishops of the Church in Asia, America, Scotland, and Wales; then the diocesan Bishops of Canterbury and York—in all about forty-five Bishops, each with two or more chaplains. And after the Bishops came a small procession of the Mayors of towns in the district, with the Lord Mayor of London behind them.

The next procession was that of the Metropolitan of the Anglican Communion. The first great ecclesiastic in this procession was the Armenian Archbishop, who wore cope and mitre. Behind him came the Archbishop of Algoma, Metropolitan of Ontario; the Archbishop of Rupert's Land, Primate of All Canada; the Primus of the Episcopal Church of Scotland; the Archbishops of Wales, Dublin, and Armagh; and, last of all, the Archbishop of Canterbury. The entry of the Lord Mayor of Liverpool and his officers followed that of the Metropolitans.

Then came the Royal procession, led by the gold mace; first Lord Derby, in levée dress with the ribbon of the Garter, and Sir Frederick Radcliffe, Chairman of the Liverpool Cathedral Committee; then the King and Queen, followed by their suite. Their Majesties were conducted to two separate carved stalls at the south-western end of the choir, just opposite that occupied by the Archbishop of Canterbury. As they came in, the choir and people burst into a verse of the National Anthem. Still more processions followed; the Liverpool Cathedral choir, preceded by the great silver cross of Liverpool, the Honorary Canons and Rural Deans, preceded by the silver mace, then the gold mace, and behind it the Canons, the Chancellor, the Archdeacon of Warrington, and the Bishop of Warrington. And finally, preceded by the Primatial Cross of York, came the Archbishop of York, with his



Photograph from *Wide World Photos.*

CHRIST CATHEDRAL, LIVERPOOL, ENGLAND

Taken as the King and Queen were returning from the ceremony of consecration

four chaplains, the Provincial Registrar, and the Vicar-General of the Province.

Once again was heard the knocking on the west door, and from without the Bishop's voice: "Lift up your heads, O ye gates, and the King of Glory shall come in." "Who is the King of Glory?" asked a priest within the church. "The Lord of Hosts, He is the King of Glory." came the answer from without. The door was then thrown open, and the Bishop of Liverpool entered. Sir Frederick Radcliffe petitioned him to consecrate the Cathedral; Lord Derby handed him the keys. The Bishop then knelt at a faldstool that had been placed near the west end, to pray for "peace on this House and all that enter it, and all that love it." And there he stayed, alone, while the Cathedral procession, passing him by, went up the church, the choir meanwhile singing Parry's anthem, *I Was Glad When They Said Unto Me. The Veni, Creator Spiritus* was chanted, and the Bishop, with his crosier in his left hand and the keys in his right, went to the high altar. Here, after a first prayer, he recited the prayer of dedication, and then the Lord's Prayer.

The actual consecration was introduced by the reading, from various places in the choir and by various clergy, of short passages from the New Testament; the singing of the hymn, *Only Begotten, Word of God Eternal*, and the reading by the Chancellor of the Diocese of words from the Gospels concerning the sacraments. Then the Bishop, facing the altar, after a prayer and responses, began the act of consecration. In the midst of it he turned, and with arms uplifted and outspread, facing the people, he cried:

"O Blessed Majesty of God, filling, containing, and ordering the whole world; O Holy King of Saints, Builder, Upholder, and Defender of the Universal Church; O Blessed Hand of God, sanctifying, blessing, and replenishing all things; O Blessed and Holy Trinity, who dost give purity, strength, and beauty to that which Thou hast created; we most humbly beseech Thee of Thy mercy that Thou wouldest vouchsafe to bless, hallow, and consecrate this Holy Table: And bless and consecrate this whole building with the everlasting fullness of Thy sanctifying power."

On this solemn act there followed the musical Rejoicings, in which the choir answered with sung Alleluias, the Bishop's words of blessing; and all the people joined in singing Praise God, from Whom all Blessings Flow.

Following the ceremony of consecration, an eloquent sermon was preached by the Archbishop of York. After the sermon came the Offertory, while the hymn, *O Worship the King*, was sung. The King and Queen laid their offerings in an alms-dish held by Mr. H. Heywood Noble, a treasurer of the Cathedral Committee; the Archbishop of York and the Bishop of Liverpool made theirs kneeling before the altar; and, while other offerings were being collected, another treasurer presented a record of the gifts of the people, the architect a copy of the plans, and one of the builders a note of the craftsmen's services. All these, with the ornaments and sacred vessels of the Cathedral, were carried up the choir and placed upon the altar.

The Archbishop of York then pronounced the Blessing ordered for use in consecrations in the ancient Service Book of York, and the many processions filed down the Cathedral to the west door.

And so Liverpool Cathedral was consecrated, separated henceforth, as the prayer of dedication put it, from all unhallowed, ordinary, and common uses, and dedicated entirely to the service of God.

WE OUGHT to be ready to lose all things, so that we may find ourselves in God—to be nought ourselves that He may be all—to die to all, even those things which He has been pleased to give us, so that He only may live in us through His own gifts—to possess nothing of ourselves, that He may possess all things. We must accept a living death if it be His Will, or the most utter inward desolation and suffering. We ought even to pray to him to keep us in such a state of death, if thereby He lives in us, of inward poverty and privation wherein He possesses us wholly, and wherein the creature ceases to have any part in us, leaving God to be our sole possessor. The whole spirit of the Cross of Jesus lies in poverty and suffering, and its only rightful limit is when by death the Christian makes his final sacrifice to God, who is his End and his Perfection.—*De Condren*.

A BENEVOLENT NEUTRALITY

A BENEVOLENT neutrality towards the spanker of his parish boys, is the attitude assumed by the Rev. Ralph M. Harper, rector of St. John's Church, Winthrop, Mass.

Twenty of his boys are spending two weeks at the Groton School Camp on an island in Newfound Lake, New Hampshire. The camp is generously maintained by Groton alumni for the parishes around Boston. Every two weeks during the summer sixty youngsters are given the privilege of a well organized camp, permeated with the high traditions of Groton School. All of the camp counselors are from Groton School or are Groton alumni in the colleges. In addition, prominent alumni from different sections of the country, such as Hon. Franklin D. Roosevelt, of New York, and Hon. Grafton Cushing, of Boston, actively supervise the camp discipline and riotously lead in all sorts of healthy fun. The Rev. Endicott Peabody, D.D., headmaster of the Groton School, has for over a generation personally mingled with these several thousand campers, inspiring them to make good in every walk of life.

In relating the unique experience of his twenty boys, Mr. Harper said:

"I felt awfully depressed over the first report received. Early in the morning I happened to meet a friend who told me that my boys were a general nuisance on the train going up to New Hampshire. Some assumed they were the brakemen on the train, and so had to stand on the platform. Others, to relieve the monotony of travel, hopped off at stations and rode on the station baggage truck. Some of the boys were possessed with the idea that they were especially commissioned to entertain their fellow passengers with bright and original remarks.

"All that day I kept worrying, conscious that I had failed, and wondering if the high tradition of Groton School had broken down. Dr. Peabody was in London and I in Winthrop, so the Groton fellows had lost the art of management, just as my boys had lost the art of being managed.

"Before my boys left home, I met them several times, individually and collectively, and scolded them in more than one language. I threatened them in the language of father, promised in the language of mother, intimidated them in the teacher's phrases, allured them in the vocabulary peculiar to the pastor. I picturesquely painted scenes of the liberal rewards coming to the good, and of the sure and sudden punishment to the bad.

"I never had a more appreciative audience. As a whole the boys were a splendid lot. Most of them seemed to understand. But, I suspected there were several who did not get me. They still had something to learn. So I kept worrying; wondering all the day if they would ever learn.

"In the evening my mind was immensely relieved when a mother told me that she had just heard from her son. He reported that all the boys were having a bully time, and that two of them had been soundly spanked.

"As a clergyman, who, without grave and sufficient reason, would not want to stand out against the almost universal pacifist wave sweeping over our Churches, I am not prepared to express my faith in the righteous efficacy of corporal punishment. On the other hand, I should not want to question the high motive in the well established tradition of Groton School that to spare the rod is to spoil the child.

"So, I prefer to preserve a benevolent neutrality!"

THE STRIFE OF CREEDS

THE CHURCH in America is today being torn by the strife of Creeds. It is noisy, exciting, and absorbing. It has been going on actively, but with little noise in England for more than a generation. The most forceful presentation of Modernism that we know is in a series of sermons preached by Abbot at Oxford forty-five years ago. The trouble with us today is that doubt has a vocabulary and is using it in negative criticism of the Creed. Faith is handicapped by the need of a vocabulary. To our mind faith is contact; grace, the assurance of God's approving presence in our best endeavor; miracle, the play of infinite creative life through a prepared medium; and immortality, the liberation of life into a medium of finer conductivity than matter.—*The Southern Churchman*.

HOW INCALCULABLE a power has an elder sister over the little ones! Good is not taught by bringing it formally forward as a lesson, but by constant and watchful seizings of opportunities, the unnoticed yet active instilling of well-timed remarks; it is in the nursery and the parlor, in the game and in the walk, it is by gentleness and persuasiveness, that the great lesson of good is to be taught.—*John Mason Neale*.

“Reservation” in the English House of Clergy*

DR. DARWELL STONE moved a series of amendments which would result in the following rubrics:

“When all have communicated, the minister shall return to the Lord’s Table, and if any remain of that which was consecrated he shall reverently consume the same, except so much as may be required for the Communion of the sick and others who could not be present at the celebration in church.”

They would have that rubric standing in the Communion Service itself. At the end of the Communion Service there would be the following:

“According to long existing custom in the Catholic Church the priest may reserve so much of the Consecrated Gifts as may be required for the Communion of the sick and others who could not be present at the celebration in church.”

The rubric providing for the bearing of the consecrated gifts to the sick person would be amended to read:

“...Immediately thereafter any of the consecrated elements that remain over shall reverently be taken back to the church.”

“CLEAR AND SIMPLE PROVISION” WANTED

If his proposals were agreed to, he said, those short and simple rubrics would be substituted for the long and complicated rubrics which stand in N.A. 84. His objects were two: First, to get rid of the great complications in the provisions in N.A. 84, and, secondly, to make a clear and simple provision for the practice of reserving the Blessed Sacrament. He did not stop at the expediency of reserving the Sacrament for the sick and for those who could not make their communion at the ordinary times of service. It would also be a help to prayer and a help to devotion. If the Sacrament was in the church, it would be found to be a great help to the private devotion of many people.

PRIVATE AND OTHER DEVOTIONS

But he would be perfectly frank, and would not stop there. He believed that it was right, not only that the reserved Sacrament should be a center for such private prayer as he had described, but that around it there might be gathered, in such form of public service as might seem right to those whose decision was required, persons, not as individuals, but as a congregation. He did not in the least shrink from that. N.A. 84 would so restrict and limit the practice of reservation as to make impossible both the communion from the reserved Sacrament of persons in the church who were not ill, and also those further uses as an aid to prayer and devotion.

CANON GROSE HODGE’S QUESTIONS

Canon Grose Hodge asked Dr. Darwell Stone: Was it the position that he and the English Church Union group and the Anglo-Catholic group desired reservation not only for the communion of the sick—still less for exceptional cases of the sick—but for some form of adoration; and did they desire some special service or services in connection with it, and did they desire to encourage people to say their prayers in the presence of the reserved elements?

DR. DARWELL STONE’S “YES”

Dr. Darwell Stone said he had no hesitation at all in answering those questions. It is (he said) quite true that I do not desire reservation only for the sick. It is quite true that I do not desire it for only exceptional cases among the sick. I desire to supply what I believe to be a real need for the communion of persons who are not sick—who may communicate in the church from the reserved Sacrament at other times than those of the ordinary services. . . . Canon Grose Hodge asks whether in addition to those purposes I would desire reservation in order that there may be adoration—in order that there may be some services which involve adoration and in order that there may be private prayers of persons in the church. I did not use the word adoration, but it is a word which I cannot possibly refuse, because I believe it to be a right word, and I believe that the attitude of the soul which it describes is a right attitude; and, therefore I should wish the use of the reserved Sacrament, which is reserved in the first instance for

the purpose of communion, to be open in these ways also. He would reply “Yes” to Canon Grose Hodge’s questions.

At this stage the House adjourned for the midday recess.

When the House resumed, Canon Grose Hodge addressed the members. Those with whom he stood, he said, were not acting from any obstructionist policy. If the question had simply been: Shall we make it legal to reserve of the sacred elements for the communion of the sick in exceptional circumstances? a very great number of them would have been prepared sympathetically to consider it. But as it had been put before them there was no possibility but to vote definitely against reservation altogether. He was not standing for a mere party difference, but it seemed to them that a claim was being made to reverse the action of the Church at the Reformation; and to tend towards turning the Holy Communion into all that was meant by the Sacrifice of the Mass as Rome understood it. He feared a gradual materializing idea of the Holy Communion, and a widening of the gulf between the Church and her separated brethren.

Bishop Ingham thought that the proposed reservation was an altogether unreal and fictitious demand, and it looked as if the sick man was being exploited to serve some other end. He hoped the House would give a definite “No” to a practice that they now knew it would be impossible to keep from serious abuse.

The debate was continued by Canon Lacey, the Rev. E. K. Talbot, Canon Baldwin, and the Dean of Chester.

TANGLED PROCEDURE

After a discussion as to procedure the debate was narrowed down to the following amendment by Dr. Darwell Stone:

“According to long existing custom in the Catholic Church, the Priest may reserve so much of the Consecrated Gifts as may be required for the communion of the sick and others who could not be present at the celebration in church.”

The Chairman subsequently thought it more convenient, however, if a vote were taken on the proposed rubric in N.A. 84, to be substituted for the sixth rubric:

“And if any remain of the bread and wine which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him shall immediately after the Blessing, reverently eat and drink the same: except so far as is otherwise provided in the Order for the Communion of the Sick.”

Dr. Kidd said that the time had come when they could not repress the demands of Christian devotion for communion from the Reserved Sacrament. If the Church repressed those demands, it would lose in spiritual force and vitality, and Dr. Kidd appealed to the House to take its courage in both hands and not be the prey of fears or alarms.

The Dean of Bristol said that the way Dr. Darwell Stone had presented the matter left Liberal Evangelicals no option but to vote against reservation in any form.

Upon a vote being taken, the proposal in N.A. 84 was rejected by 176 to 91. Dr. Darwell Stone’s amendment therefore became the motion before the House.

MR. PARSONS’ RESTRICTING AMENDMENT

The position when the House resumed on Wednesday was that a clause had to be found to replace that removed from N.A. 84 (par. H H on page 69). The motion before the House was Dr. Darwell Stone’s provision agreed to on Tuesday.

The Rev. R. G. Parsons moved the addition of the following words:

“... and for this purpose only,”

thus limiting the use of the Reserved Sacrament to the communion of the sick and to others unable to be present at the celebration in church.

Dr. Darwell Stone thought the words ambiguous, and was opposed to them. Supposing that the Blessed Sacrament were reserved in a particular church for the communion of the sick, would it be a transgression of the rubric for a person to go into the church and say his prayers there in the presence of the Blessed Sacrament? If Mr. Parsons’ words precluded that, it seemed an unjustifiable interference with the liberty of the

*This report of the debate and action on the subject of Reservation in the House of Clergy of the English Church Assembly is reprinted from *The Guardian*.

Christian soul. Would the words preclude the singing of hymns by a congregation or the use of intercessory prayers by a congregation, or the use of some other forms of devotion by a congregation in a church where the Sacrament was reserved? If Mr. Parsons' amendment were carried, he would move the addition of some such words as "except so far as may be allowed by lawful authority."

The debate was continued by the Archdeacon of Chester, who supported Mr. Parsons' amendment; Dr. Kidd, who opposed it; the Bishop of Barking, who asked what was "lawful authority"; Bishop Hamilton Baynes, who did not claim to represent any "group," but who considered that Dr. Darwell Stone's declaration had changed the whole situation. He supported Mr. Parsons' amendment. Canon Guy Rogers said he had been astounded at the speeches of Dr. Darwell Stone and Dr. Kidd. If it were not possible to secure safeguards and the whole *cultus* of the Sacrament were opened up by the decisions they arrived at, he would find himself compelled to join with Bishop Knox in opposing reservation entirely.

After further debate, Mr. Parsons' amendment was then put and carried by 154 to 68.

Dr. Darwell Stone then moved the following addition to the rubric:

"... except so far as may be allowed by the ordinary."

This was rejected by an overwhelming majority.

On Wednesday afternoon Chancellor Srawley moved:

"The consecrated bread and wine so reserved shall be reserved, kept, and administered in all respects in accordance with such rules as shall be framed from time to time by the archbishop and bishops of the province, or with canons lawfully passed by the Convocation of the province and (subject to such rules and canons) with the directions of the bishop; nor shall any part of the consecrated bread or wine be reserved, kept, or administered otherwise than as may be prescribed by such rules, canons, and directions."

Canon Grose Hodge said that he and his friends would vote for the resolution—not because they had changed their opinions, but because, if there was to be reservation, there must be some controlling power, and that recommended in the resolution seemed the most natural.

The motion was carried *nem. con.*

THE GENERAL ISSUE RAISED

It was then moved that the clause as amended stand part of the Measure (N.A. 84).

This, said the Dean of Bristol, now raised the general issue of reservation. It was difficult, he said, at that stage to suggest that they should scrap the new clause that had been so laboriously built up. Nevertheless it was his uncongenial task to oppose the clause. Its insertion would be a concession to one section of the Church, the practical necessity of which was not proven, the antiquity and Catholicity of which had, in the words of most Catholic theologians, been denied, and the general adoption of which would depotentiate the whole meaning of the services of Holy Communion. The inevitable consequence of the concession would be eventually the regulation, and therefore the recognition, of devotions implying a view of God and a conception of religion which he imagined that most Churchmen present who called themselves Catholic would deplore as much as any Evangelical present.

After a brief further discussion and an interval of silent prayer, a vote was taken and it was agreed by 158 to 55 that the amended clause should stand part of the Measure (N.A. 84).

THE DISPOSAL OF THE ELEMENTS

Dr. Darwell Stone moved that the following be substituted after the first rubric following the Words of Administration:

"When all have communicated, the minister shall return to the Lord's Table; and if any remain of that which was consecrated, he shall reverently consume the same, excepting so much as may be required for the communion of the sick and others who could not be present at the celebration in church."

The proposal was rejected.

IN SOME THINGS we are to remain as children. We are not to grow away from their simplicity. But in understanding we are to be men. Indeed, one of our surest defences against belittling feelings is the cultivation of a more spacious mind, a mind which moves reverently but freely in the realm of truth revealed to us in Jesus Christ our Lord.—*John Henry Jowett.*

BISHOP GORE ON ROBERT H. GARDINER

I HAVE not seen any notice in any English paper of the death of Robert Gardiner, which occurred on June 15th last. But his name at least was well known to all who have taken any interest in the World Conference on Faith and Order, of which he was the general secretary; and those who have taken part in its proceedings know that he was the life and soul of the movement. It is not indeed easy to see how it can go on without him.

He was among the most admirable and lovable of American Churchmen—a layman whose zeal and love for our Lord and the Church put us clergy to shame. With him the desire to promote the reunion of Christians amounted to a passion; but his passion for reunion never led him to forget that there was no basis of union except the faith in the Incarnation, and no hope of union except on the broad principles of Catholicity. His capacity for work was enormous; and no disappointments could cloud his hope. But he never became a bore, like some enthusiasts. His sense of humor and his wide human sympathies kept him always a delightful companion. The interest of the Orthodox ecclesiastics in the World Conference was mainly due to his unwearied sympathy with them and considerate kindness; and he never gave up hope of winning the Roman Church to participate.

To the Church in America, as to the World Conference movement, his loss—quite unexpected as it was—would seem irreparable. But we may believe that his great power of prayer will be greater still and more prevailing in paradise than on earth.—CHARLES GORE in *The Guardian.*

THE LIGHT OF THE WORLD

(THE FOLLOWING is a translation of a hand-bill distributed on the occasion of a public procession of two thousand Christians at Christmas-tide in Changsha, China.)

Jesus Christ, King of ten thousand kings,
One thousand nine hundred years ago was born in Palestine.
The beloved Son of God became flesh.
He sought the lost sheep; sought to save the offenders:
He bestowed the true principles of extensive love and sacrifice.
Broken is brute force and caste—freedom for all.
The absolute monarch, the king of devils; darkness and sin
All on the Cross were crucified—there is only harmony.
Therefore, ten thousand kingdoms, ten thousand places, ten thousand
tribes,
All, on this festival, stretch out for the sincere blessing.
Changsha's parents, sisters, and brothers
Do not make a mistake and see this as of no great importance.
Come, turn! and worship together with us.
The Saviour of my body is also the Saviour of my soul.
Heaven's highest splendor returns to God.
Earth's highest peace returns to grateful men.

—*The Spirit of Missions.*

THE FURNITURE OF THE CHURCH

THERE ARE certain features in the very furniture of the church which alone would make it into a sanctuary, rather than an auditorium.

1. The font, the place where we are reborn and made children of God, members of Christ, and inheritors of the Kingdom of Heaven.

2. The altar, the center of the sacramental life of our holy religion.

3. The pew, our fathers' method of emphasizing the nature of true religion was to have each pew a family pew.

4. The pulpit, which stands for the sole purpose of proclaiming the Gospel and teaching the Catholic faith and practice. The pulpit identifies true religion with true living.

These four features of church architecture correspond to the mystical, the social, and the practical aspects of religion.

The motto of the font might be, "Except ye be born again, ye cannot see the Kingdom of Heaven."

The motto of the altar, "Lo, I am with you always, even unto the end of the world."

The motto of the pew, "My promise is to you and to your children."

The motto of the pulpit, "If ye know these things, happy are ye if ye do them."—*S. S. J. E. Messenger.*

"Father Woodbridge Says . . ."

BY THE REV. HENRY S. WHITEHEAD, M.A.

FATHER Woodbridge" is the last rector in any parish. Unless he is also the late rector, he has a problem; *i. e.*, to "keep his foot out of the parish." If he is dead he cannot put his foot into it, and this lightens the task of his successor.

Of all the standard ways of making parish trouble, Woodbridge's influence, if not necessarily the most mischievous, is certainly the most exasperating. It is safe to say that even in the most rigid day of rigid Roman Catholicism no Father O'Neill ever succeeded any Father Maguire without there being *some* difference between the good fathers, and without *some* of Father Maguire's following being disgruntled. The same is true among Anglo-Catholics, and even more so among High Churchmen and Moderates. What happens among Broads and Lows passes the imagination. It must be terrible!

The history of most parishes which have progressed towards the ideal of Catholic conduct and consciousness is a history of additions. First, Dr. So-and-So put lights on the altar and began using wafer bread, or something of the sort Church people used to get so "het up" about. Mr. Such-and-Such added a white linen chasuble. How curious it is that nothing is ever said about the stoles, maniples, burses, and veils, which must have accompanied them, in the era of white linen chasubles!

Then Father What-Not put on a sung celebration, singing *everything*, especially the Comfortable Words and parts adjacent in Our Incomparable Liturgy, to tones and with a "feeling" that used to bring tears to the eyes of the dear old ladies.

Then Father Woodbridge, our hero, an Advanced High Churchman and thorough Anglican (who prayed for Church Unity, and denounced Romans and Protestants) went them all a few better, with accompanying difficulties, and, after several years of useful ministry on his own particular lines, departed, leaving Incense At Great Feasts, Sixteen Regular Penitents, and a Ward of The Confraternity. Then—then—the parish heaved a deep corporate breath and proceeded to elect Father This-or-That, the "first Catholic Rector" of St. Enurchus' Parish.

Poor Father This-or-That is up against it precisely as were all his predecessors, except the first rector, who was up against it in another way.

He gets Dear Father Woodbridge for breakfast, lunch, and dinner. He is of the generation that was wholly nurtured in the Catholic Faith. He is not a convert to it. Therefore fuss about trifles is quite foreign to his temperament and disposition.

He has studied good modern works on liturgiology. He has incense *every* Sunday. He conducts intercessory prayer meetings without feeling "artificial," because he loves his Lord and believes in praying to Him both formally and otherwise. He preaches and teaches The Faith. He also lives The Life. He has some skill in pastoral work. He may even be rather likable, especially to the more liberal-minded people of his cure, because, unlike many other priests, he does not take himself very seriously, although he takes the Christian Religion very seriously indeed. He never had to throw overboard the luggage of sanctimoniousness, because he never was burdened with any. He does not in the least desire to distress his parishioners; he came to minister to them. He does not distress many of them. Some were ready for his changes and additions, all of which are in the direction of the best-known Catholic use and development. He regards the Catholic Church as infinitely more important than the Anglican Communion or the Roman Communion. He has an utterly different personality from Woodbridge.

Most of his people are pleasant people, who have confidence in him because he is their pastor. Many understand that their parochial growth is bound up with changes and additions. Others, though, are distressed, and either remain silent about it, or talk to him about their difficulties.

There are a few who have reached their limit of endurance.

Some of these thought that Father Woodbridge had gone too far; there is nothing about The Confraternity in the Book of Common Prayer. Others have stuck it out thus far even though those Sung Comfortable Words indicated that Father What-Not was leading his congregation straight to the banks of the Tiber! These last now quit the parish and settled elsewhere—to everybody's satisfaction.

Such constantly recurring changes are very hard on some of these good people, among whom are some who are real Christians. Those of them who reflect, see that they are in the Anglican Communion and that the Anglican Communion itself is in a state of flux. They see, too, that the inertia of their own habitudes, all by itself, plays a large, a compelling, part in their feelings towards changes of any kind.

Father This-or-That feels much the same way. He is loyal to his duty as an officer of the Church, but he sees much room for improvement, has the courage to do his bit in making it, and is of those who do not believe that reform stopped dead at something vague called The Reformation Settlement. One of his leading ideas about the Reformation, too, is that its most important single aspect was the reform which the Roman Communion effected in herself, which his parishioners never read about, even those few who knew something of Church history. Therefore, when he considers the Roman Communion at all, it is as she is; not as she may have been "when Martin started bustin' things, in fifteen-seventeen."

Now that something has been said about these good people and their pastor, there remain certain others to be considered, and so, as delicately as possible, we lead up to what "Father Woodbridge says. . . ." We were saying that Father This-or-That has Father Woodbridge served up to him at all meals. Let us now look at the waiters and waitresses.

These are: Miss Smith, and Miss Jones (particularly Miss Jones), and Mrs. Robinson, all spinsters by profession or natural state, of vague appearance and obscure years; their principal habitat the parish premises. They are further characterized by the joint conviction that if anybody gets straight into Heaven without so much as a breath of Purgatory, it will be that Dear Saint, Father Woodbridge. This conviction is shared by Mr. Apple, Mr. Plum, and several other persons. All these persons use Little Books, and are banded together by a common loyalty to Father Woodbridge and to some parts of the religion which he taught them and which they particularly liked, a loyalty which extends to the way He wore the lace stole-bands at the back of his neck and his use of commas in the recitation of the Divine Office, which he always said aloud at fixed hours with at least one of them present. These all watch Father This-or-That with a constant, unremitting surveillance, to see what he is going to do next—precisely like cats. They rush to pen and ink, or to the more legible typewriter, every time Father This-or-That says anything they don't, after a careful canvass, quite like, and every time he makes the slightest deviation from Father Woodbridge's regime. Run with their troubles and their reports to Dear Father Woodbridge they must and shall!

"Just think, Beloved Father, what he has done! He has cut our blessed processional and recessional! He said that only belonged in Solemn Procession on Great Days. It's like a funeral now, every Sunday. He has utterly destroyed Our Beautiful High Mass! He sings some of it, and says some of it. He lowers his voice in the Prayer of Consecration, and we can't hear all that wonderful teaching of Archbishop Cranmer's. He says that is the most reverent way and a General Catholic Custom; and that that principle transcends every other consideration. Does it, Father?"

It was truly terrible! And they had so hoped that Dear Father Woodbridge might, in time, come to the point of singing his sermons. That was the only thing that kept them from perfection. Such words! Such dignity in the pulpit!

And now, we come to the muted strings; to the wail of the

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The Oxford Movement, Before and After

FROM THE MEMORIES OF DEAN HOLE*

I.

REMEMBER a remark made by the late Bishop of London, Dr. Jackson, that, when he recalled the sad condition of apathy, indolence, and disobedience into which the Church of England had fallen, it seemed marvellous to him that it continued to exist, that it should survive such manifest indications of debility and decay. I did not share in his surprise, believing that, as a branch of the true Vine, it may droop, but that it cannot wither, and though it may bleed when it is pruned, whether by the merciful Hand which purgeth it that it may bring forth more fruit, or by the sword of the oppressor, it can never die. Moreover, there was the remnant, the seed, the seven thousand who had not bowed the knee to the Baal of worldliness; and He who said, "I will not destroy the city for ten's sake," in His wrath thinketh upon mercy. The Evangelicals, the Wesleyans, not then severed from the Church, and devout Christians in all grades of society, kept the lamp from going out in the temple of the Lord. The pulse of spiritual life was feeble, slow, intermittent, but it encouraged hope. And so, while I record the memories of my boyhood and youth, were it only to suggest or to strengthen the gratitude which we owe for the revival of the faith, which worketh by love—my recollections of neglect and degradation—I remember also with a reverent regard those holy and humble men of heart who, few in number—"the fewer men the greater share of honour"—followed in quietness and confidence the steps of the Divine Master, and went about doing good, in schools and cottages, sick-rooms and mourners' homes, from that charity "which vaunteth not itself."

In some cases a comparison between the past and the present is greatly in favor of the past. Though the Wesleyans were fast breaking away from the Church, losing their affection for a mother who made no effort to retain it, we had no deserters to Rome; nor were we informed by professors and pedants that the Bible abounded in myths and mistakes; that we must take their word for it, instead of listening to Him who bids us "hear the Church," and must receive their hypercriticisms; their theories, and doubtful disputations, as though they were the edicts of an Ecumenical Council, and in place of our ancient Creeds. Some have affirmed—and all inherit from our first parents an evil instinct to transfer blame; Adam accused Eve, and Eve, the serpent—that the clergy were the cause of this sad declension. They were, undoubtedly (with few exceptions, chiefly, as I have intimated, of the Evangelical school), indifferent to their duties, and unworthy of their high vocation. They did as little as decency compelled, and that but once in the week. They ate of the fat, and clothed themselves with the wool, but they did not feed the flock. Nevertheless, it must not be ignored by their accusers that the people loved to have it so. *Populus vult decipi et decipiatur*. It was as at Tyre, as with the people, so with the priest, as with the servant, so with his master, as with the maid, so with her mistress. The parson could not prevent Lord Zebah and Squire Zalmunna from taking the houses of God in possession, from slumbering in their lofty quadrilateral forts. Had he lifted up his voice like a trumpet, and constrained them to hear a sermon, preached by St. James, about rich men in gay clothing and poor men in vile, he would have been denounced at once as a Papist or a Methodist, and would have tasted the old port no more.

Within twelve miles of my home, Zalmunna came regularly to church, followed by a footman, carrying a Prayer Book, which he reverently suspended by a silver chain round the neck of his master on his arrival in the family pew!

My first memory ecclesiastical is of a time in which we never saw or heard of our vicar—days of pluralities and non-residence, suggestive of Lord Brougham's splendid enigma, "What makes treason reason and Ireland wretched?" the answer being, "Absent T." It was then that a certain Vicar of Strood was induced by a laudable, abnormal magnanimity to leave the benefice, which he preferred in some distant county,

and to visit the fold, which he had entrusted to one of his hirelings; but he was so offended and repelled on his arrival by a nauseous odor, which came between the wind and his nobility from a basket of shrimps, held up as he passed through the street for his approval as a purchaser, and in process of swift decomposition, that he abandoned his benevolent intention, and sought the refuge of his sweeter home.

Our curate, who lived five miles away, rode over for one dreary service on the Sunday, dined, and we saw him no more during the week. He was much occupied in the pursuit of the fox, which, it is charitable to suppose, he mistook for a wolf, and like a good shepherd was anxious to destroy. The service was literally a duet between the parson and the clerk, except when old John Manners, the bricklayer, gave the keynote for the hymn from his bassoon, a sound which might have been uttered by an elephant in distress, and we sang,

"O turn my pi— O turn my pi— O turn my pious soul
to Thee";

or when the curate suddenly emerged from his surplice, which he placed on the side of his reading-pew, and appearing in his academical gown, went up the "three-decker" to preach. The altar was represented by a small, rickety deal table, with a scanty covering of faded and patched green baize, on which were placed the overcoat, hat, and riding-whip of the officiating minister, who made a vestry within the sacrum, and, sitting there in a huge surplice, had a conversation with the sexton before the service began, and looked as though he were about to have his hair cut. The font was filled with coffin-ropes, tinder-box, and brimstone matches, candle-ends, etc. It was never used for baptism. Zebah and Zalmunna would not have countenanced such an unseemly interruption of the service. Sparrows twittered, and bats floated, beneath the rotten timbers of the roof, while beetles and moths, and all manner of flies, found happy homes below. The damp walls represented in fresco "a green and yellow melancholy," which had a depressing influence upon the spirit, and the darkest and most dismal building of the parish was that called the House of God.

We had, I remember, a supplemental service at home on the Sunday, which I am sure was good for us, although we derived no benefit from the introduction of Blair's sermons, of which we children understood not a single sentence, and in which it is difficult to find any reference to the Christian faith. They only impressed me as being beautifully bound, in calf with gilt edges, and as being printed in large, clear type. Perhaps, as the first day of the week was then regarded as the gloomiest of all, and no notice was taken of the Church's directions as to "days of fasting and abstinence," these sermons were inflicted as penance. If so, they fulfilled their purpose; but I should say that, as a Lenten exercise, a course of Blair would be too severe for ordinary patients.

A MORNING PRAYER

The star of morn is in the skies;
Let prayer and praises heavenward rise;
And may the uncreated light
Shed on our path the sunshine bright.

Oh, let no thought, or deed of guile
Our words misguide, our hands defile;
Let truth all simple rule our tongue,
And love our hearts, make pure and strong.

As swiftly fleets the beauteous day,
Dear Lord, keep watch o'er all our way!
Our senses guard—the soul's wide gates—
For there the foe in ambush waits.

Unto the Father, God of Heaven,
Unto the Son, be glory given,
And to the Spirit evermore,
One God—the God whom we adore!

EUGENIE DU MAURIER.

* *The Memories of Dean Hole*. London: Edward Arnold; New York: Macmillan & Co. 1892.

The World Court as a Going Concern

BY CLINTON ROGERS WOODRUFF

THE World Court is a going concern! It meets and hears arguments, settles disputes, and gives advice. The *American Bar Association Journal* regularly publishes the opinions delivered by the Court, and so does the World Peace Foundation. There have been eight advisory opinions handed down, a formal judgment declared, and two administrative decisions given. This is a far more active career than our American Supreme Court had in its early days: but who now thinks of questioning its usefulness or its permanent value?

Just what is this World Court? While all the facts have, no doubt, been recorded from time to time, to recapitulate them will help to an understanding of the question which the American people will have to determine: How much longer will America remain aloof from this great instrumentality for promoting international peace and justice?

Popularly known as the World Court, the proper name is The Permanent Court of International Justice. It consists of eleven judges elected from a list of nominees by separate majority votes of the Council and of the Assembly of the League of Nations. Only one judge can be elected from any one country, and no judge can act as agent or counsel in any case of an international nature. If no one of the judges sitting in the Court is a national of a contesting state, that state may choose a judge to sit in the Court during its case on an equal footing with the other judges. The term of office is nine years, but the judges may be reelected. The Court elects a president and a vice-president for three years and appoints a registrar. Its sessions, held at The Hague, begin on June 15th of each year and continue until the list of cases is finished. Special sessions may be called by the President. Sessions are public unless otherwise ordered by the Court or requested by the parties.

It decides cases submitted by the parties, certain cases specified in various treaties and cases between nations which have agreed to the compulsory jurisdiction of the Court; it gives advisory opinions to the Council, or to the Assembly on request. All questions are decided by majority vote; but, in the event of a tie, the President has a deciding vote. The Court may request any individual or organization to conduct an inquiry, or to give an expert opinion. The judgment, in each case, shall state the reasons on which it is based, and dissenting judges may deliver separate opinions. Judgments are final, although they may be revised by the Court on application based on newly discovered facts. Its decisions are based on: International conventions, whether general or particular, establishing rules expressly recognized by the contesting states; international custom, as evidence of a general practice accepted as law; the general principles of law recognized by civilized nations; judicial decisions and the teachings of the most highly qualified publicists of the various nations, as subsidiary means for the determination of rules of law.

Modeled on the Massachusetts plan, the Court gives advisory opinions when requested by the League of Nations. Thus far there have been eight requests. Three have related to the constitutional structure of the International Labor Organization; one to a dispute between Great Britain and France; one to a dispute between Finland and Russia; one to a dispute between Poland and Czecho-Slovakia; and two to the Polish minority treaties. These are reported at length in the *American Bar Association Journal* for those who desire to see the sort of work the Court is doing along these lines.

Last year, however, the International Court refused a request of the League of Nations for an Advisory Opinion. The Council of the League had requested the Court to give an advisory opinion as to whether or not certain articles of the treaty of peace between Finland and Russia, signed at Dorpat on October 14, 1920, together with certain Russian claims regarding Eastern Karelia, "constitute engagements of an in-

ternational character which place Russia under an obligation to Finland." The point in controversy was: Is there or is there not a contractual obligation between Finland and Russia with regard to Eastern Karelia? There is no question that there was an actual dispute between Finland and Russia. Russia, however, was not and is not a member of the League of Nations. The Court pointed out to the Council that, under international law, no state can, without its consent, be compelled to submit its disputes with other states to any tribunal whatsoever. Russia had not only not given such consent, but on the contrary, had clearly declared that it would accept no intervention by the League in its dispute with Finland. The Court, therefore, found it impossible to give an opinion on the dispute.

A question of fact was involved. Since one party to the dispute refused to appear before the Court, naturally the Court could not pass upon that question of fact. The Council of the League was reminded that "it is certainly expedient that the facts upon which the opinion of the Court is desired should not be in controversy, and it should not be left to the Court itself to ascertain what they are. . . . The question put to the Court is not one of abstract law, but concerns directly the main point of the controversy between Finland and Russia, and can only be decided by an investigation into the facts underlying the case. Answering the question would be substantially equivalent to deciding the dispute between the parties. The Court, being a court of justice, cannot, even in giving advisory opinions, depart from the essential rules guiding their activity as a Court."

Dr. Nicholas Murray Butler, who attended the session at which this decision was handed down, pointed out that the decision settles two things, that the Court is absolutely independent of the political machinery of the League, and that it is only a Court, and will settle no controversy submitted to it otherwise than on grounds of law and equity after both parties to the controversy have submitted their pleadings in the case.

This is the first case, as the *Philadelphia Bulletin* pointed out at the time, in which the Court has adjudged itself without power to handle a case submitted to it. In apparently limiting its own power, it has really made a declaration of independence as far as the League is concerned, and in denying itself any semblance of political action it has exalted its judicial functions. The decision is one that should go far to dissipate misunderstanding and suspicion of the Court in this country.

Just a year ago the Court handed down a decision against Germany in the case involving the use of the Kiel Canal by foreign vessels. The Court decided that the German authorities were not justified in preventing the British steamship *Wimbledon* from entering the canal in 1921 during the hostilities between Poland and Russia, and that Germany would make compensation. This case grew out of the refusal of Germany to allow the *Wimbledon*, chartered by a French company and loaded with munitions consigned to Poland, to pass through the Kiel Canal. Germany declared that to do so would violate her own regulations regarding neutrality.

The Treaty of Versailles provides that the Kiel Canal shall be open to the war and merchant vessels of all nations at peace with Germany. The Berlin Government, in the face of various protests, maintained its position, but invited the allied nations to take the case before the Permanent Court of International Justice. The judgment rendered said that the German Government was bound to make good the loss sustained by the vessel and her charterers as a result of Germany's action, and fixes the damage at 140,749 francs, with interest at the rate of 6 per cent per annum, reckoned from the date of the judgment. There were eleven members of the Court sitting upon the case, with the addition of Dr. Walter Schuecking, of Germany, who was appointed by the German Government to sit on the bench under the rule of the

Court that if any party to an action has no judge of its own nationality in the Court it may appoint one to sit in any specific case in which it is involved.

Signor Anzilotti, of Italy, and Max Huber, of Switzerland, and the German appointed Judge, Dr. Schuecking, submitted that they were unable to concur in the judgment. They handed in separate opinions under the right conferred by Article 57 of the Court's statutes.

So far as I can recall this is the first time where a definite judgment was assessed against a party in an international suit of this kind.

A remarkable demonstration in behalf of America's adhesion to the World Court was made before the Senate Committee on April 30th and May 1st. The Bishop of Western New York, Dr. Brent, Vice Chairman of the Federal Council of Churches, Commission on International Justice and Goodwill, was the general spokesman. His address of thirty minutes started the hearing on a high level. His "keynote" statement created the atmosphere and set the background: "Unless the Government provides a moral substitute for war, as far as in it lies, a vast proportion of our citizenry is presently going to find itself in the predicament of being opposed to war as an arbiter in international disputes, but without any provision having been made for an adequate substitute of a peaceful and orderly character."

The presentation of the formal memorial was followed by brief addresses from representatives of many denominations, presenting a cumulative body of convincing evidence as to the concern of the Churches. The Bishop of Tennessee, Dr. Gailor, and Dean Lathrop, represented this Church. The extent of the hearing is indicated by the fact that more than forty national organizations heartily endorsed not *any* World Court, the new creation of a fertile brain, but *the* Permanent Court of International Justice, the creation of forty-seven nations and already continuously in operation for more than three years, and urged the United States' prompt participation in it on precisely those terms in support of which you have now again so cogently and convincingly argued. Among the organizations officially represented were the American Bar Association, the American Federation of Labor, the Chamber of Commerce of the United States, the Federal Council of Churches of Christ in America, thirteen official Church bodies, numerous religious organizations, eleven women's national organizations including the Y. W. C. A., the National League of Women Voters, the General Federation of Women's Clubs, and the National Council of Women.

In a telegram to President Coolidge, the Foreign Policy Association said:

"The testimony at those hearings before Senator Pepper and his associates on the subcommittee made unmistakably evident that the organized Churches, organized labor, organized women voters, organized members of the Bar, organized university women, organized merchants, organized business and professional women, organized women's clubs, and organized teachers, who, together representing an impressive majority of the voters of the United States, will be deeply grateful to you for having voiced in such clear and categorical words their profound desire for immediate and practicable action. They will not be deceived by misinterpretations of your attitude. Your meaning is so clear that we are confident Senator Pepper is mistaken when he is quoted as saying, 'I have no doubt that the President would approve the action of the Senate if we were to adopt the modification of the Harding proposal which was reported out by the Committee on Foreign Relations.' We cannot understand how the Senator from Pennsylvania can so egregiously misinterpret your words, 'We can accomplish nothing by taking a doubtful or ambiguous position.'

"We no less applaud the noble and lofty point of view which you express when you say, 'We cannot take a step in advance of this kind without assuming certain obligations. Here again, if we receive anything, we must surrender something. We may as well face the question candidly, and if we are willing to assume these new duties in exchange for the benefits which would accrue to us, let us say so.'"

AS WE ADVANCE in life, we become more curious, more fastidious in gilding and gilders; we find to our cost that all that glitters is not gold, and your every-day bungling carvers and gilders will not do. Our *evening gilders* must be more skilful than those who flashed and daubed away in the morning of life, and gilt with any tinsel the weathercock for the morning sun.—*Letters of Maria Edgeworth.*

"FATHER WOODBRIDGE SAYS . . ."

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bassoons and the French horns. We approach the tragedy which lurks under this apparently light-hearted presentation of what "Father Woodbridge says. . ."

He fell.

There it is! Dear Father Woodbridge fell. He fell for all this claptrap that Miss Smith and Miss Jones (especially the last-named) and Mrs. Robinson and the Messrs. Apple and Plum, and the others wrote him. He wrote back, you see. He sympathized. He deprecated. He got accustomed to it after awhile, and if the dire items seemed to flag, he wrote enquiringly. And the more they all talked it over and wrote about it, and sympathized, and deprecated, and called Dear Father Woodbridge "That Saint," the more irreconcilable they at St. Enurchus' became, and the more convinced became Dear Father Woodbridge that his successor must be a terrible fellow.

Those at home on the firing line became, too, more and more firmly convinced that they were right; and that they must stand together; and that Something Must Be Done About It, before St. Enurchus' was utterly and tee-totally ruined!

That is why they served those meals of Dear Father Woodbridge to the long-suffering and hard-trying Father This-and-That. That is why the poor fellow kept getting a little balder and a little grayer about the temples, as he noticed when he shaved before Mass.

That is the way they did it.

Did Father This-or-That have a reaction? He did. He was a human being, you see. He had to be, or he wouldn't have been ordained in the first place.

He just couldn't for the life of him understand what it was that Father Woodbridge had against him! And the curious thing about it was that at first Father Woodbridge hadn't had a thing against him; hadn't known him, in fact.

But now he had. How could he help it, after listening to and sympathizing with what The Watch and Ward Society of St. Enurchus' had been saying? He found himself asking people who knew Father This-or-That what kind of a person he was; and in that tone, too, which indicates that his mind is already made up and he is only seeking a little more corroboration for a very bad opinion indeed!

"But why, why," remarks the Gentle Reader about this point, "why, O Reverend and Dear Sir, do you not, in your most engaging narrative of The Two Fathers, get after Miss Smith, and Miss Jones (particularly that Miss Jones!), and Mrs. Robinson, who made all this gratuitous, senseless muddle and pother out of nothing at all? Weren't THEY the real offenders? Of course, as you say, your Father Woodbridge (there's no such name in the Clergy List; we looked) shouldn't have taken part in such doings, but— — —"

Ah! There you have it, dear Gentle Reader. You'd *think* he'd know better, now wouldn't you? You'd think he'd know better, especially after the way that same group (or one much like it) treated *his* innovations, wouldn't you?

But, although it was in his power to stop it all, to nip it in the bud, to iron out The Watch and Ward Society of St. Enurchus' before it took such definite form—HE DIDN'T.

So (as some preachers are wont to say near the end of their sermons, when the congregation has shifted over in the seats for about the last time, and there comes a delicate little stir among the choir members), so we come to our conclusion, which is a piece of advice, addressed to the Father Woodbridges (and even to the Mister Woodbridges) and it is this:

When you resign, dear Father Woodbridge, RESIGN. Get out. Once you are through with a parish, quit. Drop it. Desist. Evaporate, if necessary. Or, if you are tinged with Modernism and want it put in very modern phraseology, *i. e.*, in the words of Ring Lardner, LAY OFF!

DAILY BIBLE STUDIES

(Continued from page 494)

wrongly, life disintegrates; the perfect life which God looks for is frustrated. Christ came to reveal what life, properly led, is, and to give us the power to attain it. Such a life can be reached only as we live spiritually, in touch with God, and drawing fully upon the life and strength of God. Faith in Christ is surrender of ourselves to God, and the humble acceptance from Him of His gifts of strength and life.



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.

CONDITIONS IN CENTRAL AMERICA

To the Editor of *The Living Church*:

ALTHOUGH MY REFERENCE to it may seem a trifle belated, a modest news item in your issue of May 17th, under the caption, A Regional Church, moves me to ask for further information on the subject matter of a resolution passed by the Convocation of Reading. Any resolution, or other expression of interest, coming from any part of the diocesan family of him who is now our Presiding Bishop—loved and revered everywhere—has weight with the Church. The report of the action of the Convocation is too brief. As I read the item today, I cannot escape the feeling that someone has painted such a picture of a failure somewhere that the Convocation is moved to stand as a bulwark against a possible repetition somewhere else. Certainly, I am not alone in the interest I venture to express.

Only the substance of the resolution is given: A resolution . . . trusting that no further transfers be made from one jurisdiction to the other of either the Province of the West Indies or of the American Church. There was also an endorsement of the proposal of the Bishop of British Honduras of a Regional Church for Central America and the West Indies.

I recall a thoughtful editorial in *THE LIVING CHURCH* when the Bishop first made his proposal a few years ago, but, despite the favor with which some of us regarded it at first, the impracticability of the plan is becoming more and more clear. We all recall that not long since the Synod of the West Indies could find no place quite so convenient for its august deliberations as—New York City!

Conditions have not changed since then. The Bishops of Cuba and Porto Rico are, geographically, near neighbors of mine, but for all my affection for them, it is far easier to foregather at 281 Fourth Avenue than on any one of our islands.

For the present, with all its merits, as the resolution of the Convocation of Reading puts it, the proposal must be simply "an ideal." At one time I thought otherwise. Economically, the condition of all these districts, whether American or English, is such that the Province of the West Indies would be a pitiable creature. Bishop Dunn himself at the present time feels the necessity of appealing for help not alone from the great Mother Church but also the Daughter Church. Much as we should all like to stand alone, erect, independent, yet we know that, for many years to come, appeals will have to be made to the American Church for the helping hand. Think of the Province of York appealing to the Province of Canterbury!

That which most interests me right now, however, is the trust that there will be no further transfers of ecclesiastical territories. Why not?

It was less than ten years ago that so great a man as Archbishop Enos Nuttall, than whose name none stands higher in political or ecclesiastical West Indies, was in favor of further transfers, very largely because he saw that the transfers which had already been consummated worked so beneficially and happily for all interests concerned. His proposal was that the American Church, by reason of its preponderant interests throughout Central America—not all oil nor political—should gradually assume full responsibility for Central America, in so far as there was right to enter, excepting only the small English colony of British Honduras. His death hindered the realization of the project.

Of course it may be that the Bishop of British Honduras wants to go ahead with the Archbishop's proposal, and the Convocation of Reading, in its warmth of hospitality, expresses the hope that he will not do so.

So far as my own experience goes, where transfers have been made in Latin America from the English Church to the American Church, there has resulted a wonderful development of the work after the first days of transition. It was not a period free from perplexities when the English colonies became American States, but there can be no question that our present worth as a nation dates from July 4, 1776.

At the moment of writing, the only transfers which occur to me as having been effected in Latin America in recent years, have been of the interests in Panama and in the Virgin

Islands. As to whether the one or the other will stand criticism successfully, the names of Knight, Hulse, Colmore, and Morris are sufficient assurance for most of us. Certainly, Panama witnesses a wonderful development, in striking contrast with adjoining English interests. Modestly, some of us sometimes say that it is only our English brethren who can hold the West Indian negro to the Church. Also, some of us know that nationality has little to do with it; it comes back to the man who is doing the work as to whether it is success or failure. But there are other interests than the West Indian negro.

Why should not further transfers be made? I know of none that is contemplated, however.

Tell us the facts which have given fear, or, perhaps, merely caution, to our good friends of the Reading Convocation. For one, I am profoundly interested. HARRY ROBERTS CARSON.

Bishop of Haiti.

Port Au Prince, Haiti, July 28.

"RESERVATION" IN THE ENGLISH CHURCH ASSEMBLY

To the Editor of *The Living Church*:

WILL YOU VERY KINDLY allow me to correct the erroneous impression given by your London correspondent in your issue of July 26th as to the action of the House of Clergy of the English Church on Reservation, at the meeting of the Church Assembly recently held? I write with the detailed account of the proceedings before me, as published in *The Guardian* for July 4th.

Your correspondent gives the impression that the rubric proposed by Dr. Darwell Stone, which was that put forward by the English Church Union, and provided for unrestricted Reservation, was carried, but he entirely forgets to mention the fact that it was only after it was amended to restrict Reservation absolutely to the communion of the sick and others who could not be present at the celebration in church. The amendment added was in these words: "and for this purpose only," that is, for the sick and others who could not be present. The amendment was carried by 154 to 68.

Dr. Stone then moved the following addition to the rubric: "except so far as may be allowed by the ordinary." This was rejected, the *Guardian* says, by an overwhelming majority.

A motion was then passed, introduced by Dr. Srawley, providing that the Sacrament shall be reserved, kept, and administered in accordance with rules laid down by the archbishops and bishops of the province, or with canons lawfully passed by Convocation. This was carried *nem. con.*

The general issue of Reservation was carried by 158 to 55.

Thus the primitive and Catholic custom of Reservation was sustained, and the modern extra-liturgical use of the Reserved Sacrament and its *cultus* were rejected.

The Guardian sums up in an admirable way what was accomplished, as follows:

"Three points emerged with luminous clearness. The first is that a large majority is in favor of allowing the Sacrament to be reserved for the sick, and for those who are genuinely unable to get to church at the times when Communion is ordinarily administered. The number of those voting for Dr. Darwell Stone's motion, which was intended to secure this liberty, would have been much larger, had not the mover made it plain that he desired also to encourage organized devotions in the presence of the reserved Sacrament. The second point made clear was the widespread desire to avoid anything which would set the seal of official approval on attempts to foster the extra-liturgical *cultus*. The third decision of importance was the refusal to leave the regulation of methods of Reservation, and the uses to be made of the reserved Sacrament, in the hands of individual Bishops, and the insistence that decisions on such important matters must be reached deliberately by authorities representing the whole Church of England."

CHARLES H. HIBBARD.

Pasadena, Calif.

[We grant that the very condensed account in the London Letter of *THE LIVING CHURCH* did not give an adequate account of the debate and of the general votes; and the account printed in *The Guardian* is reprinted in this issue.—EDITOR L. C.]

THE RURAL PROBLEM

To the Editor of *The Living Church*:

HERE IS MUCH food for thought in your editorial on the problems of the rural church, and I should imagine that no one with good sense would raise any particular point in opposition to its general suggestiveness of a real problem of how this should be met.

My own experience in life both as layman and clergyman has included residence in various diverse places, and has included cities, towns, and rural dwellings as well as the mission field, and it seems to me, on the basis of that experience and of what any person of reasonable intelligence gathers by way of information about this and similar general problems of the Church, that a distinction, not clearly made in the editorial, should be made. This is the distinction between cities, towns, and rural places.

Perhaps the editorial writer meant to include towns with cities. The general impression gathered by reading, though, is that there are only two normal domestic fields, *i. e.*, the city and the rural place; that while we have done well in our city work in general, our rural work has suffered neglect, etc. "Towns," as such, seem to have been disregarded, and in towns lies, perhaps, the bulk of our general work.

Furthermore, I think the casual reader, even though he read this editorial carefully, would gather one false impression from it, *i. e.*, that our work "out in the country places" is in a pretty bad condition, because, as a religious organism, we Anglicans had neglected to establish work in rural communities in favor of concentration in urban localities; that the country work is something new and comparatively untried, etc.

Such an impression, if gathered, would be a false one. If my own Diocese of Connecticut is anything near typical, these are the facts. The Diocese of Connecticut, comprising the State, has three good-sized cities, Bridgeport, New Haven, and Hartford, named in order of their population. Bridgeport, the largest, has about 140,000 people. New Haven and Hartford are nearly as large. There are nine parishes in Bridgeport, with a total communicant list of 3,940 communicants. This means one communicant out of thirty-five persons in the general population. New Haven has thirteen churches, counting a mission of Trinity Parish, with 6,606 communicants, a much higher proportion. Hartford, with its Cathedral and the congregations of eight parishes, lists 4,931 communicants. There are thus 15,477 communicants in Connecticut's three large cities.

Of the localities of the remaining 198 parishes and missions in the State and Diocese of Connecticut, one would fairly list as "towns," the following, several of which are, like Waterbury and Middletown, cities in the legal sense: Ansonia, Bristol, Danbury, Derby, Greenwich, Groton, Meriden, Middletown, Naugatuck, New Britain, New London, Norwalk, Norwich, Seymour, Shelton, South Manchester, South Norwalk, Stamford, Stonington, Thomaston, Torrington, Wallingford, Waterbury, West Haven, Willimantic, and Winsted. Of these towns eight have more than one parish. These are, Ansonia, Meriden, Middletown, Norwalk, Norwich, Stamford, Waterbury, and West Haven, which last-named is listed with two only because there is a small parish or mission of forty-seven in one of its suburbs, Tyler City, administered by the rector of the West Haven parish. All the others have two parishes except Norwich, which has three.

Leaving out the forty-seven communicants in Tyler City, the total number of communicants in these twenty-six towns, with their thirty-five parishes, is 17,998. This number, added to the 15,477 of the three large cities, makes a total of 33,475 communicants for the entire city and town population of Connecticut. In the entire Diocese, with its 228 parishes and missions, there are 50,573 communicants. This means that, in the 165 remaining parishes and missions, there are 17,098 communicants.

So far as these statistics are of any value whatever, they amply bear out your editorial writer's contention that the concentration has been in city (and town) work. Rural Connecticut's 165 parishes have among them only 17,098 communicants as against 33,475 in twenty-nine cities and towns. It also bears out my contention that the "town" work is actually the largest, at least numerically considered.

Just what ratio this bears to the population would be interesting, perhaps, but I have not the facilities at the moment for drawing a table of proportions, being unaware of the populations of the smaller places.

But, this fact, untouched by your editorial writer, does emerge: that a very considerable number of the country places have had the Church for many generations. It is not new work, this rural work. It is old work, and might almost

be described as the oldest, certainly in the "East," positively so in this portion of the "East" covered by the American Church's oldest diocese. Christ Church, Stratford, a country place near Bridgeport, is the oldest parish in North America in point of consecration.

The growth in Connecticut was from rural to urban, as in so many other places. It is the boast of Fairfield that Bridgeport is, historically, one of her suburbs! Bridgeport has its 3,940 communicants, Fairfield its 265. A more striking case is the relationship between Harwinton and Torrington, the former one of the historical settlements, the latter a mushroom town grown up almost overnight. The Harwinton communicant list is now so small that it is no longer listed. For several years it was two, whereas the flourishing parish of its original suburb now has 896 communicants. The church buildings in Harwinton are ancient compared to the fine church in Torrington, built about fifteen years ago.

All through Connecticut the country church antedated the urban church. So elsewhere all through New England.

The rural church problem, therefore, is not a new one but an old one. It is, as a problem, very largely due to the policy of the bishops, priests, and deacons who administered the rural churches, those ancient foundations, in "the old days." It was a policy of dreamy respectability; a policy of "High and Dry" religion, a book-case religion, mildly adapted to the small, respectable element in those rural places, which element has since died out, moved away, or gone to seed and rural degeneration.

It neglected the plain signs of the times; the drift to the cities, the neglect of arable land, the replacement of the American farmer with the Bohemians or other "foreign" landholder, with his household full of children.

One of the "old-time clergy," who had administered one of the typical Connecticut country parishes, told me, a good many years ago before he died, that he had been in his parish for half a century and had watched it decline from a fair congregation to a congregation of five people. I asked him if his township were not at that moment more thickly populated than it actually had been when he came to his parish at the age of twenty-six. He said Yes, it was, but chiefly with Bohemians. "But do not the Bohemians speak English?" "O, yes, they speak English." "Won't they come to church? You haven't any Roman Church within three or four miles of you, have you?" "No; there is no Roman church, and these people do come, and bring their children, but they don't seem at home, and they ask me to hear their confessions. I can't do that, of course, so they drop away. Most of them don't go anywhere now."

There you have it. That's what's the trouble with a good many rural places. If the job is new in any sense, it is new in the sense that the old type of religion which died there in those rural places, wasn't fit to live and must be replaced. I think we ought to be glad it has died, for it isn't worth much today. And may the bishops, priests, and deacons, be strengthened in their task of replacing it, provided they try to replace it. If they try to revive it, it ought to die all over again. Is it not largely because they have not learned the difference between replacement and revival in spite of the lesson, that the typical rural work is so difficult (as your writer rightly says) today?

HENRY S. WHITEHEAD.

Trinity Rectory, Bridgeport, Conn.

A SERIOUS MATTER

To the Editor of *The Living Church*:

EVER SINCE I CAME over from the Congregationalists, not so many years ago, I have fully believed that the Church—Holy, Catholic, and Apostolic, has more to offer the hungry soul than does any one of the sects.

Just why Oshkosh should need a "Protestant Laymen's Club" at all is more than a former "Protestant" (Congregationalist) can understand. We would that it were only another one of those many jokes on Oshkosh we so often hear in theaters and elsewhere, but, alackaday, the joke really is on us and not them. What does it mean? It means simply this, that we, as Catholics, must not take them too seriously, but rather take to heart our solemn duty and service in spreading all of the truth, so that there be no mistaking as to what the Church really teaches.

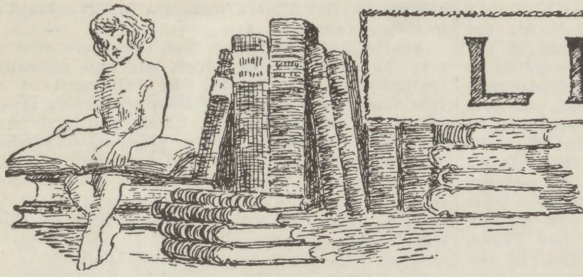
We must pray more and work harder than in the past in order to convince those who, to their own hurt, unhappily think that the Episcopal Church is only a man-made sect.

Staten Island, N. Y.

W. LYNN McCracken.

August 7.

ACTION is the only panacea for despondency; work, work, is the remedy for lowness of spirits.—*J. G. White Melville.*



LITERARY

MISCELLANEOUS

JAMES HARVEY ROBINSON is a stimulating writer who has lost none of his cunning in his latest volume, *The Humanizing of Knowledge*. In discussing Science vs. Lore, he says, and this may be taken as affording an insight into the whole volume, "No one can be more poignantly conscious of the groping nature of intelligence than I. The misgivings of the mystics as to our ability to reach ultimate truth are shared by every scientifically-minded person. If we could be assured that there exist better, more secure, and more profound sources of knowledge than human intelligence we ought, of course, to accept them. But, as yet, the human mind can hardly be said to have had a show, and I, for one, have faith that, if we gave it a show, mere human intelligence, based upon our ever increasing knowledge, would tend to remedy or greatly alleviate many forms of human discontent and misery. This is a matter of faith, I admit. But holding this faith, the chief end of education seems to me to be the encouragement of a scientific attitude of mind and a full and vivid appreciation of the inherent obstacles that oppose themselves to its successful cultivation in the human species." Science, he believes, has built up a vast store of knowledge, but it is highly specialized and tucked away in inaccessible pigeon holes. To make it of use, to put it to work for the solution of human problems, it must be "brought into the daily current of men's lives and thoughts." In his concluding chapter on the Democratization of Science" he outlines a suggestive plan, which the Workers' Education Bureau of New York is seeking to carry out in the spirit of the suggestive quotation from Dr. Smith that, "since intelligence does exist as the instrument of human need, intelligence must save its life by losing its pride." The book is published by George H. Doran Co., New York, and a special edition has been published known as The Survey Associate Edition.

C. R. W.

SEVERAL YEARS AGO there was an essay by Alfred Henry Wiggam, published in *The Century Magazine* under the caption *The New Decalogue of Science*, which has now been elaborated into a volume under the same title, and which had led the editor, Glenn Frank, to indulge in this extreme praise: "Here is a book that deals brilliantly with the central issue of our generation: the social use and moral control of the new knowledge that has been thrown up in the fields of the living sciences of biology, psychology, and anthropology. It is a sort of Magna Charta for the new social statesmanship that will not be content to spend all its energies juggling patronage and keeping partisan fences in repair. But it is more than that. In it Mr. Wiggam takes the man in the street on a tour of the laboratories and explains, in words that ordinary human beings can understand, what a fascinating and human thing modern science is." It is an entertaining argument for eugenics and birth control and, incidentally, an argument against the modern movement for "social alleviation and humanitarianism." In his opinion the first commandment is the duty of eugenics; the second, scientific research; the third, socialization of science; the fourth, the duty of measuring men; the fifth is the duty of humanizing industry; the sixth is the duty of preferential reproduction of the human herd; the seventh is the duty of trusting intelligence; the eighth is the duty of art; the ninth is the duty of internationalism; the tenth is the duty of philosophical reconstruction—but no word about religion. (Indianapolis: Bobbs, Merrill Co.)

THE GEORGE H. DORAN Co. is publishing a series of studies of religious and social conditions of value and interest. *The Red Man in the United States* is by G. E. E. Lundquist, with an introduction by the Commissioner of Indian affairs, Charles H. Burke. This volume is prepared under direction of the Committee on Social and Religious Surveys, whose aim has been to combine the scientific method with the religious motive. Every citizen of the United States knows that there are some Indians in the country; but few persons know where they are, or how they live, and what their problems are. This volume will help to an understanding. It is based upon careful surveys of the 161 reservations, and of numerous scattered bands. It brings

our knowledge of the Red Man down to date, and, against a colorful background of history, superstition, and tribal customs, gives the information desired by the general reader as well as by the student of missionary and educational work among the Indians. The Indian today is in a transitional stage, adjusting himself to modern social and economic conditions. His progress in this respect, his steady advances toward full citizenship, the significant increase in his numbers, his racial weaknesses, as well as his racial virtues, and other phases of his life are treated in text and illustration.

IN *Howells, James, Bryant, and other Essays*, Professor William Lyon Phelps has given us another volume of interesting interpretations of American writers, which strengthen his reputation as a wholesome critic. He writes with ease about those whose names are household words in cultivated homes and gives essential facts along with suggestive views that make the book good reading on the summer porch or before the open grate in autumn and winter. William Cullen Bryant, he tells us, is a master of blank verse, a teacher of peace and rest; Whitman is a revolutionist in art, but never a political revolutionist or reformer; Thoreau was "a germinal writer," though few suspected it while he was alive; Lowell was the incarnation of the higher ideals of democracy; James was the maker of the novel and the short story, and Mr. Phelps says of him, "I am inclined to believe him to be the greatest literary critic ever born in America"; Howells was "the homespun American." His evaluation of *Uncle Tom's Cabin* cannot be summed up in a phrase or a sentence, as it must be read in its entirety to be appreciated, and it is very sensible reading. The book is published by Macmillan & Co., of New York, and is dedicated to the head of that house, the veteran George P. Brett.

C. R. W.

Taxation: The People's Business, by the Secretary of the Treasury, Andrew W. Mellon, may become a classic. It has all the simplicity of greatness. In plain, easily understood language he describes what has become known as "the Mellon plan," a sensible, new political tax program which appeals to the common sense of the common people. This little book is something more than the exposition of a government program. It is a helpful discussion of the fundamentals of taxation. It is commended, without reservation or apology, to all who really wish to grasp the principles involved in the recommendations of one who is definitely undertaking to establish a sound fiscal policy in keeping with America's needs and opportunities. (New York: The Macmillan Co.)

CLINTON ROGERS WOODRUFF.

A HANDSOMELY MADE PAMPHLET, *In Memoriam, John Samuel Miller, Priest*, recalls the life work of one of the most devoted priests of our generation who passed to his rest several years ago. After a memorial address delivered by Bishop Lines, and certain memorials published at the time of his death, a really interesting biography of Father Miller follows and is of value quite sufficient for permanent preservation. He was best known as rector of the House of Prayer, Newark, in which he continued for the last thirty years of his life. There are letters and extracts from letters from his pen indicating the staunch position which he invariably took on subjects relating to the Church, and the counsel that he was able to offer. The pamphlet is a notable addition to the biographical literature of our American Church.

FUNK & WAGNALLS are publishing an excellent series of brochures under the general title "National Health Series," most of which have been acknowledged by title under "Books Received" as they have appeared. They are written in non-technical language for the general public. The names of their respective authors may be taken as a guarantee of their scientific soundness. They are issued under the sanction of a National Health Council in which the Red Cross, the United States Public Health Service, the Conference of State Health Authorities, and similar bodies are represented. They sell for 30 cents each.

A POPULAR description of the things in and about the church is contained in *All About Ceremonies*, by Irene Caudwell (S. SS. Peter and Paul).

Church Kalendar



AUGUST

10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity. St. Bartholomew, Apostle.
31. Eleventh Sunday after Trinity.

CALENDAR OF COMING EVENTS

- 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

AGATE, Rev. WILLIAM R., M.D., rector of St. John's Church, Clinton, Iowa; to have charge of the missions at Warwick, Morgantown, and Churchtown, Pa., about September 1st.

ALDRIDGE, Rev. GEORGE STEM; to the charge of the Church of the Good Shepherd, Milford, Pa.

KOLKEBECK, Rev. ALFRED D., priest in charge of St. Paul's Church, La Salle, Ill., St. Edward's Mission, Mendota, and Holy Angels' Mission, Oglesby; to be assistant at the Church of the Atonement, Edgewater, Chicago, Ill., September 1st.

McKINLEY, Rev. EDWARD N., priest in charge of the Church of the Mediator, Washington, Ga.; to be rector of St. Mary's Church, Northfield, Vt., with work among the students of Norwich University, September 1st.

WATSON, Rev. JONATHAN, rector of St. John's Church, Mankato, Minn.; to be assistant to the Very Rev. Benjamin D. Dagwell, Dean of St. John's Cathedral, Denver, Colo.

WEAVER, Rev. W. J.; to be priest in charge of St. Andrew's Church, Evanston, Ill., with address at 1930 Darrow Ave.

SUMMER ACTIVITIES

COOPER, Rev. PLACIDUS M., of St. John's Church, Henry, Ill.; in charge of Grace Church, Sheboygan, Wis. August 24th to September 7th inclusive.

DUNHAM, Rev. A. E., of St. Mark's Church, Starke, Fla.; in charge of St. Mark's Church, Syracuse, N. Y., during August.

MACMILLEN, Rev. FREDERICK A., rector of Christ Church, Reading, Pa., and Mrs. MacMillen; in Europe for two months.

SPEARS, Rev. HENRY E., rector of Grace Church, Lake Providence, La.; supply at St. John's Church, Elizabeth, N. J., during August, with address at 61 Brown St., Elizabeth, N. J.

DEGREES CONFERRED

COLUMBIA UNIVERSITY—Ph.D. upon the Rev. FRANK GAVIN, Th.D., Professor of Ecclesiastical History at the General Theological Seminary.

UNIVERSITY OF OXFORD—D.D. upon the Most Rev. ETHELBERT TALBOT, D.D., LL.D., Presiding Bishop and Bishop of Bethlehem.

RETIREMENT

JAMESON, Rev. JOSEPH, rector of the Church of the Holy Nativity, Jacksonport, Wis.; after a service of thirty-eight years in the ministry, and thirty-five as rector of the Church of the Holy Nativity. Address 800 South Eleventh Avenue, Green Bay, Wis.

ORDINATIONS

DEACON

MONTANA—The Rt. Rev. William F. Faber, D.D., Bishop of the Diocese, ordained to the diaconate, FRANKLIN LAWRENCE GIBSON, July 2, 1924, in St. Paul's Church, Virginia City. The candidate was presented by the Rev. Charles F. Chapman, and the sermon was preached by the Bishop.

The Rev. Mr. Gibson was formerly a member of the choir of St. John's Church, Detroit, Mich., and a Junior Brotherhood Director during Bishop Faber's rectorship of that parish; later he became a field director of the Brotherhood and a lay missionary. He came to Montana about a year ago, and has had charge of the large rural missionary field embracing most of Madison County, Montana.

NEW MEXICO—On July 22, 1924, at St. Paul's Memorial Church, East Las Vegas, N. M., the Rt. Rev. F. B. Howden, D.D., Bishop of the District, ordained to the diaconate, JOSEPH THOMAS SCHIEFFELIN, D.D. The candidate was presented by the Rev. E. S. Doan, of Las Cruces, N. M., and the sermon was preached by the Rev. W. S. Trowbridge, of Santa Fe, N. M. The Rev. Mr. Schieffelin was formerly of the Presbyterian Church, U. S. A., serving several important pastorates and doing a wide scope of evangelistic work. He is now serving St. Paul's Memorial Church, East Las Vegas, the site of the first American church in the State of New Mexico.

DIED

CATLETT—After a long illness, at the Church Home and Infirmary, ANNA GORDON CATLETT, of Port Royal, Va., died July 16, 1924.

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me."

SEVENOAKS—Died, in Armenia, Dutchess County, N. Y., August 6, 1924, in the eighty-ninth year of her age, EVELINA BURNETT SEVENOAKS, daughter of the late John and Mary B. Sevenoaks, of Skaneateles, N. Y. A Mass of requiem was said in St. James' Church and the burial was in Lake View Cemetery, Skaneateles, Friday, August 8th.

Grant her, O Lord, eternal rest; and let light perpetual shine upon her.

SHERMER—Died at the Hartford Hospital, Hartford, Conn., on July 31, 1924, MARION THERESA PECK SHERMER, wife of the Rev. Lawrence Sydney Shermer, and daughter of the late Rev. William Lewis Peck and Hannah Maria Purdy, his wife. The funeral service was at St. Paul's Church, Willimantic, Conn., August 5th, and the interment at Elm-grove, Mystic, Conn.

YEWENS—Died on Wednesday, July 30, 1924, in Clifton Springs, N. Y., ANNE, the youngest daughter of the late Rev. Harry Leigh and Katharine YEWENS. The interment was at Franklin, Pa.

MEMORIALS

Morris Earle

At a special meeting of the vestry of the Church of the Holy Trinity, Philadelphia, Pa., held July 28, 1924, to take action on the death of the rector's warden, Mr. MORRIS EARLE, the following minute was unanimously adopted:

"In the death of Mr. Earle, the vestry recognize that they have suffered a loss that cannot soon be replaced.

"He entered the vestry in 1906, and was appointed rector's warden in 1910, so that these many years of experience made him a counselor, whose advice was greatly relied upon in all vestry matters, especially on account of his knowledge of music.

"He was a strong connecting link between this Church and the Church at large, being on the Executive Council of the Diocese, and a deputy to the General Convention of the Church; he also labored for many years in helping to compile and introduce the recently adopted Hymnal.

"He was one of the most active members of the Board of the Philadelphia Divinity School, especially in helping to raise funds for their new building.

"Mr. Earle recently retired from active business in order to devote his whole time to his religious and philanthropic activities, into which he threw all his physical and mental powers; his characteristic was earnest vigor, living a life at high pressure in working continually for the good of his fellow men; his works will follow him."

C. C. MORRIS,
Secretary.

Annie Holbrook Blake Howe

At rest August First, Nineteen Hundred and Twenty-four.

The death of Mrs. ANNIE HOLBROOK BLAKE HOWE means, not only to her parish, but also to a very large number of Church people with whom she was associated both personally and officially, a very real loss.

Her lifelong love for the Church drew her into very close relations with its clergy and laity, with whom she was delighted to cooperate and who gladly gave her many posts of honor and responsibility.

It is, however, as her rector for thirty years that I have been asked to write this tribute to her memory, and to express as best I can, the deep feeling of loss which her death

brings to her fellow-workers in St. Mark's Parish, Orange, N. J.

At the same time we feel that hers was a very finished life, in which she had actually realized, in many ways, the fulfilment of a vow made long years ago when recovering from an almost fatal operation. Those who have had practical experience of her generous kindness will easily see how fully and how well she offered herself and her gifts to the comfort and relief of others.

Now delivered from the disquietude of this world, may she see the King in His beauty, and in that vision may she rest in peace.

St. Mark's Rectory, FRANK B. REAZOR,
West Orange, N. J.

Feast of the Transfiguration, 1924.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED A YOUNG, UNMARRIED clergyman (if possible) to assist the Rev. Robert B. H. Bell, St. Thomas, Denver. He must be in sympathy with Spiritual Healing. Address 2205 Dexter St., Denver, Colo.

ORGANIST AND CHOIRMASTER WANTED this fall. Metropolitan city in midwest; large church with fine, new, electric organ; large male choir, also auxiliary girls' choir. Good salary for first class man. Must be experienced musician and devout Churchman. Send particulars and references to C-262, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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 DESIRES position as house mother of private home or small institution. Address Box 278, Wake Forest, N. C.

TYPIST, EXPERT, WOMAN, DESIRES typing of any kind. Manuscripts 75 cts. per M words, one carbon copy. Work called for and delivered. Address Box 2, 70 West 88th Street, New York City.

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HOLY CROSS, WEST PARK, N. Y. A Retreat 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.

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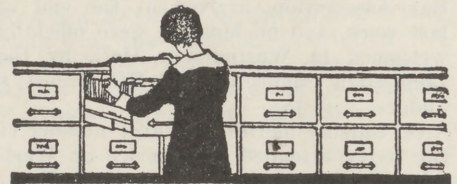
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INFORMATION BUREAU



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

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

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

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

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

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

BOOKS RECEIVED

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

The Christopher Publishing House. Boston, 20, Mass.

The Defeat in the Victory. By George D. Herron. Price \$2.00.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

Christian Beliefs and Modern Questions. By Oliver Chase Quick, Canon of Newcastle, author of Liberalism, Modernism, and Tradition, Essays in Orthodoxy, etc. Price \$1.75 net.

The Christ of the Gospels. By Arthur W. Robinson, D.D., Canon of Canterbury, author of Studies in the Teaching of the Sermon on the Mount. Price \$2.00 net.

The International Committee of Y. M. C. A.'s. 347 Madison Ave., cor. 45th St., New York, N. Y.

Conferences of Christian Workers Among Moslems, 1924. A Brief Account of the Conferences Together with their Findings and Lists of Members.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

The Best Bible Tales. Old Testament. By Nellie Hurst. With Introduction by John Martin. Price \$1.50 net.

"Tell Me a True Story." Tales of Bible Heroes for the Children of Today. Arranged by Mary Stewart. With an Introduction by A. F. Schaufler, D.D. Illustrated. Price \$1.75 net.

Visiting American Lawyers Hear Great English Preachers

English Social Problems—Memorial of Dickens—Discoveries at Salisbury

The Living Church News Bureau }
London, July 25, 1923 }

THE MEMBERS OF THE AMERICAN BAR Association, who are on a visit to this country as the guests of the English lawyers and of the Canadian Bar Association, arrived at the end of last week, and on Monday were officially welcomed in Westminster Hall, by the Lord High Chancellor and His Majesty's Judges.

On Sunday morning, a large number of the party attended the service at Westminster Abbey, where the Rev. H. D. A. Major, Principal of Ripon Hall, Oxford, preached. He referred to the present religious situation in the United States, where for some time past a struggle had been going on between Fundamentalists and Modernists. He was not going to say anything so absurd as that one party in the conflict consisted of religious and moral men, and the other party of irreligious and immoral men. In no religious warfare was that ever the case. "When they were piling faggots, for his burning, round John Huss, at Constance, a good old woman hobbled forward with her little faggot and laid it on the pile, and the face of John Huss, true pastor of souls, lit up as he saw the act, and he exclaimed, 'O sancta simplicitas!'" He recognized the pure religious motive which contributed a faggot to his own burning! There was always religion and morality on both sides, but the question they had to ask was, "Where is the truth?"

At St. Paul's Cathedral, where many others of the party were present that same morning, the Bishop of Norwich, who preached the sermon, said that law embodied the experience of the past in order to guide the present. In days long gone by, every man defended himself by personal contest. Victory went to the violent; but now law had replaced certain of the old ways of testing disputes. It was also, thank God, by a wonderful achievement in our own time, beginning to take part in settling international affairs. Law meant liberty, and in this way made us free to set forward peace and happiness, truth and justice, religion and piety, and to prepare the way for the coming among men of the Kingdom of God, whose service was perfect freedom.

ENGLISH SOCIAL PROBLEMS

Speaking at a conference of American clergy, teachers, and social workers, at Toynbee Hall, Whitechapel, last week, Bishop Gore said that the people of Britain were confronted with immense social problems and were greatly discouraged by their failure to deal with, for example, the problem of housing. The remarkable thing was the extraordinary good temper with which the mass of the people bore their disappointments of various kinds.

"I don't think I was ever so much struck," proceeded the Bishop, "with the good humor of the British public as I have been in the last few years. Why they did not become wild and revolutionary over the housing problem I cannot imagine! But they put up with most in-

convenient strikes and hindrances in traffic, and put up with failure of a good many of the housing schemes with amazing equanimity and good temper. That is a good feature of the situation, but it is no doubt a feature which is allied to evil, as it means, I fear, that the vast proportion of the people do not expect to see things any better. Having reached this condition of disillusion they think, sensibly enough, that the best thing to do is to put up as good-naturedly as possible with evils that are not likely to be removed."

MEMORIAL OF DICKENS

A service to commemorate the associations of Charles Dickens with Southwark was held last week in St. George's Church, often referred to as "Little Dorrit's Church." Dickens lived in the neighborhood; "Little Dorrit" slept in the church when she was too late to return to the Marshalsea Prison close by; and it was in St. George's Church that she was afterwards married.

The service is to be an annual event, and Councillor T. Wilmot, the Mayor of Southwark, stated that he was raising a national fund of £1,000 to erect a memorial tablet to Dickens in the Church, and to renovate the exterior of the building, which has suffered from passing traffic.

With the Mayor were the Aldermen and Councillors of the borough, the Dickens Fellowship, the Royal Society of St. George, and representatives of the American Colony now in London. Major Richard Rigg gave an address on Charles Dickens and his works, and there was special music by an augmented choir.

DISCOVERIES AT SALISBURY

During the repairs to the fabric of Salisbury Cathedral, some wonderful Thirteenth Century glass, believed to be part of the original glazing scheme of the Cathedral, was discovered. The greater part belongs to what is called a "Tree of Jesse." It has been skilfully reconstructed into a window, called the Jesse window, and placed in the south side of the nave. The cost of reconstruction of the window, £400, has been defrayed by Miss Gordon, in memory of Canon Douglas Gordon, who was specially interested in the old glass of the Cathedral. The Earl of Crawford was to have unveiled this window at a service held in the Cathedral last Monday, but he was detained in the House of Lords, and the unveiling ceremony was dispensed with.

After service in the south aisle, a meeting was held in the Chapter House, presided over by the Dean, Dr. Burn. The Dean described the steps taken by the Chapter to secure the safety of the fabric, and the consulting architect presented a report. Steps had been taken to strengthen the floors of the tower; boring operations had been undertaken, and they revealed the fact that the Cathedral stood upon the best possible foundations of gravel of an extraordinary compactness and uniformity. A system of observation had been set up to record any movement of the building or any likelihood of subsidence.

LOOKING TOWARDS CATHOLICITY

We hear with satisfaction, says the *Church Times*, of a movement among German Lutherans that, if it be successful, must be an invaluable factor in hastening the reunion of Christendom.

Obviously influenced by the Catholic revival in England, so long ago as 1918 a manifesto was issued by four Berlin Lutheran pastors and two laymen, calling on the Church to free itself from the shackles of the State and to restore to the people the episcopate and the sacraments of penance and of the Holy Communion. The manifesto also advocated the revival of religious orders, and the use of the Roman Breviary. Since the war, a brotherhood of Lutheran monks living under the Benedictine rule has been established, the cult of our Lady has become common, retreats are now a habit amongst the pious, and many of the Lutheran pastors hear confessions and sing Mass. "We have always believed," continues the article, "that the Anglican Church was destined by Divine Providence to play a particularly important part in the great drama of reunion, and it is good to know that the quickening of life in the English Church has had so remarkable an effect in Germany. But we do not understand by what authority the Lutheran pastors presume to perform priestly functions."

THE FIERY CROSS

The Fiery Cross, in connection with the Anglo-Catholic Year of Prayer, is to arrive in Brighton next Friday, August 1st, where it will remain for ten days. The Brighton clergy, with servers and choristers numbering some hundreds, will go to a point near the Palace Pier on the Marine Parade in the evening, and meet the Cross, which will be brought from St. Mary's Home at Ovingdean. The procession will then make its way to the old Parish Church of St. Nicholas. Special sermons are to be preached on the following Sunday in a great number of churches in Brighton and Hove, and Dr. R. J. Campbell (who, happily, has recovered from his recent breakdown) will be the preacher at the Parish Church of St. Peter. The Brighton clergy have chosen this date partly because the town will then be full of visitors, and also because the strength of the Catholic congregations in Brighton should render it less difficult just now to fill the times of "watching" than in other places not so fortunately provided. Even so, several of the local clergy and lay people who would have taken part with enthusiasm will be away on holiday. GEORGE PARSONS.

CHURCH STUDY CLASS BOOK

The Faith That Overcomes The World, a book on spiritual psychology by the Rev. van Rensselaer Gibson, issued by the Macmillan Company, has recently entered the second printing. This work is being widely used in Church study classes throughout the country, including St. Paul's Cathedral, Boston, and other important centers, and has been translated, as a whole or in part, into several foreign languages. It has been adopted as one of their test-books by both the Society of the Nazarene, and the American Guild of Health. The book has appeared serially, by permission, in the monthly organ of the latter organization, during the past season.

The author has recently been appointed on the staff at St. John's Church, Yonkers, N. Y., where he served as minister in charge several years ago, previous to taking up lecture work. His work includes the conduct of the newly instituted noon day services, with meditations, intercessions, and talks on personal and applied religion.

Diocese of Niagara Plans Jubilee Diocesan Mission

Good Work for Mothers and Children—Summer Activities of the G. F. S.—Summer Camp of A. Y. P. A.

The Living Church News Bureau
Toronto, Aug. 6, 1924

THE BISHOP OF NIAGARA HAS ISSUED a pastoral letter to the clergy of his Diocese relative to the celebration of the jubilee of the Diocese and the holding of a diocesan Mission, in which he says, in part:

"In May of next year, our Diocese will have completed its first jubilee of life as a Diocese. The Synod decided, at its recent meeting, to celebrate the fiftieth anniversary of the foundation of the Diocese, and the consecration of its first bishop, by gratefully acknowledging in a public service God's providential care and wonderful blessings vouchsafed.

"It is proposed to make preparation for the celebration by holding a General Mission for a week, some time between November and March next, to deepen the spiritual life of our people, and to increase the attendance at our Church services.

"The churches of this Diocese have enjoyed the blessings of Christianity for many years. A mission to them will, therefore, be one of solemn responsibility. . . .

"The results of a successful Mission will be visible long after the Mission is over. They will appear in fuller churches, more frequent baptisms, larger and more reverent confirmations, and more devout communions; they will be seen among all classes of society, in larger abundance of the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, meekness, patience."

GOOD WORK FOR MOTHERS AND CHILDREN

"Moorelands" is a magic name to hundreds of mothers and little children of the downtown district of Toronto, who, summer after summer, find recreation at the fresh-air camp, directed by the Downtown Church Workers' Association. Situated near Beaverton, on Lake Simcoe, Moorelands provides a holiday for approximately six hundred city folk each summer. Nearly a hundred mothers, many of whom will be accompanied by small children, are anticipating a journey this week to the camp, which, during the season, entertains four parties of mothers and two parties of children for two-week periods. A little apart from the main camp building, a cottage welcomes nearly a dozen children who need an extended holiday. St. George's Cottage this health-restoring retreat has been named, in honor of St. George's Church, Toronto.

So closely linked has been the interest of St. George's Church with the camp that it received its name in honor of the Rev. Canon R. Moore, the rector. Of particular interest to the mothers of the camp is the little brown chapel, the Church of the Good Shepherd, which has been erected on the camp grounds in very recent years. It has become the joy of the mothers to share their earnings and to invest their interest during the winter months in providing furnishings for the chapel. This summer there has been hung on the walls of the little church a beautiful painting of the Good Shepherd, the work of a Toronto artist, the mothers being responsible for the purchase of the picture. Altar-cross and vases are among

the many other furnishings provided through the sacrifice and labor of the Mothers' Guilds of the downtown district. At present effort is being expended in raising funds to provide a bell for the church.

One mothers' guild, acquainted with the camp through summers' outing, has generously provided the camping outfits of bloomers and middies for the little folk enjoying the long holidays in St. George's Cottage. Bathing, hikes, games, and picnics feature the camp life at Moorelands. With a superintendent, a trained nurse, and a recreational supervisor, the camp is well staffed. It is a cosmopolitan company one finds in camp: the mother with her infant only a few weeks old; the mother with her little brood, whose husband has long been the victim of unemployment, and the little woman who is spending her twilight days eking out a meagre living as she works daily in the Emergency Work Room on St. Mary's Street.

SUMMER ACTIVITIES OF THE G. F. S.

The Girls' Friendly Society club house on St. Alban's Street, Toronto, has had many interesting guests this summer, officials of different branches of the society in England and the United States taking advantage of holiday times to inspect the Toronto headquarters. Among others who spoke in complimentary terms of the way the work is progressing in Toronto were Miss Susan L. Hoag, superintendent of the new G. F. S. branch at Los Angeles, Calif., and Miss Edith Ashton, of Berkeley Square, London, Eng. Miss Georgina C. Consell, the Niagara diocesan literature head, was also a recent visitor.

Miss Hoag was especially impressed with the new rest home which was recently opened in Toronto by the G. F. S. for convalescent girls and transients. The rest home has been full during the summer, many outside girls coming to Toronto to spend their vacation under such pleasant conditions. Many girls who have been ill in hospitals spend a few weeks at the rest home during their convalescence.

The Toronto G. F. S. has not reopened its summer home at Penetang, which was destroyed by fire last year, but there are other camps available for the girls this year. The Hamilton G. F. S. camp at Hamilton Beach, under Mrs. Hull, is a popular holiday house, and another delightful summer place has been opened in the Maple Grove Camp on Georgian Bay, where bathing, boating, fishing, and dancing may be enjoyed.

SUMMER CAMP OF THE A. Y. P. A.

The Toronto Local Council of the Anglican Young People's Association is conducting its fifth annual camp, during the month of August—this year at a new location, The White House, on the northern shore of Lake Couchiching.

The White House adjoins the famous Y. M. C. A. summer school. It is equipped with electric light, and has sleeping accommodation for forty persons. Floored tents will provide further accommodation.

A safe, sandy beach for swimming, sheltered water for boating and canoeing, tennis courts, and a baseball diamond, are some of the sporting attractions.

The spiritual life of the campers will not be forgotten. Daily morning and evening family worship, in addition to help-

ful Sunday services, is part of the program.

MEMORIALS DEDICATED AT GEORGETOWN, ONT.

A special service was held by the Bishop of Niagara at St. George's Church, Georgetown, Ont., for the purpose of dedicating a memorial window in honor of the late Miss Amy Dade. The window, which is especially beautiful, represents a figure of Faith. A brass tablet in honor of the late Rev. Charles Dade, a Fellow of Caius College, Cambridge, and a former Master of Upper Canada College, was also dedicated, in addition to new vestibule doors donated as a thank-offering by the Women's Auxiliary of the church. These doors bear the following inscription: "A thank-offering for thirty years' loving service by Emma Beaumont as President of Women's Auxiliary, 1894-1924."

DEATH OF REV. J. ORSON MILLER

THE REV. J. ORSON MILLER, priest of the Diocese of Louisiana, departed this life at his home in Covington, La., on July 31st. He had been suffering for more than two years from an affection of the heart, which forced him to give up all active work several months ago. He was buried on August 2d from Christ Church Cathedral, New Orleans, by the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, assisted by several of the clergy of the Diocese.

John Orson Miller was born in Saginaw, Mich., in 1871. He was graduated from Kenyon College in 1894, and from the General Theological Seminary in 1896. He began his ministry at Tawas, Mich., and served at St. Luke's Church, Silver Cliff, Colo., from 1898 to 1899. He was rector of St. Peter's Church, McKinney, Texas, from 1899 to 1904. His connection with the Diocese of Louisiana began in 1904, when he came to New Orleans as curate of Trinity Church. In 1906 he became rector of St. Andrew's Church, New Orleans, where he served for ten years. When he took charge, it was a struggling suburban mission, and, in ten years, under his leadership, it grew to be a strong city parish, with over 400 communicants. Leaving St. Andrew's in 1916, he became rector of Holy Trinity Church, Natchitoches, La., with the charge also of Grace Memorial Church, Mansfield, and St. John's Church, Minden. In 1918 he became rector of Christ Church, Covington, La., where he served for five years, retiring on account of ill health in September, 1923. In 1911 he married Miss Mary Laurel Reed, who survives him. He was greatly endeared to the people of all the parishes which he served, and was one of the most popular priests of the Diocese of Louisiana.

BISHOP USES AEROPLANE

THE RT. REV. H. R. CARSON, Bishop of Haiti, has received permission from naval authorities to make use of government aeroplanes in his visits to various parts of the Island of Haiti which are otherwise almost wholly inaccessible. This will enable him to reach great numbers of Haitians who have never been touched by any religious work. There is a Roman missionary somewhere in the South Seas who has for some time used a seaplane to fly from one to another of his storm-bound islands, but so far as is known, Bishop Carson is the first of our own missionaries to take to the air.

Bilingual Bibles Proposed for Religious Americanization

Service for G. A. R. Veterans—City Mission Attracts Attention—Sum- mer Preachers

The Living Church News Bureau }
New York, Aug. 9, 1924 }

A SUGGESTION HAS COME RECENTLY FROM the New York Bible Society which is of interest both from the point of view of religious education and of Americanization. Funds are asked to provide Bibles for immigrants and aliens throughout the country which are to be printed in two languages, on one page English and on the opposite page the language of the alien. In studying Bibles printed in this manner the immigrant will be helped to master the language of his adopted country, and his knowledge of the standards and ideals set forth will assist him the better to appreciate the spirit back of our American laws and institutions. This society is authority for the statement that more than 800,000 children in this city receive no religious education, and that more than fifty per cent of the population grows up without any knowledge of the scriptures.

The inadequate provision made for dealing with the foreign-born both as regards citizenship and religion makes any suggestion of double value. The reports of the number of children from these homes reached by the daily vacation Bible schools throughout the city seem to emphasize the value of this variety of work. This week has seen the closing of these schools among the denominations working under the New York Federation of churches for this season. The Baptists seem to have been the most enthusiastic supporters of such schools this year. Their value appears to be increasingly apparent.

SERVICE FOR G. A. R. VETERANS

A service of much interest is announced for to-morrow at ten o'clock at the Church of the Transfiguration. Three hundred veterans of the G. A. R. from Southwestern Ohio, Kentucky, and Tennessee will arrive at the Pennsylvania station at eight o'clock *en route* for the annual encampment of the G. A. R. at Boston. They have requested permission to attend services at The Little Church Around the Corner. As they are leaving the city at one o'clock, the parish is arranging this special service for them. The veterans will breakfast at the station and then form in line and march to the church. The service, with a short address by the assistant in the parish, the Rev. W. L. Phillips, will consist of a shortened form of Morning Prayer together with hymns and music appropriate to the occasion. Credit is due the veterans for the manner in which they wish to pass their few hours in the city and to the parish for its ready courtesy.

CITY MISSION ATTRACTS ATTENTION

Last week, mention was made of the lack of facilities for the care of babies whom emergencies have left temporarily homeless. The matter is attracting attention in the press. Both Dr. Sunderland, of the City Mission, and Mrs. Helen Romaine Bradley, headworker at St. Barnabas' House, are being extensively quoted.

SUMMER PREACHERS

Additional summer preachers have been announced for August and in some cases for early September. The Very Rev. S. A. B. Mercer, D.D., Ph.D., Dean of Trinity College, Toronto, is at Trinity Church. The Rev. John Mitchel Page, Chaplain of the University of Illinois, is in charge of the Church of the Beloved Disciple. The Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, preaches at eleven o'clock at the Church of the Heavenly Rest during the

Sundays of August and including September 7th. The Ven. James B. Lawrence, of Americus, Ga., is at St. Mary's Church, Manhattanville. The Rev. Samuel H. Prince is in charge of St. Stephen's Church.

The Rev. Henry Lubeck, LL.D., is the special preacher at Grace Church for all of the Sunday mornings and evenings in August, and at the Church of the Incarnation for the first, second, and third Sundays in September.

It is announced that for the next few weeks while reconstruction work is being done on the Gospel Tabernacle, the services will be held in Ascension Memorial Church on Sunday afternoons.

Work Among Negroes in the Diocese of Chicago

"A Hole in the Wall"—Change in Evanston—Dr. Grant to Bexley Hall

The Living Church News Bureau }
Chicago, Aug. 9, 1924 }

THE LIVING CHURCH HAD, SEVERAL weeks ago, an account of the opening of the new mission for colored people on Lake Street, away out west near Western Avenue. The mission is an offshoot of the Cathedral Shelter, and the building was once a notorious cabaret. At the opening services Bishop Griswold preached, and Bishop Sumner, so long associated with the Cathedral and its work, was the celebrant. One of the visitors at the opening was the well-known writer, Prof. Charles Copeland. Prof. Copeland was so impressed by the Church's new venture of faith that he wrote in the *British-American Magazine* a vivid description of his visit under the title of *A Hole in the Wall*, in which occurred the following striking paragraphs:

"It was along Lake Street, Chicago, near Western Avenue, at a narrow door beside a big window containing no merchandise—just the effigy of the Saviour.

"Professor R. was talking to a strapping negro with a *croix de guerre* on his coat lapel. 'Come into the new colored mission, brother; a Bishop of Chicago is preaching, and a bishop from Oregon will be celebrating.'

"B (a bystander) to A: 'Say, Professor, that man is an ex-saloon keeper.'

"A: 'The Saviour died for saloon keepers as well as for you and me. Come you also, and see a converted saloon.'

"B: 'Why, this hole in the wall is of infamous reputation, and used to be called "The Bucket of Blood." It was a gate of hell.'

"A: 'It is now the gate of heaven.'

"And yet there is room,' rang out, just then, the Divine invitation, sounding through the voice of the anointed preacher. The exhorter went on from this text to show how the mother Church was watching over physical and bodily needs as well as ministering the heavenly food of God's altar to the souls of men. It was the pleading of the Gospel of reconciliation for the extension of God's invisible empire of peace and good will.

"As the three passed noiselessly through the outer room to the inner chamber, the radiance came like a sunburst. In the chapel, agleam with lighted tapers, there was truly a glory on the altar. For the Church was declaring her duty to a people once in bondage, and still under the ban. Yet 'God made of one blood all nations of men to dwell on the face of the whole earth.' The frank recognition of the

Divine Will was itself a benediction realized by all; for, in such a place, so transformed, the heart of man could not remain more obdurate than the material surroundings.

"Here had been an eviction of evil and a substituting of heavenly influences with sweet fragrance and sacred music: nothing more material. No building of massive structure. Just a converted cabaret, in which the Presence had come to take up His abode.

"The need was pressing, with a contrary spirit abroad of coercion and cruelty. People had been brooding over chimeras till their imaginations and emotions had lost relation to reality. Politicians had propounded solutions of the negro problem: segregation, colonization, amalgamation, extermination, some of which were nothing short of satanic. A scene like this, of white and colored men, worshipping at one common altar, was helping to restore the lost feeling of a common humanity by the conviction that for all differences of color there was but 'one Lord, one Faith, one Sacrament'—aye, one heaven for the saved, one hell for the damned. . . .

"This difficult factor in America's destinies has baffled the deepest thinkers. There is apparently no political solution. But not for the first time in history is the wisdom of the wise confounded by supposed foolishness.

"So much better indeed is the simple faith of simplicity than conceit of superior intelligence that one learns without surprise from a great Seer that the souls of colored folk are especially beloved by the angels in heaven. Christ's utterance about becoming as little children beams with a new life.

"In that extraordinary environment, with its evil associations driven out, there was much that one could read in the dusky countenances of the congregation. The conversion of the notorious cabaret became to them in itself a miracle, as of the exorcising of demons, as more than one hinted to Father Gibson of the Cathedral Shelter, the mother church of the mission to colored men."

CHANGE IN EVANSTON

The Rev. H. B. Browne resigned the charge of St. Andrew's Mission, Evanston, on August 1st, and the Rev. William Joseph Weaver has succeeded him. St. Andrew's is one of the successful missions for colored people, organized just four years ago to meet the demands of the large colored population in Evanston. It began with a little flock of twenty-one communicants, and the Rev. H. B. Browne was appointed priest in charge on September 1, 1920. The first service was held at St. Mark's Church, where many other services were held, and all the confirma-

tions. Later the lecture room of the Emerson Street Y. M. C. A. was rented for Sunday Services. In August, 1922, the mission moved to the building at 1930 Darrow Avenue, which the Bishop and Council had bought for a parish house and rectory. Since then the congregation has been holding services on the first floor, and the second floor has been occupied by the priest as his residence. The property is a valuable one and it is planned to build there a church, and a two-story rectory. During the four years of Fr. Browne's pastorate, ninety-eight persons have been baptized, eighty confirmed, and twenty-five communicants have been received by letters of transfer. Several useful and beautiful gifts and memorials have been received by the mission.

DR. GRANT TO BEXLEY HALL

A recent issue of *The Witness* says:

"The Rev. Frederick C. Grant, the rector of Trinity Church, Chicago, has been elected Dean of Bexley Hall, the theological seminary of Kenyon College, and *The Witness* is able to state authoritatively that Dr. Grant will accept. During the past year the school has been in charge of Professor Streibert as Acting Dean, following the resignation of Dean Mercer a year ago last June.

"Dr. Grant is well-known as a scholar and as a leader in educational work. Besides being the rector of Trinity Church, he is the editor of the *Anglican Theological Review*, a scholarly journal founded in 1918 by Dean Mercer."

Dr. Grant is a graduate of Lawrence University, Appleton, Wis., and has the degrees of B.D. from the General Theological Seminary, and of S.T.M. and of S.T.D. from the Western Theological Seminary. He is the author of *The Gospel of the Kingdom*, *The Life and Times of Jesus*, *The Early Days of Christianity*, *What is Religious Education*, *The Way of Peace*, and a number of articles in the theological quarterlies. H. B. GWYN.

PHILADELPHIA NEEDS GALILEE INDUSTRIAL PLANT

MR. GEORGE W. WILKINS, the energetic Superintendent of the Galilee Mission, has emphasized, in his report to the Board of Directors of the Mission, the extreme importance of providing an industrial department, in connection with the other work of the Mission.

"Day after day," Mr. Wilkins says, "the great need of such a department becomes more and more apparent. I often wonder whether or not it is realized what a great work Galilee Mission is called upon to do; prisoners without reputation or recommendation, men just discharged from hospitals without funds, and too weak to work at their regular trades, old men whose only hope seems to be the river or the poor house, habitual drunkards, who are mental and physical wrecks, other men who, through some unexpected misfortune, find themselves temporarily embarrassed; these we are called upon daily to help, to provide food, shelter, and if possible, employment.

"During times of great financial depression, our task becomes gigantic. This department must therefore try to provide for the average man, definite work at once, that will not tax the strength or intelligence of any.

"There are two plans I would suggest for an industrial plant. One is the erection of a building on the site of the Galilee Home, 818 and 820 Wood Street. The basement and part of the first floor of this new building, together with the former wood yard, could be used as an industrial plant, while the upper floors might be used as private rooms, in the same way as the Galilee Home is now used by men who

wish to be in a Christian institution. The other suggestion is the purchase of a garage or factory building, that could be used for the above purpose."

A SUCCESSFUL CAMPAIGN

THE RECENT CAMPAIGN for funds to build the large addition to the parish house of St. Thomas' Church, Mamaroneck, N. Y., has been most successful. The goal was \$75,000, and the total amount of gifts and subscriptions received during the ten days of the campaign was \$77,400. Over 840 pledges and gifts have been received, ranging in amounts from \$10,000 to ten cents. The firm of Ward, Wells, Dreshman, and Gates, served as advisers in the campaign.

BISHOP TALBOT IN ENGLAND

THE DEGREE of Doctor of Divinity was conferred upon the Most Rev. Ethelbert Talbot, D.D., LL.D., Presiding Bishop of the American Church, and Bishop of Bethlehem, by the University of Oxford at a convocation in the Sheldonian Theater on July 23d. Later, the Bishop dined with the Archbishop of Canterbury at Lambeth Palace.

Bishop Talbot is to preach at Tewkesbury Abbey on August 10th, and at Westminster Abbey on August 17th. He is to return on the S.S. *Pittsburgh* sailing from Cherbourg on September 8th, and expects to be in his Diocese about October 1st.

SEWANEE YOUNG PEOPLE'S SUMMER SCHOOL

OWING TO THE great attendance of young people on the Sewanee Summer School for Church Young People, the authorities of the University of the South, at Sewanee, Tenn., in whose buildings the schools are held, found it necessary to divide the school, this year into two sections, the first, for young people, to be held from July 24th to August 7th. The attendants upon the school find much to enjoy on the Sewanee mountain top, and are using their time for true vacation purposes: but there is much in the way of serious endeavor, as well.

The days begin with a celebration of the Holy Communion at seven o'clock in the chapel of the Sewanee Military Academy, or, in fine weather, out under the trees. Then comes breakfast, followed by inspection. From 9 to 1 they are very busy in classes. Under such leaders as the Rt. Rev. C. S. Quin, D.D., Bishop Coadjutor of Texas, the Rev. Gordon M. Reese, the Rev. E. C. Seaman, Miss Annie M. Stout, Miss Nettie Barnwell, Mrs. F. H. G. Fry, Miss Helen Hargrave, the Rev. Clarence Parker, and Miss Mabel E. Stone, they are studying the Bible and the Prayer Book, Missions, Social Service, Church Pageantry, Young People's Service League work, and many of the units of the Standard Normal courses for Church school teachers. The leaders are wise enough to put much of the work on the young people themselves, and the latter respond with a readiness, earnestness and originality which would dispel the gloom of a pessimist. They get up programs for League meetings, use their ingenuity in making effective posters, make prayers, which show a wide knowledge of the opportunities for service which lie before the youth of today, and breathe a spirit of genuine devotion.

In the afternoon come various informal conferences, and, at six o'clock, all as-

semble for a short devotional service and to listen to devotional addresses by the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of Alabama. The evenings are given to various matters of special interest. Sometimes it is a model league meeting, arranged by one of the teams into which the Conference is divided. Sometimes it is an entertainment put on by one of these teams. Sometimes it is a religious pageant. Sometimes it is a service of stunts or songs gotten up by the groups representing the various states. Or it may be a pow-wow around a big camp fire. It always ends with the reading of the *We Tell 'Em Daily*, in which the events and jokes of the day are recorded, and when it is over, everybody, tired and happy, files silently into the Chapel for the short, solemn Compline service which closes the day.

There are about 192 young people attending this year, representing nearly all the states of the South. They are representatives of thousands of others in all the parishes of the Church in the South in which the young people's movement has gotten under way; and they desire to carry back to their various local groups all the inspiration and ideas and devotion which they can crowd into their hearts and minds, to make the work of the Church for young people and the work of the young people for the Church, effective.

Dean Wells, of the Sewanee Divinity School, spoke to the boys on Friday night on the subject of the Ministry, and, from the number who crowded around him afterwards to ask questions and to continue the discussion, it was evident that some at least, were thinking of it seriously.

The officers of the school are, Director, the Rev. Mercer P. Logan, D.D., of Monteagle, Tenn.; Dean, the Rt. Rev. Clinton S. Quin, D.D., of Houston, Texas; Executive Secretary, Miss Gladys M. Fry, of New Orleans, La.; and the Chairman of the Program Committee, the Rev. Gardiner L. Tucker, D.D., of Houma, La.

ORTHODOX-AMERICAN SERVICES

ON SUNDAY, August 3d, the Rt. Rev. Archimandrite Mardary, the Administrator of the Serbian Eastern Orthodox Church in the Diocese of the United States and Canada, participated in the Eucharist, and preached in St. Luke's Church, Lebanon, Pa., at the invitation of the rector, the Rev. Rowland F. Philbrook. Fr. Mardary came to St. Luke's from the Serbian parish of the Resurrection, where he had celebrated the Divine Liturgy, and was accompanied by Fr. Alexander, the pastor of the local parish, and the Deacon Teophan, of Libertyville, Ill., all in the full vestments of their respective offices.

Fr. Mardary preached a strong sermon upon the responsibility of world leadership which rests upon Christian America, and described his work among the Serbian people of this country. The sympathy and cordial relationship which have always existed between St. Luke's Church and the Church of the Resurrection were strengthened by this further evidence of good-will on the part of the Eastern Orthodox Church.

At the invitation of the Archimandrite, Fr. Philbrook assisted in the Divine Liturgy, and participated in the dedication of St. Nicholas' Serbian Eastern Orthodox Church, Steelton, Pa., on Saturday, August 2d.

PRIEST BAPTIZES HIS GREAT GRANDCHILD

It is not often that a priest has the opportunity to baptize his great-grandchild. It was given to the Rev. E. J. H. Van Deerlin when, on July 20th, at the Church of the Advent, San Francisco, he baptized his first great-grandchild, Janice Mary Goodwin. Members of four generations were present in the little group that was gathered about the font. The same priest had also baptized the mother and the grandmother of the infant in earlier years. The grandmother is his daughter, Mrs. David K. Shanks, formerly Evelyn Van Deerlin, a graduate of Kemper Hall, Kenosha.

Mr. Van Deerlin has been nearly fifty-five years in the ministry, having been ordained deacon in 1869 and priest in 1871, both by the Bishop of Worcester in England. His ministry has been in the United States since 1882. During the month of August he is in charge of the church at San Bernardino, Calif.

MISSISSIPPI SUMMER TRAINING SCHOOL

A VENTURE OF FAITH which has proved highly successful in Mississippi was the Summer Training School held at All Saints' College, Vicksburg, from July 23d to August 5th. While small in registration as compared with other summer schools, this first attempt at an annual Diocesan School, from the standpoint of faculty and personnel, was the equal of any in the Province of Sewanee, in which so many dioceses are introducing similar projects.

All Saints' College proved a delightful place for the School. Its spacious building, capable of housing quite a large number of students, and its beautiful grounds, situated in the heart of the wonderful National Park at Vicksburg, has commended itself to diocesan representatives as possibly the permanent meeting place for many gatherings during the holiday season. Miss Newton, the principal of the college, and Miss Todd, the housekeeper, both gave up part of their vacation to look after the physical comforts of the members of the school.

The school had for its faculty Bishop Bratton, who, assisted by the Rev. J. H. Boosey, gave the course on The Prayer Book; Miss Mabel Lee Cooper, who taught The Pupil, Principles of Christian Nurture, and gave a short lecture course on How to Tell Stories; the Rev. DuBose Murphy, who taught The Bible, and How to Train the Devotional Life (his own book); Miss Mary Bell Conway, who, in addition to her duties as the Registrar, taught The Teacher, and handled the Manual Work class of the C. S. S. L. (Miss Conway is President of the C. S. S. L. in the Diocese); the Rev. C. A. Ross, Director of the School, and Vice-Chairman of the Department of Religious Education of the Diocese, who gave courses in Church School Administration, Church School Ideals, and C. S. S. L. Administration; Rev. W. A. Jonnard, who held the Young People's Leaders' and Councillors' Conferences, and taught two courses of Christian Nurture; and Miss Josephine Thames, who assisted in the Young People's work and taught a Christian Nurture course. Miss Frances Withers was to have been present, but an accident kept her from serving as a member of the faculty.

In addition to these regular ten-hour classes, a three days' course on the Con-

ference Method in Christian Unity was given by the Rev. Floyd Tomkins, Jr., and evening lectures by Mr. Tomkins and Rev. Gardiner L. Tucker, D.D., Field Secretary of the Province.

A new feature of Summer Conference work was the holding each night of what was termed a Practical Application Conference, in which questions were asked, or various problems in the parish or diocese were brought up, by members of the School, and answered or discussed by the staff.

Bishop Bratton and Bishop Green were both present, and acted as chaplains for the School. Early Communion, Sunset Meditations, and a Good-night Service were held daily, and on Sundays the Conference attended services in a body at Trinity and Christ Churches.

Recreation, which formed a big feature of the Conference, was looked after by Mr. Jonnard, and Miss Thames, and ran the gamut from a watermelon party, an indoor track meet, and a faculty party, to a boat trip up the Mississippi River, and daily swimming parties at the Fair Grounds pool, conveniently located at the foot of the hill near the College.

During the course of the School, a telegram from Sewanee announced the election of Miss Josephine Thames as Provincial President of the Young People's Service League, and the event was celebrated. Miss Thames is the President of the Y. P. S. L. in Mississippi also.

EAGLESMERE SUMMER CONFERENCE

WITH A TOTAL attendance of 163 delegates, the third annual Summer Conference for Church Workers, held July 7th to the 14th, at Eaglesmere, Pa., under the auspices of the Bishop and Department of Religious Education of the Diocese of Harrisburg, was the most successful held thus far. There were thirty-seven parishes, and six dioceses represented at the Conference, the Diocese of Harrisburg leading with twenty-five parishes represented, Pennsylvania, with eight parishes, and the Dioceses of Milwaukee, Maryland, Florida, and Sydney, Australia, being represented by one delegate each.

Bishop Darlington was the president of the Conference, and the Rev. J. O. S. Huntington, O.H.C., acted as chaplain. The courses given were all of a very high order, and the lectures delivered reflect great credit upon the faculty, of which the Rev. Charles Everett McCoy, rector of Trinity Parish, Williamsport, was the dean.

A distinguished Welsh-Australian, Major William Lloyd, a cousin of the Right Hon. David Lloyd George, formerly Prime Minister of Great Britain, added much to the interest of the Conference by his lectures on The Eastern Church, and Affairs in Turkey, where he has been for some time. Major Lloyd was a guest of Governor Pinchot, a staunch Churchman.

A feature of this year's Conference was the ordination of a deacon and priest, held in the beautiful Church of St. John in the Wilderness, on Thursday, July 10th. Following the ordination, a conference was held for the clergy, attended by twenty-five clergymen. The principal addresses were given by Bishop Darlington and Father Huntington.

Plans are being made to hold a similar conference next year, and, from all indications, it will even surpass this year's. The Eaglesmere Summer Conference now ranks as one of the leading summer conferences of the Church.

NEW CHURCH IN LOS ANGELES

ON THE AFTERNOON of Sunday, August 3d, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, laid the cornerstone of the new Church of the Redeemer in the Hollenbeck Heights section of Los Angeles. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, and about a dozen other clergymen, were present in procession. As a matter of fact, the church is already well on toward completion, Bishop Johnson having been unable to make any earlier appointment for the service.

The new edifice, an interesting combination of the English village type of architecture and the Spanish colonial, was designed by David A. Ogilvie, of Los Angeles. With its furnishings it will cost \$12,000, the bulk of which is in hand. The chancel and sanctuary are both spacious, and the nave will seat well over two hundred persons.

The Mission of the Redeemer was founded in 1911 by the Rev. Duncan F. MacKenzie. Situated on the easterly boundary of the city of Los Angeles, its strategic corner adjoins the rapidly growing communities of Belvidere Park, Eastmont, and Belvidere Gardens. Huge shops of the Union Pacific Railroad are being erected close by. Being the only Episcopal church in a compact, underchurched area containing a population of 80,000 people, the Mission of the Redeemer has a unique opportunity. Every effort to meet this is being made by the Rev. Franklin U. Bugbee, who has been priest in charge since 1920. Something of the spirit of the 140 communicants of the mission may be judged by the fact that last year they paid over \$900 on a General Church Program quota of \$160. Their 1924 quota, though much larger, is also oversubscribed. It is expected that parish organization may be effected within the next year.

EVENTS AT EVERGREEN, COLO.

DURING THE WEEK of July 28th to August 3d, a Church School Workers' Conference was held in Evergreen, Colo., for the teachers of the Diocese. The days began with Holy Communion, followed by a morning of study, an afternoon of recreation, and an evening of conference and discussion. Mrs. Loman, of Philadelphia, lectured daily on Permanent Values in Religious Education, and a daily lecture by the Very Rev. Robert S. Chalmers was also a feature of the program. One hour each day was given to group study work on the several grades of the Christian Nurture Series. The evening programs covered Music, Pageantry, Young People's Societies, Church School Service League, and Stunts.

On the Feast of the Transfiguration, August 6th, the Dean Hart Memorial Conference Center in Evergreen, was dedicated; the occasion being also the twenty-fifth anniversary of the ordination of the Rev. Winfred Douglas, which took place in the Church of the Transfiguration, Evergreen. Canon Douglas and his wife have erected these buildings "in gratitude for their many years of personal friendship and religious coöperation with Dean Hart."

This Conference Center is one of the most useful institutions in the Diocese of Colorado, and is in almost constant use. When not occupied by conferences, summer schools, retreats, and the like, it can be engaged by groups of Church people

as a holiday house. There are three buildings, a dormitory and refectory called Hart House; another dormitory with a class room, called Faculty House; and a large hall equipped for public meetings, and religious drama and pageantry, called Meeting House.

The dedication services took place in Meeting House, transformed for the occasion into a church. The service of dedication was said by the Bishop of the Diocese, who also preached the sermon. Father Hughson, O.H.C., was Bishop's chaplain; the Very Rev. Benjamin D. Dagwell, Dean Hart's successor at St. John's Cathedral, was celebrant; the Very Rev. H. M. S. Walters, of St. John's Church, Boulder, epistoler, and Canon Douglas, gosseller. The Very Rev. Robert S. Chalmers, of Dallas, was master of ceremonies. The music of the service, Canon Douglas' edition of Merbecke, was sung by a choir of clergy. The platform in the large hall had been transformed into a dignified sanctuary, and the walls were hung with banners, bearing religious symbols. Two large standard candlesticks stood, one on either side of the altar; six smaller ones upon it; and eucharistic vestments and sanctus bell were used.

Before the service, the entire company, including a large congregation from all parts of the Diocese, formed in procession and encircled the group of buildings.

After the service luncheon was served to a large company, the guests of Canon Douglas, including the Bishops and clergy of the Diocese, the parishioners of the Church of the Transfiguration, Evergreen; the chancellors and trustees of the Diocese; the Diocesan Art Commission, the heads of diocesan departments, the vestry of St. John's Cathedral, and a number of personal friends.

Canon Douglas spent the early years of his ministry in Denver, first as Dean Hart's assistant, later as minor canon. His home is in Evergreen.

On the first three Sundays in August, mass meetings were held in the Dean Hart conference house, Evergreen, Colo., the subjects being respectively, Religious Education, Social Service, and Missions. The Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas, was the principal speaker at the first meeting, on the subject which he has made peculiarly his own; and the following Sunday the conference was led by the Rev. C. N. Lathrop, General Secretary of the National Department of Social Service. On the last Sunday there were three brief pageants, illustrating the Church's work in India, Liberia, and among American Indians, with addresses by Professor Joshi, Father Hughson, O.H.C., and Bishop Bursleson.

BETHLEHEM CHURCH HOME FOR CHILDREN

THE CHURCH HOME FOR CHILDREN, Jonestown, Pa., Mr. Joseph S. Wagstaff, House Father, has made most commendable progress during the past year. An additional six acres has been bought, so that now no one can block it in. The buildings have been painted and repaired. A fine library has been installed, and the children are becoming steady readers. Some blooded cattle have been presented, and more will be bought, so that the best of milk and butter will be available for the children. To get away from "institutional appearances" the long, narrow tables with oil cloth covers and benches for seats have been taken out, and round din-

ing tables have taken their places, with table cloths, napkins, silverware and nice dishes instead of the old tin cups, steel knives and forks and brass spoons. It is a great pleasure to see the children eat—just as the children eat in our homes. Hereafter when they leave the Home they will not have that awkward and nervous feeling that seemed to say they were poorly taught and ill-mannered. This summer additional bath tubs and showers will be installed. Also a chancel will be built to the chapel, so that, as the children go out from the Home, churches will not seem strange to them. At present there is only a rectangular room with no altar rail, chancel, or sanctuary. The Rev. Mr. Philbrook, rector of St. Luke's Church, Lebanon, has promised the chancel and sanctuary as a gift from his congregation.

Great credit is due Mr. and Mrs. Wagstaff for the splendid work they are doing in really giving the children a home and love.

CHURCHMEN LEAD IN RURAL CONFERENCE

A REPORT printed in the *Outlook* of the National Interchurch Rural Conference at Madison, Wis., recently held, at which, under the direction of our own Department of Social Service, successful efforts were made to induce a large attendance of our own rural clergy, states that thirty-five out of the eighty-five delegates were clergymen of the Episcopal Church. According to the *Outlook*, the latter "is preparing to draw upon its large resources for the service of rural life."

We hope it is.

REMARKABLE RECORD OF CHINESE PARISH

WITHOUT WASTING any words in oratory, the rector of the Church of Our Saviour, Shanghai, the Rev. P. Y. Chu, at a recent gathering, mentioned the following social and educational achievements of that Chinese parish. The occasion was the twentieth anniversary of Chants Academy, a boys' boarding school connected with the parish. The new academy building was formally opened, its entire cost, \$35,000 Mex., having been contributed by parents of the students and members of the congregation.

The parish is located in one of the worst, but growing, suburbs of Shanghai, where the Church is surrounded by masses of poor, ignorant people. The Yenson Community Hall was also opened at this time, a comparatively cheap wooden structure. A campaign for \$50,000 is planned for 1929 (marking the rector's twenty-five years of service), for the erection of a substantial church hall to replace the wooden structure and to include an auditorium large enough for 1,500 people.

On the same day occurred also the opening of the Han Memorial Institute, established and supported by Mr. N. L. Han, a vestryman, in memory of his parents. This is to give a primary education in English and Chinese to the Christian children of the parish.

A School for Popular Education was begun at the same time, as the share of the parish in the nation wide movement toward that end.

A tablet was unveiled, erected in memory of the late Mrs. Y. K. Friend, for twenty years "vestrywoman" and choir-mother of the parish.

The academy school building, though less than four years old, is already too small. During the year the students had an enthusiastic campaign to raise \$6,000 for the purchase of additional land. The land has been bought, a small boy presenting the title deeds to the Bishop at the anniversary celebration. The students raised \$4,000, and the campaign has not yet closed. The land is a gift from the boys to the school.

Furthermore, the celebration marked the seventieth anniversary of the parish itself, which was organized by Bishop Boone. In 1906 it became self-supporting, and has since been maintained by the Chinese Christians and administered to by the native clergy.

The rector took occasion to say, "It is most appropriate for us to make use of this opportunity to express our sincere thanks to the Department of Missions in the United States for its kind support and guidance upon which the birth, growth and development of this parish largely depended, and this we can do only through its representative, the Bishop of the Diocese, by whose presence our gathering here is greatly honored."

NEWS OF THE CHURCH IN HAITI

Mrs. ESTELLE S. ROYCE, of Berryville, Va., has become the first addition to the staff of workers in Haiti since the consecration of Bishop Carson. Well known to many for her unusually fine work in the Panama Canal Zone, their interest will follow her to her new field. Mrs. Royce resigned from the Isthmian field a year ago, made a brief visit to Haiti on her way to the United States, and was so moved by the imperative need of helpers that she volunteered for service upon her return from a long contemplated trip to the Holy Land. Her work will be that of Directress of Social Work, and will be the opening of an entirely new field for the Church in Haiti.

The Rev. Charles E. Benedict, one of the first fruits of the ministry of him who was then the Rev. Mr. Holly, died at Aux Cayes, Haiti, on July 14th, after a long illness and at an advanced age. At a later period in his ministry, Bishop Holly referred to him as among "some young Haitiens sent as students to the Mission House in Philadelphia" as the direct result of an episcopal visitation by Bishop Burgess, of Maine, in 1866. Mr. Benedict was the first of the Haitien clergy to become a beneficiary of the Church Pension Fund. Among other surviving members of his family, the Rev. Georges E. Benedict of the Church of Saint Sauveur, Aux Cayes, is an honored member of the Haitien clergy.

Plans are being drawn by Mr. Robert T. Walker, of Boston, for a new church at Port au Prince, a first unit of a contemplated group of indispensable buildings, the corner-stone of which will probably be laid on the fiftieth anniversary of the consecration of Bishop Holly, November 8th. By sympathetic resolution at its May meeting, the National Council expressed the desire of the Church in the United States to assist in commemorating this anniversary, and authorized the Bishop to make appeal for special gifts in the amount of \$25,000, and gave assurance to the Bishop and other clergy and people of its best wishes for the success of their endeavors to extend the Kingdom in the Haitien Republic.

Among recent gifts to the District, the Bishop has received three sets of vessels

for the Holy Communion, one of which was given by the Church of the Incarnation, New York, and the other two by Dr. Wm. C. Sturgis, Educational Secretary.

The Bishop returned to the field after two months in the States at the end of July.

The Journal, *Les Proces-Verbaux*, of the first two convocations held by Bishop Carson, has just come from the press and is ready for distribution. It is in French and presents matters of interest to the Church in the United States, especially to those familiar with that tongue. A card to the Bishop, or the Rev. Edouard C. Jones, Secretary, Port au Prince, will bring immediate response.

PROGRESS IN HAWAII

SOME FRIENDS, who are not communicants of the Church, have provided for the erection of a class room building for St. Mary's Mission, Honolulu. This will relieve extreme congestion which has, for a long time, been painful.

Two Washington, D. C., Churchwomen have given \$5,000 for a church to be erected on the island of Kauai.

The final payment on the new class room for Iolani has been made, through a check from the Department of Missions on the Priorities account. The enrollment at Iolani has almost reached four hundred.

The number of confirmations during the year, 181, is, so far as can be learned, the largest in the history of the District. The Bishop's address to the twenty-second annual Convocation has other matters for rejoicing, but they are balanced by several continued urgent needs and many opportunities waiting to be developed.

PENNSYLVANIA'S FIRST NOTE

PENNSYLVANIA has issued the first note in its Japan Reconstruction Fund Campaign, which will assume its intensive form in October.

The committee in charge will issue a series of cards calling attention to the Campaign, the first of the series reading as follows:

"SEE HERE! Is this Church's *fifty years* of mission work in Japan worth *reconstructing*?"

"The Japanese people are waiting to see what we think about it. Shall we show them?"

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TOWARD CHINESE SELF SUPPORT

PROGRESS toward self-support in the District of Shanghai is revealed in figures published in the little diocesan paper. Last year the diocesan institutions, schools, and hospitals, exclusive of salaries and certain building, received from the general Church, Mex. \$54,520, and raised locally from fees, etc., Mex. \$412,008.

The general Church, through the Department of Missions, pays foreign salaries, but even including this item and all others paid through the Department of Missions, the District received locally Mex. \$75,648 more than it received from the general Church. Soochow Academy received more than eighteen times as much locally as from the Department of Missions. St. John's and St. Mary's received locally nine and seven times as much as the assistance sent from America, and most of the institutions increased the proportion from the previous year.

TWIN BROTHERS PRIESTS

IT HAS BEEN STATED that the Rev. C. R. Moodey and the Rev. J. R. Moodey were the first twin brothers to be ordained to the priesthood of the American Church. These gentlemen were born May 31, 1894, the sons of Joseph Robert Moodey and Emily Reynolds Jackson, his wife, of Morristown, N. J. They were ordained to the diaconate April 25, 1920, by the Rt. Rev. E. S. Lines, D.D., Bishop of Newark, and to the priesthood March 31, 1921, by the same prelate.

It appears that they were not, however, the first twin brothers to enter the ministry of the Church. In 1860 and 1861 the Rt. Rev. Jackson Kemper, D.D., Bishop of Wisconsin, ordained to the diaconate first Ammi M. Lewis and afterwards Albert C. Lewis. They were the sons of Marcus and Sarah Lewis, of St. Paul's Church, Erie, Pa., and were born in the year 1834.

The Rev. Ammi Lewis was ordained to the priesthood by the Rt. Rev. W. H. DeLancey, D.D., Bishop of Western New York, on August 20, 1862, while his brother had been ordained priest by the same Bishop in June of the same year. Both brothers took work in New York, but neither remained long, preferring to come west again. The Rev. Ammi Lewis held several charges in Michigan, but died as rector of Grace Church Menomone, Wis., February 28, 1879. Several of his descendants are now living on the Pacific Coast. The Rev. Albert Lewis also went to Michigan, and died as rector of St. Paul's Parish, Elk Rapids, March 17, 1881. Many of his descendants are now in the State of Michigan. The brothers were members of a family of eleven, and they, their parents, and their grandparents, were all at one time members of St. Paul's Church, Erie, Pa.

A READING LIST

A CHURCHWOMAN in Michigan writes to tell of a small group of Churchwomen who have, for several years, pursued a practice of devoting a specific amount of time to religious reading. "When I started to study seriously, with a friend about twelve years ago," she writes, "we could not find any one who could give us a list covering the points we wanted to study, and we asked all kinds of people, bishops, priests, teachers, and laymen. What they gave us was either bone dry or so far over our heads that we nearly drowned trying to swim out, and if we had not had more than good staying powers we would have given up in disgust. As we look back on what we read, reread, fought out, and stuck to our line, getting books here and there, almost out of the air as it were, we have to laugh: but on we marched till we got to the top of the hill, and so I have a tremendous sympathy for the other fellow who is really and truly trying to learn." She sends us the following list of books read and now being read, which she believes to be of value to others who are pursuing a similar quest. The books for the "first hour," it will be seen, are generally rather more solid reading than those selected for the "last half hour." The list is as follows:

Books for the first hour: *Life of Christ*, by Paterson Smyth; *Lineage of the American Church*, by Bishop Grafton; *Catholic Principles*, by the Rev. Frank N. Westcott; *The Bible in the Making*, by Paterson Smyth; *How We Got Our Bible*, by Paterson Smyth; *The Old Documents and the New Bible*, by Paterson Smyth; *Christian and Catholic*, by Bishop Grafton; *The*

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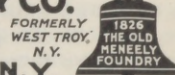
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Virgin Birth, by James Orr; *Belief in God*, by Bishop Gore; *Belief in Christ*, by Bishop Gore; *The Holy Spirit and the Church*, by Bishop Gore; *The New Theology and the Old Religion*, by Bishop Gore; *History of the Jewish People*, by Prof. Riggs; *Catholic Faith and Practice*, by Dr. Mortimer; and *Old Testament Problems*, by James Orr.

Books for the last half hour: *The Bible and the Spade*, by Prof. Goodspeed; *Our Familiar Devotions*, by the Rev. S. C. Hughson, O.H.C.; *The Seven Sacraments*, by the Rev. S. C. Hughson, O.H.C.; *Life and Letters of St. Paul*, by Paterson Smyth; *Everyman's History of the Prayer Book*, by the Rev. Percy Dearmer; *The Religion of the Church*, by Bishop Gore; *The First Six Centuries*, by the Rev. Frank Vroom; *Modernism*, by the Rev. S. C. Hughson, O.H.C.; *The Gospel of the Hereafter*, by Paterson Smyth; *Reservation and Adoration*, by the Rev. S. C. Hughson, O.H.C.; *Modernism and Agnosticism*, by the Rev. S. C. Hughson, O.H.C.; *What a Churchman Ought to Know*, by the Rev. F. E. Wilson; *Epistle to the Ephesians*, by Bishop Gore; *Epistle of St. John*, by Bishop Gore; and *Acts of the Apostles*, by Rackham.

RETIREMENT OF REV. R. W. PLANT

AT A RECENT MEETING of the parish of Christ Church, Gardiner, Me., a letter was read from the rector, the Rev. Robert W. Plant, who is now in Paris, France, stating that the condition of his health was such that it would not be prudent for him to assume his duties at the expiration of the vacation period voted him by the vestry. A resolution expressing regret for the necessity of this action was presented and unanimously adopted.

The Rev. Mr. Plant became rector of the church in 1892, his term of service exceeding that of any previous rector, and it is said that there is no clergyman now serving in the Diocese of Maine who was here when he began his work. During this nearly a third of a century no man in Gardiner has done more to help those who needed aid and sympathy than Mr. Plant. He has attended the trials in our police court of boys arrested for various crimes, pleaded their cases, and stood sponsor for their future behavior, and has given friendly counsel to many unfortunate girls. He has always been ready and willing to assist all who were in trouble and never turned a deaf ear to their appeals.

Many years ago the House of the Good Shepherd was located in another city, and its management was not such as to commend it to the public. When Mr. Plant's attention was directed to it, he had the children brought to Gardiner, and personally and almost unaided, secured the funds necessary for the purchase and rebuilding of the house they occupy, for the maintenance of the Home, and for a substantial endowment towards its future support. During these years, from all parts of the state, hundreds of children of different religious bodies have been taken from unfortunate surroundings, carefully trained, placed in desirable homes, and have become useful members of society. Under his management, and aided by his wonderful assistant, Sister Margaret Mary, the Home has become a home in its truest sense and has been described by those familiar with such institutions as a model one. For this work he is entitled to the thanks of the entire State.

Since the Gardiner hospital was opened in 1918, he has served on its Executive Board, has always been most willing to devote the necessary time and attention to

it and has done all within his power to aid in its success.

In his Church work he was most methodical, filled with optimism, and abounding in energy. The best years of his active life have been passed in this city in the service of the parish and of this community. It is hoped by his friends that he will, after a period of rest, regain his health, and then receive an appointment where his duties will be less arduous and that he will have sufficient strength to enable him to pass many more years of useful and profitable labor.

The Rev. Mr. Plant was ordained to the priesthood in 1885 by the Bishop of Algoma. His early ministry was spent in the western missionary field.

UNIVERSITY SCHOOL OF RELIGION AT MADISON

THE THIRD YEAR of the University School of Religion at Madison, Wis., closed the past week. In many respects it seems to have been the most successful. Six courses were offered, elected by the forty-one regularly enrolled students and a varied number of auditors. The lecture material dealt with the following general subjects: The Ideas of the Old Testament; The Literature of the New Testament; The Evolution of Christian Thought; God and Nature; Teacher's Training Course; and Christian Ethics. Of these, the first five were given by the Rev. Frank Gavin, Th.D., Ph.D., of the General Theological Seminary, whose personality and marked ability were responsible for the entire success of the school. This sixth course was undertaken by Mr. Francis J. Bloodgood, a candidate for holy orders, and was of such caliber as to convince the students who elected it of the great value of material and method employed by the teacher. The two most popular courses seem to have been those on The Evolution of Christian Thought and on God and Nature. Due to the similarity between the latter title and that of an exceedingly popular course offered in philosophy at the University (Man and Nature), a considerable degree of interest was aroused on the part of students. In this course an attempt was made to deal with certain of the difficulties developed by the study of modern philosophy and science. The discussions, while frank and straightforward, issued largely from people who wanted to be convinced, and, as a consequence, there was not nearly the sort of heated and lively discussion that might have been anticipated.

During this past session there were an increased number of people not members of the Episcopal Church who availed themselves of the opportunities of the Summer School. There were four Presbyterians, two Methodists, one member each of the Congregational Church and of the Church of God, and a Roman Catholic. There were, among the more or less regular auditors, several Jews, agnostics, lapsed Churchmen, and a great variety of other affiliations. The work of the Summer School was drawn to a focus in the last session, when all of the groups met as one as the guests of Mrs. J. H. Cleveland. On this occasion Dr. Gavin attempted to indicate the need for straight thinking, devout hope, and loving sympathy in regard to all of the problems concerned with the reunion of Christendom. More than in any preceding year were there evidences of a gradual growth toward a true school spirit, which welded the members of the school into a unity.

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A single instance of this growing appreciation of the Church's privileges may be seen in the great increase in the attendance at chapel service. During the session of the Summer School something over four hundred communions were made in less than six weeks, and the attendance was well over five hundred at the daily service.

One of the delightful circumstances about the University Summer School of Religion is the cordial coöperation it receives from the University authorities, personal and unofficial, and the strong support that it has been given by the authorities in the Church. Another characteristic feature of this work has been the developing of a spirit of coöperation with all Christian groups at the University, many of which have gone out of their way to speak well of and to recommend this work of the Episcopal Church. There is every reason to think that the present accommodations at Madison are so increasingly inadequate as to necessitate either a greater restriction of the work in the future or the development of plans for enlarging the plant. At the suppers and socials in St. Francis' club house, the lower floor was uncomfortably crowded regularly. At the Sunday Eucharists the chapel was likewise uncomfortably crowded. On the whole, the third season of the Summer School of Religion seems to have been of service to a number of people, and, further, to have entrenched itself in the good-will and sympathy both of Churchmen throughout the diocese and of members of the University.

BISHOP THOMAS ON PACIFISM

THE RT. REV. NATHANIEL S. THOMAS, D.D., Bishop of Wyoming, was asked by the editorial staff of *The Century Magazine*, recently, to give them his reaction to the editorial by Mr. Glen Frank in the July issue.

In part Mr. Frank had said:

"I believe that anything less than a clean and courageous cutting loose from the whole war business means at best a slow suicide for the Church. The Church cannot, as it did in the last war, make its God the ally alike of Pershing and of Hindenburg and bring Him back unsullied for worship in peace time. Ministers of God cannot turn themselves into hysterical press agents of generals in war time and expect men to take them seriously as authentic representatives of Jesus of Nazareth the day after the armistice. . . . War is the utter negation of all that the religion of Jesus stands for. The state may spend its time dilly-dallying with the problem of war; the Church dare not. If in the future the Church is to be more than an exhorting ambulance driver in world politics, it must choose now between Jesus and the generals."

Mr. Frank said that, should the Church decide in favor of Christ, it is almost certain to suffer a decrease in membership and in funds, but "it can run the risk of losing its life as a popularly approved and supported institution by trying to apply ruthlessly and realistically the principles of Jesus to the problems of politics and industry, of war and peace. This would almost surely mean a desertion from its membership and depletion of its treasury, but it would mean an increase in its real moral influence on public affairs."

In reply, Bishop Thomas said:

"I have no doubt but that Mr. Frank is wholly honest in his views about the Church and war. I trust that I am equally honest when I say that I think

Mr. Frank, in his assumption that Jesus Christ could not sanction war, possesses the mind of Christ through some channel which the Christian world has failed to discover. Personally, I cannot imagine our Saviour sitting supinely by while injury was being done by the strong to the weak. I have no doubt but that He would use—first, His spiritual power, which was so peculiarly His own; next His moral power; next, His mental power, if you can dissociate these powers. But after these should have failed, I can no more imagine our Saviour declining to aid physically, if it were necessary to prevent further injury, than I can imagine Him doing injury to 'one of the least of these.' It is true that He did not retaliate injury to Himself. It is not true that He would not resent injury done to another.

"Moreover, the Saviour, inasmuch as He removed Himself from the exercise of overlordship and of jurisdiction, did not make Himself an example for the overlord or the ruler as such. His example was to the individual of every type, particularly the poor, the down trodden, and the afflicted. His own walk of life was no example to those who control the destinies of men in the political and economical affairs of the day. Unless this conclusion is reached, it is difficult to see how the Saviour can be an example to the employer for He never employed anyone, or to the employee for He was never employed.

"If John the Baptist was in any way informed as to the ideas of his cousin on the subject of war, it is difficult to understand why, when in speaking to the soldiers, he said, 'Be content with your wages,' rather than 'Give up your jobs,' which he must have said had he held Mr. Frank's view; namely, that war was inherently wrong. I am quite unable to get the point of view of the person who, to carry his theory to consistent issue, must say that our Saviour in the presence of His Mother would not lift his hand were He alone with her to save her from the assault of some man of sin."

NAZARENE MISSION-CONFERENCE

THE SOCIETY OF THE NAZARENE will hold its annual Mission-Conference in Washington, D. C., this year, commencing with services in the participating churches on Sunday, September 14th, and ending on the 19th.

A program of the Mission-Conference will be issued later.

UNDERTAKES STUDENT WORK

THE REV. GILBERT LEE PENNOCK, Ph.D., will relinquish charge, on September 1st, of Trinity Church, Hamilton, Ohio, to give his whole time to the work in Oxford, Ohio. The work there includes, in addition to the charge of Holy Trinity Church, the duties of student pastor to Church students in Miami University, in the Oxford College for Women, and in the Western College for Women, of whom there were over a hundred last year. Dr. Pennock is also Professor of Biblical Literature and History in Oxford College.

For many years the work at Oxford has been in charge of the rector of the Hamilton church, but last spring the students in Oxford petitioned the Diocese for a resident pastor. This action is believed to be unique in the history of the Church. The petition has been granted and the Bishop has requested Dr. Pennock to take the work in Oxford. In order to make it possible to maintain a student pastor in residence, the Diocese has found it necessary to give up its residence hall for

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**DEATH OF
REV. GEORGE W. DUNLAP**

THE REV. GEORGE W. DUNLAP, a non-parochial priest of the Diocese of Los Angeles, died after a lingering illness on July 31st at his home at Escondido, Calif. The burial service was held in Trinity Church, Escondido, on August 4th. The Rt. Rev. Joseph H. Johnson, D.D., officiated, assisted by the Rt. Rev. W. Bertrand Stevens, D.D., and the Rev. William S. Blacksheer, deacon in charge of Trinity mission.

The Rev. Mr. Dunlap was born in Lexington, Ky., on April 29th, 1849, the son of George W. Dunlap and Nancy Jennings Dunlap. He was graduated from Kentucky University in 1870, and from its law school in 1878. He practised law till 1902, when he became a Presbyterian evangelist. In 1908, he married Miss Katherine A. Moore.

In 1910, he was ordained deacon and priest by the Rt. Rev. Charles S. Olmsted, D.D., Bishop of Colorado. For a number of years he did valuable missionary work in the mining camps of Colorado and Utah. Removing to Southern California in 1917, he was appointed priest in charge of Trinity Mission, Escondido. He occupied that post till ill health necessitated his retirement last spring. On April 29th, the occasion of his seventy-fifth birthday, he was tendered a community reception by the people of Escondido.

**DEATH OF
REV. ALFRED H. STUBBS**

THE FUNERAL SERVICE for the Rev. Alfred H. Stubbs, who died on Saturday, August 2d, at the Mission Hospital, Asheville, N. C., after an illness of ten days, was conducted on Monday at Trinity Church, Asheville, at two o'clock. The Rt. Rev. J. M. Horner, D.D., Bishop of the Diocese, assisted by several of the clergy of the Diocese, conducted the service at the church and the cemetery. Officers of the Cyrene Commandery, Knights Templar, to which Masonic order he belonged, were the pall bearers. The services of the Masonic order were used at the grave.

The following account of Mr. Stubbs is taken from the Asheville Citizen:

"The Rev. Mr. Stubbs was born in New Brunswick, N. J., August 22, 1841, the son of the Rev. Alfred Stubbs and Emily Stebbins Houghton. He was a graduate of Rutgers College, with the degree of M.A., and of the General Theological Seminary of New York City. He was ordained deacon in 1864 and priest in 1865 by Bishop Odenheimer, of New Jersey.

"He held important positions in Church work in the Dioceses of New Jersey, Connecticut, Iowa, Mississippi, and Albany, in succession. In 1867, while rector of Trinity Church, Davenport, Iowa, he married Ella V. Huntweiser, of Davenport, who died in 1896.

"From New York he moved to North Carolina in 1881, and was rector of St. Andrew's Church, Greensboro, until 1894, when he moved to Asheville and became warden of the Ravenscroft Associate Mission, which position he held till death. The Rev. Mr. Stubbs died in service, attending to his duties when he was taken to the hospital.

"He was the oldest priest in the Diocese of Western North Carolina, having been

identified with this division of the Church since its organization as the Missionary District of Asheville in 1895.

"He was treasurer of the Diocese and a member of the board of trustees, and of the executive committee, and was chairman of the examining chaplains of the Diocese, and, as warden of the Ravenscroft Associate Mission, was called upon to hold services each Sunday.

"He is survived by two sons and two daughters, one of whom, Mrs. William Blackman, was at his bedside at the time of his death."

**DEATH OF
REV. H. R. HARRIS, D.D.**

THE REV. H. RICHARD HARRIS, D.D., for twenty-nine years rector of Grace Church, Philadelphia, died in Paris on July 30th. He had been in failing health for some time, and went abroad for a year's rest. Funeral services were held in Holy Trinity Church, Paris. The body will be brought to this country for interment.

Dr. Harris, who was seventy-three years old, was born in New York City, was educated for the Congregational ministry, and, for a time, did mission work under Henry Ward Beecher. In 1881 he entered the ministry of the Church, and held charges in Brooklyn until called to Philadelphia in 1895.

In 1890 he was appointed a lecturer in the Cambridge Theological School and was widely known for his writings on theological subjects.

Grace Church, of which Dr. Harris was rector, is one of the old incorporated churches of the downtown section of Philadelphia. The old site, long since surrounded with industrial buildings, was abandoned about fifteen years ago, and the mother church moved to Grace Church Chapel in West Philadelphia, which thenceforward was known by the old name of the parish.

**DEATH OF
REV. A. W. SALTUS**

THE REV. AMASA WRIGHT SALTUS, recently retired as rector of St. Mary's Church, Penacook, N. H., died August 2d, after a long illness. He was born in Brooklyn, N. Y., October 3, 1859, was educated at St. Paul's School, Concord, N. H., studied law at Columbia University, and was admitted to the bar in New York. Soon afterwards he returned to St. Paul's school and studied for orders under Dr. Henry A. Coit, rector of the school. He was ordered deacon by Bishop Niles in 1890, and priest by Bishop Starkey in 1893. He served as chaplain of the Diocesan Orphans' Home, as assistant at the House of Prayer, Newark, N. J., and twice as rector of St. Mary's, Penacook. He was for a time chaplain of the N. H. National Guard. Mr. Saltus was twice married, his

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first wife, who was Louisa Smith Pickslay, of Bayonne, N. J., died several years ago. He is survived by his second wife, who was Miss Clara Anderson, of Concord.

NEWS IN BRIEF

BETHLEHEM—The parish house of Grace Church, Honesdale, the Rev. Glen B. Walter, rector, was opened a few weeks ago. It has a large auditorium for Church school and public gatherings, a number of rooms, furnished by the different Church organizations—the Daughters' of the King, the G. F. S., the Woman's Auxiliary, etc.—and also a thoroughly equipped kitchen and dining room. The house is paid for and there has been started an endowment fund, amounting now to \$3,000.

MASSACHUSETTS—On the resignation of the Rev. Samuel Snelling, the vestry of St. Paul's Church, Nantucket, elected him rector emeritus, and passed a resolution of appreciation for his seven years of service, in which "the religious welfare of this island has been distinctly advanced."

MONTANA—Mr. Clarence Lund, of the Berkeley Divinity School, and a candidate for orders, has charge of the missions at Deer Lodge and Philipsburg during the summer.

NEW MEXICO—The Rt. Rev. Frederick B. Howden, D.D., is spending his vacation in Beaverkill in the Catskill Mountains of New York.—On July 20th, Bishop Howden visited Clouderoft, N. Mex., where a site has been selected for a church edifice and home for the visiting missionary. It is planned to make Clouderoft the site of an annual conference for the clergy and laity of the District.—On September 22d, Bishop Howden will hold a conference with the clergy of the District of North Texas.—The Missionary District of New Mexico is now able to report Church work in every principal center in the District.—The Daughters of the King is receiving much favorable consideration in the District. Mrs. Floyd Morrisette, of El Paso, Texas, is actively engaged in organizing new Chapters in the District. She is now in East Las Vegas, N. M., and

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will organize a branch in St. Paul's Parish.—*The Southwest Churchman*, the official paper of the District, will resume publication in September. This number will be devoted to the Synod meeting which is to be held in El Paso, Texas, October 21st to the 23d.—Mr. H. H. Chapman has taken up his work as lay associate to the Rev. Mr. Darlington, of the Farmington Indian Work.

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After only a month's time, one day as she was starting to church, two men came to see her brother-in-law. She had to stay at home and help her sister serve them. After dinner she was called into the room. Her brother-in-law told her he was in serious financial straits, and, relying on her sense of family duty, he had made a contract with these two kind gentlemen, for \$600, to place her in the licensed quarter for three years.

The girl was dazed, and dumb with horror. Her brother-in-law told her to go and prepare the bath, and then make ready to accompany the men that evening. Half paralyzed, she prepared the bath and then went to her little room. All she knew of prayer was the service she had heard three or four times at church, but she prayed desperately. Her brother called from the bath for a piece of soap. There was none. He sent her out to get some. She went out—and never came back.

She fled to the little church. It was just service time. The pastor turned the service over to some one else, and took the girl as fast as two rickshas could carry them to a Christian family on the edge of the city. They kept her hidden for weeks, knowing that the police would extend their search to every boat and train.

Finally a brave rescue worker undertook her escape. It is a dangerous business to conceal or to aid a girl under contract. Disguising her only by the head-dress habitually used by older women, as they wear no hats or veils, after a long guarded journey, scarcely daring to breathe easily, they came to the great city where she was received into the home of a Japanese clergyman. Even there, later, it seemed necessary to move her again, and she was taken as a helper into the house of some foreign missionaries, who have told her story in a Canadian Woman's Auxiliary magazine.

Her religious study was faithful from the first, and she felt she must devote her rescued life to the good of girls like herself, who had not been rescued. She knew the horror and misery of their lives. A year later she went to a Salvation Army Training Home and, after another year, went to Manchuria to help in the rescue work of a great port notorious for its traffic in girls.

In all that time she could neither send nor receive letters. She had heard only indirectly from her mother and her old country home. Her brother-in-law strangely never thought of the Christians when conducting his search. Her sister, inwardly rejoicing at her escape but very anxious, was careful never to mention the girl's Christian friends but felt that she had somehow escaped through them.

THE CITY of Greeley, Colo., has presented fifty trees to beautify the grounds around the new buildings of St. John's College.

AMONG LENTEN ACTIVITIES of one of the parishes of the Church last year was a thorough canvass among its members for subscriptions to any or all Church papers. One or two of the weeklies, *The Spirit of Missions*, and the diocesan paper were offered for consideration. The canvassing was done by a fairly large committee so that no one was unduly burdened.

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The Absence of Religion in Realistic Fiction, ARTHUR CLEVELAND CLARKE.

Children and the Bible, J. G. H. BARRY.

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